

RUSSELL L. FRIEDMAN

# Medieval Trinitarian Thought from Aquinas to Ockham



CAMBRIDGE

# Contents

<i>Acknowledgments</i>	page vii
<i>List of symbols, abbreviations, and conventions</i>	viii
Introduction	I
1. The Trinity and the Aristotelian categories: different ways of explaining identity and distinction	5
Background, and the relation account	6
The emanation account and the foundations of the trinitarian traditions	15
Emerging trinitarian traditions in the late thirteenth century: the case of John Pecham	30
Henry of Ghent and the rejection of the relation account	45
2. The Trinity and human psychology: “In the beginning was the Word”	50
The psychological model of the Trinity and its proper interpretation	52
Concept theory and trinitarian theology	75
3. The Trinity and metaphysics: the formal distinction, divine simplicity, and the psychological model	94
The divine attributes, the search for simplicity, and the possibility of trinitarian explanation	94
Peter Auriol	113
Francis of Marchia	120
William Ockham	124
4. The Trinity, divine simplicity, and fideism – or: was Gilson right about the fourteenth century after all?	133
Fideism, Praepositinianism, and the debate over personal constitution	133
Walter Chatton	146
Robert Holcot	155
Gregory of Rimini	158

<i>Appendix: major elements in Franciscan and Dominican trinitarian theologies</i>	171
<i>Bibliography of primary sources</i>	174
<i>Annotated bibliography of selected secondary literature</i>	178
<i>Index</i>	187