

Recollections Series Lectures

Schedule

Hilary 2021

Wednesdays of weeks 4, 6, and 8 at 4.00pm:

- **10 February** (4th week) *Beginningless remaking in Julian of Norwich's vernacular theology* - Dr Godelinde Perk
- **24 February** (6th week) *The two receptions of Avicenna: Thomas Aquinas and Duns Scotus* - Dr Daniel De Haan
- **10 March** (8th week) *Luther and Augustine* - Prof Phillip Cary

10 February (4th week) *Beginningless remaking in Julian of Norwich's vernacular theology* - Dr Godelinde Perk

Beginningless remaking in Julian of Norwich's vernacular theology

Vernacular theologian Julian of Norwich, (c. 1343 – c. 1416) devoted much of her adult life to revising the account of her visionary experience; the earlier, shorter, *Vision Showed to a Devout Woman* and the later, longer, *Revelation of Love*, both bear witness to incessant reviewing of form and content. Reading these revisions alongside anchoritic liturgy, I argue that both *how* Julian's text and thought evolve, and *that* they evolve, constitute 'dissimilar similarities'. These are similitudes like and unlike the celestial glory they image – a paradox earlier theorized by the Pseudo-Dionysius – of the beginningless, maternal remaking Julian ascribes to Christ.

24 February, - 6th week - *The two receptions of Avicenna: Thomas Aquinas and Duns Scotus* - Dr Daniel De Haan

The two receptions of Avicenna: Thomas Aquinas and Duns Scotus

This lecture explores what Thomas Aquinas and Duns Scotus learned about being and God from their careful readings of Avicenna's *Metaphysics of the Shifā*. Avicenna's magisterial ontological and theological innovations in Aristotelian metaphysics inspired Aquinas's and Scotus's different understandings of the transcendentals of being as analogical and univocal notions, respectively, and how these doctrines of being bear upon a philosophical understanding of God. It concludes by examining why Aquinas and Scotus both rejected Avicenna's necessitarian existentialist philosophical theology in favour either of the act of existence, or of infinite being.

10 March (8th week) *Luther and Augustine* - Prof Phillip Cary

Luther and Augustine

Luther's famous law-gospel distinction is best understood as a development of Augustine's law-grace distinction, taking the gospel as an external means of grace.

Understanding Luther this way explains why he was never an antinomian. It also clarifies the role of notions of process in Luther's doctrine of justification, including his use of the concept of imputation and his teaching that Christians are 'at the same time righteous and sinners', both of which are tied to notions of spiritual progress in Augustine.