**Medieval Philosophy**

The philosophy as a study course in the higher school consist of 2 sections: history and theory. The theme of the last lecture was Philosophy of ancient Greece. The Theme of today’s lecture is Middle ages Philosophy and Renaissance Philosophy. The philosophy of ancient Greece is considered the first stage of the history of Philosophy. As you see the stages of the history of philosophy are the same as the stages of the history of society. The explanation is that philosophy is an integral part of the whole - the history of culture. The stages of the history of society you must know from school.

Middle Ages is a long period of formation and development of feudal relations (from the fall of the Western Roman Empire in the 5th century CE to the Renaissance). Medieval philosophy is characteristically theological. It was seen as the handmaiden of theology. Theology is the study of God. The main task of philosophy in this period was to provide rational justification of faith.

The history of medieval philosophy is divided into two periods: Patristics and Scholasticism. During this period philosophical questions are developed through theological writings of Fathers (padre lat. fathers) of Church. The most prominent figure among the patristical fathers is St.Augustine, the author of Confessions, an earnest, sacred autobiography of the great intellect. The most powerful work of ST.Augustine is De Civitate Dei (The city of God) a splendid vindication of the Christian Church.

The most prominent figures of Scholasticism are Anselm of Canterbury (XI cen.) and P.Abelard (XII cen.). Late in Middle Ages theology and philosophy were studied at schools which were created on this particular purpose. The word “scholastic” from Greek school. The first school was created in Toledo in Spain, Then in Krakow, Prague, Paris, Oxford< Cambridge. These schools were called “university” from the word “universe” that is the world. It was the universe as a creation of God that medieval philosophy paid the most attention.

Saint Anselm is the most famous in philosophy for having provided the so called “Ontological argument”. “Ontological argument” was formulated as follow: Canterbury is an old city in England. It is known as the heart of Christianity on the British Islands. Nowadays Canterbury is the residence Lead of the Anglican Church or the Church of England.

P.Abelard is best known as the father of nominalism. Nominalism and realism are the two direction in the medieval philosophy. These directions are associated with the problems of universals (in the language of the enoch “universal” is a concept). Nominalism and realism didn’t agree on the problem of universal. What is essence of opposition of nominalism and realism to each other. A central nominalist tenet: only particulars exist; universals are mere words (nomen lat. name). Realism assert the reality of universals. Both directions were wrong. The ignored that a concept and a particular are inseparable.

European renaissance covers 3 centuries: 14-17th. Richness of this epoch is defined by the word humanity. The basic principle of renaissance philosophy anthropocentrism. 2 prominent figures of philosophy and science N.Copernicov and Bruvo. Copernucov formulated the theory of Heliocentrism opposed to Geocentrism.