

12.0 BIBLIOGRAPHY

A: Major Sources—Saint Thomas Aquinas

Sancti Thomae Aquinatis, *Opera omnia iussu Leonis XIII P.M. edita*, t. 4-12: *Summa Theologiae cum Supplemento et commentariis Caietani*, (Romae: 1888-1906).

_____ *Opera omnia iussu Leonis XIII P.M. edita*, t. 13-15: *Summa Contra Gentiles cum commentariis Ferrariensis*, (Romae: 1918-1930).

_____ *Opera omnia iussu Leonis XIII P.M. edita*, t. 22: *Quaestiones disputatae de veritate*, (3 vol.) (Romae: 1970-1976).

_____ *Opera omnia iussu Leonis XIII P.M. edita*, t. 42: *Compendium Theologiae*. (Romae: Editori di San Tommaso, 1979).

_____ *Opera omnia iussu Leonis XIII P.M. edita*, t. 43: *De principiis naturae; De aeternitate mundi, De unitate intellectus contra Averroistas, De ente et essentia*, (Roma: Editori di San Tommaso, 1976).

_____ *Opera omnia iussu Leonis XIII P.M. edita*, t. 50: *Super Boetium De Trinitate; Expositio libri Boetii De ebdomadibus*, (Roma-Paris: Commissio Leonina-Edittions Du Cerf, 1992).

_____ *Quaestiones disputatae*, t. 2: *Quaestiones disputatae de potentia*, P. M. Pession, ed., (Romae : Marietti-Taurini, 1970)

_____ *Opera omnia iussu Leonis XIII P.M. edita*, t. 26: *Expositio super Iob ad litteram*, (Romae: Ad Sanctae Sabinae, 1965).

_____ *Opera omnia iussu Leonis XIII P.M. edita*, t. 23: *Quaestiones disputatae de malo*, (Roma-Paris: Commissio Leonina – J. Vrin, 1982).

_____ *Opera omnia iussu Leonis XIII P.M. edita*, t. 24/1: *Quaestiones disputatae de anima*, Ed.: B.C. Bazán (Roma-Paris: Commissio Leonina – Editions du Cerf, 1996).

_____ *Opera omnia iussu Leonis XIII P. M. edita*, t. 40: *De substantiis separatis*, (Romae: Ad Sanctae Sabine, 1969).

_____ *Opera omnia iussu Leonis XIII P. M. edita*, t. 2: *Commentaria in octo libros Physicorum Aristotelis*, (Romae: Ex Typographia Polyglotta S.C. de propanga fide, 1884).

_____ *Scriptum super libros Sententiarum magistri Petri Lombardi episcopi Parisiensis*, t. 1. P. Mandonnet ed., (Parisiis : P. Lethielleux, 1929).

_____ *Scriptum super libros Sententiarum magistri Petri Lombardi episcopi Parisiensis*, t. 2. P. Mandonnet ed., (Parisiis : P. Lethielleux, 1929).

_____ *Scriptum super libros Sententiis magistri Petri Lombardi episcopi Parisiensis*, t. 3, M. F. Moose ed., (Parisiis : P. Lethielleux, 1956).

_____ *Scriptum super libros Sententiis magistri Petri Lombardi episcopi Parisiensis*, t. 4, M. F. Moose ed., (Parisiis : P. Lethielleux, 1947).

_____ *Opera omnia*, t. 7/2 : *Commentum in quartum librum Sententiarum magistri Petri Lombardi*, P. Fiaccadori ed., (Parmae, 1858).

Translated Editions:

_____ *The Summa Theologiae of Saint Thomas Aquinas*, Latin-English edition, (5 vol.), translated by the Fathers of the English Dominican Province, (Scotts Valley, California: NovAntiqua, 2008-2011).

_____ *Summa Contra Gentiles*, (4 vol.), translated with an introduction and notes by Anton C. Pegis et al., (Notre Dame, Indiana: University of Notre Dame Press, 1975).

_____ *De Malo*, (On Evil), translated by Richard Regan, (Oxford: Oxford University Press, 2003).

_____ *The Literary Exposition on Job: A Scriptural Commentary Concerning Providence*, translated by Anthony Damico, (Atlanta, Georgia: Scholars Press, 1989).

_____ *Aquinas's Shorter Summa*, translated by Cyril Vollert, (Manchester, New Hampshire: Sophia Institute Press, 2002).

_____ *Thomas Aquinas's Selected Writings*, edited and translated with an introduction and notes by Ralph McInerney, (London: Penguin Books, 1998).

_____ *On the Power of God, (Quaestiones Disputatae de Potentia de Deo)* (Three Books in One) literally translated by the English Dominican Fathers, (Eugene (Or.): Wipf and Stock, 2004).

_____ *Truth/St. Thomas Aquinas*, translated from the definitive Leonide text by Robert W. Mulligan, (Chicago (Ill.): Regnery, 1952-1954).

_____ *Aquinas on Creation: writings on the "Sentences" of Peter Lombard, book 2, distinction 1, question 1*, translated by Steven E. Baldner & William E. Carroll, (Toronto: Pontifical Institute of Mediaeval Studies, 1997).

_____ *The Treatise on the Divine Nature: Summa Theologiae 1, 1-13*, translated with commentary by Brian J. Shanley, (Indianapolis: Hackett Publishing Company, 2006).

_____ *On the Unity of the Intellect Against the Averroists (De Unitate Intellectus Contra Averroistas)*, translated from the Latin with an Introduction by Beatrice H Zedler, (Milwaukee, Wisconsin: Marquette University Press, 1968).

_____ *Questions on the Soul (Quaestiones de anima)*, translated by James H. Robb, (Milwaukee (Wis.): Marquette University Press, 2009).

_____ *In Aristotelis Librum de Anima (In De Anima)*, II, lect.1, n.215, translated by Herman Reith, in *An Introduction to Philosophical Psychology*, (Englewood Cliffs, New Jersey, Prentice-Hall, 1956).

_____ *In duodecim libros Metaphysicorum Aristotelis Expositio (In Meta.)*, VII, lect. 2, n.1296, translated by John Rowan, (Chicago: Henry Regnery Comp., 1961).

Thomas d'Aquin, *De la Vérité: Question 2 (La Science en Dieu)*, Introduction, traduction et commentaire de Serge-Thomas Bonino, (Fribourg: Editions Universitaires Fribourg, 1996).

_____ *Questions Disputées sur la Vérité. Question V: La Providence (De providentia). Question VI: La prédestination (De praedestinatione)*. Traductions par Jean-Pierre Torrell et Denis Chardonnes, (Paris : Librairie Philosophique J. Vrin, 2011).

B: Major Sources—Moses Maimonides

Moïse ben Maimon, *Dalālat al-hāirin; Le Guide des égarés* : traité de théologie et de philosophie, publ. pour la première fois dans l'orig. Arabe et accompagné d'une trad. Française et de notes critiques littéraires et explicatives par S. Munk, (Osnabrück : Zeller, 1964).

Rabbi Mossei Aegyptii, *Dux seu director dubitantium aut perplexorum, in tres Libros diuisus, et summa accuratione Reverendi patris Augustini Iustiniani ordinis Praedicatorii Nebiensium Episcopi recognitus*, (Pariis : 1520. Reprinted by Minerva G.M.B.H., Frankfurt 1964).

Maïmonide, Moïse, *Le Guide des Egarés*, traduit de l'arabe par Salomon Munk, (Paris : Editions Verdier, 1979).

_____ *Le Guide des Egarés*, éd. et traduit par Salomon Munk, vol. 3, (Paris: A Franck, 1855-1866).

_____ *Le Livre de la Connaissance*, traduit de l'hébreu et annoté par Valentin Nikiprowetzky et André Zaoui, (Paris: PUF, 1961).

_____ *Le Guide des égarés suivi du Traité des huit chapitres, VIII*, (Verdier : Les Dix Paroles, 1979).

Maimonides, Moses, *The Guide of the Perplexed*, translated with an introduction and notes by Shlomo Pines, (Chicago: The University of Chicago Press, 1963).

_____ *Ethical Writings of Maimonides* edited by Raymond L. Weiss with Charles E. Butterworth, (New York: Dover Publications, Inc. 1975).

_____ *Maimonides' Treatise on Logic* (Makalah Fi-Sina'at Al-Mantik) The Original Arabic and Three Hebrew Translations critically edited on the basis of manuscripts and early editions and translated into English by Israel Efros, (New York: American Academy for Jewish Research, 1938).

_____ *Maimonides' Treatise on Resurrection* translated and annotated by Fred Rosner, (New York: KTAV Publishing House, Inc., 1982).

_____ *The Book of Knowledge from the Mishneh Torah of Maimonides*, translated from the Hebrew by H.M. Russell and Rabbi J. Weinberg, (New York: KTAV Publishing House, Inc., 1983).

_____ *The Eight Chapters of Maimonides on Ethics*, edited, annotated and translated by Joseph I. Gorfinkle, (New York, 1966).

C: SECONDARY SOURCES ON MAIMONIDES AND AQUINAS

Acar, Rahim, *Talking About God and Talking About Creation: Avicenna and Thomas Aquinas' Positions*, (Brill: Leiden, 2005).

Ahern, M.B., *The Problem of Evil*, (London: Routledge & Kegan Paul, 1971).

Alberti Magni, *Super Dionysium De Divinis Nominibus*, ch.7, n° 28, *Opera Omnia XXXVII*, (Monasteri Westfalorum in Aedibus Aschendorff, 1972) p 358.

Alcoloumbre, Thierry, *Maïmonide et le problème de la personne*, (Paris : Librairie Philosophique J. Vrin, 1999).

Alexandre of Aphrodisias, *The De Anima of Alexander of Aphrodisias*, translated by Athanasios P. Fotinis, (Washington, D. C: University of America, Inc., 1979).

Al-Fârâbî, *Al-Fârâbî on the Perfect State*, edited and translated by Richard Walzer, (Oxford: Clarendon Press, 1985).

Al-Ghazali, *The Incoherence of the Philosophers*, A parallel English-Arabic text translated, introduced, and annotated by Michael E. Marmura, (Provo, Utah: Brigham Young University Press, 1997).

_____, *Tahafut Al-Falasifah*, (Incoherence of the Philosophers), translated into English by Sabih Ahmad Kamali, (Lahore: Pakistan Philosophical Congress, 1963).

Aristotle, *The Basic Works of Aristotle*, edited by Richard McKeon, (New York: The Modern Library, 2001).

Armstrong, Hilary A, *Plotinian and Christian Studies*, (London: Variorum Reprints, 1979).

Averroes (Ibn Rushd) of Cordoba, *Long Commentary on the De Anima of Aristotle*, translated and with introduction and notes by Richard C. Taylor with Thérèse-Anne Druart, subeditor, (New Heaven & London: Yale University press, 2009).

_____, *Grand Commentaire de la Métaphysique d'Aristote*, livre XII, traduit de l'Arabe et annoté par Aubert Martin, (Paris : Société d'Édition «Les Belles Lettres», 1984).

_____, *Grand Commentaire du De Anima*, livre III, traduction, introduction et notes par Alain de Libera, (Paris : Flammarion, 1998).

_____, *Tahafut Al-Tahafut*, (The Incoherence of the Incoherence), vol. I and II, translated from the Arabic by Simon Van Den Bergh, (London: EJW Gibb Memorial Trust, 1954).

Avicenna, *Avicenna Latinus, Liber de Philosophia Prima sive Scientia Divina V-X*, par S. Van Riet, (Louvain : E Peeters, 1980).

_____, *Avicenna's Psychology*, an English translation of Kitab al-najat, book II, chapter VI; with historico-philosophical notes and textual improvements on the Cairo edition by F. Rahman, (Westport (Conn.): Hyperion, 1981).

_____, *The Metaphysics of the Healing*, A parallel English-Arabic text translated, introduced, and annotated by Michael E. Marmura, (Provo, Utah: Brigham Young University Press, 2005).

Avicenne, *La Métaphysique du Shifa*, livres I à V, traduction et notes par Georges C. Anawati, (Paris : Librairie philosophique J. Vrin, 1985).

_____, *La Métaphysique du shifa*, livres VI à X, Introduction, traduction et notes par Georges C. Anawati, (Paris : Librairie Philosophique J. Vrin, 1985).

Benor, Ehud, *Worship of the Heart: A Study in Maimonides' Philosophy of Religion*, (Albany: State University of New York Press, 1995).

Besserman, Lawrence, *The Legend of Job in the Middle Ages* (Cambridge: Harvard University Press, 1979).

Blanchette, Oliva, *Philosophy of Being: A Reconstructive Essay in Metaphysics*, (Washington: The Catholic University of America Press, 2003).

_____, *The Perfection of the Universe According to Aquinas: A Teleological Cosmology*, (Pennsylvania: The Pennsylvania State University, 1992).

Bobik, Joseph, *Aquinas on Matter and Form and the Elements: A Translation and Interpretation of the De Principiis Naturae and the De Mixtione Elementorum of St. Thomas Aquinas*, (Notre Dame, Indiana: University of Notre Dame Press, 1998).

Boethius, *De Consolatione Philosophiae* V, 6, Loeb Classical Library, (London: William Heinemann, 1973) pp 422-435

Boland, Vivian, *Ideas in God According to Saint Thomas Aquinas: Sources and Synthesis*, (Leiden: E.J. Brill, 1996).

Bonnewijn, Olivier, *La Béatitude et les Béatitudes : Une Approche Thomiste de l'Ethique*, (Roma : Pontificia Università Lateranense, 2001).

Bradley, Denis J.M., *Aquinas on the Twofold Human Good*, (Washington, D.C: The Catholic University of America Press, 1997).

Bréhier, Emile, *The Philosophy of Plotinus*, translated by Joseph Thomas, (Chicago: The University of Chicago Press, 1958).

Brock, Stephen L., *Action and Conduct: Thomas Aquinas and the Theory of Action*, (Edinburgh: T&T Clark, 1998).

Bruaire, Claude, *Le Droit de Dieu*, (Paris: Editions Aubier Montaigne, 1974).

Buijs, Joseph A, ed, *Maimonides: A Collection of Critical Essays*, (Notre Dame, Indiana: University of Notre Dame Press, 1988).

Burrell, David B, *Aquinas: God and Action*, (London/Notre Dame, Indiana: Routledge and Kegan Paul, 1979).

_____, *Freedom and Creation in Three Traditions*, (Notre Dame, Indiana: University of Notre Dame, 1993).

_____, *Knowing the Unknowable God: Ibn-Sina, Maimonides, Aquinas*, (Notre Dame, Indiana: University of Notre Dame Press, 1986).

Butler, Cuthbert, *Benedictine Monarchism: Studies in Benedictine Life and Rule*, 2nd ed. (London: Longmans, Green, and Co., 1919).

Caputo, J.D., *Aquinas and Heidegger: An Essay on Overcoming Metaphysics*, (New York: Fordham University Press, 1982).

Chardonnes, Denis, *L'homme sous le regard de la providence*, (Paris : Librairie Philosophique J. Vrin, 1997).

Charles Touati, *Prophètes, Talmudistes, Philosophes* (Paris: Cerf, 1990).

Chenu, M.-D, *Introduction à l'étude de saint Thomas d'Aquin*, (Paris: Librairie Philosophique J. Vrin, 1950).

Cohen, Mordechai Z, *Opening the Gates of Interpretation: Maimonides' Biblical Hermeneutics in Light of his Geonic-Andalusian Heritage and Muslim Milieu*, (Leiden: Brill, 2011).

Collette-Dučić, Bernard, *Plotin et l'ordonnement de l'être : étude sur les fondements et les limites de la détermination*, (Paris : Vrin, 2007).

Corrigan, Kevin, *Plotinus' Theory of Matter-Evil and the Question of Substance: Plato, Aristotle, and Alexander of Aphrodisias*, (Leuven: Peeters, 1996).

Craig, William L, *The Problem of Divine Foreknowledge and Future Contingents from Aristotle to Suarez*, (Leiden: E. J. Brill, 1988).

_____, *Divine Foreknowledge and Human Freedom: The Coherence of Theism: Omniscience*, (Leiden: Brill, 1991).

Dagens, Claude, *Saint Grégoire le Grand : culture et expérience chrétiennes*, (Paris : Etudes Augustiniennes, 1977).

Dahan, Gilbert, *L'exégèse chrétienne de la Bible en Occident médiéval XIIe – XIVE siècle*, (Paris: Les Editions du Cerf, 1999).

_____, *Les intellectuels chrétiens et les juifs au moyen âge*, (Paris : Les Editions du Cerf, 1990).

Davidson, Herbert A, *Proofs for Eternity, Creation and the Existence of God in Medieval Islamic and Jewish Philosophy*, (Oxford: Oxford University Press, 1987).

_____, *Alfarabi, Avicenna, and Averroes, on Intellect: their Cosmologies, theories of the active intellect, and theories of the human intellect*, (New York: Oxford University Press, 1992).

_____, *Moses Maimonides: The Man and His Works*, (New York: Oxford University Press, 2005).

Davies, Brian, *Aquinas*, (London: Continuum, 2002).

_____, *The Thought of Thomas Aquinas*, (Oxford: Clarendon Press, 1992).

_____, *Thomas Aquinas on God and Evil*, (New York: Oxford University Press, 2011).

Davis, Stephen T., *Logic and the Nature of God*, (Grand Rapids, MI: Eerdmans, 1983).

De Finance, Joseph, *Etre et Agir dans la Philosophie de Saint Thomas*, (Paris : Beauchesne, 1945).

DeWeese, Garrett J., *God and the Nature of Time*, (Aldershot: Ashgate, 2004).

Diamond, James A, *Maimonides and the Hermeneutics of Concealment* (Albany, New York: State University of New York Press, 2002).

Dienstag, Jacob I, ed., *Studies in Maimonides and St. Thomas Aquinas*, (KTAV Publishing House, Inc., 1975).

Dobbs-Weinstein, I, Goodman, Lenn E, Et Grady, James Allen, eds., *Maimonides and His Heritage*, (Albany: State University of New York Press, 2009).

Dobbs-Weinstein, Idit, *Maimonides and St. Thomas on the Limits of Reason*, (Albany: State University of New York Press, 1995).

Doig, James C., *Aquinas's Philosophical commentary on the Ethics, A Historical Perspective*, (Dordrecht: Kluwer Academic Publishers, 2001).

Doolan, Gregory T, *Aquinas on the Divine Ideas as Exemplar Causes*, (Washington, D.C: The Catholic University of America Press, 2008).

Drazin, Israel, *Maimonides: The Exceptional Mind*, (Jerusalem: Gefen Publishing House, 2008).

Dubarle, Dominique, *L'Ontologie de Thomas d'Aquin*, (Paris: Les Editions du Cerf, 1996)

Dudden, F. Homes, *Gregory the Great: His Place in History and Thought*, 2 vols. (London: 1905).

Eisen, Robert, *Gersonides on Providence, Covenant, and the Chosen People: A Study in Medieval Jewish Philosophy and Biblical Commentary*, (Albany: State University of New York Press, 1995).

_____ *The Book of Job in Medieval Jewish Philosophy*, (New York: Oxford University Press, 2004).

Elders, Leo J, *The Metaphysics of Being of St. Thomas Aquinas in a Historical Perspective*, (Leiden: E. J. Brill, 1993).

_____ *The Philosophy of Nature of St. Thomas Aquinas*, (Berlin: Peter Lang, 1997).

_____ *L'Ethique de saint Thomas d'Aquin, une lecture de la Secunda pars de la Somme de théologie*, traduction française de Véronique Pommeret, (Paris: Les Presses Universitaires de l'IPC, 2005.)

_____ *La métaphysique de saint Thomas d'Aquin dans une perspective historique*, (Paris: Librairie Philosophique J. Vrin, 1994).

Fabro, C, *Participation et Causalité selon S. Thomas d'Aquin*, (Louvain : Publications Universitaires de Louvain, 1961).

Faur, José, *Homo Mysticus: A Guide to Maimonides's Guide for the Perplexed*, (New York: Syracuse University Press, Syracuse, 1999).

Feingold, Lawrence, *The Natural Desire to See God According to St. Thomas Aquinas and His Interpreters*, (Naples, Florida: Sapientia Press of Ave Maria University, 2010).

Forest, A, *La structure métaphysique du concret selon saint Thomas d'Aquin*, (Paris : Librairie Philosophique J. vrin, 1956).

Fox, Marvin, *Interpreting Maimonides: Studies in Methodology, Metaphysics, and Moral Philosophy*, (Chicago: The University of Chicago Press, 1990).

Frank, Daniel H, and Leaman, Oliver, eds., *The Cambridge Companion to Medieval Jewish Philosophy*, (Cambridge: Cambridge University Press, 2003).

Frank, Daniel H; Leaman, O; And Manekin, Charles H, eds., *The Jewish Philosophy*, (London: Routledge, 2000).

Fuller, B.A.G., *The Problem of Evil in Plotinus*, (Cambridge: Cambridge University Press, 1912).

Funkenstein, Amos, *Maimonide : Nature, histoire et messianisme*, traduit de l'hébreu par Catherine Chalié, (Paris : Les Editions du Cerf, 1988).

Gardet, Louis, *La Pensée religieuse d'Avicenne*, (Ibn Sina) (Paris : Librairie Philosophique J. Vrin, 1951).

_____ *Dieu et la destinée de l'homme*, (Paris: Librairie Philosophique J. Vrin, 1967).

Geach, Peter, *God and Soul*, (London: Routledge, 1969).

_____ *Providence and Evil*, (Cambridge: Cambridge University Press, 1977).

Geiger, L.B., *La participation dans la philosophie de S. Thomas d'Aquin*, (Paris: Librairie Philosophique J. Vrin, 1942).

Gersonides, *The Wars of the Lord*, 3 vols., translated by Seymour Feldman, (Philadelphia: Jewish Publication Society, 1984-99).

_____ *The Commentary of Levi ben Gershom (Gersonides) on the Book of Job*, translated and introduced by Abraham Lassen, (New York: Bloch Press, 1946).

_____ *The Wars of the Lord. Treatise three: on God's Knowledge*, 4, a translation and commentary by Norbert Max Samuelson, (Toronto: Pontifical Institute of Medieval Studies, 1977).

Gilson, Etienne, *History of Christian Philosophy in the Middle Ages*, (London: Sheed and Ward, 1955).

_____ *Pourquoi Saint Thomas A Critiqué Saint Augustin*, (Paris : Librairie Philosophique J. Vrin, 1981).

_____ *The Christian Philosophy of St. Thomas Aquinas*, translated by L.K. Shook, (Notre Dame, Indiana: University of Notre Dame Press, 1956).

_____ *Les sources gréco-arabes de l'Augustinisme Avicennisant*, (Paris : Librairie Philosophique J. Vrin, 1981).

Goichon, A.M., *La Distinction de l'Essence et de l'Existence d'après Ibn Sina*, (Paris : Desclée de Brouwer, 1937).

Goldenberg, David M., *The Curse of Ham: Race and Slavery in Early Judaism, Christianity and Islam*, (Princeton: Princeton University Press, 2003).

Goldfield, L.N., *Maimonides' Treatise on Resurrection. An inquiry into its Authenticity*, (1986).

Goodman, Lenn E., ed., *Neoplatonism and Jewish Thought*, (Albany: State University of New York Press, 1992).

_____ *Avicenna*, (New York: Routledge, 1992).

Goris, H, Rikhof, H, and Schoot, H., eds., *Divine Transcendence and Immanence in the Work of Thomas Aquinas*, (Leuven: Peeters, 2009).

Goris, Harm J.M.J., *Free Creatures of an Eternal God: Thomas Aquinas on God's Infallible Foreknowledge and Irresistible Will*, (Nijmegen: Stichting Thomasfonds, 1996).

Grégoire le Grand, *Morales sur Job: livres I et II*, traduction de André de Gaudemaris, (Paris : Cerf, 1952).

Gutiérrez, Gustavo, *Job. Parler de Dieu à partir de la souffrance de l'innocent*, traduit de l'espagnol péruvien par Christine et Luc Durban sur le texte revu par l'auteur, (Paris : Les Editions du Cerf, 1987).

Guttmann, Julius, *Philosophies of Judaism*, translated by David W. Silverman, (New York: Doubleday & Company, Inc., 1964).

Habel, Norman, *The Book of Job*, (London: S.C.M. Press, 1983).

Haddad, Gérard, *Maïmonide*, (Paris: Les Belles Lettres, 1998).

Harris, Jay M., ed., *Maimonides After 800 Years: Essays on Maimonides and His Influence*, (Cambridge: Harvard University Press, 2007).

Hart, Charles A., *Thomistic Metaphysics: An Inquiry into the Act of Existing*, (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1959).

Hasse, Dag Nikolaus, *Avicenna's De Anima in the Latin West: The Formation of a Peripatetic Philosophy of the Soul 1160-1300*, (London-Turin: The Warburg Institute- Nino Aragno Editore, 2000).

Hayoun, Maurice-Ruben et Libera, Alain de, *Averroès et l'Averroïsme*, (Paris : PUF, 1991).

Hayoun, Maurice-Ruben, *Maïmonide et La Pensée Juive*, (Paris : Presses Universitaires de France, 1994).

_____ *Maïmonide*, (Paris : Presses Universitaires de France, 1987).

Heath, P., *Allegory and Philosophy in Avicenna*, (Philadelphia: University of Philadelphia Press, 1992).

Hester, Kevin L., *Eschatology and Pain in St. Gregory the Great: The Christological Synthesis of Gregory's Morals on the Book of Job*, (Milton Keynes: Paternoster, 2007).

Hibbs, Thomas S., *Dialectic and Narrative in Aquinas: An Interpretation of the Summa Contra Gentiles*, (Notre Dame, Indiana: University of Notre Dame Press, 1995).

Hick, John, *Evil and the God of Love*, (New York: Palgrave, 1985).

Hughes, Christopher, *On a Complex Theory of a Simple God*, (Ithaca and London: Cornell University press, 1989).

Humbrecht, Thierry-Dominique, *Théologie Négative et Noms Divins chez saint Thomas d'Aquin*, (Paris: Librairie Philosophique J. Vrin, 2005).

_____ *Trinité et Création au Prisme de la voie négative chez saint Thomas d'Aquin*, (Paris : Editions Paroles et Silence, 2011).

Inge, William Ralph, *The Philosophy of Plotinus*, in two volumes, (London: Longmans Green and Co., 1941).

Inglis, John, *On Aquinas*, (Belmont: Wadsworth/Thomson Learning, 2002).

Jacobs, Louis, *The Jewish Religion: A Companion*, (Oxford: Oxford University Press, 1995).

Jung, Carl G., *Réponse à Job*, traduit de l'allemand et annoté par le Dr Roland Cahen, (Paris : Editions Butchel/Chastel, 1964).

Kavka, Martin, *Jewish Messianism and the History of Philosophy*, (Cambridge: Cambridge University Press, 2004).

Kellner, Menachem, *Maimonides on Human Perfection*, (Atlanta (Ga.): Scholars Press, 1990).

Kenny, Anthony, *Aquinas on Being*, (Oxford: Clarendon Press, 2002).

_____ ed., *Aquinas: A collection of Critical Essays*, (London: Macmillan, 1969).

_____ *The God of the Philosophers*, (Oxford: Clarendon Press, 1979).

Kogan, Barry S., *Averroes and the Metaphysics of Causation*, (Albany: State University of New York Press, 1985).

Kraemer, Joel L, ed., *Perspectives on Maimonides: Philosophical and Historical Studies*, (Oxford: (The Littman Library) Oxford University Press, 1991).

_____, *Maimonides: The Life and World of One of Civilization's Greatest Minds*, (New York: Doubleday, 2008).

Kravitz, Leonard S, *The Hidden Doctrine of Maimonides' Guide for the Perplexed*, (Lewinston/Queenston: The Edwin Mellen Press, 1988).

Kreisel, Howard, *Maimonides' Political Thought*, (Albany: State University of New York, 1999).

Kretzmann, Norman, *The Metaphysics of Creation*, (New York: Oxford University Press Inc., 1998).

Küng, Hans, *On Being a Christian*, translated by Edward Quinn, (New York: Doubleday, 1976).

Kuolt, Martin, *Thomas d'Aquin Du mal*, (Paris: L'Harmattan, 2009).

Laporta, Jorge, *La Destinée de la Nature Humaine selon Thomas d'Aquin*, (Paris : Librairie Philosophique J. Vrin, 1965).

Leaman, Oliver, *Moses Maimonides*, (Richmond, Surrey: Curzon Press, 1997).

_____, *An Introduction to Medieval Islamic Philosophy*, (Cambridge: Cambridge University Press, 1985).

_____, *Evil and Suffering in Jewish Philosophy*, (Cambridge: Cambridge University Press, 1995).

Leftow, Brian, *Time and Eternity*, (Ithica and London: Cornell University Press, 1991).

Leibowitz, Yeshayahou, *La Foi de Maimonide*, introduction, traduction de l'hébreu et annotation par David Banon, (Paris : Les Editions du Cerf, 1992).

Lévêque, Jean, *Job ou le drame de la foi*, (Paris : Les Editions du Cerf, 2007).

Levy, Louis-Germain, *La Métaphysique de Maimonide*, (Dijon: Imprimerie Barbier-Marilier, 1905).

_____, *Maïmonide*, (Paris : Librairie Felix Alcan, 1911).

Lévy, René, *La divine insouciance: étude des doctrines de la providence d'après Maïmonide* (Largrasse: Editions Verdier, 2008).

Levy, Tony et Rashed, Roshdi, eds., *Maimonide : Philosophe et Savant (1138-1204)*, (Leuven : Editions Peeters, 2004).

Libera, Alain de and Brunn, Emilie Zum, eds., *Celui qui est : interprétations juives et chrétiens d'Exode 3-14*, (Paris : Cerf, 1986).

Libera, Alain de, *La Philosophie Médiévale*, (Paris : PUF, 1993).

_____, *Penser au moyen âge*, (Paris : Seuil, 1991).

Lubac, Henri de, *Exégèse Médiévale: Les Quatre Sens de l'Ecriture*, première partie, Tome II (Aubier: Editions Montaigne, 1959).

Lytkens, Hampus, *The Analogy Between God and the World*, (Uppsala: Almqvist & Wiksells Boktryckeri AB, 1952).

Maillard, Pierre-Yves, *La Vision de Dieu chez Thomas d'Aquin*, (Paris: Librairie Philosophique J. Vrin, 2001).

Maldamé, Jean-Michel, *Création et Providence : Bible, science et philosophie*, (Paris : Les Editions du Cerf, 2006).

_____ *Le Scandale du Mal : Une Question Posée à Dieu*, (Paris : Editions du Cerf, 2001).

Marcel, Gabriel, *Être et Avoir*, (Paris: Editions Montaigne, 1935).

McCabe, Herbert, *God and Evil in the Theology of St. Thomas Aquinas*, edited and introduced by Brian Davies, (London: Continuum, 2010).

McCallum, Donald, *Maimonides' Guide for the Perplexed. Silence and Salvation*, (New York: Routledge, 2007).

McGinnis, John ed., *Interpreting Avicenna: Science and Philosophy in Medieval Islam*, (Leiden: Brill, 2004).

McInerny, Ralph M., *The Logic of Analogy*, (The Hague: Martinus Nijhoff, 1961).

_____ *Aquinas and Analogy*, (Washington, D.C.: The Catholic University of America Press, 1996).

_____ *Being and Predication: Thomistic Interpretations*, (Washington: Catholic University of America Press, 1986).

Melamed, Abraham, *The Image of the Black in Jewish Culture: A History of the Other*, (London and New York: Routledge Curzon, 2003).

Menachem Kellner, *Maimonides on Human Perfection*, (Atlanta, Georgia: Scholars Press, 1990, (Brown Judaic Studies; 202).

Michot, Jean R, *La Destinée de l'homme selon Avicenne*, (Louvain: Aedibus Peeters, 1986).

Mies, Françoise, *L'Espérance de Job*, (Leuven: University Press, 2006).

Montagnes, B, *La Doctrine de l'Analogie de l'Etre d'après saint Thomas d'Aquin*, (Louvain: Publications Universitaires, 1963).

_____ *The Doctrine of the Analogy of Being according to Thomas Aquinas*, translated into English by E.M. Macierowski, (Milwaukee: Marquette University Press, 2004).

Moraux, Paul, *Alexandre d'Aphrodise: Exégète de la Noétique d'Aristote*, (Paris : Librairie E. Droz, 1942).

Nadler, S and Rudavsky, T.M eds., *The Cambridge History of Jewish Philosophy. From Antiquity through the Seventeenth Century*, (Cambridge: Cambridge University Press, 2009).

Narbonne, Jean-Marc, *La Métaphysique de Plotin*, (Paris : Librairie Philosophique J. Vrin, 2001).

_____ *Plotinus in Dialogue with the Gnostics*, (Leiden: Brill, 2011).

Nemo, Philippe, *Job et l'excès du mal*, (Paris : Editions Grasset & Fasquelle, 1978).

Newton, Isaac, *Principia*, 2 vols. (Berkeley and Los Angeles: University of California Press, 1934).

O'Brien, Denis, *Plotinus on the Origin of Matter: an exercise in the interpretation of the Enneads*, (Napoli: Bibliopolis, 1991).

_____ *Théodicée plotinienne, théodicée gnostique*, (Leiden: E.J.Brill, 1993).

O'Meara, Dominic, *Plotin : une introduction aux Ennéades*, traduit de l'anglais par Anne Callet-Molin, (Fribourg : Editions Universitaires Fribourg Suisse, 1992).

O'Rourke, F., *Pseudo-Dionysius & the Metaphysics of Aquinas*, (Leiden: E J. Brill, 1992).

Olgianti, Francesco, *The Key to the Study of St. Thomas*, translated from the Italian original by John S. Zybura, (London: B. Herder Book Co., 1924).

Olivier Bonnewijn, *La béatitude et les béatitudes : une approche thomiste de l'éthique*, (Roma : Pontificia Università Lateranense, 2001).

Ormsby, Eric L, ed., *Moses Maimonides and His Time*, (Washington D.C: The Catholic University of America Press, 1989).

Owens, Joseph, *The Doctrine of Being in Aristotelian Metaphysics: A Study in the Greek Background of Medieval Thought*, (Toronto: Pontifical Institute of Mediaeval Studies, 1951).

Peterson, Michael L, *Evil and the Christian God*, (Grand Rapids, 1982).

_____ *The Problem of Evil: Selected Readings*, (Notre Dame, Indiana: University of Notre Dame Press, 1992).

Pike, Nelson, *God and Timelessness*, (London: Routledge & Kegan Paul, 1970).

Pines, Shlomo and Yovel, Yirmiyahu, eds., *Maimonides and Philosophy*, Papers Presented at the Sixth Jerusalem Philosophical Encounter, May 1985, (Dordrecht: Martinus Nijhoff Publishers, 1986).

Pines, Shlomo, *La liberté de philosopher. De Maïmonide à Spinoza*, (Paris : Desclée de Brouwer, 1997).

Pistorius, Phillipus V, *Plotinus and Neo-Platonism: An Introductory Study*, (Cambridge: Bowes and Bowes, 1952).

Plantinga, Alvin, *God, Freedom and Evil* (London: Allen and Unwin, 1975).

_____ *The Nature of Necessity*, (Oxford: Oxford University Press, 1974).

Plato, *Timaeus*, translated by R. G. Bury, Loeb Classical Library, vol. VII (London, 1929).

Plotinus, *Enneads*, with an English translation by A.H. Armstrong, (London: Heinemann, 1966-1988).

Pokorny, Petr, ed., *Philosophical Hermeneutics and Biblical Exegesis*, (Tübingen: Mohr Siebeck, 2002).

Pseudo-Dionysius, *Mystical Theology* 2, 1025B, in *Pseudo-Dionysius: The Complete Works*, translated by Colm Luibheid, (New York: Paulist Press, 1987).

_____ *The Divine Names* 7, 3, 869D-872A, in *Pseudo-Dionysius: The Complete Works*, translated by Colm Luibheid, (New York: Paulist Press, 1987).

Quinn, Patrick, *Aquinas, Platonism and the Knowledge of God*, (Avebury, Aldershot: Ashgate Publishing Limited, 1996).

Rahman, Fazlur, *Prophecy in Islam*, (London: George Allen and Unwin, 1958).

Rea, Michael, ed., *Oxford Readings in Philosophical Theology* vol. 2 (New York: Oxford University Press, 2009).

Renault, Laurence, *Dieu et les créatures selon Thomas d'Aquin*, (Paris : Presses Universitaires de France, 1995).

Ricoeur, Paul, *The Symbolism of Evil*, translated from the French by Emerson Buchanan, (Boston: Beacon Press, 1967).

Robelin, Jean, *Maïmonide et le langage religieux*, (Paris: PUF, 1991).

Rocca, Gregory, *Speaking the Incomprehensible God. Thomas Aquinas on the Interplay of Positive and Negative Theology*, (Washington D.C: University of America Press, 2004).

Rubio, Mercedes, *Aquinas and Maimonides on the Possibility of the Knowledge of God: An Examination of the Quaestio de Attributis*, (Dordrecht: Springer, 2006).

Rudavsky, T.M, *Maimonides*, (Chichester: Wiley-Blackwell, 2010).

_____, *Time Matters. Time, Creation, and Cosmology in Medieval Jewish Philosophy*, (Albany: State University of New York Press, 2000).

Rzisha, John, *Perfecting Human Actions: St. Thomas Aquinas on Human Participation in the Eternal Law*, (Washington D.C: Catholic University of America Press, 2009).

Saadya, Gaon, *The Book of Beliefs and Opinions*, translated by S. Rosenblatt (New Haven: Yale University Press, 1951).

_____, *The Book of Theodicy: Translation and Commentary on the Book of Job* translated by L. Goodman, (New York: Yale University Press, 1988).

Scheffczyk, L., *Création et Providence*, traduit de l'allemand par P. Prévot, (Paris: Les Editions du Cerf, 1967).

Schmitt, Friedrich, *Die Lehre des h. Thomas von Aquin vom göttlichen Wissen des zukünftig Kontingenten bei seinen grossen Kommentatoren* (Nijmegen, 1950).

Schreiner, Susan E, *Where Shall Wisdom be Found? Calvin's Exegesis of Job from Medieval and Modern Perspectives*, (Chicago and London: The University of Chicago Press, 1994).

Schweid, Eliezer, *The Classical Jewish Philosophers: From Saadia through the Renaissance*, volume three, translated by Leonard Levin, (Leiden: Brill, 2007).

Seeskin, Kenneth, *Jewish Philosophy in a Secular Age*, (Albany: SUNY Pr., 1990).

_____, *Maimonides on the Origin of the World*, (Cambridge: Cambridge University Press, 2005).

_____, *Maimonides: A Guide for Today's Perplexed*, (New Jersey: Behrman House, Inc., 1991).

Sentis, Laurent, *Saint Thomas d'Aquin et le Mal. Foi Chrétienne et Théodicée*, (Paris : Editions Beauchesne, 1992).

Sirat, Colette, *A History of Jewish Philosophy in the Middle Ages*, (Cambridge: Cambridge University Press, 1985).

Smalley, Beryl, *The Study of the Bible in the Middle Ages*, (Notre Dame, Indiana: University of Notre Dame Press, 3rd ed., 1964).

Spinoza, Baruch, *Oeuvres. II: Traité théologico-politique*, trad. C. Appuhn, (Paris : Garnier Flammarion, 1995).

Steenberghen, F. Van, *Le problème de l'existence de Dieu dans les écrits de saint Thomas d'Aquin*, (Louvain-la-Neuve: Editions de l'Institut Supérieur de Philosophie, 1980).

Strauss, Leo, *La critique de la religion chez Spinoza*, traduction par Gérard Almaleh et al, (Paris : Les Editions du Cerf, 1996).

_____ *Maïmonide*, (Paris: PUF, 1988).

_____ *Maïmonide*, essais rassemblés et traduits par Remi Brague, (Paris : Presses Universitaires de France, 1988).

_____ *Persecution and the Art of Writing*, (Westport, (Conn.): Greenwood Press Publishers, 1973).

_____ *Studies in Platonic Political Philosophy*, (Chicago & London: The University of Chicago Press, 1983).

_____ *What is Political Philosophy? And Other Studies*, (Chicago & London: The University of Chicago Press, 1959).

Straw, Carole, *Gregory the Great: Perfection and Imperfection*, (Berkeley: University of California Press, 1988).

Stroumsa, Sarah, *Maimonides in his World: Portrait of a Mediterranean Thinker*, (Princeton: Princeton University Press, 2009).

Stump, Eleonore, *Aquinas*, (London and New York: Routledge, 2003).

Swinburne, Richard, *Providence and the Problem of Evil*, (Oxford: Clarendon Press, 1998).

Tanner, Kathryn, *God and Creation in Christian Theology: Tyranny or Empowerment?* (Oxford: Blackwell, 1988).

Te Velde, Rudi A, *Aquinas on God: The 'Divine Science' of the Summa Theologiae*, (Aldershot: Ashgate, 2006).

_____ *Participation and Substantiality in Thomas Aquinas*, (Leiden: E. J. Brill, 1995).

Thomas De Vio Cardinalis Caietanus: *Scripta Philosophica*, 3, *De Nominum Analogia*, ed. P. N. Zammit, (1934).

Toronto: Pontifical Institute of Medieval Studies, ed., *St. Thomas Aquinas (1274-1974) Commemorative Studies*, (Toronto: Pontifical Institute of Medieval Studies, 1974).

Torrance, Thomas F., *Divine and Contingent Order*, (Oxford: Oxford University Press, 1981).

Torrell, Jean-Pierre, *Initiation à saint Thomas d'Aquin : Sa personne et son œuvre*, (Fribourg : Editions Universitaires de Fribourg, 1993).

_____ *Recherches sur la théorie de la prophétie au moyen âge*, (Fribourg : Editions Universitaires Fribourg/Suisse, 1992).

_____ *Recherches Thomasiennes* (Paris : Librairie Philosophique J. Vrin, 2000).

_____ *Saint Thomas d'Aquin, maître spirituel : Initiation 2*, (Fribourg : Editions Universitaires de Fribourg, 1996).

Touati, Charles, *La Pensée Philosophique et Théologique de Gersonide*, (Paris : Les Editions de Minuit, 1973).

_____ *Prophètes, talmudistes, philosophes*, (Paris : Les Editions du Cerf, 1990).

Tracy, David, *The Analogical Imagination: Christian Theology and the Culture of Pluralism*, (New York: Crossroad, 1981).

Trottmann, Christian, *La Vision Béatifique: des disputes Scolastiques à sa définition par Benoît XII*, (Rome: Ecole Française de Rome, 1995).

Trouillard, Jean, *La Procession Plotinienne*, (Paris: PUF, 1955).

Twersky, Isadore, *Introduction to the Code of Maimonides (Mishneh Torah)*, (New Heaven and London: Yale University Press, 1980).

Urban, L et Walton, D.N, eds., *The Power of God: Readings on Omnipotence and Evil*, (New York: Oxford University Press, 1978).

Van Den Brink, Gijsbert, *Almighty God: A Study of the Doctrine of Divine Omnipotence*, (Kampen: Kok Pharos, 1993).

Van Den Brom, Luco, *Divine Presence in the World: A Critical Analysis of the Notion of Divine Omnipresence*, (Kampen: Kok, 1993).

Van Nieuwenhove, Rik; and Wawrykow, Joseph, *The Theology of Thomas Aquinas*, (Notre Dame, Indiana: University of Notre Dame Press, 2005).

Wagner, Michael F, ed., *Neo-Platonism and Nature: Studies in Plotinus' Enneads*, (Albany: State University of New York Press, 2002).

Waterlow, Sarah, *Nature, Change, and Agency in Aristotle's Physics. A Philosophical Study*, (Oxford: Clarendon Press, 1982).

Weigel, Peter, *Aquinas on Simplicity. An Investigation into the Foundations of his Philosophical Theology*, (Bern: Peter Lang, 2008).

Weiss, Raymond L et al, eds., *Ethical Writings of Maimonides*, (New York: Dover Publications, Inc., 1975).

Wippel, J. F, *The Metaphysical Thought of Thomas Aquinas*, (Washington: Catholic University of America Press, 2000).

_____ *Metaphysical Themes in Thomas Aquinas*, (Washington, D.C: The Catholic University of America Press, 1984).

Wohlman, Avital, *Maïmonide et Thomas d'Aquin: un dialogue impossible*, (Fribourg: Editions Universitaires Fribourg/Suisse, 1995).

_____ *Thomas d'Aquin et Maïmonide : un dialogue exemplaire*, (Paris: Les Editions du Cerf, 1988).

Wolfson, Harry Austryn, *The Philosophy of the Kalam*, (Cambridge (Massachusetts): Harvard University Press, 1976).

D: ARTICLES ON MAIMONIDES AND AQUINAS

Acar, Rahim, «Reconsidering Avicenna's Position on God's Knowledge of Particulars, » in *Interpreting Avicenna: Science and Philosophy in Medieval Islam*, edited by John McGinnis, (Leiden: Koninklijke Brill NV, 2004) pp 142-156.

Adams, Marilyn M, "Redemptive Suffering: A Christian Solution to the Problem of Evil," in Michael L. Peterson, ed., *The Problem of Evil: Selected Readings*, (Notre Dame, Indiana: University of Notre Dame Press, 1992) pp 169-187.

Alcolombre, Thierry, "Politique et Vérité de Platon à Maïmonide, » *Les Etudes Philosophiques*, n.3 (1995) pp 297-309.

Alston, William P, "Some (Temporarily) Final Thoughts on Evidential Argument from Evil," in Daniel Howard-Snyder, ed., *The Evidential Argument from Evil* (Bloomington and Indianapolis: Indiana University press, 1996) pp

Altmann, Alexander, "Essence and Existence in Maimonides," in Joseph A Buijs, ed., *Maimonides: A Collection of Critical Essays*, (Notre Dame, Indiana: University of Notre Dame Press, 1988) pp 148-165.

_____ "Maimonides and Thomas Aquinas: Natural or Divine Prophecy?" in *AJS Review*, vol.3 (1978), pp 1-19.

_____ "Maimonides on the Intellect and Scope of Metaphysics," in *Von der mittelalterlichen zur modernen Aufklärung*, (J.C.B. Mohr (Paul Siebeck) Tübingen, 1987), pp 60-129.

_____ «Maimonides's «Four Perfections, » *Essays in Jewish Intellectual History*, (Hanover: University Press of New England, 1981), pp 65-76.

Ashworth, E. J., "Signification and Modes of Signifying in Thirteenth Century Logic: A Preface to Aquinas on Analogy," *Medieval Philosophy and Theology* 1, (1991), pp 39-67.

Aubin, Paul, « Intériorité et extériorité dans les *Moralia in Job* de saint Grégoire le Grand, » *Recherches de Science Religieuse*, vol 62/1, (1974), pp 117-166.

Baker, Lynne Rudder, « The Second-Person Account of the Problem of Evil, » in Kevin Timpe, ed., *Metaphysics and God: Essays in Honor of Eleonore Stump*, (New York & London: Routledge, 2009) pp 157-174.

Baron, Salo W., « The Historical Outlook of Maimonides, » *Proceedings of the American Academy for Jewish Research*, 6 (1934-35) pp 5-114.

Beebe, James R, "The Logical Problem of Evil," in *The Internet Encyclopedia of Philosophy*: <http://www.iep.utm.edu/e/evil-log.htm>.

Belo, Catarina, «Averroes on God's Knowledge of Particulars" in *Journal of Islamic Studies*, vol. 17:2, (2006) pp 177-199.

Benzoni, Francisco, "Thomas Aquinas and Environmental Ethics: A Reconsideration of Providence and Salvation," in the *Journal of Religion*, Vol. 85, 3, (2005) pp. 446-476.

Berman, Lawrence, "Maimonides on the Fall of Man," *AJS Review*, 5, (1980) pp 1-15.

Black, Deborah L., "Psychology: soul and intellect," in Peter Adamson and Richard C. Taylor, eds., *The Cambridge Companion to Arabic Philosophy*, (Cambridge: Cambridge University Press, 2005) pp 308-326.

Blumberg, Harry, "The Problem of Immortality in Avicenna, Maimonides and St. Thomas Aquinas," in Jacob I. Dienstag, ed., *Studies in Maimonides and St. Thomas Aquinas*, (Ktav Publishing House, Inc., 1975) pp 29-49.

Boglioni, Pierre, "Miracle et nature chez Grégoire le Grand," in *Cahiers d'études médiévales, 1: Épopées, légendes et miracles*, (Montréal, 1974), pp 11-102.

Bonino, Serge-Thomas, « Providence et causes secondes. L'exemple de la prière, » Thierry-Dominique Humbrecht, éd., *Saint Thomas d'Aquin*, (Paris : Les Editions du Cerf, 2010) pp 493-519.

Brague, Rémi, « Léo Strauss et Maïmonide, » in Shlomo Pines, Yirmiyahu Yovel, eds., *Maimonides and Philosophy*, (Martinus Nijhoff Publishers, 1986) pp 246-268.

Brenet, Jean-Baptiste, "Vision béatifique et séparation de l'intellect au début du XIV^e siècle. Pour Averroès ou contre Thomas d'Aquin," *Freiburger Zeitschrift für Philosophie und Theologie*, 53 (2006) ½, pp 310-342.

Broadie, Alexander, "Maimonides and Aquinas on the Names of God," *Religious Studies* 23, (1987) pp 157-170.

Buijs, Joseph A., "Attributes of Action in Maimonides," *Vivarium* 27, 1989, pp 85-102.

_____, "The Negative Theology of Maimonides and Aquinas," *The Review of Metaphysics* 41, (1988) pp 723-738.

_____, "A Maimonidean Critique of Thomistic Analogy," *Journal of the History of Philosophy*, 41, (2003) pp 449-470.

_____, "The Philosophical Character of Maimonides' Guide—A Critique of Strauss' Interpretation" in Joseph A Buijs, ed., *Maimonides: A Collection of Critical Essays*, (Notre Dame, Indiana: University of Notre Dame Press, 1988), pp 59-70.

Burrell, David B., "Aquinas's Debt to Maimonides," in Ruth Link-Salinger, ed., *A Straight Path: Studies in Medieval Philosophy and Culture*, (Washington: The Catholic University of America, 1998) pp 37-48.

_____, "Maimonides, Aquinas and Gersonides on Providence and Evil," in *Religious Studies*, vol.20, 3 (1984) pp 335-351.

Carroll, William J., "Plotinus on the Origin of Matter," in Michael F. Wagner, ed., *Neoplatonism and Nature: Studies in Plotinus' Enneads*, (Albany: State University of New York Press, 2002) pp 179-207.

ChakTornay, Stephen, "Averroes' Doctrine of the Mind," *The Philosophical Review*, Vol. 25, 3, (1943) pp 270-288.

Clavier, Paul, "La création: une déclaration de dépendance, » dans Thierry-Dominique Humbrecht, éd., *Saint Thomas d'Aquin*, (Paris : Les Editions du Cerf, 2010) pp 476-491.

Corrigan, Kevin, « Is there more than one Generation of Matter in the Enneads?" *Phronesis* 31, (1986) pp 167-181.

Craig, William Lane, "Maimonides' Proofs for the Existence of God," in Joseph A. Buijs, ed., *Maimonides: A Collection of Critical Essays*, pp 122-147.

David, Pascal, "La Figure de Job chez Maïmonide, » dans Géraldine Roux, éd., *Lumières Médiévales*, (Paris : Les auteurs/Van Dieren Editeur, 2009), pp 53-65.

Davidson, Herbert A., "Alfarabi and Avicenna on the Active Intellect," *Viator* 3, (1972) pp 109-178.

_____ "Averroes on the Material Intellect," *Viator*, 17, (1986), pp 91-137.

_____ "Maimonides, Aristotle, and Avicenna," in Régis Morelon and Ahmad Hasnawi (eds.), *De Zénon d'Elée à Poincaré. Recueil d'études en hommage à Roshdi Rashed*, (Louvain, Paris: Peeters, 2004) pp 719-734.

De Contenson, P.M., "Avicennisme Latin et Vision de Dieu au début du XIIIe Siècle, » *Archives d'histoire doctrinale et littéraire du moyen âge*, 34 (1959) pp 29-97.

Deck, John N., « St. Thomas Aquinas and the Language of Total Dependence," in Anthony Kenny, ed., *Aquinas: A Collection of Critical Essays*, (London-Melbourne: MacMillan, 1969), pp 237-254.

Dienstag, Jacob I, "St. Thomas Aquinas in Maimonidian Scholarship," *The Thomist* 58, (1974) pp104-118.

Diesendruck, Zvi, «Samuel and Moses ibn Tibbon on Maimonides' Theory of Providence," *Hebrew Union College Annual* 11, (1936), pp 341-366.

Dobbs-Weinstein, Idit, "Maimonides' Reticence Toward Ibn Sīnā," in Jules L. Janssens and Daniel De Smet (eds.), *Avicenna and His Heritage*, (Leuven: Leuven University Press, 2002) pp 281-296.

_____ "Matter as Creature and Matter as Source of Evil: Maimonides and Aquinas," in Lenn E. Goodman, ed., *Neoplatonism and Jewish Thought* (Albany: State University of New York Press, 1992), pp 217-236.

Dondaine, A., "Saint Thomas a-t-il disputé à Rome la question des "Attributs Divins"? (1Sent., dist. 2, qu.1, art.3), *Bulletin Thomiste* 3, (Avril-Juin 1933) Notes et Communications, pp 171-182.

_____ « Saint Thomas et la dispute des Attributs Divins (1 Sent., d.2, a.3) Authenticité et Origine », *Archivum Fratrum Praedicatorum* VIII, (1938) pp 253-262.

Dondaine, H.F., "L'Object et le 'medium' de la vision béatifique chez les théologiens du XIIIe siècle," *Recherches de théologie ancienne et médiévale*, 19 (1952) pp 60-130.

Eardley, P. S., "Conceptions of Happiness and Human Destiny in the Late Thirteenth Century," in *Vivarium* 44, 2-3, (2006), pp 276-304.

Ebwank, M.B., "Diverse Orderings of Dionysius's Triplex Via by St. Thomas Aquinas," *Mediaeval Studies* 52, (1990) pp 82-109.

Eisen, R., "Samuel Ibn Tibbon on the Book of Job," *AJS Review* 24/2 (1999) pp 263-300.

Fabro, C., "The Intensive Hermeneutics of Thomistic Philosophy: The Notion of Participation," in *The Review of Metaphysics*, Vol. 27, (1974) pp 449-491.

Farthing, John Lee, "The Problem of Divine Exemplarity in St. Thomas," *The Thomist* 49, (1985) pp 183-222.

Feldman, Seymour, "A Scholastic Misinterpretation of Maimonides' Doctrine of Divine Attributes," *Journal of Jewish Studies*, 19, 1968, pp 29-39.

_____, "A Scholastic Misinterpretation of Maimonides' Doctrine of Divine Attributes," in Jacob I. Dienstag, ed., *Studies in Maimonides and St. Thomas Aquinas*, (New York: Ktav Publishing House, Inc., 1975) pp 58-74.

_____, "Divine Omnipotence, Omniscience, and Human Freedom," in Steven Nadler and T. M. Rudavsky, eds., *The Cambridge History of Jewish Philosophy: From Antiquity through the Seventeenth Century*, (Cambridge: Cambridge University Press, 2009) pp 659-704.

_____, «A Debate Concerning Determinism in Late Medieval Jewish Philosophy, » in *Proceedings of the American Academy for Jewish Research*, vol 45, (1984), pp 15-54.

Fitzgerald, Paul, "Stump and Kretzmann on Time and Eternity," in *Journal of Philosophy* 82, (1985) pp 260-269.

Flint, Thomas P., "Two Accounts of Providence," in Michael Rea ed., *Oxford Readings in Philosophical Theology* vol. 2, (New York: Oxford University Press, 2009) pp 17-44.

Fox, Marvin, "The Doctrine of the Mean in Aristotle and Maimonides: A Comparative Study," in Marvin Fox, *Interpreting Maimonides: Studies in Methodology, Metaphysics, and Moral Philosophy*, (Chicago: The University of Chicago Press, 1990) pp 93-123.

Fraenkel, Carlos, "God's Existence and Attributes," in Steven Nadler and T. M. Rudavsky, eds., *The Cambridge History of Jewish Philosophy: From Antiquity through the Seventeenth Century*, (Cambridge: Cambridge University Press, 2009) pp 579-589.

Franck, Isaac, "Maimonides and Aquinas on Man's Knowledge of God: A Twentieth-Century Perspective," in *Maimonides: A Collection of Critical Essays* edited by Joseph A. Buijs, (Notre Dame, Indiana: University of Notre Dame Press, 1988) pp 284-305.

Frank, D.H., "Reason in Action: The 'Practicality' of Maimonides' Guide," in *Commandment and Community: New Essays in Jewish Legal and Political Philosophy*, ed. D. H. Frank, (Albany: State University of New York Press, 1995) pp 69-84.

Freudenthal, Gad., "The Biological Limitations of Man's Intellectual Perfection According to Maimonides," in Georges Tamer, ed., *The Trias of Maimonides*, (Berlin: Walter de Gruyter, 2005) pp 137-149.

Freudenthal, Gideon, "The Philosophical Mysticism of Maimonides and Maimon," in Idit Dobbs-Weinstein et al, eds., *Maimonides and His Heritage*, (Albany: State University of New York Press, 2009), pp 113-152.

Funkenstein, Amos, "Maimonides, Political Theory and Realistic Messianism," *Miscellanea Mediaevalia*, 11 (1977), pp 81-103.

Galston, Miriam, "Philosopher King v. Prophet," *Israel Oriental Studies* 8, (1978) pp 204-218.

Gardet, L., « Saint Thomas et ses prédécesseurs arabes, » in Toronto: Pontifical Institute of Mediaeval Studies, ed., *St. Thomas Aquinas 1274-1974. Commemorative Studies*, 2 vols, (Toronto: Pontifical Institute of Medieval Studies, 1974) pp 419-448.

_____ «L'attitude philosophique d'Ibn Sina, » dans *Le Millénaire d'Avicenne*, (Téhéran, 1956) p 98.

Gauthier, R.A ., « Notes sur les débuts (1225-1240) du premier 'Averroïsme' », dans *Revue des Sciences Philosophiques et Théologiques* 66, (1982), pp 321-374.

_____ « Le Traité De anima et *potenciis eius* d'un maître ès Arts (vers 1225), » dans *Revue des Sciences Philosophiques et Théologiques*, 66, (1982), pp 3-55.

Geach, Peter, "The Future," *New Blackfriars* 54, (1973) pp 208-218.

Gilson, Etienne, 'Avicenne en occident au Moyen Age,' *Archives d'Histoire Doctrinale et Littéraire du Moyen Âge (AHDLMA)* 44 (1969) pp 99-113.

_____ "Sur la Problématique Thomiste de la Vision Béatifique, » *Archives d'Histoire Doctrinale et Littéraire du Moyen Age*, 31 (1964) pp 67-88.

_____ "Maïmonide et la Philosophie de l'Exode," in *Studies in Maimonides and St. Thomas Aquinas*, edited by Jacob I. Dienstag, (New York: Ktav Publishing House, Inc., 1975), pp 279-281.

_____ "The Development of the Idea of Race: Classical Paradigms and Medieval Elaborations," *International Journal of the Classic Tradition* 5, (1991) pp 561-570.

Glatzer, Nahum, "The Book of Job and Its Interpreters," in Alexander Altman, ed., *Biblical Motifs: Origins and Transformations*, (Cambridge: Harvard University Press, 1966) pp 197-220.

Good, Edwin M, "The Problem of Evil in the Book of Job," in *The Voice from the Whirlwind*, edited by Leo G. Perdue and W. Clark Gilpin, (Nashville: Abingdon Press, 1992) pp 50-69.

Goodman, Lenn E., "God and the Good Life: Maimonides' Virtue Ethics and the Idea of Perfection," in *The Trias of Maimonides: Jewish, Arabic, and Ancient Culture of Knowledge*, (Berlin: de Gruyter, 2005) pp 123-135.

Goris, Harm, "Divine Foreknowledge, Providence, Predestination, and Human Freedom," in Rik Van Nieuwenhove and Joseph Wawrykow, eds., *The Theology of Aquinas*, (Notre Dame, Indiana: University of Notre Dame Press, 2005), pp 99-122.

Halbortal, Moshe, "Double Language and Divided Public in Guide of the Perplexed," in Moshe Halbortal, *Concealment and Revelation*, translated by Jackie Feldman, (Princeton and Oxford: Princeton University Press, 2007) pp 49-59.

Haldane, John, "Aquinas on the Active Intellect," *Philosophy* 67, (1992) pp 199-210.

Hall, Robert E., "Intellect, Soul and Body in Ibn Sina: Systematic Synthesis and Development of the Aristotelian, Neoplatonic and Galenic Theories," in John McGinnis, ed., *Interpreting Avicenna: Science and Philosophy in Medieval Islam*, (Leiden: Brill, 2004) pp 62-86.

Harvey, Warren Zev, "A Third Approach to Maimonides' Cosmogony-Prophetology Puzzle" in Joseph A Buijs, ed., *Maimonides: A Collection of Critical Essays*, (Notre Dame, Indiana: University of Notre Dame Press, 1988) pp 71-88.

Hasker, William, "On Regretting the Evils of this World," in Michael L. Peterson, ed., *The Problem of Evil: Selected Readings*, (Notre Dame, Indiana: University of Notre Dame Press, 1992) pp 153-168.

Hasse, Dag Nikolaus, "Avicenna on Abstraction," in *Aspects of Avicenna*, edited by Robert Wisnovsky, (Princeton: Markus Wiener Publishers, 2007) pp 45-58.

Heller, J, "Maimonides' Theory of Miracles," in Alfred Altmann, ed., *Between East and West*, (London, 1958) pp 112-127.

Herrara, Robert A., "An Episode in Medieval Aristotelianism: Maimonides and St. Thomas on the Active Intellect," in *Thomist: A Speculative Quarterly Review* 47, (1983) pp 317-338.

Hill, William J, « Does God Know the Future? Aquinas and Some Moderns," in *Theological Studies*, (2001).

Hoonhout, Michael A, "Grounding Providence in the Theology of the Creator: The Exemplarity of Thomas Aquinas," in the *Heythrop Journal* XLIII, (2002) pp 1-19.

Hyman, Arthur, "Averroes' Theory of the Intellect and the Ancient Commentators," in Gerhard Endress and Jan A. Aertsen, eds., *Averroes and The Aristotelian Tradition* (Brill: Leiden, 1999) pp 188-198.

_____ "Demonstrative, Dialectical and Sophistic Arguments in the Philosophy of Moses Maimonides," in Eric L. Ormsby, ed., *Moses and His Time*, (Washington, D.C: Catholic University of America Press, 1989) pp 35-51.

_____ "Interpreting Maimonides," in Joseph Buijs, ed., *Maimonides: A Collection of Critical Essays*, (Indiana: University of Notre Dame Press, 1988) pp 19-29.

_____ "Maimonides as Biblical Exegete," in Idit Dobbs-Weinstein et al, eds., *Maimonides and His Heritage*, (Albany: State University of New York Press, 2009) pp 1-12.

_____ "Maimonides on Creation and Emanation," in J. F. Wippel, ed., *Studies in Medieval Philosophy*, (Washington, D.C, Catholic University of America Press, 1987) pp 45-61.

_____ «Maimonides on Causality, » in Shlomo Pines and Y. Yovel eds., *Maimonides and Philosophy*, (Dordrecht: Martinus Nijhoff Publishers, 1986) pp 157-172.

Ingham, Mary Beth, "Did Scotus Modify his Position on the Relationship of Intellect and Will?" *Recherches de Théologie et Philosophi Médiévales*, 69, (2002), pp 88-116.

Ivry, Alfred L, "Averroes' Three Commentaries on *De Anima*," in Gerhard Endress and Jan A. Aertsen, eds., *Averroes and the Aristotelian Tradition*, (Leiden: Brill, 1999), pp 199-216.

_____ "Maimonides on Possibility" in Jehuda Reinharz and Daniel Swetschinski eds., *Mystics, Philosophers, and Politicians, Essays in Jewish Intellectual History in Honour of Alexander Altmann* (Durham: N.C: Duke University Press, 1982), pp 67-84.

_____ «Maimonides' Psychology »in Idit Dobbs-Weinstein et al, eds., *Maimonides and His Heritage*, (Albany: State University of New York Press, 2009) pp 51-60.

_____ "Neoplatonic Currents in Maimonides' Thought," in *Perspectives on Maimonides*, edited by Joel L. Kraemer, (Oxford: Oxford University Press, 1991) pp 1115-140.

_____ "Providence, Divine Omniscience, and Possibility: The Case of Maimonides," in T. Rudavsky, ed., *Divine Omniscience and Omnipotence in Medieval Philosophy*, (Dordrecht and Boston: D. Reidel Publishing Co., 1985), pp 143-159.

_____. "Providence, Divine Omniscience, and Possibility: The Case of Maimonides," in Joseph A. Buijs, ed., *Maimonides: A Collection of Critical Essays*, (Notre Dame, Indiana: University of Notre Dame Press, 1988), pp 175-191.

Jackson, Timothy P, "Must Job Live Forever? A Reply to Aquinas on Providence," in *The Thomist* 62, (1998) pp 1-39.

Jordan, Mark D, "The Intelligibility of the World and the Divine Ideas in Aquinas," *Review of Metaphysics* 38, (1984) pp 17-32.

Kaplan, Lawrence, "Maimonides on the Miraculous Element in Prophecy," *Harvard Theological Review* 70, (1977), pp 233-256.

Kasher, Hannah, "Biblical Miracles and the Universality of Natural Laws. Maimonides' Three Methods of Harmonization," in *The Journal of Jewish Thought and Philosophy*, vol.8, (1998) pp 25-52.

Kellner, Menachem, "Gersonides, Providence, and the Rabbinic Tradition," *Journal of the American Academy of Religion*, 42 (1974), pp 673-685.

Kenny, Anthony, «Divine Foreknowledge and Human Freedom," in *Aquinas: A Collection of Essays*, edited by Anthony Kenny, (London: Macmillan, 1969), pp 255-270.

King, Bill, "Thomas Aquinas on the Metaphysical Problem of Evil," *Quodlibet Journal*: vol. 4, 2-3, (2002) pp 1-18 <http://www.Quodlibet.net>

Klein-Braslavy, Sara, "Bible Commentary," in Kenneth Seeskin, ed., *The Cambridge Companion to Maimonides*, (New York: Cambridge University Press, 2005) pp 245-272.

_____. "Maimonides' Strategy for Interpreting "Woman" in the *Guide of the Perplexed*," in J. Hamesse et O. Weijers, eds., *Ecritures et réécriture des textes philosophiques médiévaux*, (Turnhout: Brepols Publishers n.v., 2006) pp 291-310.

_____. "The Creation of the World and Maimonides' Interpretation of Gen. I-V," in Shlomo Pines and Yirmiyahu Yovel, eds., *Maimonides and Philosophy*, (Dordrecht: Martinus Nijhoff Publishers, 1986) pp 65-78.

Kovach, Francis J., « Divine Art in Saint Thomas Aquinas, » in Montréal : Institut d'Etudes Médiévales/Vrin éd., *Arts Libéraux et Philosophie au Moyen Âge ; Actes du Quatrième Congrès International de Philosophie Médiévale*, (Montréal : Institut d'Etudes Médiévales, 1969) pp 663-671.

_____. "Aquinas's Theory of Action at a Distance: A Critical Analysis," in Francis Kovach, *Scholastic Challenges to Some Medieval and Modern Ideas*, (Stillwater Okla: Western Publications, 1987) pp 147-178.

Kravitz, Leonard S, "Maimonides and Job: An Inquiry as to the Method of the Moreh," *Hebrew Union College Annual*, vol.38, (1967) pp 149-158.

Kreisel, Howard, "Miracles in Medieval Jewish Philosophy," in *Jewish Quarterly Review*, (JQR) Vol.75, 2, (1984) pp 99-133.

_____. "The Practical Intellect in the Philosophy of Maimonides," *Hebrew Union College Annual*, (HUCA) LIX, (1988) pp 189-215.

Lahey, Stephen E., "Maimonides and Analogy," in *American Catholic Philosophical Quarterly* 67, 1993, pp 219-232.

Langevin, Gilles, « Capax Dei : La Créature Intellectuelle et l'Intimité de Dieu, » dans *Studia : recherches de philosophie et de théologie*, 20, (1966) pp 19-59.

Laporte, Jean, "Une théologie systématique chez Grégoire?" in Jacques Fontaine, Robert Gillet and Stan Pellistrandi, eds., *Grégoire le Grand*, (Paris, 1986), pp 235-254.

Leclercq, Jean, "The Exposition and Exegesis of Scripture: From Gregory the Great to St. Bernard," in G.H.W. Lampe, ed., *The Cambridge History of The Bible*, (London: Cambridge University Press, 1969), pp 183-196.

Lee, Patrick, "Saint Thomas Aquinas and Avicenna on the Agent Intellect," *Thomist: A Speculative Quarterly Review* 45:1, (1981) pp 41-61.

Lemaigre, B. E., « Perfection de Dieu et Multiplicité des Attributs Divins. Pourquoi S. Thomas a-t-il inséré la dispute des Attributs Divins (1 Sent., d.2, q.1, a.3) dans son Commentaire des Sentences ? » *Revue des Sciences Philosophiques et Théologiques* 50, (1966) pp 198-227.

Levinger, Jacob, "Maimonides' Exegesis of the Book of Job," in Benjamin Uffenheimer and Henning Graf Reventlow, eds. *Creative Biblical Exegesis: Christian and Jewish Hermeneutics Throughout the Centuries*, (Sheffield: JSOT, 1988) pp 81-88.

Mackie, J.L., "Evil and Omnipotence," *Mind*, vol. LXIV, 254 (1955) pp 200-212.

Mahoney, E.P., "Aquinas's Critique of Averroes' Doctrine of the Unity of the Intellect," in D.M. Gallagher, ed., *Thomas Aquinas and His Legacy*, (Washington (DC): The Catholic University of America Press, 1994) pp 83-106.

Marc, André, "L'idée thomiste de l'être et les analogies d'attribution et de proportionnalité, » *Revue Néo-scholastique de Philosophie* 35, (1933) pp 157-189.

Marmura, M. E., «Some Aspects of Avicenna's Theory of God's Knowledge of Particulars » in *Journal of the American Oriental Society*, vol. 82, 3, (1962), pp 299-312.

_____, "Divine Omniscience and Future Contingents in Alfarabi and Avicenna," in *Divine Omniscience and Omnipotence in Medieval Philosophy: Islamic, Jewish and Christian Perspectives*, Tamar Rudavsky, ed., (Dordrecht: D. Reidel Publishing Company, 1985) pp 81-94.

Masiello, Ralph J., "The Analogy of Proportion according to the Metaphysics of St. Thomas," in *Modern Schoolman* 35, (1957-58) pp 91-105.

McCloskey, H.J., "God and Evil," *The Philosophical Quarterly*, vol. X, 39 (1960) pp 97-114.

McGinn, Bernard, "The Development of the Thought of Thomas Aquinas on the Reconciliation of Divine Providence and Contingent Action," in *the Thomist* 39, (1975) pp 741-752.

Ménager, A., "La contemplation d'après Saint Grégoire le Grand," *Vie Spirituelle* 9, (1923), pp 242-82.

_____, "Les divers sens du mot 'contemplatio' chez saint Grégoire le Grand, » *Vie Spirituelle*, suppl. 59 (1939), pp 145-69, and suppl. 60 (1939), pp 39-56.

Mies, Françoise, « Est-il Sage d'Espérer en Dieu ? L'énigme de Job, » in Françoise Mies, éd., *Toute la Sagesse du Monde : Hommage à Maurice Gilbert, s.j: Pour la 65^e anniversaire de l'exégète et du recteur*, (Namur : Presses Universitaires de Namur, 1999) pp 385-417.

Muller, Ernest, "Real Relations and the Divine: Issues in Thomas's Understanding of God's Relation to the World", *Theological Studies* 56, (1995) pp 673-95.

Mulligan, R. W., "Divine Foreknowledge and Freedom: A Problem of Language," in *Thomist: A Speculative Quarterly Review*, 36:2, (1972), pp 293-299.

Narbonne, J-M., "Plotin et le problème de la génération de la matière : à propos d'un article récent, » *Dionysius XI*, (1987) pp 3-31.

Nemo, Philippe, "Job et l'excès du mal," dans Claude Bruaire, éd. *La Confession de la Foi*, (Paris : Librairie Arthème Fayard, 1977) pp 57-66.

Norbert Samuelson, « Maimonides' Doctrine of Creation, » *HTR* 84:3, (1991), pp 249-271.

_____ "Gersonides Account of God's Knowledge of Particulars," in *Journal of the History of Philosophy* 10, (1972) pp 399-441.

O'Brien, Denis, "Plotinus on Evil: A Study of matter and the soul in Plotinus' conception of human evil," in *Le Néoplatonisme, colloques internationaux du centre national de la recherche scientifique*, à Royaumont le 9-13 juin, 1969, par M.P.M Schuhl et M.P Hadot, (Paris : Editions du centre national de la recherche scientifique, 1971) pp113-146.

_____ « Plotinus on Matter and Evil," in Lloyd P. Gerson, ed., *The Cambridge Companion to Plotinus*, (Cambridge: Cambridge University Press, 1996) pp 171-195.

_____ « Plotinus and the Gnostics on the Generation of Matter, » in *Neoplatonism and Early Christian Thought: Essays in Honour of A.H. Armstrong*, ed. by H.J.Blumenthal and R.A.Markus, (London: Variorum Publications, 1981) pp 108-123.

O'Meara, Dominic J., "The hierarchical ordering of reality in Plotinus," in Lloyd P. Gerson, ed., *The Cambridge Companion to Plotinus*, (Cambridge: Cambridge University Press, 1996) pp 66-81.

Parens, Joshua, "Leaving the Garden: Maimonides and Spinoza on the Imagination and Practical Intellect Revisited," in *Philosophy & Theology* 18, 2 (2006) pp 219-246.

Pegis, Anton C., "Penitus manet Ignotum," in *Medieval Studies* 27, (1965), pp 212-226.

Perret, Marie-Charles, "La Notion d'Exemplarité," *Revue Thomiste* 41, (1936) pp 446-469.

Pessin, Sarah, "Jewish Neoplatonism: Being above Being and divine emanation in Solomon ibn Gabirol and Isaac Israeli," in D. H. Frank and O. Leaman, eds., *The Cambridge Companion to Medieval Jewish Philosophy*, (Cambridge: Cambridge University Press, 2003), pp 91-110.

Pike, Nelson, "Hume on Evil," in Nelson Pike, ed., *God and Evil: Readings on the Theological Problem of Evil*, (New Jersey: Prentice-Hall, Inc., 1964) pp 85-102.

Pines, Shlomo, "Dieu et l'Être selon Maïmonide: Exégèse d'Exode 3,14 et doctrine connexe, » dans *Alain de Libera et Emilie Zum Brunn*, eds., *Celui qui est : interprétations juives et chrétiennes d'Exode 3-14*, (Paris : Cerf, 1986) pp 15-24.

_____ “The Limitations of Human Knowledge according to Al-Farabi, ibn Bajja, and Maimonides,” in Joseph A Buijs, ed., *Maimonides: A Collection of Critical Essays*, (Notre Dame, Indiana: University of Notre Dame Press, 1988), pp 91-121.

_____ “Truth and Falsehood versus Good and Evil: A Study in Jewish and General Philosophy in connection with the Guide of the Perplexed, 1, 2” in Isadore Twersky, ed., *Studies in Maimonides*, (Cambridge: Harvard University Press, 1991) pp 95-157.

Raffel, Charles M., “Providence as Consequent upon the Intellect: Maimonides’ Theory of Providence,” in *AJS Review*, vol.12, 1, (1987) pp 25-71.

Ravitzky, Aviezer, “The Secrets of the Guide to the Perplexed: Between the Thirteenth and Twentieth Centuries,” in Isadore Twersky, ed., *Studies in Maimonides*, (Cambridge: Harvard University Press, 1991) pp 159-207.

Ravven, Heidi M., “Some Thoughts on What Spinoza Learned from Maimonides about the Prophetic Imagination Part 1. Maimonides on Prophecy and the Imagination,” *Journal of the History of Philosophy*, vol. 39, (2001) pp 193-214.

_____ “The Garden of Eden: Spinoza’s Maimonidean Account of the Genealogy of Morals and the Origin of Society,” *Philosophy & Theology* 13, 1 (2001) pp 3-51.

Reines, Alvin J., “Maimonides’ Concept of Miracles,” *Hebrew Union College Annual*, vol.45, (1974), pp 325-361.

_____ “Maimonides’ Concept of Mosaic Prophecy,” in *Hebrew Union College Annual*, 40-41, (1969-70) pp 325-362.

_____ “Maimonides’ Concept of Providence and Theodicy,” in the *Hebrew Union College Annual*, 43, (1972) pp 169-206.

_____ « Maimonides’ True Belief Concerning God: A Systematization, » in *Maimonides and Philosophy*, edited by Shlomo Pines and Yirmiyahu Yovel, (Dordrecht: Martinus Nijhoff Publishers, 1986) pp 24-35.

Reyna, Ruth, “On the Soul: A Philosophical Exploration of the Active Intellect in Averroes, Aristotle, and Aquinas,” in *Thomist: A Speculative Quarterly Review* 36:1, (1972), pp 131-149.

Rist, John M., “Plotinus on Matter and Evil,” in *Phronesis* 6, (1961) pp 154-166.

Robinson, James T., “Soul and Intellect,” in Steven Nadler and T. M. Rudavsky, eds., *The Cambridge History of Jewish Philosophy: From Antiquity through the Seventeenth Century*, vol.1, (New York: Cambridge University Press, 2009) pp 524-560.

Rocca, Gregory, “The Distinction between Res Significata and Modus Significandi in Aquinas’s Theological Epistemology,” in *Thomist: a Speculative Quarterly Review*, 55:2 (1991) pp 173-197.

Rosenberg, Shalom, “On Biblical Interpretation in *The Guide of the Perplexed*,” (in Hebrew) *Jerusalem Studies in Jewish Thought* 1 (1981), pp 85-157.

Ross, James, “Aquinas’s Exemplarism: Aquinas’s Voluntarism,” *American Catholic Philosophical Quarterly* 64, (1990) pp 171-198.

Roux, Géraldine, « L’Idéal d’une Croyance Rationnelle ? » dans Géraldine Roux, éd., *Lumières Médiévales*, (Paris : Les auteurs/Van Dieren Editeur, 2009), pp 35-51.

Rowe, William L., « The Empirical Argument from Evil, » in Audi & Wainwright, eds., *Rationality, Religious Belief, & Moral Commitment*, (Ithica, New York: Cornell University Press, 1986) pp 227-247.

_____ “The Problem of Evil and Some Varieties of Atheism,” in *American Philosophical Quarterly*, vol.16, 4, (1979) pp 335-341.

Rudavsky, T. M., “Divine Omniscience, Contingency, and Prophecy in Gersonides,” in Tamar Rudavsky, ed., *Divine Omniscience and Omnipotence in Medieval Philosophy: Islamic, Jewish and Christian Perspectives*, (Dordrecht: Reidel, 1985) pp 161-181.

_____ “Time, Space, and Infinity,” in Steven Nadler and T. M. Rudavsky, eds., *The Cambridge History of Jewish Philosophy: From Antiquity through the Seventeenth Century*, vol.1, (New York: Cambridge University Press, 2009) pp 388-433.

Samuelson, Norbert M., “Maimonides’ Doctrine of Creation,” *Harvard Theological Review* (HTR) 84:3, (1991) pp 249-271.

_____ « Reasoning and Demonstration” in Steven Nadler and T. M. Rudavsky, eds., *The Cambridge History of Jewish Philosophy: From Antiquity through the Seventeenth Century*, vol. 1, (New York: Cambridge University Press, 2009) pp 188-229.

Shalom, Carmy and David, Shatz, “The Bible as a Source for Philosophical Reflection,” in Daniel H. Frank and Oliver Leaman, eds., *History of Jewish Philosophy* (London: Routledge, 2003), pp 10-29.

Shanley, Brian J., « Aquinas on God’s Causal Knowledge: A Reply to Stump and Kretzmann, » *American Catholic Philosophical Quarterly*, 72, (1998), pp 447-457.

_____ « Eternal Knowledge of the Temporal in Aquinas, » in *American Catholic Philosophical Quarterly*, 71, (1997), pp 197-224.

Sharples, R.W., “Alexander of Aphrodisias on Divine Providence: Two Problems,” *The Classical Quarterly*, 32, n.1, (1982), pp 198-211.

Smith, G., «Avicenna and the Possibles, » in *The New Scholasticism*, vol. 17, (1943) pp 340-357.

Steel, Carlos, “Avicenna and Thomas Aquinas on Evil,” in Jules Janssens et al, eds., *Avicenna and His Heritage: Acts of the International colloquium, Leuven-Louvain-la-Neuve, September 8-September 11, 1999*, (Leuven: Leuven University Press, 2002) pp 171-196.

_____ “Does Evil Have a Cause? Augustine’s Perplexity and Thomas’s Answer,” *Review of Metaphysics* 48, (1994) pp 251-273.

_____ “Medieval Philosophy: an Impossible Project? Thomas Aquinas and the “Averroistic” Ideal of Happiness,” in Jan A Aersten and Andreas Speer, eds., *Was ist Philosophie im Mittelalter*, (Berlin: Walter de Gruyter, 1998) pp152-174.

Stern, Josef, “Maimonides’ Demonstrations: Principles and Practice,” *Medieval Philosophy and Theology* 10, (2001) pp 47-84.

_____ “Maimonides’ Epistemology,” in Kenneth Seeskin, ed., *The Cambridge Companion to Maimonides*, (New York: Cambridge University Press, 2005), pp 105-133.

_____. "Meaning and Language," in Steven Nadler and T.M. Rudavsky, eds, *The Cambridge History of Jewish Philosophy: From Antiquity through the Seventeenth Century*, (New York: Cambridge University Press, 2009) pp 230-267.

Strauss, Leo, "How to Begin to Study the Guide of the Perplexed," in Moses Maimonides, *The Guide of the Perplexed*, (Chicago and London: University of Chicago Press, 1963) vols.1 & 2, pp xi-lvi.

_____. « The Literary Character of *The Guide for the Perplexed*, » in *Persecution and the Art of Writing*, (Glencoe, Illinois: The Free Press, 1952) pp 38-94.

Stubbens, N. A., «Naming God: Moses Maimonides and Thomas Aquinas, » *The Thomist*, 54, (1990) pp 229-267.

Stump, E and Kretzmann, N, «Eternity and God's Knowledge: A Reply to Shanley, » in *American Catholic Philosophical Quarterly*, 72, (1998) pp 439-445.

_____. « Eternity, » *The Journal of Philosophy* 78, (1981) pp 429-458.

Stump, Eleonore, "Aquinas on the Sufferings of Job," in Daniel Howard-Snyder, ed., *The Evidential Argument from Evil*, (Indiana University Press, 1996) pp 49-68.

Swinburne, Richard, "Some Major Strands of Theodicy," in Daniel Howard-Snyder, ed., *The Evidential Argument from Evil*, (Bloomington and Indianapolis: Indiana University Press, 1996) pp 30-48.

Synave, P, "La Doctrine de Saint Thomas d'Aquin sur le Sens Littéral des Ecritures, » *Revue Biblique* 35, (1926) pp 40-65.

_____. "La Révélation des Vérités Divines Naturelles d'après saint Thomas d'Aquin, » in *Studies in Maimonides and Saint Thomas Aquinas*, (KTAV Publishing House, Inc., 1975) pp 290-333.

Taylor, Richard C., "Abstraction in al-Fârâbî," *Proceedings of the American Catholic Philosophical Association*, vol. 80, (2006), pp 151-168.

_____. "Aquinas and the 'Arabs': Arabic/Islamic Philosophy in Thomas Aquinas's Conception of the Beatific Vision in his Commentary on the Sentences IV, 49, 2, 1" (2011), pp 1-25 <http://www.aquinasandthearabs.org>

_____. "The Agent Intellect as "form for us" and Averroes's Critique of al-Fârâbî," in *Proceedings of the Society for Medieval Logic and Metaphysics*, Volume 5, 2005, pp 18-32 <http://www.fordham.edu/gsas/phil/klima/SMLM/PSMLM5/PSMLM5.pdf>.

_____. "Cogitatio, Cogitativus and Cogitare: remarks on the Cogitative Power in Averroes," in J. Hamesse et C. Steel, éd., *L'Elaboration du vocabulaire philosophique au Moyen Âge*. Actes du Colloque international de Louvain-la-Neuve, 12-14 septembre 1998, organize par la SIEPM, (Turnhout: Brepols, 2000) pp 111-146.

_____. "Thomas's Debts to Avicenna and Averroes on Cognition: The Commentary on the Sentences," in <http://www.aquinasandthearabs.org>

Thillet, P, "Matérialisme et théorie de l'âme et de l'intellect chez Alexandre d'Aphrodise," *Revue philosophique de la France et de l'étranger*, 106 (1981) pp 5-24.

Tirosh-Samuelson, Hava, "Virtue and Happiness," in Steven Nadler et T.M. Rudavsky, eds., *The Cambridge History of Jewish Philosophy: From antiquity through the Seventeenth Century*, (New York: Cambridge University Press, 2009) pp 707-767.

Torrance, T. F., "Scientific Hermeneutics According to St. Thomas Aquinas," in *Journal of Theological Studies*, N.S., Vol. XIII, Pt.2, (1962) pp 259-289.

Torrell, J.P., "La vision de Dieu per essentiam selon Saint Thomas d'Aquin," *Micrologus* 5, (1997) pp 43-68.

Touati, Charles, "Le problème de l'inerrance prophétique dans la théologie juive du Moyen Age," *Revue de l'histoire des religions*, 174 (1986) pp 169-187.

_____, "Les Problèmes de la Génération et le Rôle de l'Intellect Agent chez Averroès, » in *Multiple Averroès*, préparé par Jean Jolivet, (Paris : Les Belles Lettres, 1978) pp 157-165.

_____, «Les deux théories de Maïmonide sur la providence, » in Siegfried Stein and Raphael Loewe, eds., *Studies in Jewish Religious and Intellectual History*, (Alabama: University of Alabama Press, 1979), pp 331-340.

Tsevat, Matitiah, "The Meaning of the Book of Job," *Hebrew Union College Annual*, vol. 37, (1966), pp 73-106.

Ward, Thomas, "How Aquinas Could Have Argued that God is Really Related to Creatures", *Proceedings of the Society for Medieval Logic and Metaphysics* 6, (2006) pp 95-107.

Wasselynck, H., "L'influence de l'exégèse de saint Grégoire le Grand sur les commentaires bibliques médiévaux, » *Recherches de théologie ancienne et médiévale* 32, (1965) pp 157-205.

Webber, Edouard, « Les Apports positifs de la noétique d'Ibn Rushd à celles de Thomas d'Aquin, » in *Multiple Averroès*, préparé par Jean Jolivet, (Paris : Les Belles Lettres, 1978) pp 211-248.

Wippel, John F., "Quidditative Knowledge of God" in his book: *Metaphysical Themes in Thomas Aquinas*, (Washington, D.C: Catholic University of America Press, 1984) pp 215-241.

_____, "Thomas Aquinas and the Axiom 'What Is Received Is Received According to the Mode of the Receiver,'" in *A Straight-Path: Studies in Medieval Philosophy and Culture, Essays in Honour of Arthur Hyman*, R. Link-Salinger et al, eds., (Washington. D. C: Catholic University of America Press, 1988) pp 279-289.

_____, "Thomas Aquinas on the Divine Ideas," in *The Etienne Gilson Series* 16, (Pontifical Institute of Medieval Studies: Toronto, 1993).

_____, "Thomas Aquinas, Henry of Ghent and Godfrey of Fontaines on the Reality of Non-Existing Possibles," in his *Metaphysical Themes in Thomas Aquinas*, (Washington, D.C: The Catholic University of America Press, 1984) pp 163-190.

Wolfson, H. A., «The Amphibolous terms in Aristotle, Arabic Philosophy and Maimonides » in *Studies in the History of Philosophy and Religion*, 2, edited by Isadore Twersky and George H. Williams, (Cambridge: Harvard University Press, 1977) pp 455-477.

_____, "St. Thomas on Divine Attributes," in *Studies in Maimonides and St. Thomas Aquinas*, edited by Jacob I. Dienstag, (New York: KTAV Publishing House, Inc., 1975) pp 1-28.

_____, "Avicenna, Algazali and Averroes on Divine Attributes," in *Studies in the History of Philosophy of Religion*, vol I, pp 143-169.

_____, "Hallevi and Maimonides on Prophecy," in *The Jewish Quarterly Review*, Vol. 32, No. 4, (1942) pp 345-370 and vol.33 (1942) pp 49-82.

_____ “Maimonides on the Unity and Incorporeality of God,” in *The Jewish Quarterly Review*, Vol. 56, No. 2, 1965, pp 112-136.

_____ “The Aristotelian Predicables and Maimonides’ Division of Attributes,” in I. Twersky and G. Williams, eds., *Studies in the History of Philosophy and Religion*, (Cambridge, Massachusetts: Harvard University Press, 1977) pp 161-194.

_____ “Crescas on the Problem of Divine Attributes,” in *The Jewish Quarterly Review*, Vol. 7, 1, 1916, pp 1-44.

_____ “Maimonides on the Internal Senses,” in *The Jewish Quarterly Review*, vol.25, n.4, (1935), pp 441-467.

_____ « Philosophical Implications of the Problem of Divine Attributes in the Kalalm, » *Journal of the American Oriental Society*, vol. 79, (1959), pp 73-80.

Wright, John H, “The Eternal Plan of Divine Providence,” in *Theological Studies* 27, 1966, pp 27-57.

Yaffe, Martin D, “Providence in Medieval Aristotelianism: Moses Maimonides and Thomas Aquinas on the Book of Job,” in *The Voice from the Whirlwind*, edited by Leo G. Perdue and W. Clark Gilpin, (Nashville: Abingdon Press, 1992) pp111-128.

_____ « Interpretive Essay » in Thomas Aquinas, *The Literal Exposition on Job*, translated by Anthony Damico, (Atlanta, Georgia: Scholars Press, 1989) pp 1-65.

Young III, William W, “The Patience of Job: Between Providence and Disaster,” in the *Heythrop Journal* XLVIII, (2007) pp 593-613.

Zedler, B.H, «Another Look at Avicenna” in *The New Scholasticism*, vol. L, (1976) pp 504-521.

Zonta, Mauro, “Maimonides’ Knowledge of Avicenna: Some Tentative Conclusions About a Debated Question,” in Georges Tamer, ed., *The Trias of Maimonides*, (Berlin: Walter de Gruyter, 2005) pp 211-222.