

HOFFMANN, Tobias (Ed.). *A companion to angels in medieval philosophy*. Brill's Companions to the Christian Tradition, vol. 35. Leiden/ Boston: Brill, 2012. Pages vii + 335. ISBN 978-90-04-18346-9.

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From at least Plato and Aristotle until modern physics, cosmology, and epistemology, for the duration of Greco-Roman paganism, and for Judaism, Christianity, and Islam in most places until the present, or close to it, angels, or, the gods (Bonaventure, among many others, noted the equivalence) have been essential for the operations of nature and grace, to the motion of the heavens and their sublunar effects, to locating the human and grounding and delimiting human reason, for understanding the forms of knowing and their correlative forms of being, to revelation and prayer, to spiritual and social hierarchy, to providence for nations, religious communities, and individuals, to miracle and warfare, and this list is not complete. Yet, because scholarship, philosophy, theology, and much of "Western" religion now thinks and operates from the side of modern immediacy and disenchantment, angels have disappeared, or become an embarrassment left out of our accounts, especially philosophical one – usefully, the argument of Carlos Bazan that this should be is treated critically by Doonan here. In consequence, this collection written by a transatlantic group of well-qualified experts centered at the Catholic University of America (the editor and three other contributors are members of its School of Philosophy) is welcome. Its title shows its narrow limits (medieval philosophy) and, indeed, is not frank about those. Except for an essay by Peter King treating Augustine and Anselm on angelic sin, this volume is really confined to several late medieval Christian philosophers from Bonaventure to William Ockham, notably, besides them, Albertus the Great, Thomas Aquinas, Giles of Rome, John Peckham, Peter of John Olivi, Peter Auriol, Henry of Ghent, Godfrey of Fontaine, Richard of Middleton, and Duns Scotus. The (dionysian) nine chapters are written by Tobias Hoffmann, Gregory Doolan, Timothy Noone, and John Wippel (all of the CUA) and Giorgio Pini (Fordham), Richard Cross (Notre Dame), Harm Goris (Thomas Instituut te Utrecht, Tilburg University), Bernd Roling (Freie Universität Berlin), and Peter King (University of Toronto). The standard topics: how angels can sin, metaphysical composition, individuation, time and motion, angelic knowledge and speech are treated. Hoffmann's introduction asserts rightly that some of the most famous doctrines of medieval philosophy were developed in the medieval considerations: Anselm's two affections of the will, Aquinas' *esse – essentia* distinction, Scotus' *haecceitas* and doctrine of intuitive cognition. In addition to these usual matters, there is a very valuable chapter by Doolan on Aquinas on the demonstrability of angels, which is more attentive than some other essays to the full range of his writings. Generally, the treatment of arguments and positions is accurate, illuminating, well-informed, and often at the cutting edge of the scholarship. The volume is directed to arguments, not sources, nonetheless, considering the importance of Aquinas in it, one may regret that

what was owed to the Platonists is not always given the weight Thomas himself did, and that not all the authors consider sufficiently his late writings, devoted to separate substances, strongly under Neoplatonic influence.