

In this number

MIA HAGMAN

Marguerite Porete, Born to be a Daughter of God: Annihilation of the Will as a Pathway to Union with God

Marguerite Porete was a theologian, mystic and author whose life ended in flames in Paris in 1310. Marguerite was sentenced to be burned at the stake because of her ideas on the deification of the souls, presented in her work *The Mirror of Simple Souls*. In this books, she drew a profound picture of the soul's journey to union with God. The thesis of *The Mirror* is a total annihilation of natural will as well as of all powers originating from the soul itself. Marguerite developed a doctrine of annihilation that was original and deeply explorative and in its radicalness could be associated with the Heresy of the Free Spirit. In my article, I examine Marguerite's theological thinking and the factors that led to her execution. The main issue of my study is to attempt to discuss the question: Why was it not enough for Marguerite, as it was for so many theologians before and after her, that the will of the soul is aligned with God's will? Why did it need to be annihilated totally?

ILSE PAAKKINEN

"Male-Hearted Women": Gender Change in Christine de Pizan's Works

Despite her influence in late medieval Paris, Christine de Pizan has remained a rather unknown figure in Finnish research. In this article, the author discusses Christine's conception of gender change: Christine's own transformation from a woman into a man and the allegorical examples of women who have adopted masculine practices, and Christine's advice to women on how to change their gender if necessity demands it. Christine's conception was partly based on the dominant Aristotelian-Scholastic conception of gender, which is also the main target of Christine's criticism. Besides providing a historical perspective on the way gender was conceptualised, the topic of the article is a timely one.

TUOMAS VAURA

"Did Christ Know Everything that God Knows?" The Debates of Christ's Human Knowledge Among the Scholastics

The article concerns the debates on Christ's human cognition among the 13th- and early 14th-century scholastics. The viewpoint is restricted to Thomas Aquinas's theory and how other Dominican as well as Franciscan theologians commented on it. The article further describes certain ideas that differ from Aquinas's view. The other theologians discussed are Durand of St. Pourçain, Peter of Palude, Bonaventure, John Duns Scotus and Peter Aureol.

MIKKO POSTI

Coincidence or Guidance? Divine Providence and Freedom of the Will in Scholastic Theology

The doctrine of divine providence asserts that God directs all created beings towards an end according to a plan pre-existing in the divine mind. In philosophical theology, this raises the question of how human free will is to be reconciled with divine providence. If the choices made by human beings really are free, does this not mean that they can deviate from the divine plan, frustrating divine providence in the process? In this article, I introduce some of the main problems considered and positions taken by the late medieval theologians in reconciling divine providence and human free will.

RITVA PALMÉN

"I wish I could talk like Balaam's ass!" The Argumentation and Rhetoric in Richard of St. Victor's *De trinitate*

The aim of the article is to give a preliminary rhetorical analysis of the well-known theological treatise *De trinitate* by Richard of St. Victor (1173). The hypothesis is that rhetorical evaluation of the text can yield a more profound understanding of the specific arguments in use. The article shows

that Richard composed his text for a variety of audiences. Some arguments are written for an educated audience, whereas others are clearly meant for "simpler" people, such as Richard's own pupils. Depending on the audience, the rhetorical strategies and argumentation change. To illustrate these changes in *De trinitate*, the article offers examples of Richard's argumentation.

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