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In Memoriam: Norman Kretzmann, 1928–1998

> Mos enim amicorum est ut cum amicus ad suam exaltationem vadit, de eius recessu minus desolentur.
>
> Thomas Aquinas[1]

Norman Kretzmann, one of the founders of *Medieval Philosophy and Theology* and chair of the journal's editorial board since its inception, died on August 1, 1998 in Ithaca, New York. Although he had been under treatment since 1991 for an incurable cancer, he remained actively engaged in his own research and directly involved in the work of the journal until a few weeks before his death.

Norman received his Ph.D. in philosophy from Johns Hopkins University in 1953. After teaching at Bryn Mawr College, the Ohio State University, and the University of Illinois, he joined the faculty of the Sage School of Philosophy at Cornell University in 1966. In 1977 he was appointed Susan Linn Sage Professor of Philosophy. He retired from full-time teaching at Cornell in 1995.

Norman's contribution to scholarship in medieval philosophy is immense, comprising thirteen books and more than fifty articles. His studies, translations, and editorial projects range over every period in medieval philosophy, from Augustine to John Wyclif, and virtually every area in the field, including logic, philosophy of language, natural philosophy, metaphysics, epistemology, philosophy of mind and action, philosophical theology, and ethics. All Norman's research in medieval philosophy is marked by his commitment to bringing to bear on the rich variety of medieval thought the most rigorous intellectual standards, both historical and philosophical. He hoped that work of that kind would eventually succeed in winning for medieval philosophy the kind of standing and appreciation that he saw being routinely accorded other periods in the history of philosophy.

Norman's first work in the field included two books on William of Sherwood's logic, *William of Sherwood's Introduction to Logic* (1966) and *William of Sherwood's Treatise on Syncategorematic Words* (1968) and the influential article "History of Semantics" for the Edwards (ed.) *Encyclopedia of*

1. This quotation from Aquinas's *Lectura super evangelium Johannis* c. 14, l. 8 appeared as the dedication in *Aquinas's Moral Theory: Essays in Honor of Norman Kretzmann*, edited by Scott MacDonald and Eleonore Stump (Ithaca and London: Cornell University Press, 1999).

Philosophy (1967). He continued working in medieval logic and semantics throughout his career: "Medieval Logicians on the Meaning of the *Propositio*" appeared in 1970, an edition and translation of part of Paul of Venice's *Logica Magna* in 1979, "The Culmination of the Old Logic in Peter Abelard" in 1982, and in 1988 he edited *Meaning and Inference in Medieval Philosophy: Studies in Memory of Jan Pinborg*.

Norman's interest in techniques of linguistic and logical analysis of the sort exemplified in the medieval development of exponibilia and sophismata led him, in the mid-1970s, to begin investigating the late-medieval application of these technical tools to problems in natural philosophy. In a series of articles, including "Incipit/Desinit" (1976), "Socrates Is Whiter than Plato Begins To Be White" (1977), and "Richard Kilvington and the Logic of Instantaneous Speed" (1981), he examined the intriguing theoretical approach being taken by a group of fourteenth-century English thinkers to issues involving infinity, continuity, time, and change. In 1990 he published, along with Barbara Ensign Kretzmann, an edition and translation of *The Sophismata of Richard Kilvington*. In "Adam Wodeham's Anti-Aristotelian Anti-Atomism" (1984), "Ockham and the Creation of a Beginningless World" (1985), and "Continua, Indivisibles, and Change in Wyclif's Logic of Scripture" (1986), Norman extended his work on issues deriving from Aristotle's *Physics* to texts outside the fourteenth-century sophisma literature.

Norman's work in the 1960s and 1970s in medieval logic, philosophy of language, and natural philosophy plainly showed that, contrary to well entrenched caricatures, sophisticated reflection on an extraordinarily wide range of philosophical issues flourished in the Middle Ages. A good deal of Norman's work in these areas had the aim of, and succeeded at, not only bringing to light neglected texts and ideas in the history of philosophy but also displaying to both philosophers and historians the richness and intrinsic philosophical interest of these materials. The landmark *Cambridge History of Later Medieval Philosophy* published in 1982—a 1,000-page volume involving the work of forty-one scholars from ten different countries, designed and coordinated by Norman as principal editor—is a concrete expression of the vision of his scholarship and a manifestation of its extraordinary fruitfulness.

Beginning in the spring of 1983, when he taught a graduate seminar based on a complete reading of Aquinas's *Summa contra gentiles*, Norman devoted a steadily increasing portion of his philosophical energy to the study of Aquinas. "Goodness, Knowledge, and Indeterminacy in the Philosophy of Thomas Aquinas" appeared in 1983, followed by a series of sixteen articles (from 1988 to 1998) on Aquinas's metaphysics, ethics, philosophy of mind, and philosophical theology. These include "Warring Against the Law of My Mind: Aquinas on Romans 7" (1988), "Being and Goodness" (with Eleonore Stump, 1988), "Trinity and Transcendentals" (1989), "A General Problem of Creation: Why Would God Create Anything at All?" and "A Particular Problem of Creation: Why Would God Create This World?" (both 1991), "Aqui-

nas's Philosophy of Mind" (1992), and the magisterial entry for Aquinas in the *Routledge Encyclopedia of Philosophy* (with Eleonore Stump, 1998). He edited the *Cambridge Companion to Aquinas* (with Eleonore Stump) in 1993.

The last six years of Norman's life were devoted to two monumental projects. In 1992 he undertook the editorship for the field of medieval and patristic philosophy for the *Routledge Encyclopedia of Philosophy*. In that capacity he conceived, organized, commissioned, and personally edited the approximately 100 articles the *Encyclopedia* devotes to that field.

In the same year, a decade after his first serious work on *Summa contra gentiles*, Norman returned to that text and made it the focus of a research project that would be his passion for the rest of his life. He planned to write three books examining Aquinas's natural theology as it is presented in books I-III of *SCG*. He greatly admired Aquinas's achievement in *SCG* I-III, calling it "the most fully accomplished and most promising natural theology I know of." Believing that it had been largely neglected or misunderstood, he undertook to present, explain, and evaluate it afresh. But he was not interested solely in exposition of the historical text. He viewed Aquinas's natural theology as a continuously active enterprise that he meant to engage critically and co-operatively. Moreover, although he considered himself an advocate of Aquinas's project, Norman's work on *SCG* shows no diminution of the critical and argumentative spirit that characterized all his engagement with medieval philosophy.

Norman presented his work on the first book of *SCG* at Oxford University in 1994 as the Wilde Lectures in Comparative and Natural Religion. That work became the first volume of his planned trilogy, *The Metaphysics of Theism: Aquinas's Natural Theology in* Summa contra gentiles *I*, which appeared in 1997. The second volume in the trilogy, *The Metaphysics of Creation: Aquinas's Natural Theology in* Summa contra gentiles *II*, appeared in 1999. Norman was hard at work on the third volume at the time of his death. It was to have been titled *The Metaphysics of Providence: Aquinas's Natural Theology in* Summa contra gentiles *III*. The completed chapters from this third, unfinished volume will be published in a subsequent issue of *Medieval Philosophy and Theology*.

Contemporary work in medieval philosophy and its standing in the philosophical profession at large has been profoundly influenced by Norman's published research, but his tireless support of the work of other scholars must also be counted among his most significant contributions to the field. He did this in many formal capacities: as editor of the New Synthese Historical Library, as principal editor of the Yale Library of Medieval Philosophy, on the editorial board for the Center for Medieval and Early Renaissance Studies, on the executive committee of the Society for Medieval and Renaissance Philosophy, as director of the National Endowment for the Humanities Institute on Medieval Philosophy (1980), as an editorial consultant for several journals, and of course as chair of the editorial board of this journal, which he helped to found in the late 1980s.

But Norman also supported the work of others in more personal ways. Very many of us knew him also as a colleague or correspondent who was unfailingly generous with scholarly, professional, and personal help of all kinds. Those of us who knew him as a teacher and mentor will remember him especially for his open-handed, whole-hearted commitment to us. He drew students to himself not only because of his intellectual excellence but also because they recognized that he poured himself out to nurture them and to draw out the best in them. Norman's legacy to the field of medieval philosophy, therefore, includes not only his work but also the many people whose lives he enriched and whose work continues to advance our understanding and appreciation of medieval philosophy.

Scott MacDonald