Introduction

Lydia Schumacher

The city of Paris is well known as the earliest site for a university faculty of theology. In the Middle Ages, the study of theology presupposed and relied heavily upon initial training in the liberal arts, which today would coincide with many aspects of philosophy. Paris is thus famous as a medieval centre for training in the arts as well.[1] There is a significant body of literature which traces the emergence and evolution of theology as a discipline in the period under consideration here, 1150–1250, which coincides roughly with the fifty years both before and after the university was first recognized as a consortium around 1200.[2] This is not even to mention the even larger body of literature which explores the founding of the university as a whole.[3] To date, however, there is no sustained or systematic study in English of the theology that Parisian theologians in this period actually produced, and of the ways in which they employed philosophical resources for this purpose.

This volume seeks to overcome this gap through a study of the major doctrinal themes that were treated in the context of the systematic theological works composed during this period. These themes are covered in Part II of the volume ('Theological Themes'), which treats them in the order in which they are usually covered in early scholastic texts, starting with the nature of theology as a science, before moving on to discuss the nature of God, the

[1] Weijers and Holtz, eds., *L'enseignement des disciplines*.

[2] See especially the classic work by Denifle, *Die Entstehung der Universitäten*, and his edition of the charters of the University of Paris, *Chartularium Universitatis parisiensis*. See also a selection of the key documents related to the foundation of the University of Paris edited by Bermon, *La Fondation de l'Université de Paris*.

[3] Verger, *Les Universités françaises*. De Ridder-Symoens and Rüegg, eds., *A History of the University in Europe*. Ferruolo, *The Origins of the University*. Leff, *Paris and Oxford Universities*. Rashdall, *The Universities of Europe in the Middle Ages*. Gorochov, *Naissance de l'université*. Young, *Scholarly Community*. Cobban, *The Medieval Universities*. Makdisi, *The Rise of Colleges* and *The Rise of Humanism*.

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Trinity, creation, angels, human nature, free will, sin and evil, Incarnation, atonement, grace, predestination and merit, virtues and gifts, moral law, and finally, the sacraments. The chapters in this section are prefaced by a discussion in Part I of the historical context in which early scholastic work on these theological themes was undertaken. More specifically, these chapters outline the contours of the early Theology Faculty, the Arts Faculty, and the translations of Greek and Arabic that became available and influential in Latin during this period, as well as the forerunners of university scholasticism who worked in the twelfth century.

In the past, scholarship has tended to neglect the study of theology between 1150 and 1250 in favour of an emphasis on the period 1250–1350, which is widely regarded as the heyday of medieval thought. This period witnessed the flourishing of Thomas Aquinas and other intellectual giants who engaged extensively with Aristotle's major philosophical works. Although many of these works had become available in the earlier scholastic period, their appropriation had been hindered by perceived problems with the translations. Thomas Aquinas above all sought to overcome these hindrances, by commissioning revised translations and thus paving the way for the full-blown reception of Aristotle's philosophy: the phenomenon with which medieval scholasticism is retrospectively most closely associated.

By comparison to their successors, early scholastics are widely regarded as rather timid users of Aristotle, as thery were subject to a ban on teaching his major works which remained in effect at Paris at least from 1210 to 1228, when it was reiterated, until 1231, when it in practice ceased to be enforced. Recent scholarship has shown that this ban did not altogether prevent the use of Aristotle or philosophical ideas more generally but only prescribed that they be employed in a theological context.[4] Thus, we will discover in the course of this volume's chapters that early scholastic theologians mostly utilized philosophical tools in the process of developing their theological ideas. As Luisa Valente has shown, for instance, the earliest scholastic theologians, whose work pre-dated the official founding of the university or emerged in the very first years of its existence, employed the tools of logic (not only from Aristotle, but also from Boethius, Porphyry, and Cicero) that scholars had possessed all throughout the Middle Ages for the purpose of extrapolating the meaning of theological concepts, especially the ideas of God and the Trinity.[5]

[4] Bianchi, 'Les interdictions'. Williams, 'Repenser l'intention'. Another condemnation, in 1241, reinstated in 1244, sought to counteract some perceived misuses of philosophy for theological purposes: for instance, to explain the nature of the beatific vision. Grice, *Church, Society and University*.

[5] Valente, *Logique et théologie*.

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Although this use of philosophy is perhaps less obvious and extensive than that of later thinkers who composed independent questions and treatises on explicit philosophical themes, it does highlight what is too easily obscured, namely that early scholastics were highly conversant in philosophical sources and concepts. Their philosophical proclivities are also evidenced by extensive engagement with Platonism in the twelfth century, for instance amongst members of the famous School of Chartres.[6] As the first decades of the thirteenth century progressed, moreover, scholastic theologians also drew increasingly on Islamic and Jewish philosophical sources like Avicenna (Ibn Sina, d. 1037) and Avicebron (Ibn Gabirol, d. c. 1057–8), respectively.[7] The works of these authors became available in Latin translations from Arabic well before polished translations of Aristotle's works from Greek were available.[8] As Dag Nikolaus Hasse has shown, they had much to offer not only in terms of philosophical but also of scientific and medical value that could not be found in Aristotle.[9]

While Avicenna and Avicebron clearly engaged with the Aristotelian tradition, they also incorporated elements of the Neo-Platonic tradition, albeit in highly original ways. This rendered their works conducive to the purposes of Latin thinkers seeking to reconcile the newly re-discovered Aristotelianism with their own longstanding tradition of Christian Neo-Platonism, represented above all by the likes of Augustine.[10] To this end, Latin thinkers often employed spurious works such as the *Liber de causis* and the *De spiritu et anima*, which were respectively attributed to Aristotle and Augustine before the mid thirteenth century. These works were more easily synthesized with Avicenna's thinking – and indeed with one another – than any of the works by Aristotle or Augustine themselves.

One fascinating result of this tendency to rely on Avicenna in interpreting both Aristotle and Augustine is that supposedly 'rival' schools of masters, including Franciscans and Dominicans, held a number of philosophical assumptions in common during this period. At the same time, however, they developed philosophical – to say nothing of theological – ideas in different ways and to different degrees, with some exhibiting more scepticism than

[6] Dronke, *The Spell of Calcidius*. Jeauneau, *Rethinking the School of Chartres: A Companion to Twelfth-Century Schools*, ed. by Giraud.
[7] Bertolacci, 'A New Phase of the Reception of Aristotle'.
[8] Burnett, 'The Coherence of the Arabic-Latin Translation Program'; Burnett, 'Arabic into Latin'; Burnett, 'Communities of Learning in Twelfth-Century Toledo'. Bertolacci, 'A Community of Translators'. Bertolacci, 'On the Latin Reception of Avicenna's Metaphysics'.
[9] Hasse, *Avicenna's De Anima in the Latin West*. Bernadini, *Aristotle's De anima*.
[10] Leff, *Paris and Oxford Universities*, 210. Schumacher, *Human Nature*.

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others towards the value of utilizing philosophy in theology. This synergy between the different schools may come as a surprise given that Franciscans and Dominicans split so starkly along party lines in the next generation of Bonaventure and Aquinas, over their respective allegiances to an Avicennized Augustinianism versus a more authentic Aristotelianism.

As noted earlier, the outsized focus on this later generation and especially on the rising phenomenon of Aristotelianism has led until now to the relative neglect of early scholastic theologians. The common perception is that these thinkers focused mainly on streamlining, standardizing or transforming into scholastic language the theological concepts, above all, those of Augustine, which they had inherited from the previous Christian tradition. As they supposedly did this less effectively than members of the next generation, who had more philosophical tools to hand in defending a theological Augustinianism – to the extent that anyone still wished to do so – the study of the more inchoate first generation is widely deemed a mere precursor or anticipation of the great things that were to come. This has had an effect on the literature that has been produced in the past on the early scholastic period, the contributions of which I try to summarize briefly in the following section.

EARLY SCHOLASTIC THEOLOGY: A STATE OF THE ART

Much of the most significant literature on early scholasticism was produced in the wake of the late nineteenth-century revival of interest in medieval thought, which was precipitated by Pope Leo XIII's bull *Aeterni Patris* (1879). In this encyclical, the pope called Catholic scholars to invest their energies in the study of Thomas Aquinas and his milieu, for the sake of acquiring the tools needed to combat modern philosophical ideas which questioned the legitimacy of the faith. As a result of this summons, extensive work was initiated on critical editions of works by Aquinas and other medieval giants like Bonaventure, who was regarded as an 'incipient Thomist' before his distinct Franciscan perspectives emerged. The generations of scholars who worked just before Thomas – dubbed 'pre-Thomist' thinkers – were also studied with a view to understanding the roots and forerunners of Thomism. Likewise, post-Thomist thinkers like Scotus and Ockham were investigated with a view to tracing the eventual 'decline' of Thomism in the later Middle Ages and at the dawn of modernity.

Although the priorities that shaped this initial scholarship entailed certain limitations, a great deal of work of nonetheless enormous value was produced by early twentieth century researchers who specialized in

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the early scholastic period. Among the most significant studies is Odon Lottin's *Psychologie et morale aux XIIe et XIIIe siècles* (1942–60). As the title suggests, this six-volume work examines a huge range of psychological and moral themes in the works of early scholastic theologians, including free will, the simplicity and unity of the soul, the relationship between the soul and its powers, the moral law (natural, eternal), synderesis and conscience, the sensitive appetite, sin, including original sin and intentions, virtue, the gifts of the Holy Spirit, and so on.[11] Lottin researched these topics largely on the basis of manuscript evidence, as critical editions were not available when he wrote his work, and in some cases still do not exist. The text therefore remains an invaluable resource both for primary source material and for Lottin's incisive studies, the findings of which in many cases remain pertinent today.

Artur Michael Landgraf's *Dogmengeschichte der Frühscholastik* (1952–6) is also a treasure trove – with four volumes which respectively cover early scholastic teaching on grace, Christ, the sacraments, and sin.[12] There are also older but still monumental, as well as more recent, discussions of scholasticism as a methodological phenomenon.[13] More up-to-date scholarship has benefitted from new studies on focused topics, such as: Walter H. Principe and W. Breuning's studies of the hypostatic union;[14] enquiries on transcendental concepts like unity, truth, and goodness;[15] the Trinity;[16] faith;[17] history of salvation;[18] ethics;[19] and the divine nature.[20] Furthermore, there are several recent edited volumes dealing with the life and work of early scholastic theologians such as Hugh of St Cher, Philip the Chancellor, Stephen Langton, and William of Auvergne.[21] Naturally, there are any number of studies on key topics as discussed by individual early scholastic theologians

[11] Lottin, *Psychologie et morale*.
[12] Landgraf, *Einführung in die Geschichte*. Landgraf, *Introduction a l'histoire*.
[13] Grabmann, *Die Geschichte der scholastischen Methode*. Gilson, *A History of Christian Philosophy*. Quinto, *Scholastica*.
[14] Principe, *William of Auxerre*; *Alexander of Hales*; *Hugh of St Cher*; *Philip the Chancellor*. See also Breuning, *Die Hypostatische Union*.
[15] Aertsen, *Medieval Philosophy as Transcendental Thought*.
[16] Arnold, *Perfecta Communicatio*.
[17] Englhardt, *Die Entwicklung der dogmatischen Glaubenspsychologie*.
[18] Gössmann, *Metaphysik und Heilsgeschichte*.
[19] Poppi, *Studi sull'etica*. Zavattero, 'Le début de la réception'. Saccenti, *Conservare la retta volontà*. Ernst, *Ethische Vernunft und christlicher Glaube*. Gründel, *Die Lehre von den Umständen*.
[20] Côté, *L'infinité divine*.
[21] Bataillon et al., eds., *Hugues de Saint-Cher*; *Étienne Langton*; Dahan and Rillon-Marne, eds., *Philippe le Chancelier*. Morenzoni and Tilliette, eds., *Autour de Guillaume d'Auvergne*.

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which make important strides in our understanding of those figures and their intellectual milieu.[22]

The *Grundriss der Geschichte der Philosophie* series includes two volumes in German on the twelfth century and one on the thirteenth century which take regions as their organizing principle in discussing scholastic developments. Within that framework, the volume on the twelfth century covers the Cathedral School at Notre Dame which later evolved into the university of Paris,[23] as well as the development of the arts and theology as disciplines in the twelfth-century context.[24] The volume on the thirteenth century picks up where the twelfth-century volumes leave off, dealing with the circumstances surrounding the founding of the first universities, including Paris. The section on France deals specifically with the establishment of the theology and arts faculties at Paris and the key players in these faculties, including both secular masters – who were scholar-clerics but not members of a religious order – and members of the newly founded Franciscan and Dominican religious orders, which played a significant role in the early Parisian university, as we will see later.[25] That said, the coverage of the ideas developed by these figures is brief, totalling eighteen, fourteen, and twelve pages, respectively. The admirably broad scope of the volume limits the depth of the coverage possible of early scholastic theology itself.

In addition to this recent resource, there are others which have explored the development of the academic profession, including the profession of the theologian, in the period under consideration, including the social circumstances that impacted their approach to moral and religious questions.[26] Noteworthy in this respect is Lesley Smith's recent intellectual biography of William of Auvergne.[27] Nathalie Gorochov's extensive volume on the schools at Paris between 1200 and 1245 is particularly important as an account of the development of the early faculties: not just of theology and the arts, but also of law and medicine.[28]

[22] Filthaut, *Roland von Cremona*. Hess, 'Roland of Cremona's Place in the History of Thought'. Wicki, *Die Philosophie Philipps des Kanzlers*. Moore, *The Works of Peter of Poitiers*. Boeren, *La vie et les oeuvres de Guiard de Laon*.

[23] Valente, 'Notre Dame', 601–67.

[24] Valente, 'Triviale Künste'.

[25] Brungs et al., eds., *Grundriss der Geschichte der Philosophie 4: Die Philosophie des Mittelalters: 13. Jahrhundert*. See also Cesalli et al., eds., *Grundriss der Geschichte der Philosophie 3:1–2, 12. Jahrhundert*.

[26] Even-Ezra, *Ecstasy in the Classroom*. Young, *Scholarly Community*. Wei, *Intellectual Culture in Medieval Paris*. Gorochov, 'The Self-Image of the Masters of Theology', 398–431.

[27] Smith, *Fragments of a World*.

[28] Gorochov, *Naissance de l'université*.

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This work provides an updated list of the names and numbers of known masters in these faculties, thus improving upon Palémon Glorieux's earlier catalogues of thirteenth-century artists and theologians.[29] Gorochov's work is also extremely valuable for its discussion of the exchanges between Paris and other budding universities such as Bologna (for law especially) and Oxford (for theology and the arts), and the impact of a range of factors on the activities of early university scholars, including the challenge of perceived heterodox teachings, the influence or even interference of ecclesiastical authorities, the famous university strike of 1229–31, which witnessed the dispersion of most Parisian scholars for several years, and much more of importance to understanding the early history of the Parisian university.

THE FOUNDING OF THE PARISIAN UNIVERSITY

In this regard, a few matters are particularly worthy of note at the outset of a study of this kind, though much more of importance will be elaborated in the introductory chapters on the theology (Chapter 1) and arts faculties (Chapter 2). The first point concerns the establishment of the University of Paris itself, which gradually coalesced out of the numerous schools run by independent masters who had been active in the city since the twelfth century. Although the university did not receive its official founding charter until 1231, there are a number of decrees dating to the first decades of the thirteenth century which recognize the masters as a collective body and grant them certain rights. The first such charter dates to the year 1200, when King Philip II of France granted the Parisian masters the privilege of acting as a collective body.[30]

In 1207, Pope Innocent III further 'ordered the bishop of Paris to limit the number of masters in theology to eight, a provision that was not kept. Then in 1208–9, he recognized the right of the masters to act as a body.'[31] In 1215, Robert of Courson issued another set of statues in his capacity as papal legate, which confirmed the masters' right to act as a consortium. As Gordon Leff notes, these statutes had the effect of normalizing the existing practices of the body of masters, which had developed at least over the previous forty years.[32] According to Courson's statutes, masters in the arts were required to be at least twenty-one years old, or thirty-five in theology.[33] Arts masters

[29] Glorieux, *La Faculté des Arts*. Glorieux, *Répertoire des maîtres en théologie de Paris*.
[30] Leff, *Paris and Oxford Universities*, 28; *CUP* 1, no. 1.
[31] Leff, *Paris and Oxford Universities*, 24; *CUP* 1, nos. 5 and 7.
[32] Leff, *Paris and Oxford Universities*, 26–7; *CUP* 1, no. 20.
[33] Leff, *Paris and Oxford Universities*, 26.

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were expected to lecture in their subjects on prescribed texts for at least two years after incepting or 'graduating' as masters.

In return, they were granted the right to act as a body 'with the power of framing its own statutes and of binding its members to observe them'.[34] In practice, this gave them the freedom to act as a corporation, a *universitas magistrorum et scolarium*, even though they still lacked an official foundation charter. As noted, this charter only came in 1231, when a series of conflicts between the university, the cathedral, and the town authorities finally precipitated the famous papal bull *Parens scientarium*. This conclusively established the masters' ability to grant the licence to teach and their independence from the chancellor of the cathedral – although this was then effectively substituted by papal control.[35]

THE MENDICANTS IN PARIS

As mentioned earlier, some of the most significant players in the early university were members of the Franciscan and Dominican religious orders: that is, the mendicant or 'begging' religious orders who were committed in different ways to vows of poverty. These orders were founded in 1209 and 1216, respectively. They subsequently established themselves, in 1219 and 1217, in Paris, where they pursued not only education but also influence over the waning spirituality of an increasingly educated society. The coming of the friars to the universities initiated a long story of conflict between the mendicants and the so-called secular masters, who were clerics but not members of an order.[36]

Among other issues, the secular masters quickly came to feel displaced and underserved by the privileges that the pope and bishop of Paris routinely granted the friars in order to support their admittedly effective ministry in the towns, not least Paris. One such privilege was an exemption from studying for the arts degree before moving on to the higher faculty of theology.[37] This initial training, which normally started around the age of fifteen and lasted around seven years, was something the friars were permitted to administer within their own local *studia*, free from the strictures and requirements of the Paris arts faculty.[38]

[34] Ibid.
[35] Ibid., 32; *CUP* 1, no. 79.
[36] Traver, 'Rewriting History'.
[37] Leff, *Paris and Oxford Universities*, 36.
[38] Marenbon, *Medieval Philosophy*, 107.

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Another issue was the number of chairs in the theology faculty, which in this period was fixed at twelve. The Dominicans were the first to gain a chair, somewhat by accident, as they stayed in Paris and attracted students from outside the order while the rest of the university dispersed during the strike of 1229–31. On the return of the other scholars in 1231, the Dominicans retained this chair, initially held by Roland of Cremona and then by Hugh of St Cher. Moreover, they obtained a second chair in 1230 when John of St Giles, a professor of theology in Paris, entered the Dominican order. Another prominent Parisian theology master, Alexander of Hales, followed suit shortly afterwards, joining the Franciscans in 1236. By such means, the mendicants came into permanent possession of three of the twelve chairs that existed in theology by 1231. By 1254, only three of the by then fifteen chairs remained for the secular masters.[39]

CURRICULUM AND GENRES OF LITERATURE

While the friars could administer the arts degree as they saw fit, all would-be masters in the thirteenth-century faculty of theology were required to attend at least six years of introductory lectures and disputations – four years on the Bible and two on Lombard's *Sentences*.[40] This latter work, dated to around 1160, collected quotations from a range of different authoritative sources, both biblical and patristic, organizing them according to major themes under the headings of God, creation and sin, the Incarnation, and sacraments.[41] Lombard marshalled those quotations in his own way to provide answers to the questions, thus laying the foundation for the systematic study of theology in the university.

After undergoing lectures on the *Sentences*, candidates in theology spent two years as a *baccalarius biblicus*, delivering their own introductory lectures on the Bible and engaging in disputations or debates on biblical topics.[42] Some of these lectures are written down in the scholastic biblical commentaries which have become a growing topic of interest in recent research.[43] Another requirement of the bachelor at this stage was occasional preaching, which had already been initially prescribed in the late twelfth century by Peter

[39] Leff, *Paris and Oxford Universities*, 38; *CUP* 1, no. 230.
[40] Leff, *Paris and Oxford Universities*, 166.
[41] Rosemann, *Peter Lombard*. Colish, *Peter Lombard*. Monagle, *Orthodoxy and Controversy*.
[42] Marenbon, *Medieval Philosophy*, 208.
[43] Dahan, *L'Exégèse chrétienne*. Bataillon, *La prédication au XIIIe siècle*. Smalley, *The Study of the Bible in the Middle Ages*. Smalley, *The Gospels in the Schools*.

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the Chanter.[44] On Peter's account, the three duties of any master involve *lectio*, *disputatio*, and *praedicatio*, or reading and careful study of texts, above all, of the Bible, as well as disputation, and preaching.[45] Although medieval sermons have long been a neglected area of study, Nicole Bériou and others have begun to compensate for this oversight with extensive research on scholastic preaching and sermons delivered both in the pastoral and the university contexts.[46]

Following the initial period of biblical study, the would-be master spent two years as a *baccalarius sententiarius* giving his own lectures on Lombard's *Sentences*. Finally, the candidate spent four years as a *baccalarius formatus* who participated in disputations. These disputations were a traditional activity in the Parisian schools already from the twelfth century. They involved two masters, or a master and a student, who represented and thus juxtaposed seemingly conflicting opinions, generally derived from authoritative texts. In doing so, their goal was either to reconcile the two positions or argue for one or the other – which was called 'determining' the question – an act generally performed by the master.[47]

There were two kinds of disputations.[48] The first, part of the normal teaching provision, were called ordinary disputations (*disputatio ordinaria*), many of which are recorded in volumes of 'disputed questions' (*quaestiones disputatae*). These were distinguished from quodlibetal questions (*quaestiones de quodlibet*), which were special sessions held at Christmas and Easter when attendees could ask a master 'any question whatsoever'. As Sophie Delmas has shown, this was a genre that only began to develop in our period, at the impetus of masters like Geoffrey of Poitiers and Alexander of Hales.[49]

Likewise, the practice of commenting on Lombard's *Sentences* was still evolving in our period. Here, Stephen Langton and later Alexander of Hales were innovators in using the *Sentences* as the basis for their university lectures and debates, which were written down in their respective glosses on Lombard's *Sentences* – among the first works of their kind.[50] As a result of their efforts, the use of the *Sentences* as a tool for teaching became increasingly

[44] Smith, 'Initiating Young Friars', 324. Baldwin, *Masters, Princes and Merchants*.
[45] Brown, 'Key Terms', 83. *Petrus Cantor, Verbum Adbreviatum*.
[46] Bériou, *Les pouvoirs de l'éloquence*. Bériou, *En quête d'une parole vive*. Bériou, *Religion et communication*. Bériou, *L'avénement des maîtres de la Parole*. Bériou and Morenzoni, eds., *Prédication et liturgie au Moyen Âge*. D'Avray, *The Preaching of the Friars*.
[47] Brown, 'Key Terms', 86. Weijers, *A Scholar's Paradise*.
[48] Brown, 'Key Terms', 88. Leff, *Paris and Oxford Universities*, 168.
[49] Delmas, 'Nouvelles découvertes'. Delmas, 'Les formules rédactionnelles'.
[50] Rosemann, *The Story of a Great Medieval Book*.

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common from the 1230s onwards, at least in Paris. In Oxford, the *Sentences* remained controversial, as they were perceived to rival the place the Bible traditionally held in the teaching curriculum and thus were not permitted for use in teaching until 1267.[51] Instead, Peter Comestor's biblically-based *Historia Scholastica* was employed in Oxford.[52]

This indeed is a significant reason why the present volume on early scholastic theology between 1150 and 1250 focuses primarily on Paris: because this was the privileged and even exclusive forum for the early development of theology as a systematic discipline in this period. In Paris, the *Sentences* had by the 1240s come to serve as the standard university textbook in theology, and writing a commentary on the *Sentences* was considered an essential component in attaining the title of Master in Theology.[53] This title was formally awarded only after the student had completed one final step, which was to deliver a special set of lectures outlining the whole scope of the discipline, called *principia*. Many of these inception speeches were written down and are also becoming a topic of increasing interest and research.[54]

The libraries of Europe also contain a wealth of medieval *Sentences* commentaries, which were either penned down by the master himself (*ordinatio*), or by a scribe or student (*reportatio*). Along with the *quaestiones disputatae* or *quaestiones quodlibetales*, these commentaries on the *Sentences* have long been recognized as the key sources for the theological ideas of the masters in the medieval universities. Due to their importance, scholars, starting with Friedrich Stegmüller, have undertaken efforts to produce an ever-growing catalogue of known *Sentences* commentaries, which was subsequently elaborated by Doucet, Courtenay, and others.[55] In some cases, these *Sentences* commentaries became – already in our period – the basis for more sophisticated *summae*, which departed to varying degrees from Lombard's structure in order to give a comprehensive account of every matter of perceived significance to the author.[56]

As recent scholarship has noted, however, the actual content of the *Sentences* commentaries and *summae* produced during the years immediately before and following the founding of the university – that is, between the late twelfth and mid thirteenth centuries – has been overlooked; scholars pass from the one phase to the other as if little of significance had transpired

[51] Spatz, 'Approaches and Attitudes to a New Theology Textbook'.
[52] Clark, *The Making of the Historia Scholastica*.
[53] Rosemann and Evans, eds., *Medieval Commentaries on the Sentences*.
[54] Spatz, *Principia*.
[55] Stegmüller, *Repertorium commentariorum*. Courtenay and Bakker, 'SIEPM Project'.
[56] Colish, 'From the Sentence Collection to the Sentence Commentary'.

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during the intervening period.[57] One significant possible reason for this oversight may have to do with the lack of critical editions of key works dating to this period. Although the work of Claude Lafleur particularly has made many relevant works from the arts faculty available as edited texts, many of the most important theological works from the period remain as *desiderata*.[58] Riccardo Saccenti has recently compiled an account of the extant theological works of scholars from our period which lists both any critical editions of their works and known manuscripts of unedited works.[59] I will not repeat here all the details of his study, though some of the most important information about the most significant figures treated in this book, including details of their major (edited) theological works, can be found in the table of Major Early Scholastic Theologians at Paris.

Where relevant and possible, the contributors to this volume have referenced unedited material which is drawn from manuscript sources. In this way, they have sought to open up to readers a world of thought that has until now been largely inaccessible to a general audience. At the same time, the contributors seek to overcome some of the prejudices that have led to the neglect of theology's development in the period of its founding as a discipline in the University of Paris.[60] As the chapters individually and collectively will show, early scholastic theology – far from a mere 'forerunner' of greater things to come – is an independent phenomenon, with its own methods, sources, and questions, as well as a period when fundamental ideas and approaches were laid down: not least the whole approach to studying theology as a discipline, which would be employed in medieval universities for many generations to come. Although a single volume cannot do justice to the depth and breadth of the entire phenomenon of early scholastic

[57] Colish, 'Authority and Interpretation in Scholastic Theology'. Colish, 'Scholastic Theology at Paris around 1200'. Châtillon, 'Le mouvement théologique'.

[58] Lafleur and Carrier, *Quatre introductions à la philosophie au XIIIe siècle*. Lafleur and Carrier, eds., *L'enseignement de la philosophie au XIIIe siècle*. Lafleur and Carrier. 'L'enseignement philosophique à la Faculté des arts'. Piché, *Le problème des universaux à la Faculté des arts*.

[59] Saccenti, 'Deepening the Senses of the Word', is an invaluable recent compendium of the edited and unedited works from this period which also lists known manuscripts and studies of manuscript traditions for unedited works. See also Saccenti's studies of the manuscript tradition of the Franciscan *Summa Halensis* in 'The Reception of the *Summa Halensis*' and 'Manuscripts and Printed Editions of Book IV'.

[60] Because of the focus on Paris, the project will not cover Albert the Great, who joined the Dominicans in 1223 and worked in Germany until 1240, coming to Paris in 1240s before returning to Italy. Albert pursued a trajectory foreign to most Parisian masters, despite spending time in Paris in the 1240s. See Lerner, 'The Vocation of the Friars Preacher'. In recent years, Albert has been the subject of extensive research and editorial projects, not least at the Albertus Magnus Institute in Bonn, Germany.

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theology, it does seek to provide a coherent and clear picture of the doctrinal trends of this period and their inter-relationships, thus opening doors for a new world of scholarship yet to come.

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