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| Titolo | A reader in early Franciscan theology : the Summa Halensis // edited and translated by Lydia Schumacher and Oleg Bychkov |
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| ISBN | 0-8232-9884-1 |
| Descrizione fisica | 1 online resource (ix, 271 pages) |
| Collana | Medieval Philosophy: Texts and Studies |
| Disciplina | 230.2 |
| Soggetti | Theology, Doctrinal |
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| Formato | Materiale a stampa |
| Livello bibliografico | Monografia |
| Nota di bibliografia | Includes bibliographical references. |
| Nota di contenuto | Introduction -- The science of theology -- The knowledge of God in this life -- The necessary existence of God -- The divine nature -- The transcendentals -- The Trinity -- Christology -- Free choice -- Moral theology. |
| Sommario/riassunto | A Reader in Early Franciscan Theology presents for the first time in English key passages from the Summa Halensis, one of the first major installments in the summa genre for which scholasticism became famous. This systematic work of philosophy and theology was collaboratively written mostly between 1236 and 1245 by the founding members of the Franciscan school, such as Alexander of Hales and John of La Rochelle, who worked at the recently founded University of Paris. Modern scholarship has often dismissed this early Franciscan intellectual tradition as unoriginal, merely systematizing the Augustinian tradition in light of the rediscovery of Aristotle, paving the way for truly revolutionary figures like John Duns Scotus. But as the selections in this reader show, it was this earlier generation that initiated this break with precedent. The compilers of the Summa Halensis first articulated many positions that eventually become closely associated with the Franciscan tradition on issues like the nature of God, the proof for God's existence, free will, the transcendentals, and Christology. This book is essential reading for anyone wishing to understand the ways in which medieval thinkers employed philosophical concepts in a theological context as well as the evolution |

of Franciscan thought and its legacy to modernity.
