

Lydia SCHUMACHER

*Early Franciscan Theology Between Authority and Innovation*

Cambridge University Press, Cambridge 2019, 318 pp.

Author of books well-received by the scientific space like: *Divine Illumination: The History and Future of Augustine's Theory of Knowledge* (Oxford: Wiley-Blackwell, 2011), or *Theological Philosophy: Rethinking the Rationality of Christian Faith* (Farnham: Ashgate, 2015), Lydia Schumacher from King's College London offers an important synthesis where she proves that the Franciscan theology before Bonaventure was not only an attempt of reinterpretation of Augustine's work, but an original one, based on important and original contributions.

Segmented into 11<sup>th</sup> chapter, the work starts with an introduction (p. 1-29) that presents the context and the development of the investigated topic (p. 1-8), its historiography (p. 9-11), the way how the scholastic context influenced it (p. 12-21), but also the influence of Saint Augustine on the early Franciscan thought (p. 25-29). Then, in the second chapter (p. 30-54) the author presents the writings of Saint Francis in the context of the age when they were written (p. 30-40), together with the biographies of the founder of the order and their main aspects (p. 41-54).

The 3<sup>rd</sup> one (p. 55-77) insists on the translation movement, presenting the Avicennian contribution on the topic, while the 4<sup>th</sup> part of the work is dedicated to the theological vision (p. 78-102) (Lydia Schumacher proving there that it can be spoken about a transcendental one). The 5<sup>th</sup> chapter (p. 103-116) has a challenging title, namely the «Theistic proof», while the 6<sup>th</sup> one is dedicated to the divine nature (p. 119-142) and the seventh chapter (p. 119-118) speaks about the divine nature

bringing into attention not only Francis's theology, but also its development in works like John Duns Scotus one (p. 139-141).

The next part (p. 119-142) is dedicated to one of the most important theological aspects, namely the trinity. The author starts the approach in an already known way, presenting the context of the problem and making connections with famous authors of the time like Saint Thomas Aquinas, but also the earlier John of Damascus and emphasizing the original aspects that define the Franciscan understanding of it (by bringing into attention elements like the plurality of the persons, the plurality of the numbers, the order and equality of the persons or their order. From the Trinitarian basis, the author goes to the Christological aspects (p. 183-241), offering an overview of the conception regarding to it in works like *Summa Halensis* and speaking also about its later developments. The presentation continues (p. 212-241) deepening an important aspect of the Christology, namely the incarnation. Lydia Schumacher insists there on the way how it is seen by Anselm but also presents aspects like its necessity for the work of salvation and the outcomes of the phenomenon.

The last chapter presents the early Franciscan contributions on moral theology (p. 242-255). The researcher proposes a comparative analysis of the fundamental aforementioned work with *Summa theologiae* (p. 242-247), but also a comparison between the Mosaic Law and the Gospel (p. 248-251) or between the eternal and natural law.

The book ends with an interesting conclusion (p. 256-304) entitled: «The Prom-

ise of Early Franciscan Theology» where the main achievements of the research are synthetized and the contribution of works like *Summa* in developing Franciscan theology, but also with a huge bibliographical list (p. 259-269), which proves the professionalism of the approach.

Well-written, valorising a rich bibliography and emphasizing the most important aspects of the early Franciscan theology in

an approach that brings into attention the original contributions of the order in the aforementioned period, the work of Lydia Schumacher is an important contribution to the understanding of Franciscan contribution and of the Christian one in the evolution of the world.

Juliu-Marius MORARIU  
«Babeş-Bolyai» University  
Cluj-Napoca, Romania

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## Bénédictte SÈRE

*L'invention de l'Église. Essai sur la genèse du politique, entre Moyen Âge et Modernité*

Presses Universitaires de France, París 2019, 285 pp.

La autora de este libro, Benedicte Sère, trabaja como *maître de conférences* HDR en la Universidad de París Nanterre y es especialista en el pensamiento filosófico medieval y escolástico, con una concentración especial en la confluencia de la historia de las ideas políticas y de las doctrinas eclesiológicas. En esta longitud de onda se situaba ya su estudio *Les débats d'opinion à l'heure du Grand Schisme. Eclésiologie et politique* (2016), una historia nada convencional del Cisma de Occidente centrada en la segunda fase del cisma (1394-1418), cuando el ascenso al papado de Benedicto XIII (Pedro de Luna) en Aviñón desencadenó en Francia un vivo debate a resultas de la escabrosa situación de la división eclesial, con dos pontífices en liza, uno en Aviñón y otro en Roma. En este escenario las doctrinas conciliaristas entraron en confrontación como fuerza reactiva frente a la eclesiología centralista dominante a finales de la Edad Media, dando lugar a intensos debates sobre la naturaleza del poder y nuevas formas políticas, una suerte de proto-constitucionalismo.

El libro que ahora presentamos, que no es ni quiere ser un manual o síntesis didáctica de historia de la Iglesia, no se entiende sin aquellos presupuestos del complejo entramado histórico del conciliarismo, a cuya «realidad histórica» y a su «cristalización historiográfica» está dedicado el primer capítulo, el más largo (pp. 21-66). Para lo primero, la autora reasume sus investigaciones anteriores sobre Pedro d'Ailly y Juan Gerson; para lo segundo, traza un excelente *status quaestionis* acerca de la controvertida interpretación del decreto *Haec sancta* (1415) del concilio de Constanza, como observatorio excepcional de las polémicas eclesiológicas que vienen entretejiendo la trama del relato historiográfico hasta el presente. La conclusión de todas estas pesquisas viene a subrayar que el decreto *Haec sancta* encierra un problema eclesiológico. En realidad, el movimiento conciliar no fue solo una opción eclesiológica, sino una teoría política que apunta al constitucionalismo (J. N. Figgis). Después de un excelente análisis historiográfico resultan un tanto banales y artificiosas las especulaciones so-