HENRY OF GHENT’S INFLUENCE
There is hardly a philosophical or theological topic that Henry of Ghent does not approach with great sophistication and originality. Even where he sees himself as a defender of traditional views, his solutions are highly innovative. It is not surprising, then, that Henry’s thought left a significant impression on his contemporaries and on the generations of theologians succeeding him, provoking both dissent and admiration. During his lifetime and in the first decades after his death, his impact was felt no less than that of Thomas Aquinas. For the Franciscans, he became a privileged point of reference. The relation between Duns Scotus and Henry of Ghent is particularly noteworthy. Scotus uses Henry’s positions systematically as the starting point on almost any issue, especially in the theological works. He may well have read Henry’s two principal works, the *Quaestiones ordinariae* (*Summa*) and the *Quodlibets*, from cover to cover, for he refers to them on almost every issue. In any event, his relatively detailed accounts of Henry’s positions indicate that Henry’s writings are on his desk as he writes.

It is rather rare for Scotus to follow Henry unqualifiedly, but even where he criticizes Henry’s position most severely, the Solemn Doctor’s views usually leave significant traces in Scotus’s own solutions. Moreover, Scotus often adopts the setting of the question as well as some technical vocabulary from Henry. Yet he tends to mention Henry explicitly only

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