

God's knowledge was the subject of considerable debate at the two most important Western universities of the Middle Ages, Paris and Oxford. At Oxford, theologians from William of Ockham to Thomas Bradwardine devoted themselves to debates especially concerning God's knowledge of future contingent events. The influence of related Oxonian considerations or of the *subtilitates anglicanae* on the European continent has already been demonstrated for the University of Paris. In this project, I intend to consider the transposition of the Oxford debates to the oldest German university in Central Europe, precisely to the Faculty of Theology in Vienna, in its early years.

Indeed, much of the theological debate at Vienna entailed discussions regarding God's knowledge and related issues: Henry of Langenstein in his *Genesis Commentary*, Henry Totting of Oyta in Question 10 to Book I of the *Sentences* or disputed questions from the Faculty of Theology all examine the content and influence of God's knowledge. In these discussions, theologians at Vienna demonstrate a thorough awareness of Oxford thought on the matter, frequently citing Robert Holcot, Thomas Bradwardine or Richard FitzRalph.

The period investigated covers the time from the foundation of the Theological Faculty of the University of Vienna (1384) to roughly the end of the Great Western Schism (1417). The corpus comprises the mainly manuscript scholarly writings of the first two generations of Viennese theologians – from Henry of Langenstein to Peter Czech of Pulkau – as well as anonymous and collective works conceived at the Faculty of Theology. The inquiry will thus examine (1) Bible Commentaries, (2) Commentaries on the *Sentences*, and (3) disputed questions.

The project aims to provide a substantial contribution to medieval intellectual history. Covering an ample corpus, for the most part composed of unexplored theological writings, the project's goal is to discover Oxonian theses and their Viennese reception, both dependency and originality of thought concerning God's knowledge. This will be achieved through an innovative approach: for the first time, this evolution in theological thought will be examined from the comparative perspective of two generations of theologians and will take into account Bible Commentaries and Commentaries on the *Sentences*, as well as disputed questions.