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NEW TITLES

Anselm and Abelard
Investigations and Juxtapositions

Edited by
G.E.M. GASPER and H. KOHLENBERGER

This volume offers a wide-ranging collection of papers on two of the most well-known medieval thinkers, Anselm of Canterbury and Peter Abelard. Drawn from a conference held in Stuttgart in 2004, the sixteen papers by leading scholars in the field focus on the lives and thought of these two writers. The majority of the contributions explore the intellectual world of the medieval west between the mid-eleventh and the mid-twelfth century, a period crucial in forming intellectual frameworks that would shape subsequent Western thought. In providing a thorough investigation of the contexts in which their thought developed and was understood by contemporaries and subsequent generations, this important collection shows the continuing inspiration to be drawn from both Anselm and Abelard.

Contributors
THOMAS H. BESTUL • CHRISTIAN BROUWER • MARKUS ENDERS • STEPHAN ERNST • GILES E.M. GASPER • TOIVO HOLOPAINEN • KLAUS KIENZLER • HELMUT KOHLENBERGER • IAN LOGAN • CONSTANT MEWS • MATTHIAS PERKAMS • BURCHT PRANGER • TETSURO SHIMIZU • COLOMAN VIOLA • REGA WOOD • HIROKO YAMAZAKI

Papers in Mediaeval Studies 18
2006; x, 256 pp.
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THOMAS AQUINAS
Lectura romana in primum Sententiarum Petri Lombardi

Edited by
†LEONARD E. BOYLE, OP and JOHN F. BOYLE

In his Gilson Lecture of 7 March 1982, delivered at the Pontifical Institute and subsequently published as The Setting of the “Summa theologiae” of Saint Thomas, Leonard Boyle announced the existence, at least in part, of a lost work of Aquinas, a second commentary on Book I of Peter Lombard’s Liber sententiarum.

Shortly thereafter, Father Boyle invited John F. Boyle to serve as his co-editor in preparing the edition here at hand. The next year, he presented his thinking more fully in “Alia lectura fratris Thome” published in Mediaeval Studies. When he left for Rome as Prefect of the Vatican Library in 1985, Father Boyle cleared his desk of many projects, but this one he kept. In the course of the years that followed, the edition took shape, and was completed by John Boyle. This new volume thus makes available for the first time a previously lost work of Thomas Aquinas.

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NEW TITLES

PETER LOMBARD

The Sentences

Book 1: The Mystery of the Trinity

Translated by GIULIO SILANO

Despite the centrality of Peter Lombard’s work in the history of the Western academic tradition, very little is known about his life. The earliest unimpeachable reference occurs in a letter of St. Bernard of Clairvaux, of around 1138–1140, introducing him to the abbot of St. Victor in Paris. By 1144, a poet in far-off Bavaria could list him as one of the theological luminaries of the Parisian schools. His major work, the four books of the Sentences, was written in the mid-twelfth century, and as early as the 1160s, the text was glossed and commented on in the schools. There is hardly a theologian of note throughout the rest of the Middle Ages who did not write a commentary on it.

Yet in spite of its importance in Western intellectual history and its capacity to excite many generations of students and teachers, the Sentences has received little attention in more recent times. Indeed, it has been called ‘one of the least read of the world’s great books.’

The form of the work has proved difficult, not least to modern readers. One recurring question is whether Peter could be called an author at all, since he seems to be a mere compiler of the works of the Fathers and other universally accepted ecclesiastical writers. But it would be misleading to describe Peter’s efforts as mere anthologizing. Rather, his Sentences can be likened to a modern legal casebook and the patristic citations in it to legal precedents. In other words, they serve as the binding authorities which collectively provide the matter for the normative elaboration of the Christian faith. This laborious activity of collecting sentences from ancient works and framing new ones occurred in the classroom. In short, the effort to identify and point out the coherence of the Christian tradition was inseparable from the work of teaching. Technique, rationality, and dialectic were emphasized, not for their own sake, but to bring the tradition alive and make it relevant to students and the larger communities they would serve.

This book makes available for the first time in English a full translation of Book 1 of the Sentences. The bulk of its forty-eight Distinctions (II–XXXIV) deal with God in his transcendence. The subject of the remaining Distinctions are the divine attributes as they become manifest in God’s action toward creatures. An important concern is the preservation of God’s sovereign freedom and the avoidance of any confusion regarding the absolute transcendence of God, despite his graceful self-disclosure in creation and revelation.

In addition to an introduction to Peter and to the Sentences and its first book, the work contains a list of the major chapter headings, a bibliography, and an index of scriptural and patristic authorities.

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Mediaeval Sources in Translation 42
2007; lviii, 278 pp.
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A Local Society in Transition

The Henryków Book and Related Documents

This book consists of an annotated translation of a history of a Cistercian monastery known as the Henryków Book and of some thirty charters further illustrating that history, as well as a sustained introductory essay.

The monastery at Henryków, in the duchy of Silesia, was founded between 1222 and 1228, and endowed with an estate. The Book was composed at the monastery itself, in three sections: the first and the third by its third abbot, Peter, in or soon after 1268; the second by an anonymous monk, around 1310.

Although a history rooted in a particular, local region, it nevertheless deals with phenomena of interest to all medievalists, providing vivid portraits of medieval peasants, townspeople, lords, clerics, and rulers; valuable illustration of agrarian and urban expansion; evidence for the proliferation of Cistercian monasteries and their impact; and lively and recurrent accounts of conflict over property and physical transgression.

These sources should also contribute to the growing interest among historians in the medieval ‘frontier’ and in the complex cultural interplay between the indigenous and immigrant, stable and transitional, on which the very idea of Europe is founded.

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Edited and translated by

PATRICK J. HORNER

The reforming decrees of the Fourth Lateran Council of 1215 had a profound impact on many aspects of parochial life in late medieval Europe, none more so than the decree that bishops (or their designates) preach regularly to their Christian flock. So successful was the result of this effort that in England, for example, the period from the mid-fourteenth to the mid-fifteenth century is regarded as the golden age of medieval preaching there.

This volume provides editions (and modern translations) of twenty-three sermons from Bodleian Library, Oxford, MS Bodley 649, one of the most important and unusual sermon manuscripts from that period. The sermons are all written in a highly unique macaronic blend of Latin and Middle English, a phenomenon recently examined by Siegfried Wenzel in Macaronic Sermons (1994). This collection is intended not only for students and scholars of medieval sermons, but also those interested in bilingualism, the history of pastoral and devotional theology, and the ecclesiastical and political history of late medieval England.

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This important scholarly work will fundamentally change the way we think about the monastic church of Vézelay and its sculptures. Kirk Ambrose provides a new account of the celebrated sculptural ensemble at this important French Romanesque monastic church – whereas scholarly attention in the past has focused almost exclusively on the Pentecost portal, Ambrose devotes most of his analysis to the nave capitals. With a sensitive eye, he considers how these important works intersected with various aspects of monastic culture, from poetry to a sign language used during observed periods of silence. From this study it emerges how many of the sculptures resonated with communal practices and with interpretive modes in use at the site.

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Thomas Aquinas

*Aquinas on Creation*

*Writings on the Sentences*

2.1.1

Translated by STEVEN E. BALDNER and WILLIAM E. CARROLL

The Mediaeval Sources in Translation 35

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