Review of Sermons 2 (18-39), by I. de l'Etoile

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all the extant (or, better, published) writings of the period that can be described as historical, but also to outline historiographic trends and to characterize individual writers and documents. Thus it is at once a basic reference work with very full index, a history of medieval historical writing, and a readers' guide to the strengths and limitations of individual documents. In all three ways, the volume is to be valued, but perhaps its greatest contribution will prove to derive from its attention to the larger trends in historiographic practice. After a first reading, one remembers most vividly Mrs. Gransden's comments on such matters as the continuing influence of Anglo-Saxon historical genres after the Conquest; the influence of romance literature; the tendency of the mendicants in historiography as in homiletics to be anecdotal, satiric, and edifying; the fact that the first urban historian has, by virtue of his transcendence of the merely local and his concern to justify his institution, much more in common with the monastic historians than might at first be expected.

Inevitably in a survey of so disparate a body of material there will be errors and omissions, and the reviewer must guard against the temptation to demand an unattainable perfection. The author herself warns that her primary aim is to describe and characterize the documents themselves and that she “cannot claim to have exhausted” the secondary materials. It is also to be borne in mind that Mrs. Gransden's earlier publications are concerned with topics in the later part of her period. It is perhaps unfortunate that the matters the present reviewer (an Anglo-Saxonist) feels competent to note are clustered in the earlier chapters. They do, however, put the reader on notice that the author is not infallible and does not always accurately reflect current scholarly opinion. At page 6, discussing Corpus Christi College, Cambridge, MS. 139, the author follows the first edition of N. R. Ker's *Medieval Libraries of Great Britain* (1941) in attributing the MS. to Hexham. In fact, Ker in the second edition (1964) assigned the MS. to Sawley—a provenance which has been crucial in D. M. Dunnville's recent reassessment of the *Historia Brittonum* of “Nennius” and its authorship. In the discussion of Bede, I can find no reference to the liveliest post-war Bedan controversy: that concerned with the authenticity of the *Libellus responsionum* of Gregory the Great. The view of S. J. Crawford that Byrhtferth of Ramsey did not write the *Life of St. Oswald*, never universally accepted, has to my mind been definitively disproved since Mrs. Gransden's volume went to press by M. Lapidge, who argues persuasively that Byrhtferth wrote the *Life of St. Ecguvin* as well. In the discussions of the *Peterborough Chronicle*, there is no reference to the important edition by Cecily Clark, linguistically oriented in its first edition of 1957 but revised in 1970 so as to be indispensable to the student of historical writing. The primary point of reference for the texts of the *Anglo-Saxon Chronicle* seems to be the translation of D. Whitelock and others.

Allowance must be made, however, for the difficulty of assembling and keeping up-to-date the secondary bibliography for a work so broad in scope and doubtless requiring a protracted period for research, composition, and revision. Recognizing that the work has certain limitations, then, we may yet be extremely grateful to its author for her labors. *Historical Writing in England* is the only survey of a large literature and will for many years be a first point of reference as we turn to the writings discussed therein.

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Milton McC. Gatch


The Cistercian Issac of Stella (†1169) was one of the foremost theological
and spiritual writers of his day. Much of his theology and spirituality can be
found in his sermons, this in the tradition of the great monastic writers from Au-
gustine and Gregory to Bernard of Clairvaux, who believed no theology to be
effective which was not affective and capable of moving two very different audi-
ences, listeners and readers. Isaac's sermons are being critically edited, with a
French translation, in this distinguished series, and this is the second volume of
sermons to appear. (The first volume is no. 130, published in 1967). The edition
includes a full critical apparatus, insightful "notes complémentaires" at the end
and a very valuable marginal index to the Patrologia Latina edition of Isaac's
works, thus enabling the scholar to use this edition along with older secondary
studies. The sermons (18-39) were written for the Lenten season; nine (18-26)
are loosely based upon the parable of the Sower (Luke 8:4-18), and five (33-37)
on the episode of the Canaanite woman (Matthew 15:21-28). They cover a wide
range of theological and spiritual topics, far too many to list here, and a number of
these are major themes of Isaac's work, such as the Trinitarian character of the
soul, the created universe as the corpus divinitatis, and the passage of man from
interior divisiveness to self-unity via union with God.

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Geoffrey of Auxerre: Expositio in Cantica Cantorum. Edited by GERRUCCIO

Geoffrey of Auxerre's continuation and completion of Bernard of Clair-
vaux's sermons on the Song of Songs, undertaken on the invitation of the Cis-
tercian order, is a text of considerable significance, though Geoffrey himself has
not generally been considered a figure of major importance. Geoffrey was obvious-
ly in a position to know the great monk of Clairvaux, having been Bernard's pri-
ivate secretary and constant companion from 1145 to the end of Bernard's life.
As Bernard's protege and intimate during this period he was likely to have
shared often in his master's thoughts and therefore to have been able to approach
the completion of Bernard's work with understanding. But Geoffrey's text ac-
quires increased significance for its bearing on the spiritual life of the twelfth cen-
tury since Geoffrey was a convert to the life of mystic contemplation from the ra-
tionalism of the schools, having been Abelard's pupil in Paris until he met Ber-
ard. Geoffrey's text, then, provides scholars not only with a source for the study
of the mystic theology of contemplative monasticism, but also with some insights
into the major issue of rationalism and spirituality in the twelfth century.

Gastaldelli's edition of the text is the first printed edition, and obviously this
publication will facilitate access by interested scholars to a text insufficiently studi-
ed in the past. It is particularly gratifying that Gastaldelli's introduction and crit-
ical study of the text provides an extensive and sound base on which to begin
study of the work.

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The Emperor Frederick II of Hohenstaufen: Immulator Mundi. By THOMAS

It is difficult to think of a more fascinating personality among the rulers
of medieval Europe than Frederick II of Hohenstaufen (1194-1250). Even to
his contemporaries he seemed larger than life—the immulator mundi, the
stupor mundi. Given Frederick's importance, it may seem odd that Professor
Van Cleve's biography is the first major treatment of the emperor in English
in many years. A partial explanation for the gap surely lies in the immense