



Bibliographies for Theology

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Benedict & Medieval Monasticism

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I have limited this bibliography to works on early monasticism *in the Latin West*. For works on early monasticism in the Greek East and the Syriac Middle East, see “Early Christianity and Patristic Theology: Antony & Early Monasticism.”

1. JOHN CASSIAN & EARLY MONASTICISM: TEXTS & TRANSLATIONS

John Cassian was the one who most significantly translated the Egyptian monastic principles and practices to the Latin West. Equally at ease in Greek and Latin, he became a monk in Bethlehem in the 380s. In 385, he moved to Egypt, settling in Scetis, where he absorbed emerging monastic theologies, especially that of Evagrius Ponticus (d. 399). Cassian drew deeply, but never uncritically, on Evagrius’ formulations, passing on key insights to the Latin West (much as Maximus Confessor did for the Greek East). In 399, Cassian left Egypt and, after stints in Constantinople (where John Chrysostom ordained him deacon) and in Rome (where he befriended Pope Leo the Great), he settled in Marseilles where he composed two influential works: *Institutes* (*De institutis*) and *Conferences* (*Collationes*). These two works would be commended by Benedict in his *Rule* and thus powerfully influence the medieval monastic (and mystical) tradition.

Latin Texts

- John Cassian, *De institutis*. Latin text with French trans.: Jean-Claude Guy, ed. *Jean Cassien: Institutions Cénobitiques*. Sources chrétiennes 109. Paris: Éditions du Cerf, 1965.
- John Cassian, *Collationes*. Latin text with French trans.: *Jean Cassien: Conférences*. Eds. E. Pichery. 3 vol. Sources chrétiennes 42, 54, 64. Paris: Éditions du Cerf, 1955-1959.

Translations

- John Cassian, *The Conferences*, trans. Boniface Ramsey, Ancient Christian Writers 57 (New York: Paulist Press, 1997). These are Cassian's reminiscences of his interviews with the Desert Fathers—written some 20 years after leaving Egypt for southern France. The first complete translation in a century.
- John Cassian, *The Institutes*, trans. Boniface Ramsey, Ancient Christian Writers 58 (New York: Paulist Press, 2000). Cassian's summary of the guiding principles of Eastern (and mostly Egyptian) monasticism. This includes a long section on what would become the "Seven Deadly Sins"—an analysis Cassian derives from Evagrius. This new translation is the first one in over a century.
- The Desert Fathers: Sayings of the Early Christian Monks* [= *Verba Seniorum of Pelagius and John*] Penguin Classics, trans. Benedicta Ward (London: Penguin Books: 2003). The Egyptian experience was also passed on to the Latin West when in the mid-6th century, two Roman clerics, Pelagius and John (who perhaps became the later Popes Pelagius and John) translated the anonymous Greek work *Sayings of the Desert Fathers* (*Apophthegmata Patrum*) into Latin. The Latin version, entitled *Verba Seniorum* (*Sayings of the Old Men*), gathers the famous sayings and stories about the Egyptian desert fathers of the 4th and 5th centuries, collecting them under 21 different themes: "quiet" (*hesychia*), "compunction," "discernment," "unceasing prayer," "hospitality," "humility," "great seers." This would be recommended by Benedict in his *Rule* as required reading monks in his monasteries and thus come deeply influence the spirituality of Western monasticism.

2. JOHN CASSIAN & EARLY MONASTICISM: STUDIES

- William Harmless, *Desert Christians: An Introduction to the Literature of Early Monasticism* (New York: Oxford University Press, 2004). The 4th- and 5th-century Desert Christians of Egypt captured the imagination of the ancient world, creating and inspiring various classics of Western spirituality. This study introduces readers to key texts, such as the *Lives* of Antony and Pachomius and the *Sayings of the Desert Fathers*. It also examines the pioneers of monastic theology, Evagrius Ponticus and John Cassian. Geared to a wide audience. It has opening chapters that survey the geography, politics, and religious world of Christian Egypt. Interspersed in each chapter are a variety of maps, diagrams, and images to help readers sort through the key texts and the rich-textured world of early monasticism. Readers are also given a taste of the path-breaking discoveries of and sharp debates among contemporary scholars.

- Columba Stewart, *Cassian the Monk*, Oxford Studies in Historical Theology (New York: Oxford University Press, 1998). This is a superb in-depth study of Cassian's spirituality, emphasizing especially his approach to contemplative prayer.
- Peter Brown, *The Body and Society: Men, Women, and Sexual Renunciation in Early Christianity* (New York: Columbia University Press, 1988).
- A.M.C. Casiday, *Tradition and Theology in St. John Cassian*, Oxford Early Christian Studies (New York: Oxford University Press, 2007).
- Marilyn Dunn, *The Emergence of Monasticism: From the Desert Fathers to the Early Middle Ages* (London: Blackwell, 2000).
- Richard J. Goodrich, *Contextualizing Cassian: Aristocrats, Asceticism, and Reformation in Fifth-Century Gaul*, Oxford Early Christian Studies (New York: Oxford University Press, 2008).
- Richard J. Goodrich, "Underpinning the Text: Self-Justification in John Cassian's Ascetic Practices," *Journal of Early Christian Studies* 13 (2005): 411-436.
- Petre Guran, "Le culte de Jean Cassien dans l'Eglise d'Orient," in *Jean Cassien entre L'Orient et l'Occident*, ed. Cristian Badilita and Attila Jakab (Paris: Beauchesne, 2003), 239-255.
- Thomas L. Humphries, *Ascetic Pneumatology from John Cassian to Gregory the Great*, Oxford Early Christian Studies (New York: Oxford University Press, 2014) hardcover, \$85. NEW.
- Christopher J. Kelly, *Cassian's Conferences: Scriptural Interpretation and the Monastic Ideal*, New Critical Thinking in Religion, Theology, and Biblical Studies (Ashgate, 2012).
- Conrad Leyser, *Authority and Asceticism from Augustine to Gregory the Great*, Oxford Historical Monographs (New York: Oxford University Press, 2001).
- Conrad Leyser, "'This Sainted Isle': Panegyric, Nostalgia, and the Invention of Lerinian Monasticism," in William E. Klingshirn and Mark Vessey, *The Limits of Ancient Christianity: Essays on Late Antique Thought and Culture in Honor of R.A. Markus* (Ann Arbor: University of Michigan Press, 1999), 188-206.
- Mark Sheridan, "John Cassian and the Formation of Authoritative Tradition," in *Foundations of Power and Conflicts of Authority in Late-Antique Monasticism*, ed. Alberto Complani and Giovanni Filoramo (Leuven: Peeters, 2007), 157-173.
- Clare Stancliffe, *St. Martin and His Hagiographer: History and Miracle in Sulpicius Severus* (Oxford: Clarendon Press, 1983).
- Columba Stewart, "The Monastic Journey According to John Cassian," *Word and Spirit* 19 (1993) 29-40; reprinted in Everett Ferguson, *Forms of Devotion: Conversion, Worship, Spirituality, and Asceticism* (New York: Garland, 1999) 311-322.
- Columba Stewart, "John Cassian's Schema of Eight Principal Faults and His Debt to Origen and Evagrius," in *Jean Cassien entre l'Orient et l'Occident*, ed. Cristian Badilita and Attila Jakab (Paris: Beauchesne, 2003), 205-219.

Marie-Anne Vannier, "Jean Cassien, historiographe du monachisme Egyptien?" in *Historiographie de l'Eglise des Premier Siecles* (Paris: Beauchesne, 2001): 149-158.

Aldabert de Vogüé, *Histoire littéraire du mouvement monastique dans l'antiquité. Première partie: Le monachisme latin* (Paris: Éditions du Cerf, 1990-2008) 12 vol. to date.

3. BENEDICT & MEDIEVAL MONASTICISM: TEXTS & TRANSLATIONS

Benedict of Nursia (mid 6th cent.) was the great legislator of Western monasticism. The little we know of Benedict's life comes from an account found in Gregory the Great's *Dialogues* (*Dialogi*). Benedict's *Rule* is a masterpiece of insight and moderation and is one of the most influential documents in Western civilization. It has served as the basic constitution for Western monasticism for the last 1500 years. It is a work of spiritual and practical genius, notable for its humanity and its moderation (obvious when compared with its sources). Benedict had drawn on earlier rules, notably the anonymous *Rule of the Master* (*Regula Magistri*), considerably improving its prose and moderating its legislation. Benedict's *Rule* was eventually adopted as the constitution governing most medieval monasteries, especially from the 9th century onward, thanks to the efforts of the Carolingian abbot Benedict of Aniane.

Latin Text

Regula Benedicti: Adalbert de Vogüé and J. Neufville, ed., *La Règle de saint Benoît*, 7 vols., Sources chrétiennes 181-186 (Paris: Éditions du Cerf, 1971-1977). The critical edition of Benedict's *Rule*, together with a detailed commentary.

Regula Magistri: Adalbert de Vogüé, J.-M. Clément, J. Neufville, and D. Demeslay, eds., *La Règle du Maître*, 3 vols., Sources chrétiennes 105-107 (Paris: Éditions du Cerf, 1964-1965).

Gregory the Great, *Dialogi*: Adalbert de Vogüé, ed. *Grégoire le Grand: Dialogues*, Source Chrétiennes 251, 260, 265 (Paris: Éditions du Cerf, 1978-1980).

Translations

RB 1980: *the Rule of Benedict* (Collegeville, MN: Liturgical Press, 1980). This is the best translation and has the Latin text on facing pages.

Allen Cabiniss, trans., *Benedict of Aniane: The Emperor's Monk*, Cistercian Studies (Collegeville, MN: Liturgical Press / Cistercian Publications, 2008).

Luke Eberle, trans., *The Rule of the Master* (Kalamazoo, MI: Cistercian Publications, 1977).

Hugh Feiss, Maureen M. O'Brien, and Ronald Pepin, trans., *The Lives of Monastic Reformers 1: Robert of La Chaise-Dieu & Stephen of Obazine*, series: Cistercian Studies 222 (Collegeville, MN: Cistercian Publications, 2010).

Terrence G. Kardong, *Benedict's Rule: A Translation and Commentary* (Collegeville, MN: Liturgical Press, 1998).

- Terrence Kardong, trans. and ed., *Gregory the Great: The Life of Saint Benedict* (Collegeville, MN: Liturgical Press, 2009).
- Terrence Kardong, ed., *Pillars of Community: Four Rules of Pre-Benedictine Monasticism* (Collegeville, MN: Liturgical Press, 2010).
- Frederick Paxton, trans., *Anchoress and Abbess in Ninth-Century Saxony: The Lives of Liutbirga of Wendhausen and Hathumoda of Gandersheim*, series: Medieval Texts in Translation (Washington DC: Catholic University of America Press, 2009).
- Lauren Swan, ed., *The Benedictine Tradition*, Spirituality in History series (Collegeville, MN: Liturgical Press, 2007).
- Andrew Thorton, trans., *Grimlaicus: Rule for Solitaries* (Collegeville, MN: Liturgical Press / Cistercian Publications, 2011).
- Carolinne White, trans., *Early Christian Lives*, Penguin Classics (New York: Penguin, 1998). Includes translations of Sulpicius Severus' *Life of Martin of Tours* and Gregory the Great's *Life of Benedict*.
- John B. Wickstrom, trans., *The Life and Miracles of Saint Maurus: Disciple of Benedict, Apostle to France*, Cistercian Studies, vol. 223 (Collegeville, MN: Cistercian Publications / Liturgical Press, 2008).

4. BENEDICT & MEDIEVAL MONASTICISM: STUDIES

- C.H. Lawrence, *Medieval Monasticism: Forms of Religious Life Western Europe in the Middle Ages*, 3rd edition (New York: Longman, 2000). A good survey of the monastic movement from the Desert Fathers to the end of the Middle Ages. It is broader than the title implies since he includes chapters on the Franciscans and Dominicans. A vast area covered with good clarity.
- Scott G. Bruce, *Silence and Sign Language in Medieval Monasticism: The Cluniac Tradition, c. 900-1200*, Cambridge Studies in Medieval Life and Thought, Fourth Series (Cambridge: Cambridge University Press, 2007).
- Janet Burton, *Monastic and Religious Orders in Britain, 1000-1300*, Cambridge Medieval Textbooks (New York: Cambridge University Press, 1994).
- Caroline Walker Bynum, *Crown and Veil: Female Monasticism from the Fifth to the Fifteenth Centuries* (New York: Columbia University Press, 2008).
- Mary Carruthers, *The Craft of Thought: Meditation, Rhetoric, and the Making of Images, 400-1200* (Cambridge: Cambridge University Press). A remarkable study of the medieval practice of *meditatio*.
- Lynda L. Coon, *Dark Age Bodies: Gender and Monastic Practice in the Early Medieval West*, The Middle Ages Series (Philadelphia: University of Pennsylvania Press, 2010).
- Sharon A. Farmer and Barbara H. Rosenwein, eds., *Monks and Nuns, Saints and Outcasts: Religion in Medieval Society* (Ithaca, NY: Cornell University Press, 2000).

- William Harmless, "Monastic Theology," in *The Oxford Handbook of Catholic Theology*, eds. Lewis Ayres and Medi Volpe (New York: Oxford University Press, 2014), hardcover. NEW.
- Kathleen Hughes, *Early Christian Ireland: Introduction to the Sources* (Cambridge: Cambridge University Press, 2008).
- Noreen Hunt, *Cluny Under Saint Hugh, 1049-1109* (Notre Dame: University of Notre Dame Press, 1968).
- K. Stöber Jamroziak, ed., *Monasteries on the Borders of Medieval Europe: Conflict and Cultural Interaction*, Medieval Church Studies 28 (Brepols, 2013) hardcover, €80. NEW.
- William Chester Jordan, *A Tale of Two Monasteries: Westminster and Saint-Denis in the Thirteenth Century* (Princeton: Princeton University Press, 2009).
- David Knowles, *The Monastic Order in England: A History of its Development from the Time of St. Dunstan to the Fourth Lateran Council, 940-1216* (Cambridge: Cambridge University Press, 1949).
- Jean Leclercq, *The Love of Learning and the Desire for God: A Study of Monastic Culture*, trans. Catharine Misrahi (New York: Fordham University Press, 1961). French original: *L'Amour des lettres et le désir de Dieu: initiation aux auteurs monastiques du Moyen Âge* (Paris: Éditions du Cerf, 1957). A classic.
- Thomas Merton, *The Rule of Saint Benedict: Initiation into the Monastic Tradition 4*, series: Monastic Wisdom 19, ed. Patrick F. O'Connell (Collegeville, MN: Liturgical Press / Cistercian, 2009).
- John Nightingale, *Monasteries and Patrons in the Gorze Reform: Lotharingia, c. 850-1000*, Oxford Historical Monographs (New York: Oxford University Press, 2001).
- Thomas F.X. Noble, *Images, Iconoclasm, and the Carolingians*, The Middle Ages Series (Philadelphia: University of Pennsylvania Press, 2009).
- François Petit, *Spirituality of the Premonstratensians: The Twelfth and Thirteenth Centuries*, Cistercian Studies Series 242 (Kalamazoo: Cistercian Publications, 2011).
- Janneke Raaijmakers, *The Making of the Monastic Community of Fulda, c.744 - c.900*, Cambridge Studies in Medieval Life and Thought: Fourth Series (Cambridge: Cambridge University Press, 2012).
- Barbara H. Rosenwein, *To Be the Neighbor of Saint Peter: The Social Meaning of Cluny's Property, 909-1049* (Ithaca, NY: Cornell University Press, 2006).
- Columba Stewart, *Prayer and Community: The Benedictine Tradition*, Traditions of Christian Spirituality Series (Maryknoll, NY: Orbis Books, 1998).
- Catherine Thom, *Early Irish Monasticism* (New York: T&T Clark, 2006).
- Cordula Van Wyhe, ed. *Female Monasticism in Early Modern Europe: An Interdisciplinary View* (Aldershot: Ashgate, 2008).

Bruce L. Venarde, *Women's Monasticism and Medieval Society: Nunneries in France and England, 890-1215* (Ithaca, NY: Cornell University Press, 1999).

Adalbert de Vogüé, *The Rule of Saint Benedict: A Doctrinal and Spiritual Commentary*, Cistercian Studies 54, trans. John Baptist Hasbrouck (Kalamazoo, MI: Cistercian Publications, 1983).

Adalbert de Vogüé, *Community and Abbot in the Rule of Saint Benedict*, 2 vol. (Kalamazoo, MI: Cistercian Publications, 1979, 1988).

5. THE VENERABLE BEDE: TEXTS & TRANSLATIONS

The Venerable Bede (673-735) was arguably the most important theologian writing in Latin in the early Middle Ages. He is remembered today primarily as a historian, but he and his contemporaries thought his important works were his biblical commentaries. Bede would be declared a Doctor of the Church in 1899 by Pope Leo XIII.

Latin Texts: Historical Works

Bede, *Historia ecclesiastica gentis Anglorum*. Latin text with French translation: Michael Lapidge and André Crépin, eds.; Pierre Monat and Philippe Robin, trans, *Bède le Vénérable: Histoire ecclésiastique du peuple anglais*, Sources chrétiennes 489 [Livres I-II], 490 [Livres III-III], 491 [Livre V] (Paris: Cerf, 2005).

Bede, *Historia ecclesiastica gentis Anglorum*. Latin text with parallel English translation: Bertram Colgrave and R.A.B. Mynors, eds., *Bede's Ecclesiastical History of the English People* (Oxford: Clarendon Press, 1969).

Bede, *Historia abbatum*. Latin text with parallel English translation: J.E. King, ed. and trans., Loeb Classical Library (Cambridge, MA: Harvard University Press, 1930).

Latin Texts: Exegetical Works

The critical edition of Bede's works is *Bedae Venerabilis Opera*, Corpus Christianorum, Series Latina (CCSL), vol. 118-123, ed. David Hurst (Turnhout: Brepols, 1960-1983). Bede's *On the Tabernacle* (*De tabernaculo*) is also available with the Latin text in parallel with a French translation: Christophe Vuillaume, ed., *Bède le vénérable: Le tabernaculo*, Sources chrétiennes 475 (Paris: Cerf, 2003).

- *De locis sanctis* (*On the Holy Places*), CCSL 175 (1975): 251-280.
- *De tabernaculo* (*On the Tabernacle*), CCSL 119A (1969): 5-139
- *De templo* (*On the Temple*), CCSL 119A (1969): 143-234.
- *Expositio Actuum Apostolorum* (*Commentary on the Acts of the Apostles*), CCSL 121 (1983).
- *Expositio Apocalypseos* (*Commentary on the Book of Revelation*), PL 93:129-207.

- *In Cantica Canticorum Allegorica Expositio (Commentary on the Song of Songs)*, CCSL 119B (1983): 167-375.
- *In Epistolas VII Catholicas (On the Seven Catholic Letters)*, CCSL 121 (1983).
- *In Ezram et Neemiam (On Ezra and Nehemiah)*, CCSL 119A (1969): 237-392.
- *In Genesim (On Genesis)*, CCSL 118A (1967).
- *In Habacuc (On Habbakuk)*, CCSL 119B (1983).
- *In Lucae Evangelium Expositio (Commentary on the Gospel of Luke)*, CCSL 120 (1960): 5-425.
- *In Marci Evangelium Expositio (Commentary on the Gospel of Mark)*, CCSL 120 (1960): 443-648.
- *In Primam Partem Samuhelis (On First Samuel)*, CCSL 119 (1962): 9-272.
- *In Proverbia Salomonis (On the Proverbs of Solomon)*, CCSL 119B (1983): 23-163
- *In Regum Librum XXX Questiones (30 Questions on the Book of Kings)* CCSL 119 (1962): 293-322.
- *In Tobiam (On Tobit)*, CCSL 119B (1983): 3-19.
- *Retractio in Actus Apostolorum (Retraction on the Acts of the Apostles)*, CCSL 121 (1983): 103-163.

Translations: Historical, Didactic & Scientific Works

Bertram Colgrave and R.A.B. Mynors, eds., *Bede's Ecclesiastical History of the English People* (Oxford: Clarendon Press / Oxford University Press, 1969).

D.H. Farmer, trans., *Age of Bede*, Penguin Classics (Harmondsworth, 1983). Includes a translation of Bede's *Life of Saint Cuthbert* and his *History of the Abbots of Wearmouth-Jarrow*.

Calvin B. Kendall, ed. and trans., *Bede: Libri II De arte metrica et De schematibus et tropis: The Art of Poetry and Rhetoric* (Saarbrücken: AQ-Verlag, 1991). Includes both the Latin text and a parallel English translation of two of Bede's didactic works.

Calvin B. Kendall and Faith Wallis, eds. and trans., *Bede: 'On the Nature of Things' and 'On Times'*, Translated Texts for Historians (Liverpool: University of Liverpool Press, 2011).

Faith Wallis, trans., *Bede: The Reckoning of Time*, Translated Texts for Historians 29 (Liverpool: Liverpool University Press, 1999).

Translations: Exegetical Works & Sermons

- Gerald M. Browne, trans., *The Abbreviated Psalter of the Venerable Bede* (Grand Rapids: Eerdmans, 2002).
- Sean Connolly, trans., *Bede: On the Temple*, Translated Texts for Historians 21 (Liverpool: Liverpool University Press, 1996).
- Scott DeGregorio, trans., *Bede: On Ezra and Nehemiah*, Translated Texts for Historians 47 (Liverpool: Liverpool University Press, 2006).
- W. Trent Foley and Arthur G. Holder, trans., *Bede: A Biblical Miscellany*, Translated Texts for Historians 28 (Liverpool: Liverpool University Press, 1999). Includes translations of *On the Holy Places*, *Thirty Questions on the Book of Kings*, and *On Tobias*.
- Arthur G. Holder, ed. and trans., *The Venerable Bede: On the Song of Songs and Other Selected Works*, Classics of Western Spirituality (New York: Paulist Press, 2011).
- Arthur G. Holder, trans., *Bede: On the Tabernacle*, Translated Texts for Historians (Liverpool: Liverpool University Press, 1994).
- David Hurst, trans., *Bede the Venerable: Commentary on the Seven Catholic Epistles*, Cistercian Studies (Kalamazoo: Cistercian Publications, 1985).
- David Hurst, trans., *Bede the Venerable: Excerpts from the Works of Saint Augustine on the Letters of the Blessed Apostle Paul*, Cistercian Studies 183 (1999; reprint: Kalamazoo: Cistercian Publications, 2006).
- Calvin B. Kendall, trans., *Bede: On Genesis*, Translated Texts for Historians (Liverpool: Liverpool University Press, 2008).
- Lawrence T. Martin, trans., *The Venerable Bede: Commentary on the Acts of the Apostles*, Cistercian Studies Series 117 (Kalamazoo: Cistercian Publications, 1989).
- Lawrence T. Martin, trans., *Bede the Venerable: Homilies on the Gospels: Book One: Advent to Lent*, Cistercian Studies 110 (Cistercian Publications, 1993).
- Lawrence T. Martin, trans., *Bede the Venerable: Homilies on the Gospels: Lent to the Dedication of the Church*, Cistercian Studies 111 (Kalamazoo: Cistercian Publications, 1991).
- Faith Wallis, trans., *Bede: Commentary on Revelation*, Translated Texts for Historians (Liverpool: Liverpool University Press, 2013) paperback, \$40. NEW.
- William Weinrich, trans., *Latin Commentaries on Revelation: Victorinus of Petovium, Aspringius of Beja, Caesarius of Arles, and Bede the Venerable*, Ancient Christian Texts (IVP Academic, 2011).

6. THE VENERABLE BEDE: STUDIES

- Scott DeGregorio, ed., *The Cambridge Companion to Bede*, Cambridge Companions to literature (Cambridge: Cambridge University Press, 2010). This is an excellent collection of introductory essays, surveying Bede's life, works, and Anglo-Saxon context. The best place to start one's study.

- John Blair, *The Church in Anglo-Saxon Society* (Oxford: Oxford University Press, 2005).
- Gerald Bonner, *Church and Faith in the Patristic Tradition: Augustine, Pelagianism, and Early Christian Northumbria* (Aldershot / Brookfield, VT: Variorum, 1996).
- George Hardin Brown, *A Companion to Bede*, Anglo-Saxon Studies 12 (Boydell Press, 2009). Another excellent introduction.
- Celia Chazelle, "Christ and the Vision of God: The Biblical Diagrams of the Codex Amiatinus," in *The Mind's Eye: Art and Theological Argument in the Middle Ages*, eds. Jeffrey F. Hamburger and Anne-Marie Bouché, (Princeton: Princeton University Press, 2006), 84-111. An excellent study of a remarkable illuminated Bible produced by Bede and his fellow monks at Wearmouth-Jarrow.
- Scott DeGregorio, "The Venerable Bede on Prayer and Contemplation," *Traditio* 54 (1999): 1-39.
- Scott DeGregorio, "Bede's *In Ezram et Neemiam* and the Reform of the Northumbrian Church," *Speculum* 79 (2004), 1-25.
- Scott DeGregorio, "Bede, the Monk, as Exegete: Evidence from the Commentary on Ezra-Nehemiah," *Revue Bénédictine* 115 (2005): 343-369.
- Scott DeGregorio, ed., *Innovation and Tradition in the Writings of the Venerable Bede* (Morgantown: West Virginia University Press, 2006).
- Sarah Foot, *Monastic Life in Anglo-Saxon England, c. 600-900* (Cambridge: Cambridge University Press, 2006).
- Arthur G. Holder, "Allegory and History in Bede's Interpretation of Sacred Architecture," *American Benedictine Review* 40 (1989): 115-131.
- Arthur G. Holder, "New Treasures and Old in Bede's *De tabernaculo* and *De templo*," *Revue Bénédictine* 99 (1989): 237-249.
- Arthur G. Holder, "Bede and the Tradition of Patristic Exegesis," *Anglican Theological Review* 72 (1990): 399-411.
- Arthur G. Holder, "The Venerable Bede on the Mysteries of Our Salvation," *American Benedictine Review* 42 (1991): 140-162.
- Arthur G. Holder, "The Mosaic Tabernacle in Early Christian Exegesis," *Studia Patristica* 25 (1993): 101-106.
- Arthur Holder, "The Anti-Pelagian Character of Bede's Commentary on the Song of Songs," in *Biblical Studies in the Early Middle Ages*, ed. Claudio Leonardi and Giovanni Orlandi (SISMEL: Edizioni del Galluzzo, 2005), 91-103.
- Arthur G. Holder (2006), "Christ as Incarnate Wisdom in Bede's Commentary on the Song of Songs," in *Innovation and Tradition in the Writings of the Venerable Bede*, ed. Scott DeGregorio (Morgantown: West Virginia University Press, 2006), 169-88.

- Bernice M. Kaczynski, "Bede's Commentaries on Luke and Mark and the Formation of the Patristic Canon," in *Anglo-Latin and Its Heritage: Essays in Honor of A.G. Rigg*, eds. Siân Echard and Gernot Wieland. Turnhout: Brepols, 2001), 17-26.
- Bernice M. Kaczynski, "The Authority of the Fathers: Patristic Texts in Early Medieval Libraries and Scriptoria," *Journal of Medieval Latin* 16 (2006): 1-27.
- Michael Lapidge, ed., *Bede and His World*, 2 vols. (Aldershot: Variorum, 1994).
- Henry Mayr-Harting, *The Coming of Christianity to Anglo-Saxon England*, 3rd ed. (University Park, PA: Penn. State University Press, 1991).
- W.D. McCready, *Miracles and the Venerable Bede*, Studies and Texts 118 (Toronto: Pontifical Institute of Mediaeval Studies, 1994).
- P. Meyvaert, "Bede and the Church Paintings at Wearmouth-Jarrow," *Anglo-Saxon England* 8 (1979): 63-77; repr.: *Benedict, Gregory, Bede, and Others* (London, 1977).
- P. Meyvaert, "Bede, Cassiodorus, and the Codex Amiatinus," *Speculum* 71 (1996): 827-883.
- G. Olsen, "Bede as Historian: The Evidence from His Observations on the Life of the First Christian Community at Jerusalem," *Journal of Ecclesiastical History* 33 (1982): 519-530.
- B.P. Robinson, "The Venerable Bede as Exegete," *Downside Review* 388 (1994): 201-226.
- Barbara C. Raw, *Trinity and Incarnation in Anglo-Saxon Art and Thought* (Cambridge: Cambridge University Press, 1997).
- J.M. Wallace-Hadrill, *Bede's Ecclesiastical History of the English People: A Historical Commentary* (Oxford: Clarendon Press, 1988).
- Benedicta Ward, *The Venerable Bede*, Cistercian Studies 169 (1990; reprint: Kalamazoo: Cistercian Publications, 1998).
- Patrick Wormald, "Bede and Benedict Biscop," in *Famulus Christi: Essays in Commemoration of the Thirteenth Centenary of the Birth of the Venerable Bede*, ed. Gerald Bonner (London: SPCK, 1976), 141-146.
- J. Robert Wright, *A Companion to Bede: A Reader's Commentary on the Ecclesiastical History of the English People* (Grand Rapids: Eerdmans, 2008).

7. BERNARD OF CLAIRVAUX & THE CISTERCIANS: TEXTS & TRANSLATIONS

Texts

The critical edition of the Latin text of Bernard's writings is the 8-volume *Sancti Bernardi Opera*, ed. J. Leclercq, C.H. Talbot, and H. Rochais (Rome, 1957-1977), usually abbreviated "SBO." It is now available in the *Sources chrétiennes* series, which includes the Latin with a French translation on facing pages:

- Bernard de Clairvaux, *Lettres*, Oeuvres complètes 2, Sources chrétiennes 425, ed. and trans. Monique Duchet-Suchaux and Henri Rochais (Paris: Editions du Cerf, 1997)
- Bernard de Clairvaux, *Lettres*, Oeuvres complètes 3, Sources chrétiennes 458, ed. and trans. Monique Duchet-Suchaux and Henri Rochais. (Paris: Editions du Cerf, 199_).
- Bernard de Clairvaux, *Sermons sur le Cantique I (1-15)*, Oeuvres complètes 10, Sources chrétiennes 414, ed. Paul Verdeyen and Raffael Fassetta (Paris: Editions du Cerf, 1996).
- Bernard de Clairvaux, *Sermons sur le Cantique II (16-32)*, Oeuvres complètes 11, Sources chrétiennes 431, ed. Paul Verdeyen, Raffael Fassetta (Paris: Editions du Cerf, 1998).
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- Bernard of Clairvaux, *Selected Works*, Classics of Western Spirituality, trans. G.R. Evans (New York: Paulist Press, 1987). The great leader of the reform of Citeaux (the Cistercians); one of the great analysts of the degrees of mystical love; also the polemical opponent of Abelard and a respectful, but harsh critic of papal overreaching. This is a good selection of his works.

- Bernard of Clairvaux, *Apologia to Abbot William: Cistercians and Cluniacs*, Cistercian Fathers 1A, trans. Michael Casey (Kalamazoo, MI: Cistercian Publications, 1970).
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- Benedicta Ward, trans., *The Great Beginnings of Citeaux: A Narrative of the Beginning of the Cistercian Order: The Exordium Magnum of Conrad of Eberbach* (Kalamazoo, MI: Cistercian Publications / Collegeville, MN: Liturgical Press, 2012).

8. BERNARD OF CLAIRVAUX & THE CISTERCIANS: STUDIES

- Brian Patrick McGuire, ed., *A Companion to Bernard of Clairvaux*, Brill's Companions to the Christian Tradition (Leiden: Brill, 2011). Bernard of Clairvaux (1190-1253) was the leader of the reform of Citeaux—what eventually became the Cistercian Order. He was also one of the great analysts of the degrees of mystical love, a polemical opponent of Peter Abelard, and a respectful, but harsh critic of papal overreaching. Fine articles by leading experts.

- Bernard McGinn, *The Growth of Mysticism: 500 to 1200 A.D.* (New York: Crossroad, 1994). McGinn is the leading contemporary historian of Christian spirituality, and this second volume of his multi-volume history of mysticism has won wide acclaim. He devotes nearly 200 pages to Bernard, William of St. Thierry, and other Cistercian mystics.
- Constance Hoffman Berman, *The Cistercian Evolution: The Invention of a Religious Order in Twelfth-Century Europe*, Middle Ages Series (Philadelphia: University of Pennsylvania Press, 2000). An important revisionist account of the founding of the Cistercian. She skillfully debunks the tendency of older scholars to attribute the rapid growth of the Cistercians to the singular achievement of Bernard. She illustrates the complex way older monasteries became affiliated with the Cistercians.
- Adriaan H. Bredero, *Bernard of Clairvaux: Between Cult and History* (Grand Rapids: Wm. B. Eerdmans, 1997).
- Bernard Bonowitz, *Saint Bernard's Three Course Banquet: Humility, Charity, and Contemplation in De gradibus*, Monastic Wisdom series (Collegeville, MN: Liturgical Press, 2013) paperback, \$19. NEW.
- Mette Birkedai Bruun, ed., *The Cambridge Companion to the Cistercian Order*, Cambridge Companions to Religion (Cambridge: Cambridge University Press, 2012).
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- Michael Casey, *Athirst for God: Spiritual Desire in Bernard of Clairvaux's Sermons on the Song of Songs*, Cistercian Studies 77 (Kalamazoo, MI: Cistercian Publications, 1988).
- Carmen Angela Cvetkovic, *Seeking the Face of God: The Reception of Augustine in the Mystical Thought of Bernard of Clairvaux and William of St. Thierry* (Brepols: 2012).
- Anselme Dimier, *Stones Laid Before the Lord: Architecture and Monastic Life*, Cistercian Studies 152 (Kalamazoo, MI: Cistercian Publications, 1999).
- G.R. Evans, *The Mind of St. Bernard* (Oxford: Clarendon Press, 1983).
- G.R. Evans, *Bernard of Clairvaux*, Great Medieval Thinkers Series (New York: Oxford University Press, 2000).
- James France, *Medieval Images of Saint Bernard of Clairvaux*, Cistercian Studies 210 (Collegeville, MN: Cistercian Publications, 2006).
- Étienne Gilson, *The Mystical Theology of St. Bernard*, Cistercian Studies 120 (reprint of 1940 edition: Kalamazoo, MI: Cistercian Publications, 1992). While dated, this classic study does a great job of illuminating the cornerstone of Bernard's mysticism: that the human person possesses an inner nobility, a dignity that comes from being made in the image and likeness of God.
- William Harmless, "Mystic as Experienced Exegete: Bernard of Clairvaux," in *Tolle Lege: Essays on Augustine and Medieval Philosophy in Honor of Roland J. Teske, S.J.*, ed. Richard Taylor (Milwaukee: Marquette University Press, 2011), 277-301.

- Terryl N. Kinder, *Cistercian Europe: Architecture of Contemplation*, Cistercian Studies 191 (Kalamazoo, MI: Cistercian Publications, 2001).
- Terryl N. Kinder, *The Architecture of Silence: The Cistercian Abbeys of France* (Henry Abrams, 2000).
- Anthony N.S. Lane, *Bernard of Clairvaux: Theologian of the Cross*, Cistercian Studies series, vol. 248 (Collegeville, MN: Liturgical Press, 2013) paperback \$30. NEW.
- Jean Leclercq, *The Love of Learning and the Desire for God: A Study of Monastic Culture*, trans. Catharine Misrahi (New York: Fordham University Press, 1961). French original: *L'Amour des lettres et le désir de Dieu: initiation aux auteurs monastiques du Moyen Age* (Paris: Éditions du Cerf, 1957).
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