



Bibliographies for Theology

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Anselm & the 12th-Century Renaissance

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1. ANSELM OF CANTERBURY: TEXTS & TRANSLATIONS

Few theologians have been more influential in the history of Christian theology than Anselm of Canterbury (1033-1109). He famously defined theology as "faith seeking understanding" (*fides quaerens intellectum*). He also famously probed the great question: if Christ saved humankind, then what did he save us from and how did his dying actually save us? Anselm's soteriological theories have profoundly influenced later understandings of the meaning of Christ and his cross.

Texts

For the critical edition of Anselm's works, see F.S. Schmitt, eds., *S. Anselmi Cantuariensis Archiepiscopi Opera Omnia* (Stuttgart: Friedrich Fromann Verlag, 1968).

Translations

- Brian Davies & Gillian Evans, trans., *Anselm of Canterbury: The Major Works*, Oxford's World Classics (New York: Oxford University Press, 1998).
- Benedicta Ward, ed., *The Prayers and Meditations of Saint Anselm* (New York: Penguin Books, 1973).
- Thomas Williams, trans., *Anselm: Three Philosophical Dialogues* (Indianapolis: Hackett, 2002).
- Thomas Williams, trans., *Anselm: Basic Writings* (Indianapolis: Hackett, 2007).

2. ANSELM OF CANTERBURY: STUDIES

- R.W. Southern, *St. Anselm: A Portrait in a Landscape* (New York: Cambridge University Press, 1990). Anselm's life and thought are brilliantly examined in this study by one of the leading medievalists of the 20th century. Detailed, thorough, yet lucid and readable.
- Brian Davies and Brian Leftow, eds., *The Cambridge Companion to Anselm* (Cambridge: Cambridge University Press, 2005). An excellent set of essays that set out the current status of Anselmian studies. See especially: Peter King, "Anselm's Philosophy of Language," pp. 84-110; Brian Leftow, "Anselm's Perfect-Being Theology," pp. 132-156.
- F.B.A. Asiedu, *From Augustine to Anselm: The Influence of De trinitate on the Monologion*, Instrumenta Patristica et Mediaevalia, Vol. 62 (Leiden: Brepols, 2012).
- Daniel Deme, *The Christology of Anselm of Canterbury* (Burlington, VT: Ashgate, 2003).
- Tomas Ekenberg, *Falling Freely: Anselm of Canterbury on the Will* (Uppsala: Uppsala Universitet, 2005).
- G.R. Evans, *Anselm*, Outstanding Christian Thinker Series (Wilton, CT: Morehouse Publishing, 1989).
- G.R. Evans, *Anselm and Talking about God* (Oxford: Clarendon / Oxford University Press, 1978).
- G.E.M. Gasper and I. Logan, eds., *Saint Anselm of Canterbury and His Legacy*, Durham Medieval and Renaissance Monographs and Essays, Vol. 2 (Toronto: Pontifical Institute of Medieval Studies (PIMS), 2012).
- David S. Hogg, *Anselm of Canterbury: The Beauty of Theology*, Great Theologians series (Burlington, VT: Ashgate, 2004).
- Jasper Hopkins, *A Companion to the Study of St. Anselm* (Minneapolis: University of Minnesota Press, 1972).
- Brian Leftow, "Anselm on the Cost of Salvation," *Medieval Philosophy and Theology* 6 (1997): 73-92.
- Brian Leftow, "Anselm on the Necessity of the Incarnation," *Religious Studies* 31 (1995): 167-185.

David E. Luscombe and G.R. Evans, eds., *Anselm: Aosta, Bec, and Canterbury* (Sheffield: Sheffield Academic Press, 1996).

Samu Niskanen, ed., *The Letter Collections of Anselm of Canterbury*, Instrumenta Patristica et Mediaevalia (Brepols, 2012).

R.W. Southern, *Anselm and His Biographer*, 2nd ed. (Cambridge: Cambridge University Press, 1983).

Eileen C. Sweeney, *Anselm of Canterbury and the Desire for the Word* (Washington, DC: Catholic University of America Press, 2012).

Sandra Visser and Thomas Williams, *Anselm*, Great Medieval Thinkers (New York: Oxford University Press, 2008).

Thomas Williams, "God Who Sows the Seed and Gives the Growth: Anselm's Theology of the Holy Spirit," *Anglican Theological Quarterly* 89 (2007): 611-627.

3. MEDIEVAL UNIVERSITIES & SCHOLASTIC THEOLOGY

G.R. Evans, ed., *The Medieval Theologians: An Introduction to Theology in the Medieval Period* (Oxford: Blackwell, 2001). An excellent, up-to-date one-volume introduction to medieval theology, which includes chapters on leading scholastic theologians: Peter Abelard, Peter Lombard, Bonaventure, Thomas Aquinas, Duns Scotus, William of Ockham.

M.D. Chenu, *Nature, Man, and Society in the Twelfth Century: Essays on New Theological Perspectives in the Latin West*, Medieval Academy Reprints for Teaching (reprint: Toronto: University of Toronto Press, 1998). One of the classics of 20th-century historical theology, a masterful set of explorations of the intellectual, social, and religious world of the 12th century.

Marcia L. Colish, *The Medieval Foundations of the Western Intellectual Tradition, 400-1400*, Yale Intellectual History of the West (New Haven: Yale University Press, 1997).

G.R. Evans, *Old Arts and New Theology: The Beginnings of Theology as an Academic Discipline* (Oxford: Clarendon Press, 1980). A pivotal study.

Stephen C. Ferruolo, *The Origins of the University: The School of Paris and Their Critics, 1100-1215* (Stanford: Stanford University Press, 1985).

Heinrich Fichtenau, *Heretics and Scholars in the High Middle Ages, 1000-1200* (Penn. State University Press, 1998).

James Githner, ed., *The Westminster Handbook to Medieval Theology* (Louisville, KY: Westminster John Knox, 2009).

Charles H. Harkins, *Rise of the Universities* (Ithaca, NY: Cornell University Press, 1979).

C. Stephen Jaeger, *The Envy of Angels: Cathedral Schools and Social Ideals in Medieval Europe, 950-1200* (Philadelphia: University of Pennsylvania, 1994).

- C. Stephen Jaeger, "Humanism and Ethics at the School of St. Victor in the Early Twelfth Century," *Mediaeval Studies* 55 (1993): 51-79.
- M.S. Kempshell, M.S., *The Common Good in Late Medieval Political Thought* (New York: Oxford University Press, 1999).
- Gordon Leff, *Paris and Oxford Universities in the 13th and 14th Centuries: An Institutional and Intellectual History* (New York: Wiley, 1968).
- Jacques LeGoff, *Intellectuals in the Middle Ages* (New York: Blackwell, 1992).
- Ian Christopher Levy, *Holy Scripture and the Quest for Authority at the End of the Middle Ages*, ND Reading the Scriptures series (Notre Dame, IN: University of Notre Dame Press, 2012).
- John Marenbon, *Later Medieval Philosophy (1150-1350)* (Cambridge, MA: Routledge, 1991).
- J.T. Paasch, *Divine Production in Late Medieval Trinitarian Theology: Henry of Ghent, Duns Scotus, and William Ockham* (New York: Oxford University Press, 2012).
- Olaf Pedersen, *The First Universities: Studium Generale and the Origins of University Education in Europe*, trans. Richard North (Cambridge: Cambridge University Press, 2009).
- Jaroslav Pelikan, *The Growth of Medieval Theology (600-1300)*, vol. 3 of *The Christian Tradition: A History of the Development of Doctrine* (Chicago: University of Chicago Press, 1978).
- R.W. Southern, *Scholastic Humanism and the Unification of Europe*, 2 vol. (New York: Blackwell, 1997-2000). Masterful.
- R.N. Swanson, *Universities, Academics, and the Great Schism*, Cambridge Studies in Medieval Life and Thought: First Series (Cambridge: Cambridge University Press, 2002).
- J.M.M.H. Thijssen, *Censure and Heresy at the University of Paris, 1200-1400* (Philadelphia: University of Pennsylvania Press, 1998).
- Paul Thom, *The Logic of the Trinity: Augustine to Ockham* (New York: Oxford University Press, 2012).
- John Van Engen, ed., *Learning Institutionalized: Teaching in the Medieval University*, Notre Dame Conferences in Medieval Studies 9 (Notre Dame: University of Notre Dame Press, 2000).
- Ian Wei, *Intellectual Culture in Medieval Paris: Theologians and the University, c. 1100-1330* (Cambridge: Cambridge University Press, 2012).

4. PETER ABELARD: TEXTS & TRANSLATIONS

Peter Abelard (1079-1143) was one of the pioneers of scholastic theology. He, of course, is best known for his famous love affair with Heloise and the revenge of her uncle who had Abelard castrated by a gang of ruffians. Abelard's own account of these events are famously chronicled in his *History of My Calamities*. Equally famous is his correspondence with Heloise. While important for the history of medieval literature, he is no less important for the history of philosophy and theology. Abelard was a master of logic and dialectic and brought his

formidable skills (and flamboyant personality) to the task of theology. He approached theology with distinctions honed with razor-sharp language analysis and a sort of fearless bravado. He helped popularize the term "theology," which is a loan-word from Greek and had a somewhat disreputable history (Augustine had associated "theologians" with pagan myth-makers), by entitling his key works on the Trinity in their various versions as "*Theologia*." He clashed with Bernard of Clairvaux and found himself outmaneuvered at the Council of Sens in 1140, which condemned certain of his key theological propositions. Even so, he would have a longstanding effect on the rise of theology in Paris.

Latin Texts

Abelard's *Opera omnia* is found in PL 178. A critical edition of most of his works is now available under the title *Petri Abaelardis Opera theologica*, Corpus Christianorum, Continuatio mediaevalis (CCCM) vol. 11-13, edited by Eligii M. Buytaert and Constant J. Mews (Turnhout: Brepols, 1969-1987). The major works are as follows:

- *Apologia contra Bernardum*, CCCM 11:359-368.
- *Commentaria in Epistolam Pauli ad Romanos*, CCCM 11: 41-340.
- *Scito te ipsum*, CCCM 190
- *Theologia Christiana*, CCCM 12: 71-372
- *Theologia 'Summi boni'*, CCCM 13:85-201.
- *Theologia 'Scholarium'*, CCCM 13: 413-549.

Other key texts are published as follows:

Peter Abelard, *Collationes*, ed. and trans. John Marenbon and Giovanni Orlandi, Oxford Medieval Texts (Oxford: Clarendon Press, 2001).

Peter Abelard, *Abélard: Historia calamitatum*, ed. Jacques Monfrin (Paris: Vrin, 1959).

Blanche B. Boyer & Richard P. McKeon, ed., *Peter Abelard: Sic et Non: A Critical Edition* (University of Chicago, 1976-1977).

Translations

Neville Chiavaroli and Constant J. Mews, *The Lost Love Letters of Heloise and Abelard* (New York: St. Martin's Press, 1999).

Steven R. Cartwright, trans., *Peter Abelard: Commentary on the Epistle to the Romans*, Fathers of the Church, Mediaeval Continuation (Washington, DC: Catholic University of America Press, 2011).

William Levitan, trans., *Abelard & Heloise: The Letters and Other Writings* (Indianapolis, IN: Hackett, 2007)

D. E. Luscombe, ed. and trans., *Peter Abelard's Ethics*, Oxford Medieval Texts (Oxford: Clarendon Press, 1971). Includes Abelard's Latin text.

- John Marenbon and Giovanni Orlandi, ed. and trans., *Peter Abelard: Collationes*, (Oxford: Clarendon Press, 2001).
- James Ramsay McCallum, *Abelard's Christian Theology* (Oxford: Blackwell, 1948; reprint: Merrick, NY: Richwood Publishing Co., 1976) [includes a translation of a substantial portion of Abelard's *Theologia Christiana*].
- Paul Vincent Spade, trans., *Peter Abelard: Ethical Writings* (Indianapolis, IN: Hackett, 1995)
- Jan M. Ziolkowski, *Letters of Peter Abelard: Beyond the Personal* (Washington, DC: Catholic University of America Press, 2008).
- Wanda Zemler-Cizewski, trans., *Peter Abelard: An Exposition of the Six-Day Work*, Corpus Christianorum in Translation, vol. 8 (Turnhout: Brepols, 2011).

5. PETER ABELARD: STUDIES

- M.T. Clanchy, *Abelard: A Medieval Life* (Cambridge, MA: Blackwell, 1999). This is a brilliant biography that examines, by turns, the various dimensions of Abelard's career: knight, logician, lover, monk, theologian, and heretic. Balanced presentation of a complex figure in a complex milieu. The place to start.
- Mark Amsler, "Genre and Code in Abelard's *Historia Calamitatum*," *Assay: Critical Approaches to Medieval and Renaissance Texts* 1 (1981): 35-50.
- Thomas J. Bell, *Peter Abelard After Marriage: The Spiritual Direction of Heloise and Her Nuns Through Liturgical Song*, Cistercian Studies 211 (Kalamazoo, MI: Cistercian Publications, 2007).
- Jeffrey E. Brower and Kevin Guilfooy, eds., *The Cambridge Companion to Abelard* (Cambridge: Cambridge University Press, 2004).
- Peter Dronke, *Abelard and Heloise in Medieval Testimonies* (Glasgow: University of Glasgow Press, 1976).
- G.E.M. Gasper and H. Kohlenberger, eds., *Anselm and Abelard: Investigations and Juxtapositions*, Anselm Conference 2004 (Stuttgart), Papers in Mediaeval Studies 19 (Toronto: Pontifical Institute of Medieval Studies, 2006).
- Étienne Gilson, *Heloise and Abelard*, trans. L.K. Shook (Chicago: Henry Regnery, 1951).
- Peter Godman, *Paradoxes of Conscience in the High Middle Ages: Abelard, Heloise, and the Archpoet* (Cambridge / New York: Cambridge University Press, 2009).
- Jean Jolivet, ed., *Abélard en son temps* (Paris: Belles Lettres, 1981).
- David E. Luscombe, *The School of Peter Abelard: The Influence of Abelard's Thought in the Early Scholastic Period*, Cambridge Studies in Medieval Life and Thought, new series, vol. 14 (London: Cambridge University Press, 1969).
- John Marenbon, *The Philosophy of Peter Abelard* (Cambridge: Cambridge University Press, 1997).

- John Marenbon, *Abelard in Four Dimensions: A Twelfth-Century Philosopher in His Context and Ours*, Conway Lectures in Medieval Studies (Notre Dame, IN: University of Notre Dame Press, 2013) paperback, \$34. NEW.
- Constant J. Mews, *The Lost Love Letters of Heloise and Abelard: Perceptions of Dialogue in Twelfth-Century France* (New York: St. Martin's Press, 1999)
- Constant J. Mews, "The List of Heresies Imputed to Peter Abelard," *Revue Bénédictine* 95 (1985): 73-110.
- Constant J. Mews, "On Dating the Works of Peter Abelard," *Archives d'Histoire Doctrinale et Littéraire du Moyen Age* 52 (1985): 73-134.
- Constant J. Mews (2001), *Abelard and His Legacy*, Variorum Collected Studies series 504 (London: Ashgate, 2001)
- Constant J. Mews (2002), *Reason and Belief in the Age of Roscelin and Abelard*, Variorum Collected Studies series 730 (London: Ashgate, 2002)
- Constant J. Mews (2005), *Abelard and Heloise*, Great Medieval Thinkers (New York: Oxford University Press, 2005).
- Vera Morton, ed. and Trans., *Guidance for Women in Twelfth-Century Convents* (Cambridge: D.S. Brewer, 2003).
- R.W. Southern, "The Letters of Abelard and Heloise," in *Medieval Humanism and Other Studies* (Oxford: Blackwell, 1970), 95-104.
- Jacques Verger, *L'amour castré: L'histoire d'Héloïse et Abélard* (Paris: Hermann, 1996).
- Richard E. Weingart, *The Logic of Divine Love: A Critical Analysis of the Soteriology of Peter Abailard* (Oxford: Clarendon, 1970)
- Bonnie Wheeler, ed., *Listening to Heloise: The Voice of a Twelfth-Century Woman* (New York: St. Martin's Press, 2000)

6. PETER LOMBARD: TEXTS & TRANSLATIONS

Peter Lombard (c. 1095-1160), after a long career in Paris as a canon of the cathedral and teacher in the emerging university, was named bishop of Paris, a position he held only one year. The Lombard's fame comes from his authoring of the most popular theological textbook of the Middle Ages, the *Book of Sentences*. Over the next few centuries, it became routine for all later scholastic theologians to compose a commentary on the Lombard's work as part of the process of earning a doctorate.

Latin Texts

An older version of his *Opera omnia* appears in PL 191-192. For a critical edition of his major work, see *Magistri Petri Lombardi Parisiensis Episcopi: Sententiae in IV libris distinctae*, ed. Ignatius Brady (Grottaferrata [Rome]: Editiones Collegii S. Bonaventurae ad Claras Aquas, 1971-1981) (vol. 1: Prolegomena, Liber 1 and 2; vol. 2: Liber 3 et 4).

Translations

Peter Lombard, *The Sentences*, 4 vol., trans. Giulio Silano, Mediaeval Sources in Translation 43 (Toronto: University of Toronto Press, 2007-2010). At long last, there is a readily available translation of the Lombard's work:

- Vol. 1: *Book 1: On the Mystery of the Trinity* (2007)
- Vol. 2: *Book 2: On Creation* (2007)
- Vol. 3: *Book 3: On the Incarnation of the Word* (2008)
- Vol. 4: *Book 4: On the Doctrine of Signs* (2010)

7. PETER LOMBARD: STUDIES

Philipp W. Rosemann, *Peter Lombard*, Great Medieval Thinkers (New York: Oxford University Press, 2004). Despite the seminal importance of Peter Lombard on the way medieval theologians taught theology, the Lombard has not been focus of much study outside a circle of specialists. Only recently has his importance come to be given its due. Rosemann does a good job of surveying the world and works of Lombard.

Jacques-Guy Bougerol, "The Church Fathers and the *Sentences* of Peter Lombard," in *The Reception of the Church Fathers in the West: From the Carolingians to the Maurists*, ed. Irene Backus (Leiden: Brill, 1997), vol. 1, 113-164.

Ignatius Brady, "Peter Lombard: Canon of Notre Dame," *Recherches de théologie ancienne et médiévale* 12 (1965): 277-295.

Mark J. Clark, "Peter Comestor and Peter Lombard: Brothers in Deed," *Traditio: Studies in Ancient and Medieval History Thought and Religion* 60 (2005): 85-142.

Marcia L. Colish, *Peter Lombard*, 2 vol., Brill's Studies in Intellectual History, vol. 41 (Leiden: Brill, 1994).

Marcia L. Colish, "Peter Lombard," in *The Medieval Theologians*, ed. G.R. Evans (Oxford / Malden, MA: Blackwell, 2001).

Marcia L. Colish, *Studies in Scholasticism*, Variorum Collected Studies 838 (Aldershot / Burlington VT: Ashgate Variorum, 2006)

Philippe Delhay, *Pierre Lombard: sa vie, ses oeuvres, sa morale* (Montreal: Institut d'études médiévales / Paris: Vrin, 1960).

G.R. Evans and Phillipp W. Roseman, *Mediaeval Commentaries on the Sentences of Peter Lombard: Current Research*, 2 vol. (Leiden: Brill, 2002-2010).

C.F.R. de Hamel, *Glossed Books of the Bible and the Origins of the Paris Booktrade* (Woodbridge, Suffolk: Brewer, 1984).

- Henri de Lubac, *Corpus mysticum. L'Eucharistie et l'Église au moyen âge. Étude historique*, 2nd ed., Théologie 3 (Paris: Aubier, 1949). Includes a study of Peter Lombard's contribution to the doctrine of the eucharist.
- David E. Luscombe, *The School of Peter Abelard: The Influence of Abelard's Thought in the Early Scholastic Period* (Cambridge: Cambridge University Press, 1969).
- Philipp W. Rosemann, "Sacra pagina or scientia divina? Peter Lombard, Thomas Aquinas, and the Nature of the Theological Project," in *Philotheos: International Journal for Philosophy and Theology* 4 (2004): 284-300.
- Philipp W. Rosemann, "New Interest in Peter Lombard: The Current State of Research and Some Desiderata for the Future," *Recherches de Théologie et Philosophie Médiévales* 72/1 (2005): 133-152.
- Philipp W. Rosemann, *The Story of a Great Medieval Book: Peter Lombard's 'Sentences'* (UTP Higher Education, 2007).
- Aage Rydstrom-Poulsen, *The Gracious God: Gratia in Augustine and the Twelfth Century* (Copenhagen: Akademisk Forlag, 2002), pp. 343-466.
- Mark A. Zier, "Peter Lombard and the *Glossa ordinaria* on the Bible," in *A Distinct Voice: Medieval Studies in Honor of Leonard E. Boyle, O.P.*, ed. Jacqueline Brown and William P. Stoneman (Notre Dame: University of Notre Dame Press, 1997), 629-641.

8. HUGH of ST. VICTOR: TEXTS & TRANSLATIONS

Latin Texts

An older version of Hugh's *Opera omnia* appears in PL 175-176. For a critical edition of his major work, see the Corpus Christianorum, Continuatio Mediaevalis (CCCM), vol. 176-178. Some of his major works are as follows:

- *Commentaria in hierarchiam coelestiam s. Dionysii Areopagite* (*Commentary on the Celestial Hierarchy of St. Dionysius the Areopagite*): PL 175:923-1154; the critical edition, to be edited by Dominique Poirel is forthcoming as CCCM 178.
- *De archa Noe* (*On Noah's Ark*): CCCM 176 (2001).
- *De contemplatione et ejus speciebus* (*On Contemplation and Its Forms*): Roger Bacon, ed., *Hughes de Saint-Victor: La contemplation et ses espèces* (Paris: Desclée, 1963).
- *De sacramentis Christianae fidei* (*On the Mysteries of the Christian Faith*): PL 176 (1854): 173-618. Also Rainer Berndt, ed., *De Sacramentis Christianae fidei* (Munster: Aschendorff, 2008).
- *De septem donis Spiritus Sancti* (*Seven Gifts of the Holy Spirit*): PL 175:410C-414A. Latin text with French translation: Roger Bacon, ed., *Hughes de Saint-Victor: Six Opuscule Spirituels*, Sources chrétiennes 155 (Paris: Éditions du Cerf, 1969), 120-133.

- *De tribus diebus (On the Three Days)*: PL 176: 811-838; CCCM 177 (2002): 3-70.
- *De tribus maximis circumstantiis gestorum (The Three Best Memory Aids for Learning History)*: William Green, "Hugh of St. Victor: *De tribus maximis circumstantiis gestorum*," *Speculum* 18 (1943): 488-492.
- *Didascalion*: Latin text with German translation: C.H. Buttner, ed., *Didascalion de studio legendi*, trans. Thilo Offergeld, *Fontes Christiani* 27 (Freiburg: Herder, 1997).
- *Libellus de Formatione Arche (The Making of the Ark)*: PL 176: 681-704; CCCM 176.

Translations

Boyd Taylor Coolman and Dale Coulter, eds., *Trinity and Creation*, Vol.1 of Victorine Texts in Translation: Exegesis, Theology, and Spirituality from the Abbey of St. Victor (Hyde Park, NY: New City Press, 2011). This is the first volume in what should be a major advance. For the first time, the complete works of the Victorine school are going to be translated. The Victorines were extraordinary in the way they balanced spirituality, biblical studies, the patristic inheritance, and the use of reason. The Victorine approach to theology was one of those great "roads-not-taken," overshadowed by the later embrace of Aristotle and the relentless rationalism and disputatious approach of 13th-century scholasticism. Here we see *la théologie au douzième siècle* at its finest.

Hugh of St.-Victor, *Contemplation and Its Forms*, trans. Bernard McGinn, in *The Essential Writings of Christian Mysticism* (New York: Random House, 2006), 336-340.

Hugh of St.-Victor, *On the Love of the Bridegroom Toward the Bride*, trans. Richard A. Norris, Jr., in *The Song of Songs Interpreted by Early Christians and Medieval Commentators* (Grand Rapids: Eerdmans, 2003), pp. 167-172.

Hugh of St.-Victor, *The Three Best Memory Aids for Learning History*, in *The Medieval Craft of Memory: An Anthology of Texts and Pictures*, eds. Mary Carruther and Jan M. Ziolkowski (Philadelphia: University of Pennsylvania Press, 2002), pp. 32-40.

Hugh of St.-Victor, *A Little Book About Constructing Noah's Ark*, trans. Jessica Weiss, in *The Medieval Craft of Memory: An Anthology of Texts and Pictures*, eds. Mary Carruther and Jan M. Ziolkowski (Philadelphia: University of Pennsylvania Press, 2002), pp. 41-70.

Roy Deferrari, trans., *Hugh of St.-Victor: On the Sacraments of the Christian Faith (De Sacramentis)*, *Mediaeval Academy of America* 58 (Cambridge, MA: Mediaeval Academy of America, 1951).

Aelred Squire, ed., *Hugh of Saint-Victor: Selected Spiritual Writings* (1962; reprint: Eugene, OR: Wipf & Stock, 2009).

Jerome Taylor, trans., *Didascalion of Hugh of St. Victor: A Medieval Guide to the Arts*, *Records of Civilization, Sources and Studies* (New York: Columbia University Press, 1961 / 1991).

9. HUGH of ST. VICTOR & THE VICTORINES: STUDIES

- Boyd Taylor Coolman, *The Theology of Hugh of St. Victor: An Interpretation* (Cambridge: Cambridge University Press, 2010). An excellent survey of Hugh's theology, highlighting especially its organic unity, the linkage of liberal arts, biblical history, allegory, and spirituality. A major study.
- Roger Bacon, *Études sur Hughes de Saint-Victor* (Paris: Desclée de Brouwer, 1963).
- Robert-Henri Bautier, "Les origines et les premiers développements de l'abbaye Saint Victor de Paris," in *L'Abbaye Parisienne de Saint-Victore au Moyen Age*, Bibliotheca Victorina 1 (Paris: Brepols, 1991), 23-52.
- Rainer Berndt, ed., *Schrift, Schreiber, Schenker: Studien zur Abtei Sankt Viktor in Paris und den Viktorinern*, Corpus Victorinum: Instrumenta, vol. 1 (Berlin: Akademie Verlag, 2005)
- Jean Châtillon, "Hughes de Saint-Victor critique de Jean Scot," in *Jean Scot Érigène et l'histoire de la philosophie*, ed. E. Jeaneau, G. Madec, R. Roques (Paris: CNRS, 1977), 415-431.
- Wanda Cizewski, "Reading the World as Scripture: Hugh of St. Victor's *De Tribus Diebus*," *Florilegium* 9 (1987): 65-88.
- Marcia Colish, *Studies in Scholasticism*, Various Collected Studies series CS 838 (Aldershot, UK: Ashgate Variorum, 2006).
- Boyd T. Coolman, "Hugh of St. Victor on 'Jesus Wept': Making Christological Sense of Jesus' Tears and Conceiving Ideal *Humanitas* in the Twelfth Century," *Theological Studies* 69 (2008): 528-556.
- Boyd T. Coolman, "Pulcrum esse: The Beauty of of Scripture, the Beauty of the Soul, and the Art of Exegesis in Hugh of St. Victor," *Traditio* 58 (2003): 175-200.
- Margot Fassler, *Gothic Song: Victorine Sequences and Augustinian Reform in Twelfth-Century Paris*, Cambridge Studies in Medieval and Renaissance Music (New York: Cambridge University Press, 1993).
- Hugh Feiss, "*Bernardus Scholasticus*: The Correspondence of Bernard of Clairvaux and Hugh of St. Victor on Baptism," in *Bernardus Magister*, ed. John R. Sommerfeldt, Cistercian Studies series 135 (Spencer, MA: Cistercian Publications, 1992).
- Ivan Illich, *In the Vineyard of the Text: A Commentary to Hugh's 'Didascalion'* (Chicago: University of Chicago Press, 1993).
- C. Stephen Jaeger, "Humanism and Ethics at the School of St. Victor in the Early Twelfth Century," *Mediaeval Studies* 55 (1993): 51-79.
- David E. Luscombe, *The School of Peter Abelard: The Influence of Abelard's Thought in the Early Scholastic Period* (Cambridge: Cambridge University Press, 1969).
- David E. Luscombe, "The Commentary of Hugh of Saint-Victor on the Celestial Hierarchy," in *Die Dionysius Rezeption im Mittelalter*, eds. T. Boiadjev, G. Kapriev, and A. Speer, *Rencontres de Philosophie Médiévale* 9 (Turnhout: Brepols, 2000), 159-175.

- Bernard McGinn, *The Growth of Mysticism*, Vol. 2 of *The Presence of God* (New York: Herder, 1994).
- René Roques, “Connaissance de Dieu et théologie symbolique d’après l’*‘In hierarchiam coelestem sancti Dionysii’* de Hughes de Saint-Victor,” In *Structures théologiques de la gnose à Richard de Saint-Victor* (Paris: Press Universitaires de France, 1962), 294-364.
- Paul Rorem, *Hugh of Saint Victor*, Great Medieval Thinkers (New York: Oxford University Press, 2009).
- Conrad Rudolph, “First, I Find the Center Point”: Reading the Text of Hugh of Saint Victor’s The Mystic Ark, *Translations of the American Philosophical Society*, vol. 94, pt. 4 (Philadelphia: American Philosophical Society, 2004).
- Conrad Rudolph, *The Mystic Ark: Hugh of Saint Victor, Art and Thought in the Twelfth Century* (Cambridge: Cambridge University Press, 2014) hardcover, \$120. NEW.
- Patrice Sicard, *Diagrammes médiévaux et exégèse visuelle: Le Libellus de formatione arche de Hughes de Saint-Victor* (Paris: Brepols, 1993).
- Ralf M. Stammberger, “The *Liber Sermonum Hugonis*: The Discovery of a New Work by Hugh of Saint Victor,” *Medieval Sermon Studies* 52 (2008): 63-71.
- Jerome Taylor, *The Origin and Early Life of Hugh of St. Victor: An Evaluation of the Tradition* (Notre Dame: Medieval Institute, 1957).
- Grover Zinn, “Exile, the Abbey of St-Victor at Paris, and Hugh of Saint Victor,” in *Medieval Paradigms: Essays in Honor of Jeremy du Quesnay Adams*, ed. Stephanie A. Hayes-Healy, New Middle Ages (New York: Palgrave Macmillan, 2005), 2:83-111.
- Grover Zinn, “*De gradibus ascensionum*: The Stages of Contemplative Ascent in Two Treatises on Noah’s Ark by Hugh of St. Victor,” in *Studies in Medieval Culture* V, ed. J.R. Sommerfeldt (Kalamazoo: Medieval Institute, 1975), 61-79.
- Grover Zinn, “Hugh of St. Victor and the Ark of Noah: A New Look,” *Church History* 40 (1971): 261-272.
- Grover Zinn, “Hugh of St. Victor’s ‘De scripturis et scriptoribus sacris’ as an *Accessus* Treatise for the Study of the bible,” *Traditio* 52 (1997): 111-134.
- Grover Zinn, “Hugh of St. Victor, Isaiah’s Vision, and *De Arca Noe*,” in *The Church and the Arts*, ed. Diana Wood (Oxford: Blackwell, 1992), 99-116.
- Grover Zinn, “‘*Historia fundamentum est*’: The Role of History in the Contemplative Life according to Hugh of St. Victor,” in *Contemporary Reflections on the Medieval Christian Tradition: Essays in Honor of Ray C. Petry*, ed. George H. Shriver (Durham NC: Duke University Press, 1974), 135-158.
- Grover Zinn, “Texts within Texts: The Song of Songs in the Exegesis of Gregory the Great and Hugh of St. Victor,” *Studia Patristica* 25 (1993): 209-215.

L'Abbaye Parisienne de Saint-Victore au Moyen Age: Communications présentées au XIIIe Colloque d'Humanisme médiévale de Paris (1986-1988) et réunies par Jean Longère, Bibliotheca Victorina 1 (Paris: Brepols, 1991)

10. HILDEGARD OF BINGEN: TEXTS, TRANSLATIONS & MUSIC

Hildegard of Bingen (1098-1179) was one of the most brilliant and original women of the Middle Ages. She was a polymath: an abbess, a visionary mystic, a poet and playwright, one of the earliest known composers in the history of Western music, perhaps the only medieval woman given official papal sanction to preach publicly. Pope Benedict XVI officially canonized her and declared her a Doctor of the Church in 2012.

Texts

Critical editions of Hildegard's Latin texts are steadily being edited and published in the Corpus Christianorum Continuatio Medievalis (CCCM); for an older, complete version, see *Hildegardis opera omnia*, in J.-P. Migne, Patrologia Latina, vol. 197.

Translations

Hildegard of Bingen, *Scivias*, Classics of Western Spirituality, trans. Columba Hart and Jane Bishop (New York: Paulist Press, 1990). This is her best known work, giving an account of her visions, together with her commentary. Hildegard's disciples commissioned artists to paint the visions she describes. This edition, unfortunately, only has black-and-white versions of these paintings. To see these in all their rich color, see the edition by Schipperges listed below. For the Latin text: see *Hildegardis Bingenis Scivias*, ed. Adelgundis Führkotter and Angela Carlevaris, CCSM 43-43A (Turnhout: Brepols, 1978)

Gottfried & Theodoric, *The Life of Holy Hildegard* (Collegeville, MN: Liturgical Press, 1995).

Hildegard of Bingen, *Selected Writings*, Penguin Classics, trans. Mark Atherton (London: Penguin, 2001).

Hildegard of Bingen, *The Book of the Rewards of Life (Liber Vitae Meritorum)*, trans. Bruce W. Hozeski (New York: Oxford University Press, 1997).

Hildegard of Bingen, *Explanation of the Rule of Benedict* (Eugene, OR: Wipf & Stock, 2000).

Joseph L. Baird & Radd K. Ehrman, ed., *The Letters of Hildegard of Bingen*, 3 vol. (New York: Oxford University Press, 1994 & 1998).

Beverly Kienzle, Beverly, *Hildegard of Bingen: Homilies on the Gospels*, Cistercian Studies (Collegeville, MN: Liturgical Press, 2011).

Barbara Newman, ed., *Hildegard of Bingen: Symphonia: A Critical Edition of the Symphonia Armonie Celestium Revelationum*, rev. ed. (Ithaca, NY: Cornell University Press, 1998).

Anna Silvas, ed., *Jutta & Hildegard: The Biographical Sources*, Brepols Medieval Women Series (University Park, PA: Penn. State University Press, 1998).

Discography

Sequentia (ensemble); Barbara Thornton (director), *Hildegard von Bingen: Canticles of Ecstasy* (Deutsche Harmonia mundi, 1994) CD. This CD offers a fine introduction to Hildegard's remarkable talents as a composer. They have sought to record the entirety of Hildegard's works. A box set has recently become available: *Sequentia: Hildegard von Bingen* (8 CDs) (Deutsche Harmonia mundi, 2011). Individual discs are still available:

- *Ordo Virtutum*, 2 CDs (Deutsche Harmonia mundi, 1982; remaster, 1998)
- *Symphoniae* (Deutsche Harmonia mundi, 1993)
- *Voices of the Blood* (Deutsche Harmonia mundi, 1995)
- *Jerusalem* (Deutsche Harmonia mundi, 1997).
- *Saints*, 2 CDs (Deutsch Harmonia mundi, 1998).
- *Music for Paradise: The Best of Hildegard von Bingen* (Sony Masterworks, 2012)
- *Celestial Hierarchy* (Deutsche Harmonia mundi / Sony Masterworks, 2013).

Anonymous 4, *11,000 Virgins: Chants for the Feast of St. Ursula* (Harmonia mundi, 1997).

Anonymous 4, *The Origin of Fire* (Harmonia mundi, 1995)

Ars Choralis Coeln (ensemble), Maria Jonas (director), *Hildegard von Bingen: Marienvesper* (Raum Klang, 2009).

Ensemble Belcanto (ensemble), Dietburg Spohr (director), *Hildegard von Bingen: Ordo Virtutum* (ECM, 2013). NEW.

Gothic Voices (ensemble), Emma Kirby, Christopher Page (conductor), *A Feather on the Breath of God: Abbess Hildegard of Bingen* (Hyperion, 1993).

Oxford Camerata (ensemble); Jeremy Summer (director), *Hildegard von Bingen: Heavenly Revelations* (Naxos, 1995).

11. HILDEGARD OF BINGEN: STUDIES

Barbara Newman, ed., *Voice of the Living Light: Hildegard of Bingen and Her World* (Berkeley: University of California, 1998). This is a fine collection of essays tracing each aspect of Hildegard's remarkable talents and career: abbess, poet, reformer, composer, physician, visionary.

Ian D. Bent & Marianne Pfau, "Hildegard of Bingen," in *The New Grove Dictionary of Music and Musicians*, eds., Stanley Sadie and John Tyrell. 2nd ed. (2001), vol. 11:493-499.

Charles Burnett & Peter Dronke, eds. *Hildegard of Bingen: The Context of Her Thought and Art*, The Warburg Colloquia (London: The University of London, 1998).

- Audrey Ekdahl Davidson, ed., *The Ordo Virtutum of Hildegard of Bingen: Critical Studies*. Early Drama, Art, and Music Monograph Series 18. (Kalamazoo, MI: Medieval Institute Publications, 1992).
- Peter Dronke, *Women Writers of the Middle Ages*. Cambridge: Cambridge University Press, 1984. [See pp. 144-201, for key autobiographical texts in both English and Latin, as well as a valuable analysis.]
- Sabina Flanagan, *Hildegard of Bingen: A Visionary Life*, 2nd ed. (New York: Routledge, 1998).
- Alfred Haverkamp, ed. *Hildegard von Bingen in ihrem wissenschaftlicher Kongreß zum 900 jährigen Jubiläum, 13.-19. September 1998, Bigne am Rhein* (Mainz: Verlag Philipp von Zabern, 2000). [See especially the essays by Peter Dronke and Bernard McGinn].
- Patricia A. Kazarow, "Text and Context in Hildegard of Bingen's *Ordo Virtutum*," in Ulrike Wiethaus, ed., *Maps of Flesh and Light: The Religious Experience of Medieval Women Mystics* (Syracuse University Press, 1993), pp. 127-151.
- Beverly Mayne Kienzle, *Hildegard of Bingen and Her Gospel Homilies: Speaking New Mysteries*, Medieval Women: Texts and Contexts (Leuven: Brepols, 2009).
- Anne H. King-Lenzmeier, *Hildegard of Bingen: An Integrated Vision* (Collegeville, MN: Liturgical Press, 2001).
- Barbara Newman, *Sister of Wisdom: St. Hildegard's Theology of the Feminine* (Berkeley: University of California Press, 1987).
- Barbara Newman, "Hildegard of Bingen: Visions and Validation," *Church History* 54 (1985) 164-175.
- Heinrich Schipperges, *The World of Hildegard of Bingen: Her Life, Times, and Visions*, trans. John Cumming (Collegeville, MN: The Liturgical Press, 1999). Excellent plates.
- Ingeborg Ulrich, *Hildegard of Bingen: Mystic, Healer, Companion of the Angels* (Collegeville, MN: Liturgical Press, 1993).

12. OTHER 12th CENTURY THEOLOGIANS: TEXTS & STUDIES

Texts & Translations

- Marie-Thérèse d'Alverny, ed., *Alain de Lille: Textes inédits*, Études de philosophie médiévale vol. 52 (Paris: Librairie Philosophique J. Vrin, 1965).
- Marjorie Chibnall, ed. and trans., *The Historia Pontificalis of John of Salisbury* (Oxford: Clarendon Press, 1986). Has the Latin text with facing English translation.
- Giles Constable, ed., *The Letters of Peter the Venerable* (Cambridge, MA: Harvard University Press, 1967).
- N.M. Häring, ed., *The Commentaries on Boethius by Gilbert of Poitiers* (Toronto: Pontifical Institute of Mediaeval Studies, 1966).

Françoise Hudry, trans., *Alain de Lille: Règles de théologie, suivi de Sermon sur la sphère intelligible*, Sagesses chrétiennes (Paris: Éditions du Cerf, 1995)

Augustine Thompson and James Gordley, trans., *Gratian: The Treatise on Laws (Decretum DD. 1-20)*, with *The Ordinary Gloss*, series; Medieval Canon Law, volume 2 (Washington, DC: Catholic University of America Press, 1993).

Studies

G.R. Evans, *Alan of Lille: The Frontiers of Theology in the Late Twelfth Century* (Cambridge: Cambridge University Press, 2009) paperback, \$35.

Boyd Taylor Coolman, *Knowing God by Experience: The Spiritual Senses and the Knowledge of God in the Theology of William of Auxerre* (Washington, DC: Catholic University of America Press, 2004).

Atria A. Larson, *Master of Penance: Gratian and the Development of Penitential Law in the Twelfth Century* (Washington, DC: Catholic University of America Press, 2014) hardcover, \$65. NEW.

Jay Rubenstein, *Guibert of Nogent: Portrait of a Medieval Mind* (New York: Routledge, 2002)

Anders Winroth, *The Making of Gratian's Decretum*, Cambridge Studies in Medieval Life and Thought, 4th Series 49 (Cambridge: Cambridge University Press, 2001).

13. GOTHIC CATHEDRALS

Lindy Grant, *Abbot Suger of St.-Denis: Church and State in Early Twelfth-Century France* (London: Longmans / Addison-Wesley, 1998). Suger was, in many respects, the inventor of the Gothic cathedral. This is the first book-length study of his career.

Otto von Simson, *The Gothic Cathedral*, expanded edition (1964; reprint: Princeton: Princeton University Press, 1988). *The* classic study of the rise of the Gothic style, focusing on Suger's abbey church at St. Denis and on the great cathedral of Chartres. He shows that the key feature of Gothic is not the pointed arch or the flying buttress, but the use of light. Some background in art history is helpful to appreciate his analyses.

Georges Duby, *The Age of the Cathedrals: Art and Society, 980-1420*, trans. Barbara Thompson (Chicago: University of Chicago Press, 1983).

John Fitchen, *The Construction of Gothic Cathedrals* (Chicago: University of Chicago Press, 1997).

Richard Keickhefer, *Theology in Stone: Church Architecture from Byzantium to Berkeley* (New York: Oxford University Press, 2004).

Sumner McKnight Crosby, *The Royal Abbey of Saint-Denis: from Its Beginnings to the Death of Suger, 475-1151* (New Haven: Yale University Press, 199_).

Hans Jantzen, *High Gothic: the Classic Cathedrals of Chartres, Reims, Amiens* (Princeton: Princeton University Press, 1984).

Émile Mâle, *The Gothic Image: Religious Art in France in the 13th Century* (New York: Harper & Row, 1972; reprint of 1913 edition). A classic, but dated.

E. Panofsky, *Abbot Suger on the Abbey Church of St. Denis and Its Art Treasures* (Princeton: Princeton University Press, 1946). Translations of key texts from Suger & commentary by a great art historian.

14. MEDIEVAL MUSIC

Gerald Abraham, ed., *The New Oxford History of Music* (New York: Oxford University Press, 1980s-). The place to start. Two volumes are relevant:

- Vol. 2: Richard L. Crocker & David Hiley, ed., *The Early Middle Ages to 1300* and Vol. 3: *Ars Nova and the Renaissance (1300-1540)* (1990) The most thorough and up-to-date study.
- Vol. 3: Anselm Hughes & Gerald Abraham, ed., *Ars Nova and the Renaissance (1300-1540)* (1986).

Denis Arnold, ed., *The New Oxford Companion to Music* (New York: Oxford University Press, 1994).

Gulio Cattin, *Music of the Middle Ages I*, trans. Steven Botterill (Cambridge: Cambridge University Press, 1984).

Ross A. Duffin, ed., *A Performer's Guide to Medieval Music* (Bloomington: University of Indiana Press, 2002).

Mark Everist, ed., *The Cambridge Companion to Medieval Music* (Cambridge: Cambridge University Press, 2010).

Margot Fassler, *Gothic Song: Victorine Sequences and Augustinian Reform in Twelfth-Century Paris*, 2nd ed. (Notre Dame: University of Notre Dame Press, 2011).

John Harper, *The Forms and Orders of Western Liturgy from the Tenth to the Eighteenth Century: A Historical Introduction and Guide for Students and Musicians* (New York: Oxford University Press, 1991).

David Hilley, *Gregorian Chant*, Cambridge Introductions to Music (Cambridge University Press, 2010).

David Hilley, *Western Plainchant* (New York: Oxford University Press, 1995).

Richard H. Hoppin, *Medieval Music*, Norton Introduction to Music History (New York: W.W. Norton, 1978).

Andrew Hughes, *Medieval Music: The Sixth Liberal Art* (Toronto: University of Toronto Press, 1980).

Tess Knighton and David Fellows, eds., *Companion to Medieval and Renaissance Music* (Berkeley: University of California Press, 1998)

T.J. McCarthy, *Music, Scholasticism, and Reform: Salian Germany, 1024-1125* (Manchester: Manchester University Press, 2009).

James Mearns, *The Canticles of the Christian Church: Eastern and Western in Early and Medieval Times* (Cambridge: Cambridge University Press, 2012).

Stanley Sadie, ed., *The New Grove Dictionary of Music & Musicians*, 20 vol., revised ed., (London: Grove, 1995). *The standard reference work.*

Richard Taruskin, *Music from the Earliest Notations to the Sixteenth Century*, vol. 1 of *The Oxford History of Western Music* (New York: Oxford University Press, 2009).

Craig Wright, *Music and Ceremony at Notre Dame of Paris, 500-1500*, Cambridge Studies in Music (Cambridge: Cambridge University Press, 2008).

Performances of Medieval Music

There are a number of fine musical ensembles that offer outstanding performances of medieval music: Paul Hillier & the Theatre of Voices; the Hilliard Ensemble; Anonymous 4; Jeremy Summerly & the Oxford Camerata; the Orlando Consort; Gothic Voices; and Sequentia. An older, but brilliant set of performances is by David Munrow & the Early Music Consort of London; these include: *The Art of Courtly Love* (2CDs, Virgin Classics), *The Art of the Netherlands* (2CDs, Virgin Classics), *Music of the Crusades* (1CD, London Classics), and *Music of the Gothic Era* (1CD, Archiv).