

G-4.-c-568

MEDIEVAL CHURCH STUDIES

MANUSCRIPTS AND MONASTIC
CULTURE

Reform and Renewal in Twelfth-Century Germany

Edited by

Alison I. Beach

VOLUME 13



BREPOLS

CONTENTS

Preface	ix
List of Abbreviations	xi
List of Illustrations	xiii
Introduction	I
NIGEL F. PALMER	
The Place of Germany in the Twelfth-Century Renaissance	19
RODNEY THOMSON	
Part I: Seeing, Hearing, Believing	
Art, Exegesis, and Affective Piety in Twelfth-Century German Manuscripts	45
ADAM S. COHEN	
Speaking of Spiritual Matters: Visions and the Rhetoric of Reform in the <i>Liber visionum</i> of Otloh of St Emmeram	69
ELLEN JOYCE	
Illustrations in the Manuscripts of the Admont Nuns from the Second Half of the Twelfth Century: Reflections on Their Function	99
STEFANIE SEEBERG	

Part II: Preaching, Education, and Reform

- The Multiform Grace of the Holy Spirit: Salvation
History and the Book of Ruth at Twelfth-Century Admont
ALISON I. BEACH 125
- Women's Reading and Monastic Reform in Twelfth-Century
Germany: The Library of the Nuns of Lippoldberg
JULIE HOTCHIN 139
- Christ's Educated Brides: Literacy, Spirituality, and Gender
in Twelfth-Century Admont
CHRISTINA LUTTER 191

Part III: Changing Intellectual Landscapes

- Scholastic Theology in a Monastic Milieu in the Twelfth
Century: The Case of Admont
CONSTANT MEWS 217
- Diligens scrutator sacri eloquii:*
An Introduction to Scriptural Exegesis by Hugh of St Victor
Preserved at Admont Library (MS 672)
RALF M. W. STAMMBERGER 241
- Bernard of Clairvaux's *Sermones Super Cantica Canticorum*
in Twelfth-Century Austria
LISA FAGIN DAVIS 285
- Bibliography 311
- Index 337
- List of Contributors 345

PREFACE

In August 2002 some thirty scholars from Australia, Austria, England, Germany, the United States, and Switzerland gathered at the Benedictine monastery of Admont in Steiermark, Austria, for a four-day working conference. The focus of the gathering was the place of Germany, and particularly of Admont, in the monastic reform movements that swept across German-speaking lands during the twelfth century. Participants took advantage each afternoon of a unique opportunity to sit down with colleagues — historians, art historians, palaeographers, and codicologists — in the monastery library with its magnificent collection of twelfth-century manuscripts. The manuscripts were what linked us, both as scholars to one another, and as human beings to the people whose lives and communities we seek to understand.

A twelfth-century monastery was an imagined community, which, to borrow a concept from the work of contemporary sociologist Benedict Anderson, is a community that comprises individuals, both near and distant, some of whom may never meet face-to-face, who nevertheless share a sense of communal identity.¹ Twelfth-century Admont was no exception: the medieval manuscripts and documents that survive in the monastery's library reflect clearly the spiritual, intellectual, and social networks that enabled the community to survive and to thrive. Monks collaborated with nuns across the boundaries of claustration, both writing works of biblical exegesis and copying and decorating the books that contained them. Nuns seeking clarity on points of biblical interpretation corresponded with regionally important theologians. Abbots procured manuscripts of the latest theological writings from sources as distant as Paris. Women used

¹ Benedict Anderson, *Imagined Communities: Reflections on the Origin and Spread of Nationalism* (London: Verso, 1991).