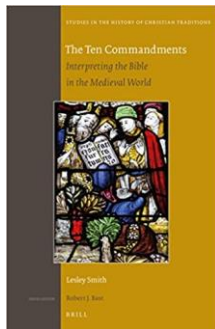




# GARDNER A. SAGE LIBRARY

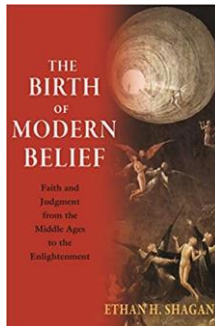
## NEW BRUNSWICK THEOLOGICAL SEMINARY

Sage Library has just acquired new books in the field of **Medieval Studies and Religion**, brought to you by funding from The McDonnell Fund. Ernest W. McDonnell was a scholar and professor of Medieval studies at Rutgers University. Below is a curated collection of ebooks that can all be accessed remotely. Click on the book title to access the ebook directly.



### **Ten Commandments: Interpreting the Bible in the Medieval World by Lesley Smith**

What did the Ten Commandments have to teach? Using the commentaries of a group of scholars from c. 1150-1350, such as Peter Lombard, Robert Grosseteste, and Bonaventure, along with confessors' manuals, mystery plays and sermon material, this book investigates the place of the Decalogue in medieval thought. Beginning with the overarching themes of law and number, it moves to consider what sort of God is revealed in the commandments of the first stone tablet, and uncovers the structure that lay behind the precepts dealing with one's neighbor. Interpreting the commandments allows us to look at issues of method and individuality in the medieval schools, and ask whether answers intended for the classroom could make an impression on the wider world.

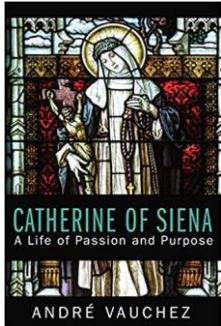


### **Birth of Modern Belief: Faith and Judgment from the Middle Ages to the Enlightenment by Ethan H. Shagan**

This landmark book traces the history of belief in the Christian West from the Middle Ages to the Enlightenment, revealing for the first time how a distinctively modern category of belief came into being. Ethan Shagan focuses not on what people believed, which is the normal concern of Reformation history, but on the more fundamental question of what people took belief to be. Shagan shows how religious belief enjoyed a special prestige in medieval Europe, one that set it apart from judgment, opinion, and the evidence of the senses. But with the outbreak of the Protestant Reformation, the question of just what kind of knowledge religious belief was—and how it related to more mundane ways of knowing—was forced into the open. As the warring churches fought over the answer, each claimed belief as their exclusive possession, insisting that their rivals were unbelievers. Shagan challenges the common notion that modern belief was a gift of the Reformation, showing how it was as much a reaction against Luther and Calvin as it was against the Council of Trent. He describes how dissidents on both sides came to regard religious belief as something that needed to be justified by individual judgment, evidence, and argument.

Brilliantly illuminating, *The Birth of Modern Belief* demonstrates how belief came to occupy such an ambivalent place in the modern world, becoming the essential category by which we express

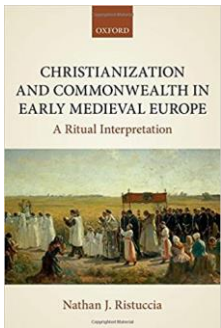
our judgments about science, society, and the sacred, but at the expense of the unique status religion once enjoyed.



### **Catherine of Siena: A Life of Passion and Purpose by André Vauchez**

Catherine of Siena (1347-1380) has been a doctor of the church since 1970. History recalls that she was outspoken, as well as being a mystic, visionary, and prophet. This is a portrait of a driven woman who never ceased giving her life for her faith and the well-being of her fellow man. What results is a real life portrait of a woman who experienced monumental crises such as the black plague, the Hundred Year War, internecine fighting in Italy, and papal exile in Avignon. This tertiary Dominican, who did not know how to read or write, became the confidant and critic of the powerful: princes, kings, bishops, and

popes.

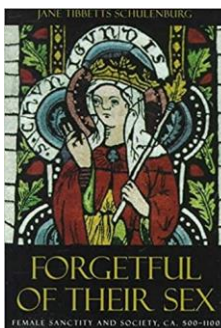


### **Christianization and Commonwealth in Early Medieval Europe: A Ritual Interpretation by Nathan J. Ristuccia**

Christianization and Commonwealth in Early Medieval Europe re-examines the alterations in Western European life that followed widespread conversion to Christianity-the phenomena traditionally termed "Christianization". It refocuses scholarly paradigms for Christianization around the development of mandatory rituals. One prominent ritual, Rogationtide supplies an ideal case study demonstrating a new paradigm of "Christianization without religion." Christianization in the Middle Ages was not a slow process through which a

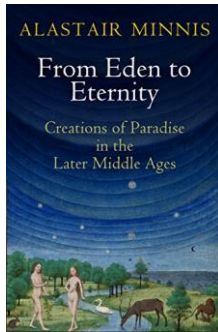
Christian system of religious beliefs and practices replaced an earlier pagan system. In the Middle Ages, religion did not exist in the sense of a fixed system of belief bounded off from other spheres of life. Rather, Christianization was primarily ritual performance. Being a Christian meant joining a local church community.

After the fall of Rome, mandatory rituals such as Rogationtide arose to separate a Christian commonwealth from the pagans, heretics, and Jews outside it. A Latin West between the polis and the parish had its own institution-the Rogation procession-for organizing local communities. For medieval people, sectarian borders were often flexible and rituals served to demarcate these borders. Rogationtide is an ideal case study of this demarcation, because it was an emotionally powerful feast, which combined pageantry with doctrinal instruction, community formation, social ranking, devotional exercises, and bodily mortification. As a result, rival groups quarreled over the holiday's meaning and procedure, sometimes violently, in order to reshape the local order and ban people and practices as non-Christian.



### **Forgetful of Their Sex: Female Sanctity and Society by Jane Tibbetts Schulenburg**

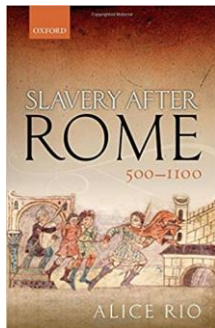
In this remarkable study of over 2,200 female and male saints, Jane Schulenburg explores women's status and experience in early medieval society and in the Church by examining factors such as family wealth and power, patronage, monasticism, virginity, and motherhood. The result is a unique depiction of the lives of these strong, creative, independent-minded women who achieved a visibility in their society that led to recognition of sanctity.



**From Eden to Eternity: Creations of Paradise in the Later Middle Ages**  
by Alastair Minnis

Did Adam and Eve need to eat in Eden in order to live? If so, did human beings urinate and defecate in paradise? And since people had no need for clothing, transportation, or food, what purpose did animals serve? Would carnivorous animals have preyed on other creatures? These were but a few of the questions that plagued medieval scholars for whom the idea of Eden proved an endless source of contemplation. As theologians attempted to reconcile their own experiences with the realities of the prelapsarian paradise, they crafted complex answers that included explanations of God's interaction with creation, the existence of death, and man's dominion over nature.

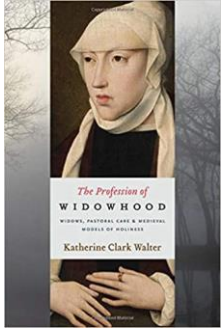
In *From Eden to Eternity*, Alastair Minnis examines accounts of the origins of the human body and soul to illustrate the ways in which the schoolmen thought their way back to Eden to discover fundamental truths about humanity. He demonstrates how theologians sought certainty in matters of orthodox Christian thought and also engaged in speculation about matters that, they freely admitted, were not susceptible to firm proof. Moreover, *From Eden to Eternity* argues that the preoccupation with paradise belonged not only to the schools but to society as a whole, and it traces how lay writers and artists also attempted to interpret the origins of human society. Eden transcended human understanding, yet it afforded an extraordinary amount of creative space to late medieval theologians, painters, and poets as they tried to understand the place that God had deemed worthy of the creature made in His image.



**Oxford Studies in Medieval European History: Slavery After Rome, 500-1100**  
by Alice Rio

*Slavery After Rome, 500-1100* offers a substantially new interpretation of what happened to slavery in Western Europe in the centuries that followed the fall of the Roman Empire. The periods at either end of the early middle ages are associated with iconic forms of unfreedom: Roman slavery at one end; at the other, the serfdom of the twelfth century and beyond, together with, in Southern Europe, a revitalized urban chattel slavery dealing chiefly in non-Christians. How and why this major change took place in the intervening period has been a long-standing puzzle. This study picks up the various threads linking this transformation across the centuries, and situates them within the full context of what slavery and unfreedom were being used for in the early Middle Ages.

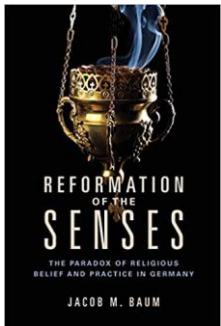
This volume adopts a broad comparative perspective, covering different regions of Western Europe over six centuries, to try to answer the following questions: who might become enslaved and why? What did this mean for them, and for their lords? What made people opt for certain ways of exploiting unfree labor over others in different times and places, and is it possible, underneath all this diversity, to identify some coherent trajectories of historical change?



### **Profession of Widowhood: Widows, Pastoral Care & Medieval Models of Holiness by Katherine Clark Walter**

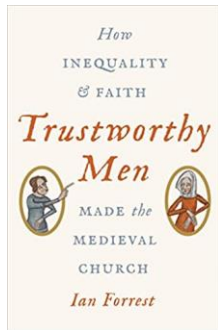
The Profession of Widowhood explores how the idea of 'true' widowhood was central to pre-modern ideas concerning marriage and of female identity more generally. The medieval figure of the Christian *vere vidua* or "good" widow evolved from and reinforced ancient social and religious sensibilities of chastity, loyalty and grief as gendered 'work.' The ideal widow was a virtuous woman who mourned her dead husband in chastity, solitude, and most importantly, in perpetuity, marking her as "a widow indeed" (1 Tim 5:5). The widow who failed to display adequate grief fulfilled the stereotype of the 'merry widow' who forgot her departed spouse and abused her sexual and social freedom. Stereotypes of widows 'good' and 'bad' served highly-charged ideological functions in pre-modern culture, and have remained durable even in modern times, even as Western secular society now focuses more on a woman's recovery from grief and possible re-coupling than the expectation that she remain forever widowed.

The widow represented not only the powerful bond created by love and marriage, but also embodied the conventions of grief that ordered the response when those bonds were broken by premature death. This notion of the widow as both a passive memorial to her husband and as an active 'rememberer' was rooted in ancient traditions, and appropriated by early Christian and medieval authors who used "good" widowhood to describe the varieties of female celibacy and to define the social and gender order. A tradition of widowhood characterized by chastity, solitude, and permanent bereavement affirmed both the sexual mores and political agenda of the medieval Church. Medieval widows—both holy women recognized as saints and 'ordinary women' in medieval daily life—recognized this tradition of professed chastity in widowhood not only as a valuable strategy for avoiding remarriage and protecting their independence, but as a state with inherent dignity that afforded opportunities for spiritual development in this world and eternal merit in the next.



### **Reformation of the Senses: The Paradox of Religious Belief and Practice in Germany by Jacob M. Baum**

We see the Protestant Reformation as the dawn of an austere, intellectual Christianity that uprooted a ritualized religion steeped in stimulating the senses--and by extension the faith--of its flock. Historians continue to use the idea as a potent framing device in presenting not just the history of Christianity but the origins of European modernity. Jacob M. Baum plumbs a wealth of primary source material from the fifteenth and sixteenth centuries to offer the first systematic study of the senses within the religious landscape of the German Reformation. Concentrating on urban Protestants, Baum details the engagement of Lutheran and Calvinist thought with traditional ritual practices. His surprising discovery: Reformation-era Germans echoed and even amplified medieval sensory practices. Yet Protestant intellectuals simultaneously cultivated the idea that the senses had no place in true religion. Exploring this paradox, Baum illuminates the sensory experience of religion and daily life at a crucial historical crossroads. Provocative and rich in new research, Reformation of the Senses reevaluates one of modern Christianity's most enduring myths.



## **Trustworthy Men: How Inequality and Faith Made the Medieval Church** **by Ian Forrest**

The medieval church was founded on and governed by concepts of faith and trust—but not in the way that is popularly assumed. Offering a radical new interpretation of the institutional church and its social consequences in England, Ian Forrest argues that between 1200 and 1500 the ability of bishops to govern depended on the cooperation of local people known as trustworthy men and shows how the combination of inequality and faith helped make the medieval church.

Trustworthy men (in Latin, *virī fidedigni*) were jurors, informants, and witnesses who represented their parishes when bishops needed local knowledge or reliable collaborators. Their importance in church courts, at inquests, and during visitations grew enormously between the thirteenth and fifteenth centuries. The church had to trust these men, and this trust rested on the complex and deep-rooted cultures of faith that underpinned promises and obligations, personal reputation and identity, and belief in God. But trust also had a dark side. For the church to discriminate between the trustworthy and untrustworthy was not to identify the most honest Christians but to find people whose status ensured their word would not be contradicted. This meant men rather than women, and—usually—the wealthier tenants and property holders in each parish.

*Trustworthy Men* illustrates the ways in which the English church relied on and deepened inequalities within late medieval society, and how trust and faith were manipulated for political ends.