

Recensiones

John H. VAN ENGEN, *Rupert of Deutz*, University of California Press, Berkeley, 1983, 397 pages.

John Van Engen, Associate Professor of History at Notre Dame University (U.S.A.), has undertaken to write a biography and study of the scriptural and theological positions of the 12th century Black Monk, Rupert of Deutz. Rupert (1075-1129) was one of the most prolific Benedictine writers, scripture commentators and apologists of the early 12th century.

While Rupert demonstrated great familiarity with the writings of the Fathers of the Church, especially Augustine and Gregory the Great, he claimed his right to interpret Scripture in a unique fashion, going beyond the accepted norms of interpretation and basing his right on his own inspired gifts.

He utilized his study of Scripture to promote the Gregorian Reform, to deal with the critical questions of his time period (Christology, Eucharist, ecclesiology, predestination) and to rail against simoniacal bishops and finally the new «Orders». His defense of the 200 year old Benedictine mode of scholarship and view of the hierarchical nature of the Church, placed him in adversarial positions over against the Cistercian Reform, the canons regular and the wandering preachers.

He found in St. Norbert an adversary of sufficient proportion that later Premonstratensian writers, Anselm of Havelberg and Philip d'Harvengt, continued the conflicts between the old and new orders.

Van Engen illustrates copiously Rupert's mainly internal impact on Benedictinism, internal due to the fact that few of his manuscripts were circulated beyond the provinces of Liege and Cologne. Twice in exile for his quarrels with Otbert, Bishop of Liege, whose orders Rupert challenged and considered invalid as a simoniacal bishop, he also narrowly escaped condemnation for heresy in Liege.

His first exile found him moving to the Priory of Evergnicourt near Laon, and the second to Siegburg. In the latter abbey he found powerful protectors in Abbot Cuno of Siegburg, later Bishop of Regensburg and Archbishop Frederick of Cologne.

Encouraged to continue his scriptural commentaries, which he used as vehicles to exalt the Benedictine tradition over the new reform orders, then arising, he found monastic support from Cuno and reform support from Frederick. However, he later found himself, as Abbot of Deutz, in conflict with the Archbishop over the properties of Deutz.

Other chosen adversaries were Anselm of Laon and Herman, Jewish convert and later Abbot of Scheda. In each instance he wielded his

interpretations of Scripture against the new dialectic of the schools and vigorously entered the fray in dialogues with the considerable Jewish community of the Rhine area.

Van Engen suggests that Rupert's work *Altercatio monachi et clerici quod liceat monacho praedicare* could have had as clerical protagonist Norbert, or possibly Eberwin of Steinfeld or even Richard of Springiersbach, Ch. Dereine's candidate in the famous debate.

This debate focused on the relative rights of monks and canons to preach, to use pontificalia, the posture of the superiority over the monks by the canons regular in the Church Hierarchy and matters of internal discipline and asceticism in the old and new orders.

Chapter VIII, in particular, summarizes the author's findings in these conflicts between reformers in the 1120's. The incursion of new foundations of the Cistercians and Premonstratensians in the Archdiocese of Cologne, and in the Diocese of Liege, threatened Rupert's idealized notion of Benedictinism. This became all the more pertinent for him as he found himself in exile in Siegburg, later as Abbot of Deutz, and, of course, in his feelings for his lost homeland of Liege. Thus, he was always in places of conflict not only in issues of Church and Empire, but also toward the reforming efforts of the White Monks and the Canons Regular.

Rupert's writings focus on the long disputed questions of the right of the monks to engage the care of souls, to collect tithes derived from priestly ministry in parishes attached to monasteries, and the offices of preaching and teaching. In the 1120's all these monastic prerogatives were under attack from the secular as well as the regular canons.

While this review focuses on the role of Rupert in the questions of the canonical orders, focus must also be placed (as the author does) on Rupert's contributions, unheralded for the most part, to the opening of the Scriptures to more extensive commentary and interpretation. Despite the extent of his writings and the attacks focused on him from the new schools, his commentaries were something of a high water mark in the Benedictine tradition of scholarship of the two centuries preceding Rupert's lifetime. However, Van Engen points out that Rupert's life and work, spent almost completely within the German Empire, severely limited his impact on the reform movements as well as on Scripture exegesis and theological studies outside of that arena.

In retrospect, it would appear that the sometimes vehement arguments were basically an early 12th century form of clericalism. Perhaps even more deeply the reformers of the 12th century faced the phenomenon of change in a way no different from those in all periods of reform, where comfort levels are threatened by change and its implications in the lives of the establishment.

The author has provided a service in resurrecting in a comprehensive fashion, the times, work and person of Rupert and, of necessity he also sheds light on the role of St. Norbert and the early Premonstratensians. In one instance insight is stimulated by Van Engen's focus on the

School of Laon under Anselm. As the *Vita* of St. Norbert indicates, Norbert himself spent a brief time at Laon, and under pressure eventually returned to Premontre, but not without taking with him some thirty students. Perhaps that says something about the intellectual climate in the new foundation at Premontre.

St. Norbert Abbey
De Pere, Wisconsin, U.S.A.

Benjamin T. MACKIN, O. Praem.

Brigitte KAEUBLE, *Spätromanische Bauornamentik vom ehemaligen Kreuzgang der Prämonstratenser-Abtei Knechtsteden*. Verlag: Kreismuseum Zons in D-4047 Dormagen-Zons, 1988, 84 Seiten.

Im Gedenkjahr der 850jährigen Grundsteinlegung der Knechtsteden-Abteikirche führte das Kreismuseum in Zons vom 20. September bis 13. November 1988 eine Sonderausstellung durch zum Thema «Der spätromanische Kreuzgang der Abtei Knechtsteden». Ehrgeiziges Ziel bei der wissenschaftlichen Vorbereitung dieser Ausstellung war es, möglichst viel vom früheren, aus dem Mittelalter stammenden Kreuzgang der Abtei Knechtsteden durch Originalzeugnisse, die in mehreren Museen aufgespürt und zusammengetragen wurden, und durch Fotos von zweitverwendeten Knechtstedener Kapitellen zu dokumentieren sowie durch Auswertung von Grabungsbefunden in Knechtsteden, durch Aufspüren von Archivalien, Graphiken und literarischen Zeugnissen und durch Vergleiche mit parallelen Stücken anderer Kirchbauten zeitlich und sachlich einzuordnen, ja sogar aus all diesen Kenntnissen einen Rekonstruktionsvorschlag für den mittelalterlichen Kreuzgang vorzulegen. Dieses Vorhaben ist der Museumsleiterin Frau Helene Blum-Spicker mit Erfolg gelungen, zumal sie in der Berliner Kunstgeschichtlerin Dr. Brigitte Kaelble eine ausgezeichnete Sachkennerin fand, die sich der Erforschung der rheinischen Bauornamentik schon längere Zeit angenommen hatte.

Die Schrift zählt zunächst die Literaturzeugnisse des 19. Jahrhunderts zur Beschreibung und zum Verbleib der Kreuzgangkapitelle auf (Seite 7), um sich anschließend den archivalischen Quellen und einem geschichtlichen Überblick zu widmen. Einem Abenteuer gleicht die Entdeckungsgeschichte der Knechtstedener Kapitelle in den unterschiedlichen Sammlungen. Die stilistische Zuordnung läßt zumindest zwei Gruppen unterscheiden, die detailliert beschrieben werden. Die Rekonstruktion und die Datierung sind zwei weitere Einzelthemen. Seite 78-82 folgt ein genauer Bestandskatalog aller bekannten Kapitelle, Säulen, Basen, Konsolen und Kämpferplatten. Bebildert wird die Schrift durch 58 Schwarz-Weiß-Aufnahmen.

Das wissenschaftliche Verdienst dieser Ausstellung sowie der vorliegenden Schrift liegt darin, die bisher bekannten wenigen Tatbestände zum spätromanischen Kreuzgang in Knechtsteden mit den vielen neuen Funden zu einem geschlossenen Gesamtbild zusammengefügt zu haben,