

contemporary rethinking of mission: the need for both collegiality and critique within the episcopacy in order to maintain integrity of witness and the tendency of coercive attitudes and practices in the *missio ad gentes* to play themselves out in the *missio ad nos*.

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MEDIEVAL THEOLOGY

Topic: From the Abbey to the World
 Convener: Michael Gorman, The Catholic University of America
 Moderator: Mark Johnson, Marquette University
 Presenters: Marie Anne Mayeski, Loyola Marymount University
 Dennis D. Martin, Loyola University (Chicago)

Once again, the medieval group's program was set on the basis of an open paper call with blind refereeing. Marie Anne Mayeski examined the theology behind the Mediterranean church's efforts to convert the Germanic and Slavic tribes that occupied the European continent. There being no single theology informing an effort that took over 400 years, was directed to *gentes* of varied cultures, and was stamped by many different personalities and policies, Mayeski focused on one particular missionary endeavor, the Anglo-Saxon mission to the Germanic peoples who lived on the eastern edge of the Carolingian empire. From the wealth of evidence that survives it is possible to describe its theology of mission and in particular its ecclesiology, especially as this is articulated in the *vita* of St. Leoba, a nun whom Boniface personally invited to participate in his mission project. Focusing on the "Life of St. Leoba," authored by Rudolf of Fulda, Mayeski considered three main points. First, concerning authority in the Church, she noted that the Anglo-Saxon mission, like the English church itself, had both a strong commitment to the authority of Rome and frequent encounters with the imperial authority of the Carolingian dynasty; negotiating this potential conflict required a clear but nuanced notion of church authority. Second, she considered the way in which Boniface structured his missionary project and the kind of persons he invited into his mission team (considering ethnicity, gender and talents); these helped to shape the permanent church that succeeded his missionary effort. Third, she explored how St. Leoba's *vita* presents the work of evangelization, and the life of the church itself, as a balanced dynamic of word and sacrament. Mayeski ended by drawing some conclusions that could shape further study and by briefly reflecting on the significance of a woman's *vita* as the locus of ecclesiology.

Dennis Martin discussed the influence of Carthusian monks on lay spirituality during the fourteenth and fifteenth centuries. Considering the relative

decline in the West of the strictly cloistered and contemplative religious orders in the late Middle Ages, it is perhaps surprising to learn that Carthusians gave advice to both clergy and lay people about how to apply basic Christian principles to matters ranging from city and state government to agriculture to the more obvious prayer and liturgical devotion. In fact, three of the most popular works of spiritual theology during the fourteenth and fifteenth centuries stemmed from Carthusians: the *Vita Christi* of Ludolf of Saxony (d. 1378), the *Marielenleben* of Philip of Seitz (fl. 1316), and the Rosary devotion. Fitting these works into the context of broader currents of late medieval spirituality and theology, Martin brought out the way in which monastic authors contributed to lay spirituality. Ludolf's *Vita Christi* might appear merely to regurgitate patristic and scholastic treatments of the life of Christ; a closer look at its structure, however, designed to facilitate the transition from reading and meditation to prayer and contemplation, with built-in pauses for wonder at the events in Christ's life, shows that Ludolf's work should be seen as an effort in constructive spiritual theology. Drawing on earlier Carthusian methods, he managed to create the framework for an imaginative and affective appropriation of the meditative material so that Christ himself, in full theological dress, becomes present to the reader. Philip's *Marielenleben* seems at first glance completely different. Written in German verse that often seems little better than doggerel, the work surprises the careful reader with its effective integration of Marian dogmas (e.g., the Immaculate Conception) with a very human, affective portrait of the members of Jesus' entire clan network. Drawing on what some might dismiss as mindlessly superstitious, apocryphal accounts of the "hidden years" of Jesus, Mary, and Joseph, Philip shows a genius for bringing high theology to the masses. Finally, the Rosary devotion brings together meditation on the life of Christ and the life of Mary. By summarizing the main mysteries of the Christian faith in a meditative form suitable to lay people as well as clerics, it ensured a theological focus for common devotion. The Duchess of Lorraine worked hand-in-hand with her favorite monastic order, the Carthusians, to bring the devotion to both lay circles and other monastic orders, notably the reformed Benedictines.

Both papers were followed by lively discussion that focused not only on scholarly issues concerning the interpretation of these theological texts but also on their relevance to present-day theological concerns.

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