

Conference report: Annual Conference of the *International Society for the Study of Medieval Theology (IGTM)*, Martin-Grabmann-Forschungsinstitut, Ludwig-Maximilians-University Munich, 17-18 June 2022.



UB Heidelberg, Cod. Pal. germ. 359, *Lucidarius*,
Straßburg 1420, fol. 66r
(https://commons.wikimedia.org/wiki/File:Gaelic_Poet.jpg)

The IGTM is an international organization for the promotion of research and scholarly exchange in the field of medieval theology, or, according to its statutes, “research into the Middle Ages, with special regard to the theological aspects of this age in the broadest sense.” This “in the broadest sense” can certainly be taken literally, if one looks at the topics of the annual conferences since 2002: Spirituality in the Late Middle Ages; High Medieval Bishoprics; The Reception of the Fathers and Their Writings; Saint Anselm of Canterbury and His Legacy; Theology and Education; The Search for Knowledge in the Middle Ages, Man in Medieval Theology, and so on. The IGTM and this year’s host, the Martin-Grabmann-Forschungsinstitut für mittelalterliche Theologie und Philosophie, share a combined interest in the historical and systematic aspects of the study of medieval theology and philosophy. Considering this, the theme for the nineteenth Annual Conference of the IGTM was well-chosen: “Honorius Augustodunensis: An Early-medieval Bestselling Author between Originality and Reception History.” The members of the IGTM and other participants were welcomed at the Ludwig-Maximilians-University Munich by the organizers of the conference, Dr. Paul Hellmeier OP, Prof. Dr. Isabelle Mandrella, and Prof. Dr. Martin Thurner of the Martin-Grabmann-Forschungsinstitut, who had put together an extremely interesting as well as diverse program with papers on this productive twelfth-century theologian.

In their Call for Papers, the organizers had sketched the many themes, questions, and developments in the works of this author, as well as indicated that “a single meeting cannot fully or even conclusively examine the importance of this author, who has been neglected for far too long.” A concrete impetus was given by four thematic areas: 1. An introduction to Honorius and his works (biography, state of editions, manuscript tradition); 2. The systematic contexts of his thought; 3. The sources (esp. Eriugena and Anselm of Canterbury); and 4. The theological controversy and heritage (esp. Rupert of Deutz, Albert the Great, and Berthold of Moosburg). Many of these themes were indeed covered by the contributors. An example of the first area was Marc-Aeilko Aris (University of München), “*De luminaribus ecclesiae* und das Autor-Verständnis des Honorius”; an example of the second Isabelle Mandrella (University of München), “Freiheit, Wille und Gnade: Das *Inevitabile* des Honorius”; an example of the third Andrea Scalia (University of Milan), “Anthropology and Christology in Honorius: *Liber Duodecim Quaestionum* and *Libellus Octo Quaestionum* between Rupert of Deutz and John Scotus Eriugena”; and an example of the fourth area Paul Hellmeier

(University of München), “Unsterbliche Körper und Auferstehung des Leibes. Honorius als Vermittler zwischen proklischen und christlichen Ideen bei Berthold von Moosburg.” Let me mention two more presentations as an illustration of the conference’s rich content. Gleb Schmidt (University of Nijmegen), in dealing with the place and purpose of Honorius’ *Elucidarium*, presented a “reconsideration” of the audience of this famous work, which was clearly meant for individual reading by “intellectual” laybrothers – indeed a “startling innovation” at the Hirsau Abbey. Regina Meyer (University of Eichstätt), in comparing the Song of Songs and its interpretation in two works by Honorius and one by Rupert von Deutz, concluded that the works of both authors show more parallels in structure and content than commonly assumed. In these and like ways, the presenters offered new views on the historical context and theological content of Honorius’ work.

The sun was shining, the city of Munich was alive and busy, and the conference room – the beautiful Senatssaal at the main building of the university – was vibrant with exciting ideas, questions, and interpretations. We may still not know the correct name of Honorius Augustodunensis, nor even the basic facts of his life, but during these days something of great value was added to our insight into the distribution of his writings, his theological reading of history and analysis of Scripture, his influence on later writers, and his interpretations of various philosophical and theological problems, including some innovative solutions. Expect therefore a wonderful collection of conference proceedings.



Krijn Pansters, Chairman of the IGTM