

STUDIES AND TEXTS 171

RADULPHUS ARDENS

The Questions on the Sacraments

Speculum uniuersale 8.31–92

Edited and translated by CHRISTOPHER P. EVANS



PONTIFICAL INSTITUTE OF MEDIAEVAL STUDIES

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Radulphus Ardens (fl. 1190s) was a famous preacher, distinguished theologian within the school of Gilbert of Poitiers, and chaplain in the court of Richard I the Lionheart. While modern scholarship is already familiar with his sermon collections published in the *Patrologia Latina*, his major and final work, the *Speculum uniuersale*, still remains unedited and virtually unexplored. In it he composes one of the most comprehensive moral theologies in the twelfth century. In his treatment on the sacraments he discusses questions and solutions to what he calls the necessary sacraments, namely Baptism, Eucharist, Confirmation, Penance, and Extreme Unction (the voluntary sacraments, Marriage and Holy Orders, are not discussed). Building upon the sacramental theology of Peter Lombard's *Sententiae* and Simon of Tournai's *Institutiones in sacram paginam* (ca. 1160–1170), he offers precise and lucid solutions that advance the ideas of his predecessors sometimes in unique ways. He thereby becomes an important witness to the development of sacramental theology in the late twelfth century.

This is the first Latin edition and translation of Radulphus' treatment of the sacraments (Book 8, chapters 31–92). The introduction offers a biographical sketch, a summary of his writings, and an analysis of the manuscript tradition of the *Speculum*. Included as well are critical studies on selected topics and extended Latin citations from elsewhere in the *Speculum*, from Simon of Tournai's *Institutiones*, and from many other post-Lombardian theologians who are not his immediate sources, like Magister Martin and Praepositinus. Readers are thus presented with a wealth of Latin writings, much of which are still unedited, that situates Radulphus' sacramental theology both within the broader framework of his moral theology and within the rich theological milieu of the late twelfth century. As such, Radulphus' *Speculum* will be of interest both to scholars and students alike who are interested in the history of sacramental theology in the early-scholastic period. And, as the only English translation of a late twelfth-century summa on the sacraments, this makes an ideal supplement to the newly published English translation of the fourth book of Peter Lombard's *Sententiae*.

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