

Saint Vincent Ferrer, Sermon sur la passion. Trans. with introduction by Patrick Gifreu. Pp. 141. Perpignan: Les Éditions de la Merci, 2016. ISBN: 979-10-91193-08-5

Saint Vincent Ferrer, His World and Life: Religion and Society in Late Medieval Europe. By Philip Daileader. The New Middle Ages. Pp. xix+282. New York: Palgrave Macmillan, 2016. ISBN: 978-1-137-54041-6

The Dominican preacher St Vicent Ferrer (1350–1419) is finally getting the attention that he deserves by modern scholars. He was a complex charismatic preacher whose influence has yet to be fully appreciated at many levels: his influence on the development of the Catalán, Valencià, and Occitan languages, the techniques of his preaching, and his impact on the Dominican Order. Among the growing number of Vicent scholars, Laura Smoller's recent monograph and articles and the leading highly prolific scholar Alfonso Esponera Cerdán have made and continue to make valuable contributions to our understanding of Vicent Ferrer the preacher and his social milieu. We have before us two more scholarly contributions that are quite different in their approach and intention.

I begin with some thoughts on the work of Patrick Gifreu published by the Éditions de la Merci, Perpignan. This publisher has released volumes of other Catalán writers such as Arnau of Vilanova, Francesc Eiximenis, and Ramón Llull. Gifreu's book is a translation into French from Occitan of a single sermon of Vicent on the Passion of Christ, preached in Toulouse on 21 April Holy Friday in 1416. The sermon exists in one manuscript that is in the Bodleian Library, Oxford, Douce 162ff. 3^a–24^d (p. 13, n. 6). The author previously published in 2010 a translation of some of Vicent's *Sermons*, from Catalán to French. The author includes in this volume a concise biography of Vicent for those not familiar with him. As regards the sermon a contemporary, Bernard of Roserge, Archbishop of Toulouse, testified at Vicent's canonization hearings that the sermon lasted six hours and was attended by more than 10,000 people. The sermon was transcribed by a team of theologians and jurists who adapted it to become a model sermon (p. 15). On the question of what language the sermon was preached and then transcribed – Catalán or Occitan – there have been several views advanced. The author of this volume is in agreement with those who believe that the sermon was delivered in Catalán but was translated simultaneously into Occitan (p. 21). The languages of Occitan, Catalán, and Valencià were and are very similar. It appears that in Vicent's day there was a great deal of mixing of these languages in written and oral form in the absence of any official agreed upon form. In my research of Vicent's Catalán sermons, often when a word simply does not come up in that language, it invariably is an Occitan word or at times Valencià. In either case, the majority of the text is in Catalán which is why I refer to them as such in my published work. This sermon, however, is a rare unique gem because it has come down to us in Occitan. In any case, there is no good objection as to Vicent's knowledge of Occitan, Valencià, Catalán, and Spanish such as they were in his day and in fact possibly other languages – French and Italian. His likely plurilingual abilities would hardly be considered unusual for a man so erudite, educated, and widely travelled, any more than many people in Europe today.

The author-translator provides a sound analysis of the context of the sermon, the style of preaching of Vicent, and the themes that Vicent fleshed out based on the *thema* inspired by John 18. 14 – *expedit unum hominem mori pro populo*. The works cited in the notes and in the select bibliography is more than adequate for the first-time reader of Vicent Ferrer. All major scholars past and current are acknowledged. The French translation is a smooth one; although it is difficult to fully assess it in the absence of the Occitan text. From a linguistic approach a bilingual version would have been most desirable. It may be explained if the intent of the volume is for a non-scholarly audience. A useful feature that the author executed is to divide the sermon translation text along the lines of the six themes that Vicent wanted to expound upon in his reflection of the Passion of Christ. Those of us who work with Vicent's sermons are familiar with his method of preaching, in that he clearly announces the themes that he will expound upon to seek out their spiritual and moral meaning. Our author explains clearly the pedagogy of Vicent to those who are first time readers. Specialists, nevertheless, will find much to delight in this small volume on a rare sermon in the Occitan language. I highly recommend this little book that will not disappoint.

Philip Daileader's book is entirely different not just in size but in its breath and depth of consideration of the figure of Vicent Ferrer. Aside from Laura Smoller's excellent recently published book on Vicent there are hardly any books in the English language: the majority as expected are in Spanish and none of these as far as I can tell have been translated into other major languages. English-speaking readers who have an interest in Vicent specifically and late medieval sermons in general will welcome this book.

The book is organized in the following seven chapter divisions: (1) Valencia, Avignon, and in Between; (2) *Legatus a Latere Christi*: Provence, Lombardy, and in Between; (3) Iberian Return and the Compromise of Casp; (4) Moral Reform and Peacemaking; (5) Segregation and Conversion; (6) Antichrist, 1403, and (7) Final Journeys: Perpignan, Vannes, and in Between. The volume closes with a 'Conclusion' where he reminds the reader that notwithstanding certain perspectives that would make people uncomfortable today, Vicent had many qualities worthy of admiration. Most importantly, we would be greatly remiss if we ignored Vicent's stature and influence in his day.

The Appendices and Notes are an effective instrument to delve deeper into the life and writings of Vicent. He unpacks the complexities of his writings concerning date of composition, disputed writings, and vexing questions that occupy those who have expertise on Vicent. The second on his 'Sermons' lays out for the reader the major editions and translations that have been published to date. He also describes here the unfortunate loss of manuscripts during the Spanish Civil War, those that survived, and the rediscovery of lost sermons. He also gives a fine summary of the much discussed question as to which language or languages Vicent primarily used to preach and the related question if he had facility in other languages to preach. It is the best discussion that I have seen anywhere in English. The last section is devoted to the 'Canonization Process' for which we have extensive documentation. The section 'Notes' spans fifty pages and many of them have further discussion of numerous topics. As to the relationship between the notes and bibliography, many works in the latter do not appear directly cited in the notes. The modestly named 'Selected Bibliography' is quite thorough; it will be of great use for those who want further acquaintance with Vicent Ferrer. The bibliography is divided into these categories: Manuscripts, Published Sources: Sermons, Treatises and Correspondence, Published Sources/Others, and Secondary Works. An adequate Index closes the volume.

This very well written and documented work on St Vicent Ferrer deserves reading by novice and specialist alike. Philip Daileader has done a great service to English-speaking readers by making this important and fascinating Dominican preacher better known. It is written lucidly, with academic rigor, and a good balance of divergent views while not shying away from offering his opinions about disputed topics. The author and editors of Palgrave/Macmillan are to be lauded for bringing to light this informative and splendid volume.

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Models of Virtues: The Roles of Virtues in Sermons and Hagiography for New Saints' Cult (13th to 15th Century). Ed. by Eleonora Lombardo. International Meeting, Porto 22–23 March 2013. Pp. vii + 326. Padua: Centro Studi Antoniani, 2016. ISBN 978-88-95908-01-4

Vorliegender Band dokumentiert die Vorträge, die auf einer Studientagung an der Universität Porto (Portugal) gehalten wurden und der thematischen Behandlung und Verbreitung von Heiligtugenden in der Hagiographie und Predigt des späten Mittelalters gewidmet waren. Gänzlich unbearbeitet ist das Feld nicht: die Arbeiten von Krijn Pansters (*Franciscan Virtue*, 2012) oder István Bejczy (*Virtue Ethics in the Middle Ages*, 2008) haben zuletzt gezeigt, wie lohnend der Blick auf diesen Themenkomplex sein kann. Nicht in jedem der 14 Beiträge, ergänzt um ein Nachwort aus der Feder Antonio Rigons, wird das wissenschaftliche Rad neu erfunden. Deshalb sei in der Folge lediglich auf diejenigen Beiträge eingegangen, die aus Sicht des Rezensenten das Potential dazu haben, entweder Neuland zu erschließen oder weitergehende Forschungsperspektiven zu eröffnen.

In seinem Sermo 101, gehalten anlässlich eines Besuchs zweier Klöster, preist Federico Visconti, der Erzbischof von Pisa, die Predigt folgendermaßen: „Wie ihr wisst, pflanzt man gute Pflanzen, damit sie sich entwickeln (*ut melioretur*), wie man es beispielsweise mit Kohl, Lauch und Salat macht. Genauso muss man zu den himmlischen Seelen predigen, damit sie von Tugend zu Tugend vorwärtsschreiten bis sie „Gott in Zion“ erblicken“. Federico war als Prediger außerordentlich aktiv und hinterließ eine Sammlung