

historical memory of the ‘later crusades’, which have been rather neglected in favour of the early expeditions.

NOVOSIBIRSK STATE UNIVERSITY

VALENTIN PORTNYKH

Reading Job with St Thomas Aquinas. Edited by Matther Levering, Piotr Roszak and Jörgen Vijgen. (Thomistic Ressourcement Series, 15.) Pp. viii + 415. Washington, DC: Catholic University of America Press, 2020 \$65. 978 0 8132 3283 6

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The introduction to this multi-author volume sets Aquinas’s *Expositio* on Job in the extensive existing tradition of commentary on Job to which his contemporaries were also adding. It places it in a period (1261–5) when Aquinas was at Orvieto, teaching those brothers who were not enjoying the higher education available to those attending the *studia generalia* or *provincialia*. This was also the period when he was working on the *Summa contra Gentiles*.

In the school at Orvieto Aquinas had reason to approach the exegesis in a manner pedagogically appropriate to the *fratres communes* for whom he was responsible. He offers a literal exposition. He took the literal to be the sense the author intended (‘quem auctor intendit’). However, given the intricacy of the debates about divine and human authorship of Scripture, it was, as he well understood, a far from straightforward principle among contemporaries to make reasonably simple.

The three papers collected in the first section of the book, entitled ‘Job and *sacra doctrina*’, are accordingly concerned with what Aquinas understood about teaching. John F. Boyle considers the ‘University Master’, Jörgen Vijgen the ways in which Aquinas turned to Aristotle in the commentary for help in his treatment of the working of providence in Job’s story; Matthew Levering explores Aquinas’s treatment of the eleven citations of John’s Gospel in the commentary.

The second section, ‘Providence and Suffering’, contains six papers. Serge-Thomas Bonino tackles Aquinas’s discussion of Job’s attempts to understand God’s purposes in the context of what was happening to him; Rudi te Velde sets the treatment of providence in the commentary on Job against the treatment in the *Summa contra Gentiles*; Guy Mansini looks at the implications of God’s speaking to Job at the end of the Scripture account, which helped Job as well as the readers of the Old Testament to understand his suffering. Harm Goris explores Aquinas’s treatment of sin and its relation to suffering; John F. X. Knasas again looks across at the *Summa contra Gentiles* in search of a better understanding of Aquinas’s thinking about suffering and the resurrection of the body in his commentary on Job; Joseph Wawrykow compares Aquinas’s views on merit in the exposition on Job with his later thinking in the *Summa theologiae*.

In the last section of the book, ‘The Moral Life and Eschatology’, are four papers. Daria Spezzano explores the working of grace in Job’s story; Brian Mullady examines Aquinas’s treatment of the balance that Job struck between feeling or passion and the restraints of reason; Anthony T. Flood explores the role of the friendships of Job in the context of friendship with God; Bryan

Kromholtz returns to the question of Aquinas's teaching on eternal reward and punishment in the commentary on Job.

This is a workmanlike and insightful collection of essays, in which breathes something of the spirit of the schoolroom for which Aquinas wrote his practical aid for the *fratres communes* in their study of the book of Job, and in which he can be seen developing his own thinking. There is a bibliography and an index, always useful in a collection of essays.

UNIVERSITY OF CAMBRIDGE

G. R. EVANS

East Anglian church porches and their medieval context. By Helen E. Lunnon. Pp. xvi + 299 incl. 75 figs and 2 maps. Woodbridge–Rochester, NY: Boydell Press, 2020. £60. 978 1 78327 526 7

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The title might suggest at best a work of local history, or recall that agreeable inter-war series of Batsford Books with titles like *The English abbey*; yet this is a significant and substantial study with wide implications for English medieval religion, and it takes 100 pages to arrive in East Anglia. In Latin, the English church porch is a *porticus*, a word which in Anglo-Saxon churches described not the porch that we know, but a space set aside for burial, like the circular funerary chapels attached to Old St Peter's, Rome. It usually also contained an altar, and virtually never did it have its own external door through which the church could be entered. Only gradually did external doorways become customary in the *porticus*, and the full transition to a structure primarily intended as an entrance to a church building was not complete till the thirteenth century. Before that, the fully-fledged 'modern' porch, such as majestic surviving Romanesque examples at Malmesbury Abbey (Wilts.) and Southwell Minster (Notts.), was very much the exception. As Lunnon explains, the two meanings of *porticus* unselfconsciously survived side by side throughout the Anglo-Norman period. Both of them reflected multiple meditations on the use of *porticus* in the Vulgate to denote distinctive parts of King Solomon's Temple and of his royal house in Jerusalem, particularly as described in I Kings vi–vii and Ezekiel xl, plus additional resonances in the New Testament describing Second Temple settings for healing miracles. Lunnon discusses how various aspects of existing porches and ceremonial gateways (in particular at Norwich Cathedral and Bury St Edmunds) draw on Solomonic themes. The biblical material is rich, not to say contradictory. One aspect of the Temple Porch in I Kings vi–vii/2 and Chronicles iii was that it was also a tower; East Anglia has a generous tally of porch-towers. The oldest is probably Haughley (Suffolk), probably inspired by a crusader's gift of a True Cross relic to Haughley in the 1260s intended to kick-start a Jerusalem-related cult, for which this south tower formed a triumphal entrance. Lunnon does not discuss this example, but she is acute in laying out a dynamic chronology of the fully-fledged parish church porch. The first growth was in the aftermath of the major devotional changes triggered by Lateran IV (1215), but the pioneering East Anglian porches are interestingly distinctive: generally timber additions to stone churches, with stylistic features appropriate to this different mode of construction. That suggests that they were not intended to be read in the same way as the main building: they were precisely liminal areas to