

TABLE OF CONTENTS

ACKNOWLEDGEMENTS	iii
LIST OF ABBREVIATIONS	ix
ABSTRACT	xii
INTRODUCTION: A Voice Not Heard: The Carthusian Response to the Reformation	1
Monasticism and the Reformation	1
Recovering the Monastic Voice	8
The State of Scholarship	17
Sources	20
A Digression on the Word 'Religious'	22
Summation	29
CHAPTER 1: Holy Cologne and the Charterhouse of St. Barbara	32
Cologne	34
The City	34
The University	37
The Charterhouse of St. Barbara	45
The Carthusian Order	45
St. Barbara's: Early History	59
The Charterhouse and the City	60
Engagement	66
<i>Contra Haereticos</i>	72
CHAPTER 2: The Life and Works of Johannes Justus Lansperger	84
Life	84
Origins	84
University	84
The Charterhouse	87
Vogelsang	91
Latter Years	97
Works	97
Cologne, 1525–1529	98
Jülich, 1529–1534	101
Cologne, 1534–1539	109
Posthumous Publications	130
CHAPTER 3: Cities as Monasteries and Monasteries as Fiery Furnaces: Reformation-Era Critiques of Monasticism	133

The City as Seat of <i>Spontanea professio</i> and <i>Syncerus monachismus</i> : Erasmus and the Monastic Ideal	134
Erasmus' Critique of Monasticism: <i>hoc seculum longe corruptissime</i>	136
Erasmus' Monastic Ideal: <i>syncerus monachismus</i>	145
Luther's Escape from <i>religio</i> : The Friar in the Fiery Furnace	156
Luther's Shift in Attitude towards <i>religio</i> : The Specter of the Last Days	158
Luther's <i>De votis monasticis iudicium</i>	162
Final Resting Place	176
Conclusion	178
CHAPTER 4: <i>Recht Evangelisch Geystlicheit</i> : Lansperger's Treatise in Defense of the Monastic Life	
Monastic Life	181
True Evangelical Religion	189
<i>Haec numquid Evangelica non sunt?</i>	194
Historical Defense	199
Theological Defense	204
Vows, Utility, and Logic	211
CHAPTER 5: <i>Red vnd antwurd</i> : Lansperger's Dialogue in Defense of the Religious Life	
Lost and Found	222
The Vernacular Dialogue and Catholic Controversial Publishing	224
<i>Dialogue between a Soldier and a Monk</i>	229
<i>Otium supra negotium</i>	245
<i>Plus illis cum voto ... meritorium</i> : vows, works, and merit	249
<i>Quod Lutheranum est, non est Evangelicum, et quod Evangelicum est, non est Lutheranum</i> : the marks of the 'Evangelical' movement	257
Lansperger's way out: practical pastoral advice for the repentant schismatic	260
CONCLUSION: Carthusian redintegratio in the midst of Protestant Revolution and Catholic Renewal	
Catholic Renewal	262
Distinctly Carthusian	264
Sixteenth-Century Carthusian Reform	266
Beyond the Cloister	276
WORKS CITED	279
VITA	306

ABSTRACT

This study contributes to our understanding of the religious upheavals of the early sixteenth century by examining the defense of monasticism offered by a figure who knew the critiques of religious life made by reformers and who chose to remain in the cloister: Johannes Justus Lansperger, O.Cart. (1489–1539) [a.k.a. Landsberg, Lansperge]. Scholars have made much of the flight of monks and nuns from the cloisters during the Reformation, and research has understandably focused on those who functioned as mouthpieces for this radical break with the past. An examination of Lansperger affords the opportunity to explore the other side of the issue.

The present study explores the context within which Lansperger operated—the city of Cologne, the Carthusian order and the charterhouse of St. Barbara’s, early modern humanism, vernacular publishing, and the *Devotio moderna*—and the course of Lansperger’s life and writing career. Then it evaluates the two critiques of monasticism that define the field—those of Erasmus and Luther. After establishing these two poles, this study turns to an analysis of Lansperger’s two publications in defense of the religious life: the treatise *Eyn schöne vnderrichtung was die recht Ewangelisch geystlichkeit sy, vnd was man von den Clösteren halten soll* (1528) and the dialogue *Red vnnd antwurd vom clösterlichen Standt, ob der ein anfang vnd fundament hab auss gotlicher geschriff* (1529).

In the process of assessing Lansperger’s defense of monasticism, this study identifies in his work a distinctively Carthusian response to attacks on the religious life: one that humbly acknowledges the shortcomings of monks while calling them to reform

and defending—on historical and theological grounds—the validity of the way of life to which they have been called. Lansperger provides, then, both an outstanding exemplar of Carthusian reaction to the Reformation and a helpful entry-point into the mindset of those monks and nuns who maintained continuity with the medieval past.