

# Sanctifying

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*Making Christian Tradition in Late Medieval England*

**DAVID AERS**

# Sanctifying Signs Making Christian Tradition In Late Medieval England

**Warren Ginsberg**



## **Sanctifying Signs Making Christian Tradition In Late Medieval England:**

**Sanctifying Signs** David Aers, 2004 Sanctifying Signs presents a critical study of Christian literature theology and culture in late medieval England

**The Visual Object of Desire in Late Medieval England** Sarah Stanbury, 2015-07-10 Little remains of the rich visual culture of late medieval English piety The century and a half leading up to the Reformation had seen an unparalleled growth of devotional arts as chapels parish churches and cathedrals came to be filled with images in stone wood alabaster glass embroidery and paint of newly personalized saints angels and the Holy Family But much of this fell victim to the Royal Injunctions of September 1538 when parish officials were ordered to remove images from their churches In this highly insightful book Sarah Stanbury explores the lost traffic in images in late medieval England and its impact on contemporary authors and artists For Chaucer Nicholas Love and Margery Kempe the image debate provides an urgent language for exploring the demands of a material devotional culture though these writers by no means agree on the ethics of those demands The chronicler Henry Knighton invoked a statue of St Katherine to illustrate a lurid story about image breaking Lollards Later John Capgrave wrote a long Katherine legend that comments through the drama of a saint in action on the powers and uses of religious images As Stanbury contends England in the late Middle Ages was keenly attuned to and troubled by its culture of the spectacle whether this spectacle took the form of a newly made queen in Chaucer's Clerk's Tale or of the animate Christ in Norwich Cathedral's Despensers Retable In picturing images and icons these texts were responding to reformist controversies as well as to the social and economic demands of things themselves the provocative objects that made up the fabric of ritual life

*Artisans and Narrative Craft in Late Medieval England* Lisa H. Cooper, 2011-03-10 The first book length study to articulate the vital presence of artisans and craft labor in medieval English literature from c 1000 1483

**Pastoral Care in Medieval England** Peter Clarke, Sarah James, 2019-08-06 Pastoral Care the religious mission of the Church to minister to the laity and care for their spiritual welfare has been a subject of growing interest in medieval studies This volume breaks new ground with its broad chronological scope from the early eleventh to the late fifteenth centuries and its interdisciplinary breadth New and established scholars from a range of disciplines including history literary studies art history and musicology bring their specialist perspectives to bear on textual and visual source materials The varied contributions include discussions of politics ecclesiology book history theology and patronage forming a series of conversations that reveal both continuities and divergences across time and media and exemplify the enriching effects of interdisciplinary work upon our understanding of this important topic

Cultural Reformations Brian Cummings, James Simpson, 2010-06-24 The deepest periodic division in English literary history has been between the medieval and the early modern Cultural Reformations initiates discussion on many fronts in which both periods look different in dialogue with each other

*Piers Plowman and the Reinvention of Church Law in the Late Middle Ages* Arvind Thomas, 2019-03-14 It is a medieval truism that the poet meddles with words the lawyer with the world But are the poet's

words and the lawyer's world really so far apart To what extent does the art of making poems share in the craft of making laws and vice versa Framed by such questions Piers Plowman and the Reinvention of Church Law in the Late Middle Ages examines the mutually productive interaction between literary and legal makyns in England's great Middle English poem by William Langland Focusing on Piers Plowman's preoccupation with wrongdoing in the B and C versions Arvind Thomas examines the versions representations of trials confessions restitutions penalties and pardons Thomas explores how the literary informs and transforms the legal until they finally cannot be separated Thomas shows how the poem's narrative voice metaphor syntax and style not only reflect but also act upon properties of canon law such as penitential procedures and authoritative maxims Langland's mobilization of juridical concepts Thomas insists not only engenders a poetics informed by canonist thought but also expresses an alternative vision of canon law from that proposed by medieval jurists and today's medievalists

The Oxford History of Poetry in English Helen Cooper, Robert R. Edwards, 2023-05-09 The Oxford History of Poetry in English is designed to offer a fresh multi-voiced and comprehensive analysis of poetry from Anglo-Saxon culture through contemporary British Irish American and Global culture including English Scottish and Welsh poetry Anglo-American colonial and post-colonial poetry and poetry in Canada Australia New Zealand the Caribbean India Africa Asia and other international locales The series both synthesizes existing scholarship and presents cutting-edge research employing a global team of expert contributors for each of the fourteen volumes This volume occupies both a foundational and a revolutionary place Its opening date 1100 marks the re-emergence of a vernacular poetic record in English after the political and cultural disruption of the Norman Conquest By its end date 1400 English poetry had become an established if still evolving literary tradition The period between these dates sees major innovations and developments in language topics poetic forms and means of expression Middle English poetry reflects the influence of multiple contexts history social institutions manuscript production old and new models of versification medieval poetic theory and the other literary languages of England It thus emphasizes the aesthetic imaginative treatment of new and received materials by medieval writers and the formal craft required for their verse Individual chapters treat the representation of national history and mythology contemporary issues and the shared doctrine and learning provided by sacred and secular sources including the Bible Throughout the period lyric and romance figure prominently as genres and poetic modes while some works hover enticingly on the boundary of genre and discursive forms The volume ends with chapters on the major writers of the late fourteenth century Langland the Gawain poet Chaucer and Gower and with a look forward to the reception of something like a national literary tradition in fifteenth-century literary culture

**The Quest for the Christ Child in the Later Middle Ages** Mary Dzon, 2017-03-09 Beginning in the twelfth century clergy and laity alike started wondering with intensity about the historical and developmental details of Jesus' early life Was the Christ Child like other children whose characteristics and capabilities depended on their age Was he sweet and tender or formidable and powerful Not finding sufficient information in the Gospels which are almost completely

silent about Jesus childhood medieval Christians turned to centuries old apocryphal texts for answers In *The Quest for the Christ Child in the Later Middle Ages* Mary Dzon demonstrates how these apocryphal legends fostered a vibrant and creative medieval piety Popular tales about the Christ Child entertained the laity and at the same time were reviled by some members of the intellectual elite of the church In either case such legends so persistent left their mark on theological devotional and literary texts The Cistercian abbot Aelred of Rievaulx urged his monastic readers to imitate the Christ Child's development through spiritual growth Francis of Assisi encouraged his followers to emulate the Christ Child's poverty and rusticity Thomas Aquinas for his part believed that apocryphal stories about the Christ Child would encourage youths to be presumptuous while Birgitta of Sweden provided pious alternatives in her many Marian revelations Through close readings of such writings Dzon explores the continued transmission and appeal of apocryphal legends throughout the Middle Ages and demonstrates the significant impact that the Christ Child had in shaping the medieval religious imagination Studies in the Transmission of Wyclif's Writings Anne Hudson, 2023-05-31 Wyclif's ideas caused a major upheaval both in the country of his birth and in the Bohemian area of central Europe that upheaval affected theological ecclesiastical and political developments from the late 14th to the early 16th centuries Some of those ideas were transmitted orally through Wyclif's university teaching in Oxford and in his preaching in London and Lutterworth but the main medium through which his message was disseminated was the written word using the universal western language of Latin The papers in this collection look at aspects of that dissemination from the organization and revision of Wyclif's works to form a summa of his ideas the techniques devised to identify and make accessible his multifarious writings the attempts of the orthodox clerical establishment to destroy them through to the fortunes of his texts in the Reformation period manuscripts written in England and those copied abroad mostly in Bohemia are considered Although most of the papers have been published previously a new edition of the important Hussite catalogue of Wyclif's writings is provided and three lengthy sections contribute new material and additions and corrections to previous listings of Wyclif manuscripts *Tellers, Tales, and Translation in Chaucer's Canterbury Tales* Warren Ginsberg, 2015 *Tellers Tales and Translation* argues that Chaucer often recast a coordinating idea or set of concerns in the portraits prologues tales and epilogues that make up a Canterbury performance **Cushions, Kitchens and Christ** Louise Campion, 2022-01-15 This book represents the first full length study of the prevalence of domestic imagery in late medieval religious literature It examines as yet understudied patterns of household imagery and allegory across four fifteenth century spiritual texts all of which are Middle English translations of earlier Latin works These texts are drawn from a range of popular genres of medieval religious writing including spiritual guidance texts Lives of Christ and collections of revelations received by visionary women All of the texts discussed in this book have identifiable late medieval readers which further enables a discussion of the way in which these book users might have responded to the domestic images in each one This is a hugely important area of enquiry as the literal late medieval household was becoming increasingly culturally important

during the fourteenth and fifteenth centuries and these texts frequent recourse to domestic imagery would have been especially pertinent

**The History of Christianity** Jonathan Hill, 2020-11-20 How did a group of scared peasants from a backwater of the Roman empire followers of an executed criminal form the largest religion on the planet The story of Christianity its transformation from an illegal sect to the religion of emperors kings and presidents and its spread across the globe is an endlessly fascinating one The History of Christianity gives readers an overview of these extraordinary 2 000 years It is a history not only of how Christianity has changed the world but also of how the world has changed Christianity The first half of this volume is arranged mostly chronologically to create a single narrative from the age of exploration to the late twentieth century The second half describes the history of the church in the past hundred years or so with each chapter focusing on a different part of the world Boxed features throughout the volume highlight especially important figures or themes from each of these periods The History of Christianity The Age of Exploration to the Modern Day will be welcomed by all those wanting a lively and engaging presentation of the people events places and plain curiosities that have formed the Christian story

*The Arts of Disruption* Nicolette Zeeman, 2020 This volume offers original readings of Piers Plowman and rethinks the genre of allegorical narrative in the Middle Ages It presents five studies of allegorical narratives with implications for different aspects of medieval culture

**Medieval Poetics and Social Practice** Seeta Chaganti, 2012 This collection responds to the critical legacy of Penn R Szittya Its contributors investigate how medieval poetic language reflects and shapes social political and religious worlds In addition to new readings of canonical poetic texts it includes readings of texts that have previously not held a central place in critical attention

**Two Guides for the Journey** Sheryl Overmyer, 2016-10-27 Thomas Aquinas and William Langland inherited the dynamic metaphor of journeying as a fundamental concept of the Christian life and harnessed it to animate their magisterial texts the Summa Theologiae and Piers Plowman Christians journey back to God consists in the way of charity yet it is far from straightforward or sequential Rather it is impinged upon by epistemic ambiguity our willful continued habits of resistance and inherent limitations on our perfection In sum the virtues are divine gifts humanly received treasure in earthen vessels Together these authors show the complexity we ourselves will find along this life s journey enable our understanding to appreciate that complexity and in limited ways cultivate in us the virtues they describe

**Singing the New Song** Katherine Zieman, 2013-02-12 In Singing the New Song Katherine Zieman examines the institutions and practices of the liturgy as central to changes in late medieval English understandings of the written word Where previous studies have described how writing comes to supplant oral forms of communication or how it objectifies relations of power formerly transacted through ritual and ceremony Zieman shifts the critical gaze to the ritual performance of written texts in the liturgy effectively changing the focus from writing to reading Beginning with a history of the elementary educational institution known to modern scholars as the song school Zieman shows the continued centrality of liturgical and devotional texts to the earliest stages of literacy training and spiritual

formation Originally these schools were created to provide liturgical training for literate adult performers who had already mastered the grammatical arts From the late thirteenth century on however the attention and resources of both lay and clerical patrons came to be devoted specifically to young boys centering on their function as choristers Because choristers needed to be trained before they received instruction in grammar the liturgical skills of reading and singing took on a different meaning This shift in priorities Zieman argues is paradigmatic of broader cultural changes in which increased interest in liturgical performance and varying definitions attached to reading and singing caused these practices to take on a life of their own unyoked from their original institutional settings of monastery and cathedral Unmoored from the context of the choral community reading and singing developed into discrete portable skills that could be put to use in a number of contexts sacred and secular Latin and vernacular Ultimately they would be carried into a wider public sphere where they would be transformed into public modes of discourse appropriated by vernacular writers such as Geoffrey Chaucer and William Langland

**Staging Harmony** Katherine Steele Brokaw, 2016-07-18 In *Staging Harmony* Katherine Steele Brokaw reveals how the relationship between drama music and religious change across England's long sixteenth century moved religious discourse to more moderate positions It did so by reproducing the complex personal attachments nostalgic overtones and bodily effects that allow performed music to evoke the feeling if not always the reality of social harmony Brokaw demonstrates how theatrical music from the late fifteenth to the early seventeenth centuries contributed to contemporary discourses on the power and morality of music and its proper role in religious life shaping the changes made to church music as well as people's reception of those changes In representing social affective and religious life in all its intricacy and in unifying auditors in shared acoustic experiences staged musical moments suggested the value of complexity resolution and compromise rather than oversimplified absolutist binaries worth killing or dying for The theater represented the music of the church's present and past By bringing medieval and early Tudor drama into conversation with Elizabethan and Jacobean drama Brokaw uncovers connections and continuities across diverse dramatic forms and demonstrates the staying power of musical performance traditions In analyzing musical practices and discourses theological debates devotional practices and early staging conditions Brokaw offers new readings of well known plays Marlowe's *Doctor Faustus* Shakespeare's *The Tempest* and *The Winter's Tale* as well as Tudor dramas by playwrights including John Bale Nicholas Udall and William Wager

*Sacramental Poetics at the Dawn of Secularism* Regina Mara Schwartz, 2008-05-30 *Sacramental Poetics at the Dawn of Secularism* asks what happened when the world was shaken by challenges to the sacred order as people had known it an order that regulated both their actions and beliefs When Reformers gave up the doctrine of transubstantiation even as they held onto revised forms of the Eucharist they lost a doctrine that infuses all materiality spirituality and signification with the presence of God That presence guaranteed the cleansing of human fault the establishment of justice the success of communication the possibility of union with God and another and love These longings

were not lost but displaced Schwartz argues onto other cultural forms in a movement from ritual to the arts from the sacrament to the sacramental Investigating the relationship of the arts to the sacred Schwartz returns to the primary meaning of sacramental as sign making noting that because the sign always points beyond itself it participates in transcendence and this evocation of transcendence of mystery is the work of a sacramental poetics **This Is My Body** Thomas J. Davis, 2008-08-01 There are many general surveys of the Reformation available and they all typically devote some space to how theologians such as Martin Luther and John Calvin understood the Lord's Supper and Christ's presence in the bread and wine However they usually do not provide a great deal of detail about the development of the Reformers' thoughts or the finer elements of their respective opinions This volume by Thomas Davis fills these gaps with a more narrowly focused study He devotes several chapters to Luther and to Calvin examining their use of language and their understanding of the presence of Christ both in the Lord's Supper and in the broader sense of his presence in the church **Preachers, Partisans, and Rebellious Religion** Marcela K. Perett, 2018-09-07 In early fifteenth century Prague disagreements about religion came to be shouted in the streets and taught to the laity in the vernacular giving rise to a new kind of public engagement that would persist into the early modern era and beyond The reforming followers of Jan Hus brought theological learning to the people through a variety of genres including songs poems tractates letters manifestos and sermons At the same time university masters provided the laity with an education that enabled them to discuss contentious issues and arrive at their own conclusions emphasizing that they held the freedom to make up their own minds about important theological issues This marketplace of competing religious ideas in the vernacular emerged in Bohemia a full hundred years before the Reformation In **Preachers, Partisans, and Rebellious Religion** Marcela K. Perett examines the early phases of the so-called Hussite revolution between 1412 when Jan Hus first radicalized his followers and 1436 the year of the agreement at the Council of Basel granting papal permission for the ritual practice of the Utraquist or moderate Hussite faction to continue These were years during which the leaders of competing reform movements needed to garner the laity's support and employed the vernacular for that purpose translating and simplifying basic theological arguments about the Bible the church's ritual practice and authority in the church Perett illustrates that the vernacular discourse even if it revolved around the same topics was nothing like the Latin debates on the issues often appealing to emotion rather than doctrinal positions In the end as **Preachers, Partisans, and Rebellious Religion** demonstrates the process of vernacularization increased rather than decreased religious factionalism and radicalism as agreement about theological issues became impossible



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