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Sewanee Mediaeval Colloquium Occasional Papers No 2 1985

L Reisser



Sewanee Mediaeval Colloquium Occasional Papers No 2 1985:

The Medieval Theatre Glynne William Gladstone Wickham, 1987-07-09 This is a thoroughly revised edition of Glynne Wickham's important history of the development of dramatic art in Christian Europe. Professor Wickham surveys the foundations on which this dramatic art was built: the architecture, costumes, and ceremonial of the imperial court at Byzantium; the liturgies of countries in the Eastern and Western Empires; and the triumph of the Roman rite and the Romanesque style in Western art. Within this context, Professor Wickham describes three major influences upon the drama: religion, recreation, and commerce. The first produced the liturgical music drama rooted in praise of Christ: the King, vernacular Corpus Christi drama, Saint Plays, and Moralities centred on the humanity of Christ. The second gave rise to the secular theatres of social recreation based on the games and dances of village communities and the more sophisticated sex and war games of the nobility. The section on commerce shows how the development of the drama was intimately related to questions of funding and management, which led during the sixteenth century to the substitution of a professional for an amateur theatre and to a growing emphasis on stage spectacle. For this third edition, the author has added a substantial section on monastic reform and its effect on Biblical translation and the use of allegory; a final chapter charts the transition in different European countries from this medieval Gothic theatre to the neoclassical methods of play construction and representation, which flourished for the next two hundred years. The book gorges a coherent pattern through a very large and complicated subject. It is an excellent introduction to medieval theatre for undergraduates and to the growing number of theatregoers who enjoy contemporary revivals of medieval plays. A large plate section gives a pictorial version of the story using photographs of contemporary manuscript illuminations, mosaics, frescoes, paintings, and sculptures. *THE CLOISTERS*. Elizabeth C. Parker, 1992 *Love and Friendship in the Western Tradition* James McEvoy, 2023-08-18 *Love and Friendship in the Western Tradition* comprises a collection of essays written over a 25-year period by the late Rev Professor James McEvoy on the theme of friendship. The book traces the genesis and development of philosophical treatments of friendship from Greek philosophy through the Middle Ages to modern and postmodern philosophy. The collection's three major concerns are: 1. the history of philosophical discussions of friendship; 2. the role of friendship in the cultivation of the philosophical life; 3. the marginalization of friendship as a theme for philosophical reflection and practice in the modern period. As the author was primarily a medievalist, a great deal of the focus of the essays is on the development of the theme of friendship in the Middle Ages in the thought of Augustine, Aquinas, Aelred of Rievaulx, Henry of Ghent, Robert Grosseteste, etc. However, this focus, while a value in itself, also serves to connect philosophical perspectives on friendship from before and after the middle ages. It connects to the time before inasmuch as much of the work done on friendship in the Middle Ages is anchored in interpretations of Aristotle and Plato, and it connects to the time after by providing a counterpoint to the modern paradigm of what constitutes the philosophical life. The collection combines historical with thematic approaches to

scholarship on this issue and is one of the only books of its kind to do so It is perhaps unique in its historical sweep and will prove to be a canonical source for further research on this topic *Anachronic Renaissance* Alexander Nagel, Christopher S. Wood, 2020-03-20 A reconsideration of the problem of time in the Renaissance examining the complex and layered temporalities of Renaissance images and artifacts In this widely anticipated book two leading contemporary art historians offer a subtle and profound reconsideration of the problem of time in the Renaissance Alexander Nagel and Christopher Wood examine the meanings uses and effects of chronologies models of temporality and notions of originality and repetition in Renaissance images and artifacts *Anachronic Renaissance* reveals a web of paths traveled by works and artists a landscape obscured by art history's disciplinary compulsion to anchor its data securely in time The buildings paintings drawings prints sculptures and medals discussed were shaped by concerns about authenticity about reference to prestigious origins and precedents and about the implications of transposition from one medium to another Byzantine icons taken to be Early Christian antiquities the acheiropoieton or image made without hands the activities of spoliation and citation differing approaches to art restoration legends about movable buildings and forgeries and pastiches all of these emerge as basic conceptual structures of Renaissance art Although a work of art does bear witness to the moment of its fabrication Nagel and Wood argue that it is equally important to understand its temporal instability how it points away from that moment backward to a remote ancestral origin to a prior artifact or image even to an origin outside of time in divinity This book is not the story about the Renaissance nor is it just a story It imagines the infrastructure of many possible stories **Sacred Folly** Max R. Harris, 2011-05-02 For centuries the Feast of Fools has been condemned and occasionally celebrated as a disorderly even transgressive Christian festival in which reveling clergy elected a burlesque Lord of Misrule presided over the divine office wearing animal masks or women's clothes sang obscene songs swung censers that gave off foul smelling smoke played dice at the altar and otherwise parodied the liturgy of the church Afterward they would take to the streets howling issuing mock indulgences hurling manure at bystanders and staging scurrilous plays The problem with this popular account intriguing as it may be is that it is wrong In *Sacred Folly* Max Harris rewrites the history of the Feast of Fools showing that it developed in the late twelfth and early thirteenth centuries as an elaborate and orderly liturgy for the day of the Circumcision 1 January serving as a dignified alternative to rowdy secular New Year festivities The intent of the feast was not mockery but thanksgiving for the incarnation of Christ Prescribed role reversals in which the lower clergy presided over divine office recalled Mary's joyous affirmation that God has put down the mighty from their seat and exalted the humble The fools represented those chosen by God for their lowly status The feast never widespread was largely confined to cathedrals and collegiate churches in northern France In the fifteenth century high ranking clergy who relied on rumor rather than firsthand knowledge attacked and eventually suppressed the feast Eighteenth and nineteenth century historians repeatedly misread records of the feast their erroneous accounts formed a shaky foundation for subsequent understanding of the medieval ritual

By returning to the primary documents Harris reconstructs a Feast of Fools that is all the more remarkable for being sanctified rather than sacrilegious

Lateness and Modernity in Medieval Architecture ,2023-05-08 How have the concepts of lateness and modernity inflected the study of medieval and early modern architecture This volume seeks to re-situate monuments from the 14th 16th centuries that are indebted to medieval building practices and designs within the more established narratives of art and architectural history Drawing on case studies from Cyprus to the Dominican Republic the book explores historiographical methodological and theoretical concerns related to the study of medieval architecture bringing to the fore the meanings and functions of the Gothic in specific contexts of use and display The development of local styles relative to competing traditions and instances of coexistence and hybridization are considered in relation to workshop practices and design theory the role of ornament the circulation of people and knowledge spatial experiences as well as notions of old and new Contributors are Jakub Adamski Flaminia Bardati Costanza Beltrami Robert Bork Jana Gajdo ov Maile S Hutterer Jacqueline Jung Alice Klima Abby McGehee Paul Niell Michalis Olympios Zachary Stewart Alice Isabella Sullivan Kyle G Sweeney and Marek Walczak

Handbook of Medieval Studies Albrecht Classen,2010-11-29 This interdisciplinary handbook provides extensive information about research in medieval studies and its most important results over the last decades The handbook is a reference work which enables the readers to quickly and purposely gain insight into the important research discussions and to inform themselves about the current status of research in the field The handbook consists of four parts The first large section offers articles on all of the main disciplines and discussions of the field The second section presents articles on the key concepts of modern medieval studies and the debates therein The third section is a lexicon of the most important text genres of the Middle Ages The fourth section provides an international bio-bibliographical lexicon of the most prominent medievalists in all disciplines A comprehensive bibliography rounds off the compendium The result is a reference work which exhaustively documents the current status of research in medieval studies and brings the disciplines and experts of the field together

Classical, Renaissance, and Postmodernist Acts of the Imagination Arthur F. Kinney,1996 This sharply focused collection of essays on poetics and poetry with special attention to Shakespeare includes the work of some of the nation's best known and most respected scholars and authors All of them are former colleagues of O B Hardison Jr and their major new essays written especially for this collection center on his interests Aristotle and classical poetics Petrarch and Italian poetics the English Renaissance especially Shakespeare and Milton and postmodernist work in theory literature and science

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Recherches de théologie ancienne et médiévale ,1991 Paulinus Noster Catherine Conybeare,2000-12-07 The aristocratic convert Paulinus of Nola was revered by contemporaries and correspondents like Augustine of Hippo and Sulpicius Severus as Paulinus noster our Paulinus But his role as a shaper of and exemplar to the early Christian Church has until recently been often overlooked This literate and accessible study examines the profound

impact Paulinus had on Christian thought during a crucial period of its development His ideas on friendship Christian symbolism and the nature of personal identity were produced on the cusp of the transition from the classical world to the burgeoning Western Christian civilization by a thinker with strong links to both Paulinus letters and other writings reveal the roots of many important strands of Christian thought the works of Augustine and others attest to this influence The letters of Paulinus and his correspondents portray an early Christian web of shared concepts intellectual discussion and group development Catherine Conybeare examines how the very process of writing and transmitting letters between members of a far flung community helped to bind that community together and to aid the creation of ideas which would continue to reverberate for centuries after Our Paulinus was key to that group iconic as a model of behaviour as a conversion success story and as a intellectual contributor able to bridge the old world and the new Church, State, Vellum, and Stone Therese Martin, Julie Harris, 2005-12-01 The sixteen essays in this volume were written to honor John Williams s contributions to the study of medieval Spanish art and architecture Contributors from the fields of Art History History and Archaeology were chosen to demonstrate Williams s wide ranging influence as scholar and teacher Thus the collection represents current research by scholars from five countries providing an interdisciplinary international and even intergenerational view of the work being done in Spanish medieval History and Art History today With contributions by Achim Arbeiter Simon Barton Ann Boylan James D Emilio Angela Franco Julie A Harris Peter K Klein Therese Martin Eileen P McKiernan Gonz lez Pamela Patton David Raizman Bernard F Reilly Diane Reilly Roc o S nchez Ameijeiras Jos Luis Senra and Kenneth B Wolf

Actualité de la pensée médiévale Jacques Follon, J. J. McEvoy, 1994 Peeters 1994 **By Knowledge & by Love** Michael S. Sherwin, 2005 What is the relationship between charity and knowledge in the theology of Thomas Aquinas Did Aquinas in his mature thought portray charity s act as antecedent to and independent of practical reasoning Did he view charity s motion as rendering us morally good before God apart from whether or not we do what is right in our actions A dominant stream in contemporary Catholic ethics holds for precisely such a concept of charity and many recent commentators on Aquinas maintain that this is his position as well According to Michael S Sherwin however the contrary is in fact the case By Knowledge and By Love represents a major contribution to Thomistic moral theology and philosophy by providing a thoughtful examination of Aquinas psychology of action and his theology of charity Through a comprehensive analysis of the relation between intellect and will knowledge and love and charity and the infused intellectual virtues Sherwin concludes that far from divorcing the will from reason Aquinas in his later works integrates reason and will more closely together Saint Augustine says No one can love what he does not know this dynamic in the gift of charity which depends on faith s knowledge and on the knowledge provided by the other infused cognitive virtues and gifts Charity is a virtue and like any virtue its acts require some knowledge of their object Sherwin argues that not only is this a faithful reading of Aquinas it also has profound implications for any conception of moral development The role of a mentoring community the

characteristics of friendship with God and the specific actions required by love all play a part in Sherwin's analysis. **De Operationibus Solis.** 1994 J. J. McEvoy, 1994 Robert Grosseteste was one of the most eminent and universal scholars of his time. At his death in 1253 as Bishop of Lincoln he left behind him a literary heritage which contemporary scholarship is still trying to come fully to terms with. This volume offers a series of studies concerning aspects of Grosseteste's thought on religious and metaphysical themes. Paying particular attention to questions of chronology and sources the author aims to elicit his deeper presuppositions and to isolate certain of his intuitions that seem quite original. The articles include two unedited writings by Grosseteste on the sun and on human nature and place the accent not on the possible unity of his intellectual initiatives but on their variety concerning language and thought: the nature of light, the Ten Commandments and the Christian conscience, mystical union and the reasons for the incarnation. *Meeting of the Minds* International Society for the Study of Medieval Philosophy, 1998 *Meeting of the Minds* records the proceedings of the S I E P M conference held in Boston from June 14-16, 1996. The conference participants centred their attention on the relationships between medieval and classical/modern philosophy. These relationships have been painted in dramatically different ways by those who have presented overviews of the two eras. Hans Blumenberg in *The Legitimacy of the Modern Age* and his subsequent works discovers the seeds of modernity in the medieval authors themselves. Leo Strauss and his followers see a radical difference between the classical world views of the ancients and medievals and the successive layers of modern thought. These general portraits demand specifics and the strength of the conference whose results are contained in this volume was that it provided many specific examinations of concrete relations between the philosophical positions of celebrated medieval and modern thinkers. Our hope is that this collection of papers will suggest the direction for further cooperative efforts on the interplay of the philosophical views represented by these two eras and that the issues commonly debated by the medieval and early modern thinkers represented in this volume will give renewed consideration to important philosophical points that have been ignored in more recent debates. The volume contains contributions from: E. Jennifer Ashworth, Waterloo, Ontario; Allan Back, Kutztown, Pennsylvania; Jos Decorte, Leuven; Thomas Dewender, Bochum; Idit Dobbs, Weinstein, Nashville; John P. Doyle, St. Louis; Jeremiah Hackett, Columbia, South Carolina; Simo Knuuttila, Helsinki; James McEvoy, Maynooth; A. Stephen McGrade, Storrs; Edward P. Mahoney, Durham, North Carolina; James D. Maliszewski, Toronto; Emily Michael, New York; Woosuk Park, Taejeon, Korea; Horacio Santiago Otero, Madrid; Alison Simmons, Cambridge, Massachusetts; Jean-Luc Solère, Paris; Jose Mari Soto, Rabanos, Madrid; and Eileen C. Swe. *Bulletin de théologie ancienne et médiévale*, 1986. **Uniżony Bóg w myśli św. Tomasza z Akwinu** MATEUSZ PRZANOWSKI, 2018 Tomasz z Akwinu nie kojarzy się w pierwszym odruchu z kimś kto kładzie mocny akcent na teologię Boga, uniżonego we wcieleniu i na krzyż. Tak przynajmniej wydaje się wielu współczesnym teologom, zwłaszcza tym którzy się przedstawicielami szeroko rozumianego nurtu kenotycznego. Według nich Akwinata jest przykłądem myśliciela, w którego teologii absolutnie Boga Jego transcendencja niezmiennie suwerennie i potęgą zostaje tak mocno podkreślona.

ma to wrzecz uniemożliwia adekwatne uchwycenie zdumiewającej prawdy objawionej w Chrystusie Bóg jest Bogiem uniemożliwiającym siebie samego. Zatem zdaniem wielu współczesnych teologów proponowana przez Tomasza wizja Boga ma właściwą wspólnego ze skonstruowaniem za pomocą metafizyki filozoficznych doktryn Absolutu niż z Bogiem który stał się człowiekiem i umarł na krzyżu dla naszego zbawienia. Czy jednak zarzut ten jest słuszny? Czy Akwinata rzeczywiście nie dostrzega uniemożliwienia Boga? Właśnie z przyczyn odpowiedzi na te pytania zrodziła się niniejsza książka. Ze Wstępu

Genealogias da amizade Francisco Ortega, 2021-06

Genealogias da amizade de Francisco Ortega o terceiro de uma série de três livros dedicados ao tema da amizade. Os dois primeiros foram Amizade e estética da existência em Foucault e Para uma política da amizade Arendt, Derrida e Foucault. O assunto jamais havia sido estudado no Brasil com a seriedade, o rigor e o entusiasmo dos bons trabalhos acadêmicos. Isso por si justificaria o interesse com que deve ser lido. O autor por mim vai adiante. Genealogias da amizade não é uma mera pesquisa erudita sobre as razões históricas e filosóficas do termo. Francisco Ortega ao redescrever a amizade reilumina seu sentido trivial de complexo emocional ou relacionamento pessoal e se lança em uma empreitada mais ampla. Em primeiro lugar ele pergunta a modo de Renato Janine Ribeiro como trazer de volta a paixão à esfera dos negócios públicos evitando a clausura dos interesses de grupelhos privados ou a uniformização histórica dos comportamentos de massa. Se a política digna-se à o teatro privilegiado do aparecer mundano dos sujeitos não podemos continuar a entregá-la aos agiotas high tech, aos burocratas, aos senhores da guerra ou o que pior, aos corruptos e mafiosos de todo gênero. Aqui a marca inequívoca de Hannah Arendt e seu plaidoyer pelo amor ao mundo. Em segundo lugar ele quer restituir ao sujeito a liberdade do pensar e do agir, amarrada à cultura da intimidade decadente e ressentida ou recém-criada cultura das bioidentidades e da bioascese. Em outros termos, como trazer de volta a paixão da ação paralisada pela ruminação intimista e pela rendição às políticas de identidades raciais, sexuais, geracionais e sobretudo tirania da fitness da boa forma. Aqui Foucault que brilha com sua inconfundível defesa da afirmação política do sujeito contra as práticas de sujeição moral. Em terceiro lugar ele quer pelo recurso tradicional intelectual mostrar o valor daquilo que feito para durar em oposição ao que feito para se tornar rapidamente obsoleto. São que permanece fornece um quadro suficientemente estável para que possamos criar o novo reconhecendo a novidade do que foi inventado. A história do presente o meio pelo qual tomamos distância do que somos pensamos e fazemos a fim de tentar ao preço de erros e acertos imaginar mundos melhores. Três grandes objetivos, três grandes tarefas, três grandes compromissos que são um intelectual agente que confia na condição plural dos humanos poderia assumir. Um belo livro. Para ser lido, relido, refletido e depois transformado em ação. Jurandir Freire Costa

Aelred of Rievaulx's Spiritual Friendship Saint Aelred (of Rievaulx), Mark F. Williams, 1994. Aelred of Rievaulx's Spiritual Friendship is one of the most important treatises on friendship to emerge from the middle ages. Working within a tradition that dates back to Cicero and other classical authors, Aelred ca. 1110-67 discusses friendship from the perspective of Christian theology. Although he succeeds in advancing beyond Cicero's pagan concept of friendship to a thoroughly Christian formulation of the idea, this treatise is no dry theological text. Born of its author's lifelong

search for permanence and depth in his relationships with others Aelred's essay also deals with many of the practical issues of friendship how friendships begin how they are nurtured how preserved the dangers to which friendships sometimes fall prey Aelred is especially insistent on the necessity of strong spiritual friendships between individuals within the general context of universal Christian love Aelred sketches out the sorts of relationships that people often substitute for friendship but that usually leave us unfulfilled shallow relationships founded on mutual interest or gain agreement in vices the very human longing for acceptance from almost any quarter But he also gives of himself frankly sharing his own hopes desires and failures in friendships that date back to his earlier life Much of this work's charm comes from Aelred's casting it as a dialogue in three books between himself and three of his fellow monks who seek his advice its rigor lies in Aelred's attempt to blend the best of ancient pagan writing on friendship with the demanding spiritual discipline commonly associated with his Cistercian order There is however yet another element that makes Aelred's *Spiritual Friendship* compelling to contemporary readers the question of the author's sexual orientation Many scholars in the last ten years have speculated that Aelred's emphasis on intense individual friendships was predicated on a homosexual orientation These scholars reinforce their case by referring to some of the autobiographical references that are characteristic of Aelred's writing in the *Spiritual Friendship* and in many of his other treatises This translation addresses this difficult question in an appendix that surveys the evidence from all Aelred's major writings In addition this translation includes an introductory essay that surveys Aelred's life and works as well as earlier traditions of writing on friendship both pagan and Christian This is also the first translation of the *Spiritual Friendship* that is based entirely on the most modern critical edition of the Latin text that of Dom Anselm Hoste Turnhout Brepols 1971 BOOK JACKET Title Summary field provided by Blackwell North America Inc All Rights Reserved

Gender and Power Rosemarie Deist, 2003 By the medieval period the role of the counsellor had become entrenched in romance literature drawing on classical antecedents In this study Deist examines the politics and historical significance of the concept of counsel in French and German medieval romance literature especially the works of Chretien de Troyes The chapters are grouped according to the different types and roles of counsellors such as daughters companions in love mothers father figures and by their gender A detailed study of medieval confidantes and advisors and what they tell us about ideas of power authority and dominance

The Enigmatic Realm of **Sewanee Mediaeval Colloquium Occasional Papers No 2 1985**: Unleashing the Language is Inner Magic

In a fast-paced digital era where connections and knowledge intertwine, the enigmatic realm of language reveals its inherent magic. Its capacity to stir emotions, ignite contemplation, and catalyze profound transformations is nothing short of extraordinary. Within the captivating pages of **Sewanee Mediaeval Colloquium Occasional Papers No 2 1985** a literary masterpiece penned with a renowned author, readers attempt a transformative journey, unlocking the secrets and untapped potential embedded within each word. In this evaluation, we shall explore the book's core themes, assess its distinct writing style, and delve into its lasting impact on the hearts and minds of people who partake in its reading experience.

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Sewanee Mediaeval Colloquium Occasional Papers No 2 1985 Introduction

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