



Parables Of Disfiguration

Arland J. Hultgren



Parables Of Disfiguration:

Parables of Disfiguration Robert G. Eisenhauer, 2005 *Parables of Disfiguration* examines literary and cinematic texts from the Romantic period forward offering fresh perspectives on the vicissitudes of reason and excess seen as moments leading to a seizure by sophia wisdom Reading canonical works by Percy Bysshe Shelley but also less familiar poems such as *The Revolt of Islam* Robert Eisenhauer draws attention to a series of transits involving the operation of chance and the playful distortions of the scholarly anagram Hart Crane and Walt Whitman are seen pursuing Dionysiac vocations in the attempt to advance a poetics of melancholy anatomy Fellini's landmark film *La Dolce Vita* recuperates or re Vamps Roman and more exotic American character types while parabolically excavating ancient names Further essays are devoted to William Burroughs's representation of the Arab underclass with reference to the Egyptian novelist Naguib Mahfouz Edward Dorn's Heideggerian epic *Gunslinger the city in twentieth century utopian vision* and the concept of the ephemeral in modernist aesthetics *Parables of Disfiguration* concludes by reading Wallace Stevens's wintry and complex *Thirteen Ways of Looking at a Blackbird* tropically in the context of haiku verse the Yucatán Hunter Thompson's Gonzo journalism Plutarch and an exquisite vehicle combining excess with vindictive righteousness the Vincent Black Shadow motorcycle *Victorian*

Parables Susan E. Colon, 2012-02-09 The familiar stories of the good Samaritan the prodigal son and Lazarus and the rich man were part of the cultural currency in the nineteenth century and Victorian authors drew upon the figures and plots of biblical parables for a variety of authoritative interpretive and subversive effects However scholars of parables in literature have often overlooked the 19th century novel assuming that realism bears no relation to the subversive iconoclastic genre of parable In this book Susan E. Colon shows that authors such as Charles Dickens Margaret Oliphant and Charlotte Yonge appreciated the power of parables to deliver an ethical charge that was as unexpected as it was disruptive to conventional moral ideas Against the common assumption that the genres of realism and parable are polar opposites this study explores how Victorian novels despite their length verisimilitude and multi plot complexity can become parables in ways that imitate interpret and challenge their biblical sources **Aftermyths**

Robert G. Eisenhauer, 2007 *Aftermyths* investigates fault lines in literary and visual representation from 1870 to the early twentieth century as they range from a faux essentialism often with ethnic overtones to a cadence of decadence reflecting the dissensions of modernity Reading Henry James and Mark Twain with side glances to the cartoon revolution of Rudolf Dirks and Richard Felton Outcault Robert Eisenhauer delves into the archive of frontier or histrionic decadence Americanness and Germanness Pastoral idiom and foreign words incomprehensible to us as so many dead languages reflect Hesperian micrology on the part of the bergossiper James a discursive katzenjammer effect while Twain's difficulties with German exemplify a strategy of emancipation informed by minstrel like showmanship and a river or streetwise skepticism In addition Eisenhauer applies key concepts of Walter Benjamin's *Arcades Project* to New York City after 1920 Mayor Jimmy Walker and urban planner Robert Moses are seen as

Dionysian and Apollonian instances contesting the meta arcades of Manhattan at the intersection of epic lyric and drama Outcault's Opera in Ryan's Arcade vernacularizes the difference between uptown and downtown high art and low un art With the premise that Freud's definition of caricature in Totem and Taboo remains valid Aftermyths goes on to investigate the bear as a mimetic paradigm for Nietzsche's not yet determined animal homo sapiens Finally Eisenhower suggests affinities between two fictions of immortality Grass's Flounder and Hamill's Forever before returning to the downtown scene for remarks on Richard Foreman's Ontological Hysterical Theatre

The Parables of Jesus Arland J. Hultgren, 2000-06-22
 Outlines the parables of Jesus and discusses how each of the parables can be taught and preached

Archeologies of Invective Robert G. Eisenhower, 2007 Focusing on specimens of discourse where criticism assumes a flagrantly bucolic persona Archeologies of Invective investigates hitherto little acknowledged contexts of irony aggressivity and vilification After considering briefly Lucilius and Horace the author evaluates such diverse figures as Poggio Bracciolini Quevedo Dunbar Poe and Mencken before proceeding to sustained discussion of Goethe's Italian Journey Werther and the Invektiven In terms of prime time satiric virtuosity Byron's Don Juan recycles pastoral animus acting as a rogue like mirror text of the Schiller Goethe Xenien of the late 1790s Sidney's double sestina and Villon's Ballad of the Women of Paris are seen inaugurating the modern age while at the dawn of the avant garde Verlaine's Invectives sample Goethean and Villonesque attitude at a new level of research vulgarity Low and Highbrow outlaw and Philistine resurface in Wyndham Lewis's Arcadian perspective on the artist intellectual Poets Robert Frost and Theodore Enslin are seen reinvigorating the edgily agrest scene of invective in America Archeologies of Invective situates itself also with respect to a psychohistorical terrain altered states of consciousness reflecting Faustian transition the dislocation of the peasant class the empowerment of women as a heterological state within a state the advent of modern weaponry and the rise of alcohol whose genealogy becomes nothing short of a gin eology Stable notions of character give way to impersonal pantomimic terms of art such as caliber the hero is displaced by the wanderer thief madman and clown Not limiting itself to the literary canon Archeologies includes analyses of gangster films and sports legends in the context of Arcadian motivation Finally Eisenhower places Philip Roth's American Pastoral within the arc of 19th century pastoral fiction locating a prosaic Nowadays in which criticism is still inscribed as evidenced by Fish's explication of pastoral in the context of professional correctness

Ode Consciousness Robert G. Eisenhower, 2009 Ode Consciousness examines a preeminent literary form in its three thousand year history navigating between philosophy and literature offering cross cultural perspectives on a poetic logic informed by polar intensities of sensuous cognition Making a double incision on the corpus Robert Eisenhower interprets works by Henry Vaughan and the modernist Frank O'Hara foregrounding the text but also the text's message and the dialogical weave of enunciation The ancient Chinese ode translated by Karlgren and estranged by Pound anchors sentience in the flora and fauna of physical nature and the I Ching or Book of Changes offers insights on poetry psychoanalysis and aleatoriness per se The rise of the ode

in the West is contemporary with that of a philosophical discourse concerning clarity and obscurity of thought While Milton widens the esoteric scope Lovelace concretizes ode consciousness through the image of a frozen grasshopper green ice whose non longevity is contrasted with the human capacity for survival through friendship Translating the Polish Horace Sarbiewski Coleridge prepares the ground for the lyricism of Keats and Shelley raising the neural stakes through passages of lingering delay and intoxication A negative capability inclusive of desire as well as nihilation inhabits Jalal al Din Rumi and the Arabic qasida Affliction a key concept for the Baroque is discussed in the context of film noir while Hegel's privileging in the Aesthetics of Schiller's Song of the Bell is seen as part of a larger attempt to censure the radical re Pindarization and revolutionary retexting of the ode most notably in Klopstock and Holderlin The author analyzes the role played by impersonality in Yeats's attempt to recrystallize Keatsian and Confucian sensibility through annotated seeing and the opening of windows of clairvoyant perception Eisenhauer also suggests parallels between O'Hara's autumnal glimpses of New York City at the height of modernism and Keatsian sensibility Ode Consciousness concludes by examining the return of the repressed in the graphic novels of Osamu Tezuka thereby enriching our understanding of the ode's perennial relevance

Parables of the Kingdom Melissa Lynch, 2012-07-31 Parables of the Kingdom is a language arts curricular unit on the New Testament Parables for seventh grade and up The unit correlates to state standards and outcomes and the curriculum calendar provides over 30 hours of content material Each session is accommodated with a full lesson plan as well as the accompanying worksheets and keys The narrative unit investigates the parables as literature and provides historic critical and sociological background of the text This unit is based on best practices in teaching and learning and it is enriched by Socratic circles story maps role plays as well as relevant reading and writing assignments and creative productive projects

Parables for School and Home Wendell Phillips Garrison, 1897 All the Parables of Jesus David M. Brown, 2012-07-31 Like yeast parables are explosive stories of Jesus that invade our lives and transform us into citizens of the kingdom of God But they are also cryptic and that's where this book is useful More than an explanation or interpretation of each parable this definitive work is primarily an exercise in hermeneutics In it readers are taken through a process of discovering which sayings of Jesus are parables problematic questions related to counting and categorizing them and Jesus' rationale for speaking in parables The work then analyzes four distinct ways that parables are structured and three levels at which they do their work in us The final chapter presents parable-related hermeneutical guidelines and the book ends with seven extensive Appendices and two Indexes It is a must read for every biblical scholar **After Romanticism** Robert G. Eisenhauer, 2008 Discussing two cinematic interpretations of Terence Rattigan's play The Browning Version Eisenhauer traces the use/abuse of names in the rhetoric of academic and political vilification Drawing on such diverse sources as Aeschylus Browning Golding and Adorno he finds the current state of discourse in need of heavy teaching so that the repressed subject of democracy/tyranny can surpass the psychopathology of the Same Analyzing Fellini's radical revision of

an Edgar Allan Poe short story the author suggests how inscrutability saves the audience from guilt because the viewer cannot arrive at apodictic certainty concerning the subject screened While Poe lampoons the transcendentalists as a kind of disease implying readerly guilt by association and solidifying the letter T Fellini by valorizing theatrical illusion fails to translate a text that teaches the reader more than he or she is prepared to know *The Parables of Jesus Explained and Illustrated* Friedrich Gustav Lisso,1846 **Parables of Our Saviour Expounded and Illustrated** William Mackergo Taylor,1886 **The Parables of Our Lord** William Arnot,1865 **The Parables of the Gospel** Leopold Fonck,1918

Proclaiming the Parables Thomas G. Long,2024-03-12 In *Proclaiming the Parables* noted preacher and scholar Thomas G Long moves away from past treatment of the parables primarily as literary devices and moves toward an emphasis on their theological impact as pointers to the kingdom of God While the parables are indeed significant poetic literary creations that have enchanted readers over the centuries their main power he claims lies in their disclosure of the kingdom of God which is not merely an idea nor even just a complex symbol with generative and centrifugal force but an event the inbreaking of the life of God into human history and experience Long sees parables not merely as creative figures of speech but as GPS devices taking hearers to those places where the event of God is happening all around us This book provides two chapters for each synoptic Gospel The first focuses on the Gospel as a whole and the parables place in it and the second provides preachers and teachers with detailed exegetical and homiletical commentary for each major parable in that Gospel Two introductory chapters additionally situate this book in the history and theology of the parables interpretation and address questions that preachers have about preaching the parables Preachers who consult this volume will be informed about each major parable guided through the controversies regarding interpretation and stimulated to preach on the parable in fresh faithful and creative ways *The Parables of Our Saviour* ,1886 **A Historic-Critical and Literary-Cultural Approach to the Parables of the Kingdom** Melissa Lynch,2012-07-31 This is the accompanying text book for the Parables of the Kingdom curricular unit for Language Arts The New Testament Parables are approached from a historic critical and literary cultural lens which analyzes history geography economic distribution and feudal systems as well as literary techniques and narrative story mapping It also includes a chapter on Roman Catholic social justice extensions of the parable teachings Student work studies include vocabulary comprehension summary and discussion questions and group activities **The Parables of Pere Bonaventure Giraudeau, S.J.** Bonaventure Giraudeau,2024-09-01 Reprint of the original first published in 1838 **An exposition of the Parables** Benjamin Keach,1856 [The Stories and Parables of Pere Bonaventure](#) Bonaventure Frey,1869

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