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## Medieval Colloquium

# Sewanee Mediaeval Colloquium Occasional Papers No 2 1985

**SB Merriam**



## **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. 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

**THE CLOISTERS.** Elizabeth C. Parker,1992

**The Ecstasy of Love in the Thought of Thomas Aquinas** Peter Kwasniewski,2021-05-07 Those interested in the concept of ecstasy would be forgiven for assuming that a sober scholastic like St Thomas Aquinas had little place for the idea Yet in this groundbreaking study sure to refine our understanding of the Angelic Doctor Peter Kwasniewski shows that St Thomas contemplates the nature of ecstasy at key stages in the development of his thought and that it plays a crucial role in his doctrine of love After a stimulating study of treatments of ecstasy in ancient philosophy Sacred Scripture and the medieval tradition prior to Aquinas Kwasniewski finds that he can be seen as breathing new life into the concept While his contemporary St Bonaventure for example tended to restrict ecstasy to the soul's union with God St Thomas admitted the place of ecstasy in a variety of human activities Furthermore St Thomas recognized that all love involves ecstatic transcendence whether it be the creature's self-oblation to the Creator the reverence of an inferior for a superior a superior's generosity toward an inferior or the mutual affection and help of equals joined in friendship Love of persons for their own sake generates an ecstatic love in which the self is borne as a gift to another subject by sharing a common life aspiring to common goods Kwasniewski also examines Aquinas on the question of whether or not God experiences ecstasy and if so in what ways

**The Ecstasy of Love in the Thought of Thomas Aquinas** makes a significant contribution to our understanding of the doctrine of love and to the interpretation of the thought of St Thomas Aquinas It is more than an analysis of key texts it is an illuminating guide to the grammar of ecstasy

Sacred Folly Max Harris,2011-05-02 The real history and meaning of the Feast of Fools usually misunderstood as a sacrilegious festival

*Recherches de théologie ancienne et médiévale* ,1991

**Latin Poetry and the Classical Tradition** Peter Godman,Oswyn Murray,1990 This wide-ranging collection of essays written in honor of J B Trapp looks at some of the central problems in the interpretation of post-classical Latin poetry Through a variety of critical approaches an international team of experts explores the issues of imitation and originality in Latin poetry from late Antiquity to the High Renaissance demonstrating the richness and subtlety of the classical tradition and its literary exponents

*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 Taejon Korea Horacio Santiago Otero Madrid Alison Simmons Cambridge Massachusetts Jean Luc Solere Paris Jose Mari Soto Rabanos Madrid and Eileen C Swe **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 **Christianity and Literature**, 1986 Thomas Aquinas Richard Ingardia, 1993

*Bulletin de théologie ancienne et médiévale*, 1986 New Serial Titles, 1985 **Journal of the Society of Architectural Historians** Society of Architectural Historians, 1989 Includes special issues *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

**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

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**Saint Augustine and His Influence in the Middle Ages** Edward B. King, Jacqueline T. Schaefer, 1988

**Reading Gothic Architecture** Matthew M. Reeve, 2008 The gothic style is now one of the supreme products of medieval and renaissance visual culture Subject to multiple readings and re interpretations from c 1500 to the present gothic stands as one of two dominant languages of European historical architecture This volume explores methods of reading and interpreting the gothic from the twelfth through the sixteenth century Following the editor's introduction it contains ten essays written by leading scholars from Canada the United States and Great Britain In challenging the traditional parameters of gothic the papers explore medieval and renaissance manifestations of the gothic and they consider material ranging geographically from Ireland to Poland and from Paris to Sicily Each paper explores ways in which gothic was or could be read by the contemporary viewers for which it was designed and by post modern commentators In placing the act of reading at the centre of their investigations the papers offer significant new insights into the forms and meanings of the gothic Matthew Reeve teaches visual culture in later medieval Europe at the Department of History Goldsmith's College University of London

Lincolnshire James Stokes, 2009 A collection of primary archival materials related to drama music custom and ceremony in Lincolnshire county from 1236 1642 Covering the City of Lincoln its cathedral and numerous towns villages religious houses and private households it

presents research that reveals the nature and development of drama in the area

**Ulrich's Update** ,1995

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