

VISIONS OF HEAVEN & HELL BEFORE DANTE



EDITED BY
EILEEN GARDINER

Visions Of Heaven And Hell Before Dante

M. David Eckel, Bradley L. Herling



Visions Of Heaven And Hell Before Dante:

Visions of Heaven and Hell Before Dante Eileen Gardiner, 1989 This essential and widely used collection of visions of heaven and hell the first in English presents new translations of two visions and newly edited versions of previously translated ones Describes the place of these works in medieval literature and provides a helpful resource for studying elements of medieval religion Includes St Peter s Apocalypse St Paul s Apocalypse St Brendan s Voyage St Patrick s Purgatory and the Visions of Fursey Drythelm Wetti Charles the Fat Tundale the Monk of Evesham and Thurkill Bibliography index glossary notes illustrated **Visions of Heaven & Hell Before Dante** Venerable Bede, Gregory the Great, 2009-03-22 This essential and widely used collection of visions of heaven and hell the first in English presents new translations of two visions and newly edited versions of previously translated ones Describes the place of these works in medieval literature and provides a helpful resource for studying elements of medieval religion Includes St Peter s Apocalypse St Paul s Apocalypse St Brendan s Voyage St Patrick s Purgatory and the Visions of Fursey Drythelm Wetti Charles the Fat Tundale the Monk of Evesham and Thurkill Bibliography index glossary notes illustrated *Meeting the Foreign in the Middle Ages* Albrecht Classen, 2002 First Published in 2002 Routledge is an imprint of Taylor Francis an informa company

The Undivine Comedy Teodolinda Barolini, 1992-10-30 Accepting Dante s prophetic truth claims on their own terms Teodolinda Barolini proposes a detheologized reading as a global new approach to the Divine Comedy Not aimed at excising theological concerns from Dante this approach instead attempts to break out of the hermeneutic guidelines that Dante structured into his poem and that have resulted in theologized readings whose outcomes have been overdetermined by the poet By detheologizing the reader can emerge from this poet s hall of mirrors and discover the narrative techniques that enabled Dante to forge a true fiction Foregrounding the formal exigencies that Dante masked as ideology Barolini moves from the problems of beginning to those of closure focusing always on the narrative journey Her investigation which treats such topics as the visionary and the poet the One and the many narrative and time reveals some of the transgressive paths trodden by a master of mimesis some of the ways in which Dante s poetic adventuring is indeed according to his own lights Ulyssean Deliver Us From Evil M. David Eckel, Bradley L. Herling, 2011-11-01 Evil is a problem that will not go away For some it is an inescapable fact of the human condition For others evil is a term that should only be used to name the most horrible of crimes Still others think that the worst problem lies with the abuse of the term using it to vilify a misunderstood enemy No matter how we approach it evil is a concept that continues to call out for critical reflection This volume collects the results of a two year deliberation within the Boston University Institute for Philosophy of Religion lecture series bringing together scholars of religion literature and philosophy Its essays provide a thoughtful sensitive and wide ranging consideration of this challenging problem and of ways that we might be delivered from it **The Oxford Handbook of Eschatology** Jerry L. Walls, 2007-12-03 Eschatology is the study of the last things death judgment the afterlife and the end of

the world Through centuries of Christian thought from the early Church fathers through the Middle Ages and the Reformation these issues were of the utmost importance In other religions too eschatological concerns were central After the Enlightenment though many religious thinkers began to downplay the importance of eschatology which in light of rationalism came to be seen as something of an embarrassment The twentieth century however saw the rise of phenomena that placed eschatology back at the forefront of religious thought From the rapid expansion of fundamentalist forms of Christianity with their focus on the end times to the proliferation of apocalyptic new religious movements to the recent and very public debates about suicide martyrdom and paradise in Islam interest in eschatology is once again on the rise In addition to its popular resurgence in recent years some of the world's most important theologians have returned eschatology to its former position of prominence The Oxford Handbook of Eschatology will provide an important critical survey of this diverse body of thought and practice from a variety of perspectives biblical historical theological philosophical and cultural This volume will be the primary resource for students scholars and others interested in questions of our ultimate existence The Land of Bliss ,2002-01-01 **BUDDHISM** **Dante's emotions** Giulia Bonaldi,2025-12-29 Dante's Emotions Tears and Smiles between Time and Eternity reveals the centrality of tears and smiles in the development of Dante's poetics and in his theological reflection suggesting for the first time the paramount role which Dante played within the history of emotions Starting from the Vita Nuova this study shows that the representation of tears marks the gradual passage from Dante's total adherence to the tradition of love poetry to his detachment from it through the conversion of tears from a manifestation of lovesickness to a fundamental penitential tool for Christian salvation This process reaches its fulfilment in the Commedia where tears play a central role in Dante's journey of expiation corresponding to a progression from tears to smiles from sin to bliss which defines the structure of the poem itself and culminates in Dante's theology of the smile Dante scholars will be the main beneficiaries of this study they will gain insight into the importance played by emotions in Dante's works and by Dante within the history of emotions which opens the path to new interpretations of the Commedia and of the Vita Nuova and contributes to a deeper understanding of the author's theological and poetic evolution **Encyclopedia of Early Christianity** Everett Ferguson,2013-10-08 First published in 1997 What's new in the Second Edition Some 250 new entries twenty five percent more than in the first edition plus twenty five new expert contributors Bibliographies are greatly expanded and updated throughout More focus on biblical books and philosophical schools their influence on early Christianity and their use by patristic writers More information about the Jewish and pagan environment of early Christianity Greatly enlarged coverage of the eastern expansion of the faith throughout Asia including persons and literature More extensive treatment of saints monasticism worship practices and modern scholars Greater emphasis on social history and more theme articles More illustrations maps and plans Additional articles on geographical regions Expanded chronological table Also includes maps *Beckett, Joyce and the Art of the Negative* ,2016-08-01 This collection presents articles that examine Joyce and Beckett's

mutual interest in and use of the negative for artistic purposes The essays range from philological to psychoanalytic approaches to the literature and they examine writing from all stages of the authors careers The essays do not seek a direct comparison of author to author rather they lay out the intellectual and philosophical foundations of their work and are of interest to the beginning student as well as to the specialist

The Modulated Scream Esther Cohen, 2009 This book provides an integral readable account of changing attitudes toward pain in late medieval Europe Since pain itself cannot be known the book looks at pain by chronicling what people wrote about it and what they did with and about that

What Else Is Pastoral? Ken Hiltner, 2011-03-18 Pastoral was one of the most popular literary forms of early modern England Inspired by classical and Italian Renaissance antecedents writers from Ben Jonson to John Beaumont and Abraham Cowley wrote in idealized terms about the English countryside It is often argued that the Renaissance pastoral was a highly figurative mode of writing that had more to do with culture and politics than with the actual countryside of England For decades now literary criticism has had it that in pastoral verse hills and crags and moors were extolled for their metaphoric worth rather than for their own qualities In What Else Is Pastoral Ken Hiltner takes a fresh look at pastoral offering an environmentally minded reading that reconnects the poems with literal landscapes not just figurative ones Considering the pastoral in literature from Virgil and Petrarch to Jonson and Milton Hiltner proposes a new ecocritical approach to these texts We only become truly aware of our environment he explains when its survival is threatened As London expanded rapidly during the sixteenth and seventeenth centuries the city and surrounding rural landscapes began to look markedly different Hiltner finds that Renaissance writers were acutely aware that the countryside they had known was being lost to air pollution deforestation and changing patterns of land use their works suggest this new absence of nature through their appreciation for the scraps that remained in memory or in fact A much needed corrective to the prevailing interpretation of pastoral poetry What Else Is Pastoral shows the value of reading literature with an ecological eye

Romans de Mahon Reginald Hyatte, 1997 The Prophet of Islam in Old French gives the first English translation of the only Old French narratives that present comprehensive accounts of Muhammad s prophethood The introduction discusses the propagandistic aims of these works directed at French lay readers and problems of literary and religious traditions

Dealing With The Dead , 2017-12-18 Death was a constant visible presence in medieval and renaissance Europe Yet the acknowledgement of death did not necessarily amount to an acceptance of its finality Whether they were commoners clergy aristocrats or kings the dead continued to function literally as integrated members of their communities long after they were laid to rest in their graves From stories of revenants bringing pleas from Purgatory to the living to the practical uses and regulation of burial space from the tradition of the ars moriendi to the depiction of death on the stage and from the making of martyrs to funerals for the rich and poor this volume examines how communities dealt with their dead as continual albeit non living members Contributors are Jill Clements Libby Escobedo Hilary Fox Sonsoles Garcia Stephen Gordon Melissa Herman Mary Leech Nikki Malain Kathryn

Maud Justin Noetzel Anthony Perron Martina Saltamacchia Thea Tomaini Wendy Turner and Christina Welch *Ringleaders of Redemption* Kathryn Dickason, 2021 In popular thought Christianity is often figured as being opposed to dance Throughout the medieval era the Latin Church denounced and prohibited dancing often aligning it with demonic intervention lust pride and sacrilege However *Ringleaders of Redemption* reveals how the historical sources including biblical commentaries sermons saints lives ecclesiastical statutes mystical treatises vernacular literature and iconography from France Italy Germany England Spain and beyond tell a different story During the High and Late Middle Ages Western theologians liturgists and mystics not only tolerated dance they transformed it into a dynamic component of religious thought and practice *Push Me, Pull You*, 2011-05-10 Late Medieval and Renaissance art was surprisingly pushy its architecture demanded that people move through it in prescribed patterns its sculptures played elaborate games alternating between concealment and revelation while its paintings charged viewers with imaginatively moving through them Viewers wanted to interact with artwork in emotional and or performative ways This inventive and personal interface between viewers and artists sometimes conflicted with the Church's prescribed devotional models and in some cases it complemented them Artists and patrons responded to the desire for both spontaneous and sanctioned interactions by creating original ways to amplify devotional experiences The authors included here study the provocation and the reactions associated with medieval and Renaissance art and architecture These essays trace the impetus towards interactivity from the points of view of their creators and those who used them Contributors include Mickey Abel Alfred Acres Kathleen Ashley Viola Belghaus Sarah Blick Erika Boeckeler Robert L A Clark Lloyd DeWitt Michelle Erhardt Megan H Foster Campbell Juan Luis Gonzalez Garcia Laura D Gelfand Elina Gertsman Walter S Gibson Margaret Goehring Lex Hermans Fredrika Jacobs Annette LeZotte Jane C Long Henry Luttikhuisen Elizabeth Monroe Scott B Montgomery Amy M Morris Vibeke Olson Katherine Poole Alexa Sand Donna L Sadler Pamela Sheingorn Suzanne Karr Schmidt Anne Rudloff Stanton Janet Snyder Rita Tekippe Mark Trowbridge Mark S Tucker Kristen Van Ausdall Susan Ward *Law as Profession and Practice in Medieval Europe* Ms Melodie Harris Eichbauer, Professor Kenneth Pennington, 2013-07-28 This volume brings together papers by a group of scholars distinguished in their own right in honour of James Brundage The essays are organised into four sections each corresponding to an important focus of Brundage's scholarly work The first section explores the connection between the development of medieval legal and constitutional thought Thomas Izbicki Kenneth Pennington and Charles Reid Jr explore various aspects of the jurisprudence of the *Ius commune* while James Powell Michael Gervers and Nicole Hamonic Olivia Robinson and Elizabeth Makowski examine how that jurisprudence was applied to various medieval institutions Brian Tierney and James Muldoon conclude this section by demonstrating two important points modern ideas of consent in the political sphere and fundamental principles of international law attributed to sixteenth century jurists like Hugo Grotius have deep roots in medieval jurisprudential thought Patrick Zutshi R H Helmholz Peter Landau Marjorie Chibnall and Edward Peters have

written essays that augment Brundage's work on the growth of the legal profession and how traces of a legal education began to emerge in many diverse arenas The influence of legal thinking on marriage and sexuality was another aspect of Brundage's broad interests In the third section Richard Kay Charles Donahue Jr and Glenn Olsen explore the intersection of law and marriage and the interplay of legal thought on a central institution of Christian society The contributions of Jonathan Riley Smith and Robert Somerville in the fourth section round out the volume and are devoted to Brundage's path breaking work on medieval law and the crusading movement The volume also includes a comprehensive bibliography of Brundage's work

Margaret of York, Simon Marmion, and The Visions of Tondal Thomas Kren, 1992-07-16 Presented at a symposium held in 1990 to celebrate the Getty Museum's acquisition of the only known illuminated copy of The Visions of Tondal twenty essays address the celebrated bibliophilic activity of Margaret of York the career of Simon Marmion a favorite artist of the Burgundian court and The Visions of Tondal in relation to illustrated visions of the Middle Ages Contributors include Maryan Ainsworth Wim Blockmans Walter Cahn Albert Derolez Peter Dinzelbacher Rainald Grosshans Sandra Hindman Martin Lowry Nigel Morgan and Nigel Palmer

Intellectual Culture in Medieval Paris Ian P. Wei, 2012-05-03 In the thirteenth century the University of Paris emerged as a complex community with a distinctive role in society This book explores the relationship between contexts of learning and the ways of knowing developed within them focusing on twelfth century schools and monasteries as well as the university By investigating their views on money marriage and sex Ian Wei reveals the complexity of what theologians had to say about the world around them He analyses the theologians sense of responsibility to the rest of society and the means by which they tried to communicate and assert their authority In the late thirteenth and early fourteenth centuries however their claims to authority were challenged by learned and intellectually sophisticated women and men who were active outside as well as inside the university and who used the vernacular an important phenomenon in the development of the intellectual culture of medieval Europe

The Resurrection of the Body in Western Christianity, 200-1336 Caroline Walker Bynum, 2017-11-21 A classic of medieval studies The Resurrection of the Body in Western Christianity 200 1336 traces ideas of death and resurrection in early and medieval Christianity Caroline Walker Bynum explores problems of the body and identity in devotional and theological literature suggesting that medieval attitudes toward the body still shape modern notions of the individual This expanded edition includes her 1995 article Why All the Fuss About the Body A Medievalist's Perspective which takes a broader perspective on the book's themes It also includes a new introduction that explores the context in which the book and article were written as well as why the Middle Ages matter for how we think about the body and life after death today

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