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*Franciscan Piety and Voracity: Uses and Strategems in the Hagiographic Pamphlet Boureau, Alain. 30,00 â,- / \$ / Â£
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Additional Information In lieu of an abstract, here is a brief excerpt of the content: Franciscan Piety and Voracity: One day she entered a church of the Friars to pray. She saw there a tract that contained the life and the miracles of St Francis. The book of miracles had no end. When the booklet was read and handled, it produced once more the supernatural efficacy that was its contents. One clear use of the book here is as an object to transmit the thaumaturgic powers described in its text. This propagation of the sacred, moving from the contents to the container, is not surprising in a religion in a phase of the formation of ritual by cumulative annexation. Still, nothing in this anecdote is simple, neither the nature of the book, nor its status, nor the practices that flourished around it. What exactly was this pamphlet? If that were the case, it would have been a small work of few pages, and its presence in the church could easily be explained. The question of the nature of the book implies a way of reading. The term used to designate the book *libellus* - indicated at the time a genre rather than a specific object. In the Middle Ages, the *libellus*, whatever its size, told the life of a saint for devotional purposes but outside liturgical use. A painting of this miracle in the church of St Francis in Pisa seems to confirm this hypothesis, since the book depicted seems substantial. Size proves little, however, given the chronological gap the painting cannot possibly predate, and, even more, since iconographic codes dictated the depiction of any book as an object of a certain volume. The painting does show the *libellus* placed on the altar, however, like a Bible or a lectionary. Of course, the troublesome ambiguity of all representations of action was the book taken up from the altar or placed on it? Be that as it You are not currently authenticated. View freely available titles:

Chapter 2 : BiblioVault - Books about Religion - S

Franciscan Piety and Voracity: Uses and Strategems in the Hagiographic Pamphlet Roger Chartier, Andrew F.G. Bourke, Lydia G. Cochrane, Roger Chartier.

A partire dagli atti del processo che condannarono la fanciulla al rogo per eresia e stregoneria, Larissa Taylor, ricostruisce con straordinaria capacità un personaggio controverso, per molti Giovanni era ispirata direttamente da Dio, per altri era una pazza invasata. Yale University Press, But her life has been so endlessly cast and recast that we have lost sight of the remarkable girl at the heart of it - a teenaged peasant girl who, after claiming to hear voices, convinced the French king to let her lead a disheartened army into battle. In the process she changed the course of European history. In "The Virgin Warrior", Larissa Juliet Taylor paints a vivid portrait of Joan as a self-confident, charismatic and supremely determined figure, whose sheer force of will electrified those around her and struck terror into the hearts of the English soldiers and leaders. Yet in her short life, Joan emboldened the French soldiers and villagers with her strength and resolve. A difficult, inflexible leader, she defied her accusers and enemies to the end. Brill, The Encyclopedia of Medieval Pilgrimage is an interdisciplinary reference work, giving wide coverage of the role of travel in medieval religious life. Dealing with the period A. Despite widespread modern interest in medieval pilgrimage and related issues, no comprehensive work of this type exists and it will be of interest to scholars and students for personal and academic use. Local sites of pilgrimage are represented in this work as well as the main routes to Rome, Jerusalem and Santiago. Written and material sources relating to pilgrimage are used to illustrate aspects of medieval society, from brewing, book production and the trade in relics, to the development of the towns, art, architecture and literature which pilgrimage engendered. The Encyclopedia of Medieval Pilgrimage will serve as the main starting point for any serious study of this phenomenon. The Encyclopedia of Medieval Pilgrimage is published in English in one illustrated volume of , words in signed entries, and is compiled and written by over contributors from Europe and North America. Entries are presented alphabetically under headwords, with cross-references, maps, black-and-white illustrations, an editorial introduction and indexes. In an age when the printed book was still in its infancy, the pulpit was the mass medium. A vital part of religious life, sermons were the chief occasions on which the church attempted to bridge the gap between high theology and popular religious culture. The preaching event provided the opportunity for men and women to socialize, flirt, dispute with or mock the preacher and, in a more positive way, to heed the preacher? Larissa Taylor has examined over sermons given by the leading lay preachers in France between and , and examines the social context of preaching and the sermon while reconstructing popular attitudes towards original sin, free will, purgatory, the Devil, the sacraments, and the magical arts. Previously published by Oxford University Press, Sermons are an invaluable source for our knowledge of religious history and sociology, anthropology, and the mental landscape of men and women in pre-modern Europe, of what they were taught and what they practiced. But how did an individual process the preached message from the pulpit? How exactly do written sermons duplicate the preached Word? Do they at all? The 11 leading scholars who have contributed to this book do not offer uniform answers or an all-encompassing study of preaching in the Reformations and early modern period in Europe. Part One examines changes in sermon structure, style and content in Christian sermons from the thematic sermon typical of the Middle Ages to the wide variety of later preaching styles. Catholic preaching after Trent proves not to be monolithic and intolerant, but a hybrid of forms past and present, applied as needed to particular situations. Lutheran homiletic theory is traced from Luther and through Melancthon, the intention of the sermon being to transform the worship service based on exegesis of Scripture. In Reformed worship, the expository sermon, often given on a daily basis with a continuing exegesis, was designed to communicate the tenets of the faith in terms that the laity could understand? Part Two deals with the social history of preaching in France, where preachers often incited their hearers to attack human beings or holy objects or were themselves attacked; in Italy, where preaching became a collective and? Brill Academic Publishers, Incorporated Series: Studies in Medieval and Reformation Thou. Through the works of Francois Le Picart, the most popular preacher from , the book delineates the increasing tensions

sparked by Reformation ideas. A fierce opponent of heresy, he helped compile the Articles of Faith, read heretical books, lectured on scripture, and presided at executions. His sermons, the only substantial preaching source for this period, offer glimpses of life during these increasingly troubled times that challenge works by Denis Crouzet suggesting that France was in the grip of eschatological anguish. The American Academy of Franciscan History, *The 17th Century Pasadena: Great Lives from History: Islam, Christianity and Judaism*, in *Tingis* 1 Winter, , *God of Judgment, God of Love: Catholic Preaching in France*,, *Historical Reflections Comme un chien mort: Images of Women in the Sermons of Guillaume Pepin* c. Introduction, in *Encyclopedia of Medieval Pilgrimage* Leiden: Blackwell, , Preface, in Larissa Taylor, ed. Brill, , ix-xviii. *French Preaching*,, in Beverly Kienzle, ed. *Typologie des sources du moyen?* Cambridge University Press, , Thomas Jefferson University Press, , Patricia Cholakian and Rouben C. Cholakian, *Marguerite de Navarre: Mother of the Renaissance*, in *Church History* 75 , Barbara Diefendorf, *From Penitence to Charity: Paul Botley, Latin Translation in the Renaissance: Whitford, Caritas et Reformatio: Sunshine, Reforming French Protestantism: Muller, The Unaccommodated Calvin: Philippe Maurice, La famille en G? Thierry Wanegffelen, Une difficile fidelit?: Jan Miernowski, La Dieu N? Jean Calvin, La famine spirituelle sermon in? Max Engammare and trans. Francis Higman, in *Renaissance Quarterly* 53 , Nicholas Wright, *Knights and Peasants: Christopher Elwood, The Body Broken: Alexander Sedgwick, Travails of Conscience: Moshe Sluhovsky, Patroness of Paris: Matthias Wirz, Muerent les moignes! Anne Winston-Allen, Stories of the Rose: James Given, Inquisition and Medieval Society: Les premieres centuries ou propheties*,in *Sixteenth Century Journal* Robins, Marianne Ruel, ed. *Quatres pamphlets allemands des ann?* Peter Matheson, "Breaking the Silence: Anne Tukey Harrison, ed. *Defender of the Church*, in *American Historical Review* Marie-Anne Polo de Beaulieu, ed. Aldo Scaglione, *Knights at Court: Barbara Diefendorf, Beneath the Cross: Le voyage de Guillaume de Challant aupr? Catholic Piety and Popular Religion: Who was Joan of Arc? Jesus, Gender and Politics: Who Killed Joan of Arc? Teaching Joan of Arc: Le vent de l? Women, Hermaphrodites, Catholics and Libertines: Sister, Whore, Apostle, Preacher: Astrology in Sixteenth-Century France: Prostituierte, Predigerin und Apostel: Maria Magdalena in den Predigten und der Kunst des sp? The Woman Mary Magdalene: The Three Faces of Magdalene: Changing Images in the Renaissance*,St. The Real Mary Magdalene: Defender of the Faith:*

Chapter 3 : The Myth of Pope Joan by Alain Boureau

Franciscan Piety and Voracity: Uses and Strategems in the Hagiographic Pamphlet ALAIN BOUREAU A noble lady of the castle of Galeta suffered from a cyst between her breasts and had.

Elina Gertsman 2 Matter Matters Elina Gertsman It has long been taken for granted that medieval relics activated all manner of sensual encounters. Their confrontation with Hugh hints at an entire smorgas- bord of emotions: St Hugh, his devotional fervour gratified, offered an answer that was cool and condescending, indicating not a trace of guilt or shame, just self-satisfaction: Douie and Dom Hugh Fraser, vol. OSB, , â€” Reliquary of Mary Magdalene, fourteenth and fifteenth centuries, Tuscany, Italy. The tooth sits on an iron pin inside an egg-shaped crystal, clearly reused, judging by an incongruous ridge that runs across the middle. A pair of two-storeyed arcaded towers encloses four figures, two angels and two saints in Franciscan garb, the latter 2 Susan Haskins, Mary Magdalen: Myth and Metaphor New York: Relic Veneration in the Middle Ages, exhibition catalogue, ed. Henk van Os Amsterdam: Nieuwe Kerk, , â€”5; Stefano Carboni et al. Saints, Relics, and Devotion in Medieval Europe, exhibition catalogue, ed. Martina Bagnoli, Holger A. Yale University Press, , , â€”7. It, too, holds relics, accompanied by cedulae, or inscriptions that identify the contents. The medallion confirms the connection of the reliquary to the Franciscan order: Above and below the Crucifixion are half-length images of Saints Peter and Paul. On the other side of the medallion, a scene of the Nativity is depicted. This chapter will explore the possible access points of this network in order to suggest what types of medieval emotional communities cohered around such a reliquary and its contents. Rather than rehearse a rich history of scholarship on pilgrimage and relic vener- ation, I want to consider the reliquary not just as something wrought by human hands, but as something that works itself upon the beholder: What happens when non-feeling things convey and form feeling? What interests me here is the agentic power of the relicâ€”reliquary ensembleâ€”power both 5 See Barbara H. Cornell University Press, for the development of this concept. An Anthropological Theory Oxford: This is not only a medieval phenomenon. It bothers me in some unimagin- able fashion. Her corporeal presence was made vivid throughout the late medieval devotional network that extended from theological literature to her numerous relics that triggered, as we have seen already, passionate responses. Duke University Press, , 5. Cornell University Press, Librariae Arnoldianae, , quotes from â€” For English translation, see The Golden Legend: Readings on the Saints, trans. William Granger Ryan, intro. Princeton University Press, , â€”83, quotes from â€”9. Her two future converts also overflow with emotion: Inasmuch as this narrative is meant to define the figure of the Magdalene in the Golden Legend, it is striking for the astonishing array of emotions it recounts and is meant to evoke. As it begins in the throes of passionate interactions, so it ends with them. On board a ship, the woman goes into labour and dies while giving birth to her child; the governorâ€”now called a pilgrimâ€”is aggrieved, the sailors are mad, the infant is distressed. At this juncture Jacobus himself lapses into something of a wailing lamentation: He may as well die since there is no one to give him nourishment to keep him alive! Unaccountably, the man persuades the sailors to let him leave the woman and the child on a rocky shore, where he completes a furious rant against the Magdalene and proceeds to Rome; there, he meets Peter, who takes him to Jerusalem. Originally written as a preaching aid, the Golden Legend surpassed in popularity all of its rival collections. Nearly a thousand manuscript copies are extant in Latin, and about five hundred manuscripts survive that translate the entirety or at least some part of the text into a host of European vernaculars. With the advent of printing, the popularity of the Legenda Aurea trumped that of the Bible, with at least sixty-nine vernacular editions and eighty-seven Latin editions printed before The profusion of her relics led to contentions over authenticity, which gen- erated discreditableâ€”and rather emotionalâ€”gossip, as when the Dominicans of Saint-Maximin Abbey in Provence, who claimed to possess the body of the Magdalene, circulated a story about the shrine in Lausanne, which ostensibly owned a piece of this body. It is a story of demonic possession, always a good read. Cerf, , â€”1 for further bibliography. But the minute the friar began the pro- cess, the devil loudly announced that the exorcism will be useless: Princeton University Press, , Matter Matters 33 income for their rivals. These days, the basilica of Saint-Maximin-la-Sainte-Baume

keeps her skull in a transparent vitrine affixed to a golden statue with a removable face Fig. In the Sanctuary of Mary Magdalene, a chapel built inside a grotto at Sainte-Baume, her bones are encased in rock crystal. Already in the thirteenth century, Jacopone da Todi wrote in praise of the saint: Princeton University Press, ; Scott B. Ursula and the Eleven Thousand Virgins of Cologne: Columbia University Press, Nicola et di S. Franco Cosimo Panini, , esp. Iconographic Studies from the Middle Ages to the Baroque, ed. Michelle Erhardt and Amy Morris Leiden: Brill, , 23â€”6. Other essays in this volume discuss iconographic traditions that pertain to the Magdalene; for a sustained study of medieval images, see Viviana Vannucci, Maria Maddalena: Francesco quoted in Beryl D. Dent, , â€”6; Katherine L. University of Pennsylvania Press, Alberghetti e C, , â€”4. I have offended your Majesty in many and important ways. I have sinned against your every law and have multiplied my sins above the number of sands in the sea. But I, the wicked sinner, come for your mercy; I am grieved and afflicted; I beg for your pardon, prepared to make amends for my sins and never to depart from obedience to you. Isa Ragusa and Rosalie B. Princeton University Press, , â€”2. Matter Matters 35 The emotional saint and her emotional followers thus provided excellent models for affective devotion. The Crucifixion scene on the medallion similarly exalts self-possession. The crucified Christ turns away from the demonstrative Saint John and lowers his head towards the unruffled Virgin Mary, who kneels down in prayer. Saint Clare, watching from the margins of the disk, is focused on the Virgin; but the gaze of Saint Francis, watching the scene from the opposite side, misses Saint John and alights on Christ. Both Francis and Clare, whose own vitae are fraught with highly emotional moments, appear exceedingly tranquil on the medallion. The emotional paradigm is figured through the lines of sight: When Mary spies him in the garden and recognizes him, she is allowed to see but ordered not to touch: One Person, Many Images, exhibition catalogue Leuven: Erhardt and Morris, â€” John and Christ do not see each other but their cloaks overlap; the Virgin and Christ are set at a certain remove from one another but are connected by sight. The emphasis on seeing as an instrument and vehicle of devotion is a typical one for the Franciscan milieu. In addition, the glass allowed for the clear display of subsidiary relics within the medallion. Crystal was symbolic of spiritual purity; after all, Revelation And yet the clarity of the crystal is deceptive and muddled: In its simultaneous revelatory and obfuscating quality, crystal serves as an apt metaphor for the uncertain and flawed ways that the memory of the saint is awakened in the beholder through the complex set of mnemonic associations. Emotions and Material Glass and crystal were not the only substances to deflect the affective experience of their beholder. Gilded copper, for example, evoked a distinct sense of loss, as the material was strongly associated with the Golden Gate of Jerusalem. This was the gate at which the Virgin was conceived immaculately, through the kiss of her parents, 24 Anne Derbes, Picturing the Passion in Late Medieval Italy: Cambridge University Press, , discusses Franciscan interest in images and so in seeing; see David L. Reference and Recognition in Medieval Thought Ottawa: University of Ottawa Press, , â€”60; â€”1 on sensory experiences. Clarendon Press, and Theories of Vision, esp. Optics, Epistemology, and the Foundations of Semantics, â€” Leiden: Brill, , esp. Matter Matters 37 Anna and Joachim; this was the gate through which Christ triumphantly entered the city. Jerusalem dissolved into a nostalgic dream of unattainable desire. The Magdalene arrived in Gaul from the Holy Land that was hostile to Christians in her day, and her reliquary indexed the material of the sacred gates from the Holy Land that was, once again, hostile to and inaccessible for the devout of the fifteenth century.

Chapter 4 : Larissa J. Taylor Â· College Directory | Colby College

The culture of print: power and the uses of print in early modern Europe. print culture / Roger Chartier --Franciscan piety and voracity / Alain Boureau --The.

Dec 30, Bruce rated it really liked it Recommends it for: Still, if we want to account for the unity that subsumes the very different uses of this episode, we will have to accept the idea that a metastasis of meaning the various uses develops from a nucleus that is not directly signifying do I dare say, that is unconscious? That structure an unknown nucleus and metastases of meaning takes us away from myth, which is a perfectly explicit statement; a permanent, founding narrative that is reactivated metaphorically along the same lines as its original meaning. Did he call on someone? It will probably not surprise you at all to learn that Boreau does not bother to lay out the actual Pope Joan myth until the epilogue of his book. So much for Yentl. Joan rises on the merits of her own erudition, eventually getting elected Pope in Things proceed normally until a papal procession some two years later, when she suddenly goes into labor and dies giving birth, at which point all the gender-deception comes crashing down. To eliminate future potential threats to the seamless succession of the patriarchy, subsequent investiture ceremonies undergo two consequential changes: Why would would-be popes be made to sit ceremonially on these toilet lids? Just to check the new pontiff for pontificals? Did they in fact serve any purpose, or were they just vestiges of prior ritual whose ultimate significance had long been forgotten? Over a thousand years later, how are we to know? Can or should we extrapolate backward from artifact chair to action ceremony to evidence that could substantiate oft-repeated accounts of a woman pope? If the annals themselves derived from such a deductive approach, what can they truly tell us about the past if anything? Even with respect to this ceremony, Boreau gives the historical record strict scrutiny. He shows how fragile historical foundations can be. Did incoming popes sit on the chairs at all? Discussion of birthing chairs and investiture processional routes all really amounts to analysis of historical hearsay of circumstantial evidence that itself only might point to the existence at one time of a Popess. Boreau painstakingly continues to consider other historical references to Pope Joan, what meaning medieval folk might have made of her possible existence "Assigning strict veracity to history History, like anecdote or legend, tells one truth that is plausible, optional, and open to permutations," p. Do we ourselves know what we believe? Since Polonus, many writers have looked at the extensively accreted written record and reached the mistaken conclusion that all that white smoke must indicate a fire, thereby ironically adding their voices to the noisy smog echoing down through history. This is a conspiracy of accident, not intent, and one with enormous ramifications to our time, given the power of the internet as a massive disinformation propagation machine. In , Polonus is the one-man Wikipedia who names, dates, and injects Joan into the papal succession lists. His work is an elaboration of separate and independent Franciscan accounts and presumably his own 13th century-era inquiries at taverns and monasteries. As for the two Franciscan accounts he must have used, these relied entirely on circulation of local rumor oral tradition , but served different purposes. Well, listen up my brothers and sisters and heed the moral. Perhaps Joan was derived from tales of Adrian IV. Perhaps Joan arose from a typo that mistakes "Anglicus" the Englishman from "Angelicus" the angelic and so accords with a 13th century Joachimite and Franciscan prophesy. Perhaps Joan is derived from 12th century tales of St. Ursula and the 11, Rhineland virgins escorted by Pope Cyriacus. Perhaps part of her can find embodiment by reference to Hildegard of Bingen, a nun who made her home near Mainz, one of the places-of-origin with which Joan would be associated. Boreau continues in this vein, until finally calling a halt to all the speculation at p. Enough of this series of analogies, which are endless and perhaps senseless. To continue on this path is to risk finding all the reasons in the world to situate John, the Englishman from Mainz, in , thanks to a cancerous proliferation of microcausal cells that coagulate without any articulation among them. Contextual causality, that peril to historiography, begins here. Its ravages are obvious to anyone who cares to peruse school textbooks for the "causes" of the French Revolution in or of World War I in The event disappears under layers of a context that exists only by reason of the event. And what does it say about the church that Roman Catholics who feared and Protestants who jeered should get so exercised about the gender of a spiritual leader?

Asserting male authority, medieval male clerics went to great lengths to justify and then perpetuate their patriarchy, not just to establish their own temporal power but also for reassurance, oft-times using a convoluted course of reasoning to avoid questioning the legitimacy of the status quo. So at page 42, the author notes canonization of norms that distinguish men and women by facial hair and hair length to better signal gender identity because all anyone has to wear is a crude, shapeless, body-masking gown, and extensive nonsensical exegesis assigning attributes of "heat" and "cold" to explain them. Of course, you can always build a case for anything you want to justify. These rationales accrete over time, but the fact of their accretion should not be taken as argument for their underlying legitimacy. All this amounts to exercises in of? These 15th century decks were commissioned by the Visconti family of Milan and proudly employed the likeness of ancestral cousin Manfreda as a trump card. And why Manfreda Visconti as Pope? She acquired many disciples, chief among them Manfreda Visconti, who held Guglielma to be an incarnation of the Holy Ghost. This was, as Boreau puts it, "a radically feminized Christianity. Bottom line, Manfreda Visconti represented a stereotypical threat to the hegemony of the church power structure, a threat of dilution and diffusion to competing practice and ideology. Small wonder the church was so vigilant in its desire to weed out heresy. Heresy is how new churches are born. And, as anyone with a Twitter account will tell you, followers are power. Any Pope who would hold tightly to power must speak softly and carry a big ferula. Against such established power base, Joan never stood a chance.

Chapter 5 : Project MUSE - The Culture of Print

Part 1 Print to capture the imagination: Franciscan piety and voracity - uses and strategems in the hagiographic pamphlet, Alain Boureau ; the hanged woman miraculously saved - an occasionnel, Roger Chartier; tales as a mirror - Perrault in the Bibliotheque Bleue, Catherine Velay-Vallantin.

Chapter 6 : The Culture of Print

blog.quintoapp.comscan Piety and Voracity: Uses and Strategems in the Hagiographic Pamphlet / Alain Boureau blog.quintoapp.com Hanged Woman Miraculously Saved: An occasionnel / Roger Chartier blog.quintoapp.com as a Mirror: Perrault in the Bibliotheque bleue / Catherine Velay-Vallantin.

Chapter 7 : Culture of print : Power and the uses of print in early modern europe. - Version details - Trove

alain boureau A noble lady of the castle of Galeta suffered from a cyst between her breasts and had found no remedy against the foul odour and the pain that overwhelmed her. One day she entered a church of the Friars to pray.

Chapter 8 : Iconic Book Project Bibliography

Franciscan Piety and Voracity: Uses and Strategems in the Hagiographic Pamphlet. Boureau, Alain Pages Boureau, Alain Pages Get Access to Full Text.

Chapter 9 : | Les Émotions au Moyen Âge, carnet d'EMMA | Page 4

Wow, this book was a tough, but really worthwhile read. A bit opaque in style, Alain Boreau's exhaustive tracking of the origin and diffusion of the Pope Joan myth is nonetheless a fascinating ontological and epistemological study with real (if probably unintended) application to what we read on the web.