

John Braine

The Pious Agent



The Pious Agent

Arturo Cuomo



The Pious Agent:

The Pious Agent John Braine, 1975 **Musical Agency and the Social Listener** Cora S. Palfy, 2021-10-21 Music as a narrative drama is an intriguing idea which has captured explicit music theoretical attention since the nineteenth century. Investigations into narrative characters or personae has evolved into a sub field musical agency. In this book Palfy contends that music has the potential to engage us in social processes and that those processes can be experienced as a social interaction with a musical agent. She explores the overlap between the psychological processes in which we participate in order to understand and engage with people and those we engage in when we listen to music. Thinking of musical agency as a form of social process is quite different from existing theoretical frameworks for agency. It implies that we come to musical analysis by way of intuition that our ideas are already partially formed based on our experience of the piece and what it makes us feel or how it makes us sense it as any other when we choose to analyze and interpret it. Palfy's focus on social processes is a very effective way to pinpoint when and why it is that our attention is captured and engaged by musical agents.

From Plato to Wittgenstein G.E.M. Anscombe, 2011-10-13 In 2005 St Andrews Studies published a volume of essays by Anscombe entitled *Human Life Action and Ethics* followed in 2008 by a second with the title *Faith in a Hard Ground*. Both books were highly praised. This third volume brings essays on the thought of historical philosophers in which Anscombe engages directly with their ideas and arguments. Many are published here for the first time and the collection provides further testimony to Anscombe's insight and intellectual imagination. *Desiring the Good* Katja Maria Vogt, 2017-08-01 *Desiring the Good* defends a novel and distinctive approach in ethics that is inspired by ancient philosophy. Ethics according to this approach starts from one question and its most immediate answer: what is the good for human beings? A well going human life. Ethics thus conceived is broader than moral philosophy. It includes a range of topics in psychology and metaphysics. Plato's *Philebus* is the ancestor of this approach. Its first premise defended in Book I of Aristotle's *Nicomachean Ethics* is that the final agential good is the good human life. Though Aristotle introduces this premise while analyzing human activities, it is absent from approaches in the theory of action that self identify as Aristotelian. This absence Vogt argues is a deep and far reaching mistake, one that can be traced back to Elizabeth Anscombe's influential proposals. And yet the book is Anscombian in spirit. It engages with ancient texts in order to contribute to philosophy today and it takes questions about the human mind to be prior to and relevant to substantive normative matters. In this spirit *Desiring the Good* puts forward a new version of the *Guise of the Good*, namely that desire to have one's life go well shapes and sustains mid and small scale motivations. A theory of good human lives, it is argued, must make room for a plurality of good lives. Along these lines the book lays out a non relativist version of Protagoras's Measure Doctrine and defends a new kind of realism about good human lives.

The Butterfly, 1893 *Phronesis* Donald James Allan, Joseph Bright Skemp, 2006 *Phronesis* is a journal for the study of ancient Greek and Roman thought, ancient philosophy, psychology, metaphysics, epistemology and the philosophy of science.

and medicine from its origins down to the end of the sixth century A D Papers Relating to the Foreign Relations of the United States United States. Department of State,1905 History of the Catholic Missions Among the Indian Tribes of the United States John Gilmary Shea,1855 The California Mail Bag ,1877 Miraculous Crosses and Crucifixes in Late Medieval and Early Modern Norway Kaja Merete Haug Hagen,2024-12-22 This book explores the function and symbolism of monumental wooden crosses and crucifixes from medieval and early modern Norway Multiple sources indicate that these objects were understood to provide healing and protection for the pious This book considers how crosses and crucifixes could be invested with such capabilities and where their powers were understood to stem from According to the Lutheran doctrine officially implemented in Norway with the Reformation in 1537 apotropaic and healing powers of objects were defined as superstition However crosses and crucifixes were still credited with miraculous powers and received pilgrims and gifts for centuries This volume explores the religious understandings of miraculous sculptures across the Reformation period Today a remarkable corpus of almost 200 medieval wooden crosses and crucifixes have survived In its consideration of a wide range of sculptures and related texts the book sheds light on the relationship between art text and society in medieval and early modern northern Europe

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