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The Hermits And Recluses Of The Middle Ages



Edward L. Cutts

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The Hermits And Recluses Of The Middle Ages:

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Riehle,2014-02-25 Spiritual seekers throughout history have sought illumination through solitary contemplation In the Christian tradition medieval England stands out for its remarkable array of hermits recluses and spiritual outsiders from Cuthbert Godric of Fichale and Christina of Markyate to Richard Rolle Julian of Norwich and Margery Kempe In *The Secret Within* Wolfgang Riehle offers the first comprehensive history of English medieval mysticism in decades one that will appeal to anyone fascinated by mysticism as a phenomenon of religious life In considering the origins and evolution of the English mystical tradition Riehle begins in the twelfth century with the revival of eremitical mysticism and the early growth of the Cistercian Order in the British Isles He then focuses in depth on the great mystics of the fourteenth and fifteenth centuries Richard Rolle the first great English mystic the anonymous author of *The Cloud of Unknowing* Walter Hilton Margery Kempe and Julian of Norwich Riehle carefully grounds his narrative in the broader spiritual landscape of the Middle Ages pointing out both prior influences dating back to Late Antiquity and corresponding developments in mysticism and theology on the Continent He discusses the problem of possible differences between male and female spirituality and the movement of popularizing mysticism in the late Middle Ages Filled with fresh insights *The Secret Within* will be welcomed especially by teachers and students of medieval literature as well as by those engaged in historical theological philosophical cultural even anthropological and comparative studies of mysticism

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,1856 **The art journal London** ,1860 Inventing William of Norwich Heather Blurton,2022-05-06 William of Norwich is the name of a young boy purported to have been killed by Jews in or about 1144 thus becoming the victim of the first recorded case of such a ritual murder in Western Europe and a seminal figure in the long history of antisemitism His story is first told in Thomas of Monmouth s *The Life and Miracles of William of Norwich* a work that elaborates the bizarre allegation invented in twelfth century England that Jews kidnapped Christian children and murdered them in memory and mockery of the crucifixion of Christ In *Inventing William of Norwich* Heather Blurton resituates Thomas s account by offering the first full analysis of it as a specifically literary work The second half of the twelfth century was a time of great literary innovation encompassing an efflorescence of saints lives and historiography as well as the emergence of vernacular romance Blurton observes She examines *The Life and Miracles* within the framework of these new textual developments and alongside innovations in liturgical and devotional practices to argue that the origin of the ritual murder accusation is imbricated as much in literary culture as it is in the realities of Christian Jewish relations or the emergence of racially based discourses of antisemitism Resisting the urge to interpret this first narrative of the blood libel with the hindsight knowledge of later developments she considers only the period from about 1150 1200 In so doing Blurton redirects critical attention away from the social and economic history of the ritual murder accusation to the textual genres and tastes that shaped its forms and

themes and provided its immediate context of reception Thomas of Monmouth's narrative in particular and the ritual murder accusation more generally were strongly shaped by literary convention *The vision of William concerning Piers the Plowman in three parallel texts* William Langland,1886 *The Vision of William Concerning Piers the Plowman* William Langland,1924 *The Vision of William Concerning Piers the Plowman* Langland,1886 *Preface, notes, and glossary* William Langland,1886 *Introduction, notes, and glossary* William Langland,1924 Reading Medieval Anchoritism Mari Hughes-Edwards,2012-06-15 Medieval anchorites willingly embraced the most extreme form of solitude known to the medieval world so they might forge a closer connection with God Yet to be physically enclosed within the same four walls for life required strength far beyond most medieval Christians This book explores the English anchoritic guides which were written revised and translated throughout the Middle Ages to enable recluses to come to terms with the enormity of their choices The book explores five centuries of the guides negotiations of four anchoritic ideals enclosure solitude chastity and orthodoxy and of two vital anchoritic spiritual practices asceticism and contemplative experience It explodes the myth of the anchorhold as solitary death cell revealing it as the site of potential intellectual exchange and spiritual growth The Amateur's Guide to Architecture S. Sophia Beale,1887

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