



DISCERNING SPIRITS

DIVINE AND DEMONIC
POSSESSION
IN THE MIDDLE AGES

NANCY CACIOLA

Spirits In The Middle Ages

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Spirits In The Middle Ages:

Spirits in the Middle Ages Arthur Edward Waite, Eliphas Levi, 2005-12-01 This scarce antiquarian book is a facsimile reprint of the original. Due to its age, it may contain imperfections such as marks, notations, marginalia, and flawed pages. Because we believe this work is culturally important, we have made it available as part of our commitment for protecting, preserving, and promoting the world's literature in affordable, high-quality modern editions that are true to the original work.

Body and Spirit in the Middle Ages Gaia Gubbini, 2020-08-10 A crucial question throughout the Middle Ages: the relationship between body and spirit cannot be understood without an interdisciplinary approach combining literature, philosophy, and medicine. Gathering contributions by leading international scholars from these disciplines, the collected volume explores themes such as lovesickness, the five senses, the role of memory and passions in order to shed new light on the complex nature of the medieval Self.

Discerning Spirits Nancy Mandeville Caciola, 2015-09-25 Trance, states, prophesying, convulsions, fasting, and other physical manifestations were often regarded as signs that a person was seized by spirits. In a book that sets out the prehistory of the early modern European witch craze, Nancy Caciola shows how medieval people decided whom to venerate as a saint infused with the spirit of God and whom to avoid as a demoniac possessed of an unclean spirit. This process of discrimination, known as the discernment of spirits, was central to the religious culture of Western Europe between 1200 and 1500. Since the outward manifestations of benign and malignant possession were indistinguishable, a highly ambiguous set of bodily features and behaviors were carefully scrutinized by observers. Attempts to make decisions about individuals who exhibited supernatural powers were complicated by the fact that the most intense exemplars of lay spirituality were women, and the fragile sex was deemed especially vulnerable to the snares of the devil. Assessments of women's spirit possessions often oscillated between divine and demonic interpretations. Ultimately, although a few late medieval women visionaries achieved the prestige of canonization, many more were accused of possession by demons. Caciola analyzes a broad array of sources, from saints' lives to medical treatises, exorcists' manuals to miracle accounts, to find that observers came to rely on the discernment of bodies rather than seeking to distinguish between divine and demonic possession in purely spiritual terms.

The Discernment of Spirits Wendy Love Anderson, 2011 Anderson succeeds in neatly fitting together selected pieces of the history of discernment of spirits to provide a valuable, readable description of the contours of its evolution in the late Middle Ages.

Debra L. Stoudt, Virginia Polytechnic Institute and State University, *The Medieval Review*. Late medieval Christians lived in a world of visions, but they knew that not all visions came from God; angels, demons, illness, nature, or passion could also inspire an apparent divine visitation. During the thirteenth and fourteenth centuries, the involvement of visionaries in everything from reform movements to military campaigns to papal schisms raised the political and spiritual stakes of determining whether or not a vision was truly from God. In response, a diverse group of medieval thinkers, including men and women, clergy and laity, visionaries and theologians, gradually began to transform the

loose patristic readings of Pauline *discretio spirituum* into a system with the potential to distinguish between true and false visions and between genuine and delusional visionaries Wendy Love Anderson chronicles the historical political and spiritual struggles behind the flowering of late medieval mysticism and what came to be seen as the Christian doctrine of discernment of spirits

Conjuring Spirits: Texts and Traditions of Medieval Ritual Magic, 1998 *Conjuring Spirits* contains both general surveys and analyses of magical texts and manuscripts by distinguished scholars in a variety of disciplines Included are chapters by Richard Kieckhefer and Robert Mathiesen on the Sworn Book of Honorius Michael Camille on the images in *Ars Notoria* manuscripts John B Friedman on the *Secretum Philosophorum* Claire Fanger and Nicholas Watson on the *Liber Visionum* and Elizabeth Wade on Lullian divination The work also includes Juris Lidaka's edition of the *Liber de Angelis* and an overview of late medieval English ritual magic manuscripts by Frank Klaassen Claire Fanger's introduction describes the context of late medieval magical texts both angelic and demonic and offers insight into the place of magic in the medieval world This book will be invaluable for scholars and other readers interested in ritual magic in the later Middle Ages Back cover

The Heresy of the Free Spirit in the Later Middle Ages Robert E. Lerner, 1972 *The Heresy of the Free Spirit* in the Later Middle Ages has been widely recognized as the standard work on the subject in any language Robert E Lerner examines this fourteenth century European heresy as it appeared in its own age He concludes that the Free Spirit movement was not a tightly organized sect of anarchistic deviants but rather a spectrum of belief that emphasized voluntary poverty and quietist mysticism

The Secular Spirit, 1975 *Body and Spirit in the Middle Ages* Gaia Gubbini, 2020-08-10 A crucial question throughout the Middle Ages the relationship between body and spirit cannot be understood without an interdisciplinary approach combining literature philosophy and medicine Gathering contributions by leading international scholars from these disciplines the collected volume explores themes such as lovesickness the five senses the role of memory and passions in order to shed new light on the complex nature of the medieval Self

Fearful Spirits, Reasoned Follies Michael D. Bailey, 2013-05-10 Superstitions are commonplace in the modern world Mostly however they evoke innocuous images of people reading their horoscopes or avoiding black cats Certain religious practices might also come to mind praying to St Christopher or lighting candles for the dead Benign as they might seem today such practices were not always perceived that way In medieval Europe superstitions were considered serious offenses violations of essential precepts of Christian doctrine or immutable natural laws But how and why did this come to be In *Fearful Spirits Reasoned Follies* Michael D Bailey explores the thorny concept of superstition as it was understood and debated in the Middle Ages Bailey begins by tracing Christian thinking about superstition from the patristic period through the early and high Middle Ages He then turns to the later Middle Ages a period that witnessed an outpouring of writings devoted to superstition tracts and treatises with titles such as *De superstitionibus* and *Contra vitia superstitionum* Most were written by theologians and other academics based in Europe's universities and courts men who were increasingly anxious about the proliferation of suspect beliefs and practices

from elite ritual magic to common healing charms from astrological divination to the observance of signs and omens As Bailey shows however authorities were far more sophisticated in their reasoning than one might suspect using accusations of superstition in a calculated way to control the boundaries of legitimate religion and acceptable science This in turn would lay the conceptual groundwork for future discussions of religion science and magic in the early modern world Indeed by revealing the extent to which early modern thinkers took up old questions about the operation of natural properties and forces using the vocabulary of science rather than of belief Bailey exposes the powerful but in many ways false dichotomy between the superstitious Middle Ages and rational European modernity

Medical Anthropology in the Late Middle Ages Matthew Klemm, 2024-12-30 This book considers the introduction of materialist and physiological reasoning into late medieval discourse on the soul in the work of Peter of Abano d 1316 in this it adds a vital component to our understanding of this important period in the history of medicine and of the philosophy of human nature Peter was an influential physician and philosopher whose activities spanned from Paris to Padua to Constantinople where he played a vital role in the appropriation of Greek and Arabic medical and natural philosophical sources in the Latin West In his engagement with these sources he sought a reconciliation as his most famous work the Conciliator was titled of medicine and philosophy Through this reconciliation Peter develops a rich description of the integration of physical and spiritual operations and of physiological and mental capacities leading him to discussions of imagination moral virtues and intellectual powers Because Peter developed many of his ideas within a traditional medical framework he created a distinctively medical anthropology His unique understanding of human nature would remain influential for centuries to come

The Holy Spirit: Medieval Roman Catholic and Reformation Traditions Stanley M. Burgess, 1994-05-01 The Holy Spirit Medieval Roman Catholic and Reformation Traditions Sixth Sixteenth Centuries is the third in a series of three volumes devoted to the history of Christian pneumatology In the first volume The Holy Spirit Ancient Christian Traditions formerly titled The Spirit and the Church Antiquity Stanley M Burgess detailed Christian efforts from the end of the first century to the end of the fifth century A D to understand the divine Third Person Volume 1 explored the tensions between the developing institutional order and various prophetic elements in the Church The second volume The Holy Spirit Eastern Christian Traditions brought together a wealth of material on the Spirit from Eastern Christian traditions a rich heritage often overlooked in Western Christianity By exploring the various ways in which Eastern theologians understood the Third Person of the Trinity volume 2 showed how modern Christians can gain a wider vision and fuller understanding of the workings of the Holy Spirit in history and in our own generation This concluding volume examines medieval Roman Catholic and Reformation attitudes toward the Holy Spirit beginning with the writings of medieval Catholic theologians from Gregory the Great and Bede to Aquinas and Bonaventure Subsequent sections describe the contributions of influential women such Hildegard of Bingen Birgitta of Sweden and Catherine of Siena fringe figures such as Joachim of Fiore and the Cathars the magisterial reformers Luther Zwingli and

Calvin leading Catholic reformers such as Ignatius of Loyola and the radical reformers Thomas Muntzer and Menno Simons

Mindful Spirit in Late Medieval Literature Bonnie Wheeler, 2016-04-30 In what varieties of ways is late medieval literature inflected by spiritual insight and desires What weaves of literary cloth especially suit religious insight In this collection dedicated to Elizabeth D Kirk Emeritus Professor of English at Brown University several renowned scholars assess those related issues in a range of Medieval texts

The Spirit of Medieval English Popular Romance Ad Putter, Jane Gilbert, 2014-06-06 The Middle English popular romances enjoyed a wide appeal in later medieval Britain and even today students of medieval literature will encounter examples of the genre such as Sir Orfeo Sir Tristrem and Sir Launfal This collection of twelve specially commissioned essays is designed to meet the need for a stimulating guide to the genre Each essay introduces one popular romance setting it in its literary and historical contexts and develops an original interpretation that reveals the possibilities that popular romances offer for modern literary criticism A substantial introduction by the editors discusses the production and transmission of popular romances in the Middle Ages and considers the modern reception of popular romance and the interpretative challenges offered by new theoretical approaches Accessible to advanced students of English this book is also of interest to those working in the field of medieval studies comparative literature and popular culture

Inspiration and Authority in the Middle Ages Brian FitzGerald, 2017-10-06 Inspiration and Authority in the Middle Ages rethinks the role of prophecy in the Middle Ages by examining how professional theologians responded to new assertions of divine inspiration Drawing on fresh archival research and detailed study of unpublished manuscript sources from the twelfth to fourteenth centuries this volume argues that the task of defining prophetic authority became a crucial intellectual and cultural enterprise as university trained theologians confronted prophetic claims from lay mystics radical Franciscans and other unprecedented visionaries In the process these theologians redescribed their own activities as prophetic by locating inspiration not in special predictions or ecstatic visions but in natural forms of understanding and in the daily work of ecclesiastical teaching and ministry Instead of containing the spread of prophetic privilege however scholastic assessments of prophecy from Peter Lombard and Thomas Aquinas to Peter John Olivi and Nicholas Trevet opened space for claims of divine insight to proliferate beyond the control of theologians By the turn of the fourteenth century secular Italian humanists could lay claim to prophetic authority on the basis of their intellectual powers and literary practices From Hugh of St Victor to Albertino Mussato reflections on and debates over prophecy reveal medieval clerics scholars and reformers reshaping the contours of religious authority the boundaries of sanctity and sacred texts and the relationship of tradition to the new voices of the Late Middle Ages

Fearful Spirits, Reasoned Follies Michael D. Bailey, 2017-11-15 Superstitions are commonplace in the modern world Mostly however they evoke innocuous images of people reading their horoscopes or avoiding black cats Certain religious practices might also come to mind praying to St Christopher or lighting candles for the dead Benign as they might seem today such practices were not always perceived that

way In medieval Europe superstitions were considered serious offenses violations of essential precepts of Christian doctrine or immutable natural laws But how and why did this come to be In *Fearful Spirits Reasoned Follies* Michael D Bailey explores the thorny concept of superstition as it was understood and debated in the Middle Ages Bailey begins by tracing Christian thinking about superstition from the patristic period through the early and high Middle Ages He then turns to the later Middle Ages a period that witnessed an outpouring of writings devoted to superstition tracts and treatises with titles such as *De superstitionibus* and *Contra vitia superstitionum* Most were written by theologians and other academics based in Europe s universities and courts men who were increasingly anxious about the proliferation of suspect beliefs and practices from elite ritual magic to common healing charms from astrological divination to the observance of signs and omens As Bailey shows however authorities were far more sophisticated in their reasoning than one might suspect using accusations of superstition in a calculated way to control the boundaries of legitimate religion and acceptable science This in turn would lay the conceptual groundwork for future discussions of religion science and magic in the early modern world Indeed by revealing the extent to which early modern thinkers took up old questions about the operation of natural properties and forces using the vocabulary of science rather than of belief Bailey exposes the powerful but in many ways false dichotomy between the superstitious Middle Ages and rational European modernity

Stone, Flesh, Spirit: The Entombment of Christ in Late Medieval Burgundy and Champagne Donna L. Sadler, 2015-03-20 Grief binds the worshipers together in an adagio of sorrow as they encounter the sculptural representation of the Entombment of Christ Located in funerary chapels parish churches cemeteries and hospitals these works embody the piety of the later Middle Ages In this book Donna Sadler examines the sculptural Entombments from Burgundy and Champagne through a variety of lenses including performance theory embodied perception and the invocation of the absent presence of the Holy Sepulcher The author demonstrates how the action of Joseph of Arimathea and Nicodemus entombing Christ in the presence of the Marys and John operates in a commemorative and collective fashion the worshiper enters the realm of the holy and becomes a participant in the biblical event

Knowing Demons, Knowing Spirits in the Early Modern Period Michelle D. Brock, Richard Raiswell, David R. Winter, 2018-07-31 This book explores the manifold ways of knowing and knowing about preternatural beings such as demons angels fairies and other spirits that inhabited and were believed to act in early modern European worlds Its contributors examine how people across the social spectrum assayed the various types of spiritual entities that they believed dwelled invisibly but meaningfully in the spaces just beyond and occasionally within the limits of human perception Collectively the volume demonstrates that an awareness and understanding of the nature and capabilities of spirits whether benevolent or malevolent was fundamental to the knowledge making practices that characterize the years between ca 1500 and 1750 This is therefore a book about how epistemological and experiential knowledge of spirits persisted and evolved in concert with the wider intellectual changes of the early modern period such as the Protestant Reformation the Scientific Revolution and the

Enlightenment *Evil, Spirits, and Possession* David L Bradnick,2017-08-28 In *Evil Spirits and Possession* An Emergentist Theology of the Demonic David Bradnick develops a multidisciplinary view of the demonic using biblical theological social scientific and philosophical scientific perspectives Building upon the work of Pentecostal theologian Amos Yong this book argues for a theology informed by emergence theory whereby the demonic arises from evolutionary processes and exerts downward causal influence upon its constituent substrates Consequently evil does not result from conscious diabolic beings rather it manifests as non personal emergent forces that influence humans to initiate and execute nefarious activities Emergentism provides an alternative to contemporary views which tend to minimize or reject the reality of the demonic and it retains the demonic as a viable theological category in the twenty first century **Miracles and Wonders in the Middle Ages and Early Modern Period** Albrecht Classen,2025-10-20 Despite the assumption that we live today in a rather rationalist and mechanized world there remain many aspects that neither medicine nor physics can fully explain The Catholic Church continues to pronounce individuals as saints because scientifically confirmed miracles are associated with them If we want to gain a solid understanding of the pre modern history of mentality emotions and everyday culture it proves to be highly revealing to examine what miracles and wonders had meant at that time both in the theological and medical field in the visual arts and literature As a matter of fact people both in the East and in the West have consistently flocked to pilgrimage sites all over the world in the hope that a miracle might happen and solve issues for them The contributors to this volume based on a symposium at the University of Arizona May 2024 approach this critically important topic from many different perspectives taking us from the early Middle Ages to the early modern age examining hagiographical medical literary and alchemical texts discussing both miracles and wonders as relevant themes in the public discourses Both the passage through Inferno and Purgatorio as the crucial pathway toward Paradiso and the experience of women s miraculous conception are identified as deeply impactful for the pre modern world and this both in Christian and Muslim cultures Studying miracles and wonders through a kaleidoscope of different materials and concepts makes it possible to gain a closer understanding of people s mindsets power structures and the debate between medicine and religion These topics were also greatly important in other cultures as several papers on Arabic medieval literature indicate Further pursuing this global issue we recognize easily that the separation line between the Middle Ages and the early modern period is only a modern construct and often not that helpful because the discourse on miracles and wonders has continued and influences even us today

The Place of the Dead Bruce Gordon,Peter Marshall,2000-01-28 This volume of essays provides a comprehensive treatment of a very significant component of the societies of late medieval and early modern Europe the dead It argues that to contemporaries the placing of the dead in physical spiritual and social terms was a vitally important exercise and one which often involved conflict and complex negotiation The contributions range widely geographically from Scotland to Transylvania and address a spectrum of themes attitudes towards the corpse patterns of burial forms of commemoration the

treatment of dead infants the nature of the afterlife and ghosts Individually the essays help to illuminate several current historiographical concerns the significance of the Black Death the impact of the protestant and catholic Reformations and interactions between elite and popular culture Collectively by exploring the social and cultural meanings of attitudes towards the dead they provide insight into the way these past societies understood themselves

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