

[Books] Heresy And Authority In Medieval Europe

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Heresy and Authority in Medieval Europe-Edward Peters 2011-09-22

Throughout the Middle Ages and early modern Europe theological uniformity was synonymous with social cohesion in societies that regarded themselves as bound together at their most fundamental levels by a religion. To maintain a belief in opposition to the orthodoxy was to set oneself in opposition not merely to church and state but to a

whole culture in all of its manifestations. From the eleventh century to the fifteenth, however, dissenting movements appeared with greater frequency, attracted more followers, acquired philosophical as well as theological dimensions, and occupied more and more the time and the minds of religious and civil authorities. In the perception of dissent and in the steps taken to deal with it lies the history of medieval heresy and the force it exerted on religious, social, and political communities

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long after the Middle Ages. In this volume, Edward Peters makes available the most compact and wide-ranging collection of source materials in translation on medieval orthodoxy and heterodoxy in social context.

Heresy and authority in medieval Europe-Edward Peters 1980

A History of Medieval Heresy and Inquisition-Jennifer Kolpacoff Deane 2011-02-16 This concise and balanced survey of heresy and inquisition in the Middle Ages examines the dynamic interplay between competing medieval notions of Christian observance, tracing the escalating confrontations between piety, reform, dissent, and Church authority between 1100 and 1500. Jennifer Kolpacoff Deane explores the diverse regional and cultural settings in which key disputes over scripture, sacraments, and spiritual hierarchies erupted, events increasingly shaped by new ecclesiastical ideas and

inquisitorial procedures. Incorporating recent research and debates in the field, her analysis brings to life a compelling issue that profoundly influenced the medieval world.

HERESY AND AUTHORITY IN MEDIEVAL EUROPE : DOCUMENTS IN TRANSL.-1980

Heresies of the High Middle Ages-Walter Leggett Wakefield 1991 More than seventy documents, ranging in date from the early eleventh century to the early fourteenth century and representing both orthodox and heretical viewpoints are included.

Medieval Heresy-Michael Lambert 2002-08-30 For the third edition, this comprehensive history of the great heretical movements of the Middle Ages has been updated to take account of recent research in the field.

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The War on Heresy-Robert Ian Moore 2012-05-15 Some of the most portentous events in medieval history—the Cathar crusade, the persecution and mass burnings of heretics, the papal inquisition—fall between 1000 and 1250, when the Catholic Church confronted the threat of heresy with force. Moore’s narrative focuses on the motives and anxieties of elites who waged war on heresy for political gain.

Heresy and Citizenship-Eugene Smelyansky 2020-09-28 Heresy and Citizenship examines the anti-heretical campaigns in late-medieval Augsburg, Rothenburg ob der Tauber, Strasbourg, and other cities. By focusing on the unprecedented period of persecution between 1390 and 1404, this study demonstrates how heretical presence in cities was exploited in ecclesiastical, political, and social conflicts between the cities and their external rivals, and between urban elites. These anti-heretical campaigns targeted

Waldensians who believed in lay preaching and simplified forms of Christian worship. Groups of individuals identified as Waldensians underwent public penance, execution, or expulsion. In each case, the course and outcome of inquisitions reveal tensions between institutions within each city, most often between city councils and local bishops or archbishops. In such cases, competing sides used the persecution of heresy to assert their authority over others. As a result, persecution of urban Waldensians acquired meaning beyond mere correction of religious error. By placing the anti-heretical campaigns of this period in their socio-political and religious context, Heresy and Citizenship also engages with studies of social and political conflict in late medieval towns. It examines the role the exclusion of religiously and socially deviant groups played in the development of urban governments, and the rise of ideologies of good citizenship and the common good. It will be of interest to scholars and students interested in medieval urban

and religious history, and the history of heresy and its persecution.

Heresy in Transition-John Christian Laursen 2016-04-22

The concept of heresy is deeply rooted in Christian European culture. The palpable increase in incidences of heresy in the Middle Ages may be said to directly relate to the Christianity's attempts to define orthodoxy and establish conformity at its centre, resulting in the sometimes forceful elimination of Christian sects. In the transition from medieval to early modern times, however, the perception of heresy underwent a profound transformation, ultimately leading to its decriminalization and the emergence of a pluralistic religious outlook. The essays in this volume offer readers a unique insight into this little-understood cultural shift. Half of the chapters investigate the manner in which the church and its attendant civil authorities defined and proscribed heresy, whilst the

other half focus on the means by which early modern writers sought to supersede such definition and proscription. The result of these investigations is a multifaceted historical account of the construction and serial reconstruction of one of the key categories of European theological, juristic and political thought. The contributors explore the role of nationalism and linguistic identity in constructions of heresy, its analogies with treason and madness, the role of class and status in the responses to heresy. In doing so they provide fascinating insights into the roots of the historicization of heresy and the role of this historicization in the emergence of religious pluralism.

Heresy and Heretics in the Thirteenth Century-L. J. Sackville 2014-08-21 The first book to deal with all the principal treatments of heresy and anti-heretical writings during their heyday in the thirteenth century.

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Power & Purity-Carol

Lansing 1998-02-12

Catharism was a popular medieval heresy based on the belief that the creation of humankind was a disaster in which angelic spirits were trapped in matter by the devil. Their only goal was to escape the body through purification. Cathars denied any value to material life, including the human body, baptism, and the Eucharist, even marriage and childbirth. What could explain the long popularity of such a bleak faith in the towns of southern France and Italy? *Power and Purity* explores the place of cathar heresy in the life of the medieval Italian town of Orvieto. Based on extensive archival research, it details the social makeup of the Cathar community and argues that the heresy was central to the social and political changes of the 13th century. The late 13th-century repression of Catharism by a local inquisition was part of a larger redefinition of civic and ecclesiastical authority. Author Carol Lansing shows that the faith attracted not an alienated older nobility but artisans, merchants, popular political leaders, and indeed

circles of women in Orvieto as well as Florence and Bologna. Cathar beliefs were not so much a pessimistic anomaly as a part of a larger climate of religious doubt. The teachings on the body and the practice of Cathar holy persons addressed questions of sexual difference and the structure of authority that were key elements of medieval Italian life. The pure lives of the Cathar holy people, both male and female, demonstrated a human capacity for self-restraint that served as a powerful social model in towns torn by violent conflict. This study addresses current debates about the rise of persecution, and argues for a climate of popular toleration. *Power and Purity* will appeal to historians of society and politics as well as religion and gender studies.

Battling Demons-Michael D.

Bailey 2010-11-01

Medieval Heresy-M D

Lambert 1992-11-11 This is the most comprehensive history of the great heretical movements of the Middle

Ages since H. C. Lea's pioneering work of 1888. Malcolm Lambert provides a vivid account of the dark, often secret, world of dissent and protest against the medieval churches of Rome and Byzantium.

Burning Bodies-Michael D. Barbezat 2018-12-15 *Burning Bodies* interrogates the ideas that the authors of historical and theological texts in the medieval West associated with the burning alive of Christian heretics. Michael Barbezat traces these instances from the eleventh century until the advent of the internal crusades of the thirteenth century, depicting the exclusionary fires of hell and judicial execution, the purifying fire of post-mortem purgation, and the unifying fire of God's love that medieval authors used to describe processes of social inclusion and exclusion. *Burning Bodies* analyses how the accounts of burning heretics alive referenced, affirmed, and elaborated upon wider discourses of community and eschatology. Descriptions of burning

supposed heretics alive were profoundly related to ideas of a redemptive Christian community based upon a divine, unifying love, and medieval understandings of what these burnings could have meant to contemporaries cannot be fully appreciated outside of this discourse of communal love. For them, human communities were bodies on fire. Medieval theologians and academics often described the corporate identity of the Christian world as a body joined together by the love of God. This love was like a fire, melting individuals together into one whole. Those who did not spiritually burn with God's love were destined to burn literally in the fires of Hell or Purgatory, and the fires of execution were often described as an earthly extension of these fires. Through this analysis, Barbezat demonstrates how presentations of heresy, and to some extent actual responses to perceived heretics, were shaped by long-standing images of biblical commentary and exegesis. He finds that this imagery is more than a literary curiosity; it is, in fact,

a formative historical agent.

The Magician, the Witch, and the Law-Edward Peters

1978 "Helps to place our understanding of medieval witchcraft into a broader context. . . . Sheds light on the various genres of literature in which magic was discussed."—*Speculum*

The Detection of Heresy in Late Medieval England-Ian

Forrest 2005-10-20 Heresy was the most feared crime in the medieval moral universe. By examining the drafting, publicizing, and implementing of new laws against heresy in the 14th and 15th centuries, this text presents a general study of inquisition in medieval England.

Limits of Thought and Power in Medieval Europe-

Edward Peters 2001 The essays in this volume constitute a series of investigations into the limitations on thought and power as conceived by thinkers in the medieval West

and they draw on material ranging from law to literature. The author deals with limits on the human desire for knowledge, the passion with which knowledge could legitimately be pursued, and the propriety of the knowledge sought, as well as the limits that might be tolerable and tolerated in the case of royal incapacity or misbehaviour. One particular focus is the work of Dante Alighieri, and these ideas are traced across a wide range of his thought. Chronologically the essays run from Augustine and the Gnostics through to Shakespeare.

The Great Medieval

Heretics-Michael Frassetto 2010-02-01 Describes the heretical beliefs and loves of such figures as Marguerite Porete, Fra Dolcino, and John Wyclif.

Authority and Power in the Medieval Church, C. 1000-c. 1500-Thomas W. Smith 2020 While they often go hand-in-hand and the distinction between the two is

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frequently blurred, authority and power are distinct concepts and abilities - this was a problem that the Church tussled with throughout the High and Late Middle Ages. Claims of authority, efforts to have that authority recognized, and the struggle to transform it into more tangible forms of power were defining factors of the medieval Church's existence. As the studies assembled here demonstrate, claims to authority by members of the Church were often in inverse proportion to their actual power - a problematic paradox which resulted from the uneven and uncertain acceptance of ecclesiastical authority by lay powers and, indeed, fellow members of the ecclesia. The chapters of this book reveal how clerical claims to authority and power were frequently debated, refined, opposed, and resisted in their expression and implementation. The clergy had to negotiate a complex landscape of overlapping and competing claims in pursuit of their rights. They waged these struggles in arenas that ranged from papal, royal, and imperial curiae, through

monastic houses, law courts and parliaments, urban religious communities and devotional networks, to contact and conflict with the laity on the ground; the weapons deployed included art, manuscripts, dress, letters, petitions, treatises, legal claims, legates, and the physical arms of allied lay powers. In an effort to further our understanding of this central aspect of ecclesiastical history, this interdisciplinary volume, which effects a broad temporal, geographical, and thematic sweep, points the way to new avenues of research and new approaches to a traditional topic. It fuses historical methodologies with art history, gender studies, musicology, and material culture, and presents fresh insights into one of the most significant institutions of the medieval world.

Inquisition and Medieval Society

James B. Given
2018-08-06 James B. Given analyzes the inquisition in one French region in order to develop a sociology of medieval politics. Established

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in the early thirteenth century to combat widespread popular heresy, inquisitorial tribunals identified, prosecuted, and punished heretics and their supporters. The inquisition in Languedoc was the best documented of these tribunals because the inquisitors aggressively used the developing techniques of writing and record keeping to build cases and extract confessions. Using a Marxist and Foucauldian approach, Given focuses on three inquiries: what techniques of investigation, interrogation, and punishment the inquisitors worked out in the course of their struggle against heresy; how the people of Languedoc responded to the activities of the inquisitors; and what aspects of social organization in Languedoc either facilitated or constrained the work of the inquisitors. Punishments not only inflicted suffering and humiliation on those condemned, he argues, but also served as theatrical instruction for the rest of society about the terrible price of transgression. Through a careful pursuit of these inquires, Given

elucidates medieval society's contribution to the modern apparatus of power.

The Differentiation of Authority

James Greenaway
2012-04-04 In this study, James Greenaway explores the philosophical continuity between contemporary Western society and the Middle Ages. Allowing for genuinely modern innovations, he makes the claim that the medieval search for order remains fundamentally unbroken in our search for order today.

Translations of Authority in Medieval English

Alastair Minnis
2009-03-19 Minnis presents the fruits of a long-term engagement with the ways in which crucial ideological issues were deployed in vernacular texts. He addresses the crisis for vernacular translation precipitated by the Lollard heresy, Langland's views on indulgences, Chaucer's tales of suspicious saints and risible relics, and more.

Why was the Church so Dominant in Medieval Society?-James Pinnock

2018-02-27 Essay from the year 2012 in the subject Theology - Historic Theology, Ecclesiastical History, grade: 76.0%, Durham University, language: English, abstract: A critical starting point for any historical scrutiny of the medieval church must begin with Colin Morris, whose foundational work argues that the years 1050 to 1250 witnessed “the supreme age of papal monarchy”. Morris stands within a long historiographical tradition of medievalists who have argued for this prevailing perspective of the church in the medieval epoch as defined by its primacy, universality and supremacy over an ostensibly lay society. Underpinning this conception of the church is the novel and extensive reform movement that began during the pontificate of Gregory VII (1073-85), which articulated and firmly established the concept of a ‘hierarchical church’. This notion of the ecclesiastical

hierarchy, elucidated by both contemporary writers and modern historians, arguably dominates our perspective of the medieval religious landscape, and part of the historian’s task is therefore to reach a judgement as to what we understand by the ecclesia and societas in this period. Arguably, our period is characterised by a divergence between ecclesiastical rhetoric and popular culture, most evident in the historical tradition which attributes to our period the birth of popular heresy in various forms. The rise of heresy, and the ‘choice’ inherent in its initial and continuing prevalence within medieval society, stands in clear contradistinction to the concepts of ecclesiastical hierarchy and papal authority advocated by the medieval church. Indeed, whilst historians have recognised, and in many cases extolled, the conceptual legacy bequeathed by the Gregorian reform movement upon the ascendant medieval church, they have arguably overlooked, most pertinently in the case of heresy, the realities of “the universal

episcopacy claimed by the pope”.

Freethought and Freedom-

George H. Smith 2017-07-18
Liberty of conscience and freedom of thought are twin, core components of modern life in societies across the world. The ability to pursue one's vision of the right and the good, coupled with liberty to pursue individual reason and enlightenment, helped produce so much of modern life that we may be apt to forget that libertarian philosophy was not dictated by Nature. Freethought and Freedom surveys the long history of religious and intellectual liberty, exploring their key ideas along the way.

Suspect Saints and Holy

Heretics-Janine Larmon
Peterson 2019-12-15
In Suspect Saints and Holy Heretics Janine Larmon Peterson investigates regional saints whose holiness was contested. She scrutinizes the papacy's toleration of unofficial saints' cults and its response when their devotees

challenged church authority about a cult's merits or the saint's orthodoxy. As she demonstrates, communities that venerated saints increasingly clashed with popes and inquisitors determined to erode any local claims of religious authority. Local and unsanctioned saints were spiritual and social fixtures in the towns of northern and central Italy in the thirteenth and fourteenth centuries. In some cases, popes allowed these saints' cults; in others, church officials condemned the saint and/or their followers as heretics. Using a wide range of secular and clerical sources—including vitae, inquisitorial and canonization records, chronicles, and civic statutes—Peterson explores who these unofficial saints were, how the phenomenon of disputed sanctity arose, and why communities would be willing to risk punishment by continuing to venerate a local holy man or woman. She argues that the Church increasingly restricted sanctification in the later Middle Ages, which precipitated new debates over who had the authority to

recognize sainthood and what evidence should be used to identify holiness and heterodoxy. The case studies she presents detail how the political climate of the Italian peninsula allowed Italian communities to use saints' cults as a tool to negotiate religious and political autonomy in opposition to growing papal bureaucratization.

Heresy and the Politics of Community

Marina Rustow
2014-10-31 In a book with a bold new view of medieval Jewish history, written in a style accessible to nonspecialists and students as well as to scholars in the field, Marina Rustow changes our understanding of the origins and nature of heresy itself. Scholars have long believed that the Rabbanites and Qaraites, the two major Jewish groups under Islamic rule, split decisively in the tenth century and from that time forward the minority Qaraites were deemed a heretical sect. Qaraites affirmed a right to decide matters of Jewish law free from centuries of rabbinic

interpretation; the Rabbanites, in turn, claimed an unbroken chain of scholarly tradition. Rustow draws heavily on the Cairo Geniza, a repository of papers found in a Rabbanite synagogue, to show that despite the often fierce arguments between the groups, they depended on each other for political and financial support and cooperated in both public and private life. This evidence of remarkable interchange leads Rustow to the conclusion that the accusation of heresy appeared sporadically, in specific contexts, and that the history of permanent schism was the invention of polemicists on both sides. Power shifted back and forth fluidly across what later commentators, particularly those invested in the rabbinic claim to exclusive authority, deemed to have been sharply drawn boundaries. Heresy and the Politics of Community paints a portrait of a more flexible medieval Eastern Mediterranean world than has previously been imagined and demonstrates a new understanding of the historical meanings of

charges of heresy against communities of faith. Historians of premodern societies will find that, in her fresh approach to medieval Jewish and Islamic culture, Rustow illuminates a major issue in the history of religions.

Religion in the Medieval

West-Bernard Hamilton
2003-08-29 Western European civilization in the medieval centuries was a time of significant development as the ascendancy of the Roman Catholic Church spread Christianity throughout Europe. This book examines the religious life of this formative period, the history of the institutional Church, and focuses on the interaction between the Church and secular members of society. This new edition has been updated, and includes new visual evidence and a glossary of technical terms.

An Age of Saints?

2011-06-24 This volume focuses on the strategies through which secular and

ecclesiastical authorities throughout the early medieval world shaped and exploited Christian culture in their own interests, and the simultaneous attempts of rivals and sceptics to resist that same process.

Truth and the Heretic-

Karen Sullivan 2005-09-15
"Exploring the figure of the heretic in Catholic writings of the twelfth and thirteenth centuries as well as the heretic's characterological counterpart in troubadour lyrics, Arthurian romance, and comic tales, Truth and the Heretic seeks to understand why French and Occitan literature of the period celebrated the very characters who were so persecuted in society at large. Karen Sullivan proposes that such literature allowed medieval culture a means by which to express truths about heretics and the epistemological anxieties they aroused." "The first book-length study of the figure of the heretic in medieval French and Occitan literature, Truth and the Heretic will fascinate historians of ideas

and literature as well as scholars of religion, critical theory, and philosophy."--

Medieval Heresies-Christine Caldwell Ames 2015-04-02 "Christianity, Judaism, and Islam is the first comparative survey of heresy and its response throughout the medieval world"--

The Templars, the Witch, and the Wild Irish-Maeve Brigid Callan 2015-03-09 Early medieval Ireland is remembered as the "Land of Saints and Scholars," due to the distinctive devotion to Christian faith and learning that permeated its culture. As early as the seventh century, however, questions were raised about Irish orthodoxy, primarily concerning Easter observances. Yet heresy trials did not occur in Ireland until significantly later, long after allegations of Irish apostasy from Christianity had sanctioned the English invasion of Ireland. In *The Templars, the Witch, and the Wild Irish*, Maeve Brigid Callan analyzes Ireland's

medieval heresy trials, which all occurred in the volatile fourteenth century. These include the celebrated case of Alice Kyteler and her associates, prosecuted by Richard de Ledrede, bishop of Ossory, in 1324. This trial marks the dawn of the "devil-worshipping witch" in European prosecutions, with Ireland an unexpected birthplace. Callan divides Ireland's heresy trials into three categories. In the first stand those of the Templars and Philip de Braybrook, whose trial derived from the Templars', brought by their inquisitor against an old rival. Ledrede's prosecutions, against Kyteler and other prominent Anglo-Irish colonists, constitute the second category. The trials of native Irishmen who fell victim to the sort of propaganda that justified the twelfth-century invasion and subsequent colonization of Ireland make up the third. Callan contends that Ireland's trials resulted more from feuds than doctrinal deviance and reveal the range of relations between the English, the Irish, and the Anglo-Irish, and the church's role in these

relations; tensions within ecclesiastical hierarchy and between secular and spiritual authority; Ireland's position within its broader European context; and political, cultural, ethnic, and gender concerns in the colony.

Medieval Heresy & the Inquisition

Arthur Stanley Turberville 1920-01-01 The aim of this book is to provide, within a short space, and primarily for the general reader, an account of the heresies of the Middle Ages and of the attitude of the Church towards them. The book is, therefore, a brief essay in the history not only of dogma, but, inasmuch as it is concerned with the repression of heresy by means of the Inquisition, of judicature also. The ground covered is the terrain of H. C. Lea's immense work, 'A History of the Inquisition of the Middle Ages'; but that was published more than thirty years ago, and since then much has been written, though not indeed much in English, on the mediæval Inquisition and cognate subjects. As the present work has been

undertaken in the light of some of these more recent investigations, it is hoped that it may be of utility to rather closer students, as well as to the general reader, as a review of the subject suggested by the writings of Lea's successors, both partizans and critics. At the same time this book does not profess to be a history, even the briefest, of the mediæval Inquisition. Its main concern is with doctrine, and for that reason chapters on Averrhoism and on Wyclifitism and Husitism have been included, though they have little bearing on the Inquisition.

Heresy in Late Medieval Germany

Reima Valimaki 2019-02-05 First major survey of the German inquisitor Petrus Zwicker, one of the most significant figures in the repression of heresy.

Cathars in Question-Antonio Sennis 2016 The question of the reality of Cathars and other heresies is debated in this provocative collection.

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The Other God-Yuri

Stoyanov 2000-08-11

DIVIDIV This fascinating book explores the evolution of religious dualism, the doctrine that man and cosmos are constant battlegrounds between forces of good and evil. It traces this evolution from late Egyptian religion and the revelations of Zoroaster and the Orphics in antiquity through the Dead Sea Scrolls, the Mithraic Mysteries, and the great Gnostic teachers to its revival in medieval Europe with the suppression of the Bogomils and the Cathars, heirs to the age-long teachings of dualism. Integrating political, cultural, and religious history, Yuri Stoyanov illuminates the dualist religious systems, recreating in vivid detail the diverse worlds of their striking ideas and beliefs, their convoluted mythologies and symbolism. Reviews of an earlier edition: "A book of prime importance for anyone interested in the history of religious dualism. The author's knowledge of relevant original sources is remarkable; and he has

distilled them into a convincing and very readable whole."—Sir Steven Runciman "The most fascinating historical detective story since Steven Runciman's Sicilian Vespers."—Colin Wilson "A splendid account of the decline of the dualist tradition in the East . . . both strong and accessible. . . . The most readable account of Balkan heresy ever."—Jeffrey B. Russell, *Journal of Religion* "Well-written, fact-filled, and fascinating . . . has in it the making of a classic." —Harry T. Norris, *Bulletin of SOAS/div/div*

The Birth of Popular Heresy-R. I. Moore

1995-01-01 An edited collection of letters, chronicles, and sermons written, in the main, by clerics and other highly placed church officials during the eleventh and twelfth centuries. R.I. Moore uses them to analyse the beginning and development of popular heresy.

The First Crusade-Edward

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Peters 2011-06-03 The First Crusade received its name and shape late. To its contemporaries, the event was a journey and the men who took part in it pilgrims. Only later were those participants dubbed Crusaders—"those signed with the Cross." In fact, many developments with regard to the First Crusade, like the bestowing of the cross and the elaboration of Crusaders' privileges, did not occur until the late twelfth century, almost one hundred years after the event itself. In a greatly expanded second edition, Edward Peters brings together the primary texts that document eleventh-century reform ecclesiology, the appearance of new social groups and their attitudes, the institutional and literary evidence dealing with Holy War and pilgrimage, and, most important, the firsthand experiences by men who participated in the events of 1095-1099. Peters supplements his previous work by including a considerable number of texts not available at the time of the original publication. The new material, which

constitutes nearly one-third of the book, consists chiefly of materials from non-Christian sources, especially translations of documents written in Hebrew and Arabic. In addition, Peters has extensively revised and expanded the Introduction to address the most important issues of recent scholarship.

Inspiration and Authority in the Middle Ages

Brian FitzGerald 2017-09-21

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.

Holy Scripture and the

Quest for Authority at the End of the Middle Ages-Ian Christopher Levy 2012 All participants in late medieval debates recognized Holy Scripture as the principal authority in matters of Catholic doctrine. Popes, theologians, lawyers--all were bound by the divine truth it conveyed. Yet the church possessed no absolute means of determining the final authoritative meaning of the biblical text--hence the range of appeals to antiquity, to the papacy, and to councils, none of which were ultimately conclusive. Authority in the late medieval church was a vexing issue precisely because it was not resolved. Ian Christopher Levy's book focuses on the quest for such authority between 1370 and 1430, from John Wyclif to Thomas Netter, thereby encompassing the struggle over Holy Scripture waged between Wycliffites and Hussites on the one hand, and their British and Continental opponents on the other. Levy demonstrates that the Wycliffite/Hussite "heretics" and their opponents--the theologians William Woodford, Thomas Netter,

and Jean Gerson--in fact shared a large and undisputed common ground. They held recognized licenses of expertise, venerated tradition, esteemed the church fathers, and embraced Holy Scripture as the ultimate authority in Christendom. What is more, they utilized similar hermeneutical strategies with regard to authorial intention, the literal sense, and the appeal to the fathers and holy doctors in order to open up the text. Yet it is precisely this commonality, according to Levy, that rendered the situation virtually intractable; he argues that the erroneous assumption persists today that Netter and Gerson spoke for "the church," whereas Wyclif and Hus sought to destroy it. Levy's sophisticated study in historical theology, which reconsiders the paradigm of heresy and orthodoxy, offers a necessary adjustment in our view of church authority at the turn of the fifteenth century. "In Holy Scripture and the Quest for Authority at the End of the Middle Ages, Ian Christopher Levy reveals the crux of a late medieval quandary regarding ecclesial

authority. He perceptively shows how theologians and the Catholic Church were mired in a nearly intractable constellation of issues involving scriptural interpretation, appeals to tradition, development of doctrine, the question of concrete, visible instruments of authority, and the role of canon law and university theologians. This highly original contribution treats themes and issues at an immensely complex and important juncture in the development of early modern religious thought and practice, the ramifications of which are still very much with us today." --Boyd Taylor Coolman, Boston College

Law and the Illicit in Medieval Europe-Ruth Mazo Karras 2013-02-11 In the popular imagination, the Middle Ages are often associated with lawlessness. However, historians have long recognized that medieval culture was characterized by an enormous respect for law and legal procedure. This book makes the case that one cannot understand the era's

cultural trends without
considering the profound
development of law.