Deuterocanonical Literature and the Middle Ages

A mischievous 10-year-old boy is sent to a Jesuit boarding school by his father to shape him up and prepare him for his First Communion.

From the sixth century B.C. to the end of the middle ages

Äbte und Laienäbte im Frankenreich

The Official Catholic Directory and Clergy List Quarterly

Political and Moral Essays

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Monastic Reform as Process

New Series of Homilies for the Whole Year

The history of monastic institutions in the Middle Ages (ca. 950–1150 CE) is a practice of removing saints' relics from rural monasteries in order to take them on one-way journeys, particularly within northern France and the Low Countries. Though the permanent displacements of relics—translations—have long been understood as politically and culturally significant activities, these temporary circulations have received relatively little attention. Yet the act of taking a moveable relic from its "home," even for a short time, had the power to transform the object, the people it encountered, and the landscape it traveled through. Using geographical and historical texts, this study reveals both the opportunities and tensions associated with these movements. Circulating relics extended the power of the saint into the wider world, but they also provoked public displays of competition, mockery, and resistance. By contextualizing these effects within the discourses and practices that surrounded traveling relics, we can see Saints emphasizes the complexity of the medieval cult of relics and its participants, while speaking to broader questions about the role of movement in negotiating the relationships between sacred objects, space, and people.

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Although our human emotions greatly influence our lives, there have been few studies of emotions in biblical texts. Hence the 2010 meeting of the International Society for the Study of Deuterocanonical and Cognate Literature in Salzburg (Austria) was devoted to the topic of "Emotions, Feelings, and Affects within Deuterocanonical and Cognate Literature". This pioneering volume arising from the conference includes medical, musical, philosophical, historical, archaeological, literary, and theological studies of emotions, with a major focus on biblical and related texts.