

# Saint Augustines Meter And George Herberts Will

Whispering the Secrets of Language: An Emotional Journey through **Saint Augustines Meter And George Herberts Will**

In a digitally-driven earth where displays reign supreme and quick transmission drowns out the subtleties of language, the profound strategies and mental subtleties hidden within words often go unheard. However, located within the pages of **Saint Augustines Meter And George Herberts Will** a interesting fictional value pulsating with fresh emotions, lies an exceptional quest waiting to be undertaken. Penned by an experienced wordsmith, that wonderful opus attracts viewers on an introspective trip, softly unraveling the veiled truths and profound influence resonating within the very fabric of each and every word. Within the emotional depths with this emotional review, we will embark upon a genuine exploration of the book is key themes, dissect their captivating writing model, and yield to the powerful resonance it evokes serious within the recesses of readers hearts.

The Fetters of Rhyme Rebecca M. Rush 2021-05-04 How rhyme became entangled with debates about the nature of liberty in sixteenth- and seventeenth-century English poetry In his 1668 preface to *Paradise Lost*, John Milton rejected the use of rhyme, portraying himself as a revolutionary freeing English verse from “the troublesome and modern bondage of Riming.” Despite his claim to be a pioneer, Milton was not initiating a new line of thought—English poets had been debating about rhyme and its connections to liberty, freedom, and constraint since Queen Elizabeth’s reign. *The Fetters of Rhyme* traces this dynamic history of rhyme from the 1590s through the 1670s. Rebecca Rush uncovers the surprising associations early modern readers attached to rhyming forms like couplets and sonnets, and she shows how reading poetic form from a historical perspective yields fresh insights into verse’s complexities. Rush explores how early modern poets imagined rhyme as a band or fetter, comparing it to the bonds linking individuals to political, social, and religious communities. She considers how Edmund Spenser’s sonnet rhymes stood as emblems of voluntary confinement, how John Donne’s revival of the Chaucerian couplet signaled sexual and political radicalism, and how Ben Jonson’s verse charted a middle way between

licentious Elizabethan couplet poets and slavish sonneteers. Rush then looks at why the royalist poets embraced the prerational charms of rhyme, and how Milton spent his career reckoning with rhyme’s allures. Examining a poetic feature that sits between sound and sense, liberty and measure, *The Fetters of Rhyme* elucidates early modern efforts to negotiate these forces in verse making and reading.

*Counting ev'ry grain* Christiane Lang-Graumann

Country Parsons, Country Poets Mary Theresa Kyne 1992

*George Herbert's "Holy Patterns"* Greg Miller 2007-06-10 *George Herbert's "Holy Patterns": Reforming Individuals in Community* explores Herbert's understanding of full individuality in community. Living communities depend upon imagined histories and futures. Like his mother Lady Magdalen Danvers and her friend John Donne, and unlike many of his Anglican contemporaries, Herbert imagined significant continuity with the pre-Reformation past; that imagination was tied to a prophetic imagining of the future triumph of Christ's universal and apostolic church. Herbert's project was to 'purify' a unified national church from within, this purification taking place through lives lived communally in self-scrutiny, self-regulation, sacrifice, and loving service. Such 'holy patterns' of living were imagined as leading to the purification

of the whole church, the spread of the Gospel, human advancement through what we would call scientific knowledge, and international peace.

**Christianity & Literature** 2000

**Religion & Literature** 1988

Idols of the Marketplace D. Hawkes 2001-10-11 Postmodern society seems incapable of elaborating an ethical critique of the market economy. Early modern society showed no such reticence. Between 1580 and 1680, Aristotelian teleology was replaced as the dominant mode of philosophy in England by Baconian empiricism. This was a process with implications for every sphere of life: for politics and theology, economics and ethics, aesthetics and sexuality. Through nuanced and original readings of Shakespeare, Herbert, Donne, Milton, Traherne, and Bunyan, David Hawkes sheds light on the antitheatrical controversy, and early modern debates over idolatry and value and trade. Hawkes argues that the people of Renaissance England believed that the decline of telos resulted in a reified, fetishistic mode of consciousness which manifests itself in such phenomena as religious idolatry, commodity fetish, and carnal sensuality. He suggests that the resulting early modern critique of the market economy has much to offer postmodern society.

**New Perspectives on the Seventeenth-century English Religious**

**Lyric** John Richard Roberts 1994 To what extent do religious lyrics also participate in and reflect the social, political, and cultural contexts of the period in which they were written? These essays offer new insights into the religious poetry of Donne, Herbert, Crashaw, Jonson, Herrick, Vaughan, and Marvell. In addition, modern theoretical criticism is discussed, and the editor has provided a selective, though extensive, bibliography of modern studies of the seventeenth-century religious lyric.

A George Herbert Companion (Routledge Revivals) Robert H. Ray 2014-05-01 First published in 1995, this title provides the reader with a compendium of useful information for any reader of George Herbert to have at hand. It includes key biographical information, situates the poetry in its historical and cultural context, and, where appropriate, explains theological concepts and traditions which have a direct bearing

on the verse. The aim throughout is to enhance understanding and appreciation, without being exhaustive. A George Herbert Companion will be of most use to general readers and undergraduate students coming to this poetry for the first time, and will interest students of Anglican Caroline theology and hymnology.

Rethinking the Mind-Body Relationship in Early Modern Literature, Philosophy, and Medicine Charis Charalampous 2015-08-20 This book explores a neglected feature of intellectual history and literature in the early modern period: the ways in which the body was theorized and represented as an intelligent cognitive agent, with desires, appetites, and understandings independent of the mind. It considers the works of early modern physicians, thinkers, and literary writers who explored the phenomenon of the independent and intelligent body. Charalampous rethinks the origin of dualism that is commonly associated with Descartes, uncovering hitherto unknown lines of reception regarding a form of dualism that understands the body as capable of performing complicated forms of cognition independently of the mind. The study examines the consequences of this way of thinking about the body for contemporary philosophy, theology, and medicine, opening up new vistas of thought against which to reassess perceptions of what literature can be thought and felt to do. Sifting and assessing this evidence sheds new light on a range of historical and literary issues relating to the treatment, perception, and representation of the human body. This book examines the notion of the thinking body across a wide range of genres, topics, and authors, including Montaigne's Essays, Spenser's allegorical poetry, Donne's metaphysical poetry, tragic dramaturgy, Shakespeare, and Milton's epic poetry and shorter poems. It will be essential for those studying early modern literature, cognition, and the body.

Heart and Artifice Anna Christina Büchmann 1998

The Ludic Self in Seventeenth-Century English Literature Anna K. Nardo 1991-01-01 This book argues that play offered Hamlet, John Donne, George Herbert, Andrew Marvell, Robert Burton, and Sir Thomas Browne a way to live within the contradictions and conflicts of late Renaissance life by providing a new stance for the self. Grounding its

argument in recent theories of play and in a historical analysis that sees the seventeenth century as a point of crisis in the formation of the western self, the author demonstrates how play helped mediate this crisis and how central texts of the period enact this mediation.

Literature Criticism from 1400 to 1800 2007

**Renaissance Et Réforme** 1992

**The Poetry of Immanence** Robert Whalen 2002-01-01 In this extensive study of two of the most celebrated seventeenth-century religious poets, Robert Whalen examines the role of sacrament in the formation of early modern religious subjectivity. For John Donne and George Herbert, sacramental topoi became powerful conceptual tools with which to explore both the intersection of spiritual and material aspects of human experience and their competing claims to Christianity. Whalen's argument builds upon his central idea of 'sacramental Puritanism, ' or the effort to cultivate a Calvinist sense of interiority through a fully ceremonial apparatus, and thereby to reconcile the potentially disparate imperatives of sacrament and devotion. Unique in its combination of current historiography and informed analysis, its attention to the sacramental features of Donne's 'secular' lyrics, and its advancement of sacramental thought as an important element of Renaissance English culture, *The Poetry of Immanence* illuminates a crucial dimension of the work of two major Stuart writers. In his comprehensive critical readings, Whalen offers a substantial contribution to the increasing study of religious themes and devotion in the literature of the early modern period.

*George Herbert Journal* 2007

**The Poem in Time** Janis Lull 1990 In tracing George Herbert's revisionary goals as they developed through the two manuscripts of the Church, this book offers a new approach to the interpretation of his poems in showing that Herbert intended to encourage his readers to connect the separate lyrics into larger structures of meaning and also to look beyond his poetry to the Bible.

**Seventeenth-century British Nondramatic Poets** M. Thomas Hester 1993 Profiles more than twenty British nondramatic poets born between

1588 and 1618, presenting primary and secondary bibliographies and illustrated biographical essays that chronicle each writer's career in detail.

MLA International Bibliography of Books and Articles on the Modern Languages and Literatures 1987 Vols. for 1969- include ACTFL annual bibliography of books and articles on pedagogy in foreign languages 1969-

The Poetics of the Common Knowledge Don Byrd 1994-01-01 *The Poetics of the Common Knowledge* focuses on Descartes, Hegel, Freud, and the information theorists, on the one hand, and the poets of the American avant-garde, on the other. This book is a call literally for a new poetry, a new making that manifests the possibility for sense-making in a postmodern condition without universals or absolutes. In such a poetry, fragmentation bespeaks not brokenness but the richness of the world apprehended without the habits of recognition.

A Companion to Renaissance Poetry Catherine Bates 2018-01-09 The most comprehensive collection of essays on Renaissance poetry on the market Covering the period 1520-1680, *A Companion to Renaissance Poetry* offers 46 essays which present an in-depth account of the context, production, and interpretation of early modern British poetry. It provides students with a deep appreciation for, and sensitivity toward, the ways in which poets of the period understood and fashioned a distinctly vernacular voice, while engaging them with some of the debates and departures that are currently animating the discipline. *A Companion to Renaissance Poetry* analyzes the historical, cultural, political, and religious background of the time, addressing issues such as education, translation, the Reformation, theorizations of poetry, and more. The book immerses readers in non-dramatic poetry from Wyatt to Milton, focusing on the key poetic genres—epic, lyric, complaint, elegy, epistle, pastoral, satire, and religious poetry. It also offers an inclusive account of the poetic production of the period by canonical and less canonical writers, female and male. Finally, it offers examples of current developments in the interpretation of Renaissance poetry, including economic, ecological, scientific, materialist, and formalist approaches. • Covers a wide

selection of authors and texts • Features contributions from notable authors, scholars, and critics across the globe • Offers a substantial section on recent and developing approaches to reading Renaissance poetry A Companion to Renaissance Poetry is an ideal resource for all students and scholars of the literature and culture of the Renaissance period.

The Language of Love in the Poetry of George Herbert and Emily

Dickinson David Gregory Miller 1991

Rhetoric and Irony C. Jan Swearingen 1991-09-05 This pathbreaking study integrates the histories of rhetoric, literacy, and literary aesthetics up to the time of Augustine, focusing on Western concepts of rhetoric as dissembling and of language as deceptive that Swearingen argues have received curiously prominent emphasis in Western aesthetics and language theory. Swearingen reverses the traditional focus on rhetoric as an oral agonistic genre and examines it instead as a paradigm for literate discourse. She proposes that rhetoric and literacy have in the West disseminated the interrelated notions that through learning rhetoric individuals can learn to manipulate language and others; that language is an unreliable, manipulable, and contingent vehicle of thought, meaning, and communication; and that literature is a body of pretty lies and beguiling fictions. In a bold concluding chapter Swearingen aligns her thesis concerning early Western literacy and rhetoric with contemporary critical and rhetorical theory; with feminist studies in language, psychology, and culture; and with studies of literacy in multi- and cross-cultural settings.

Saint Augustine's Meter and George Herbert's Will William H. Pahlka 1987-01-01

**Telling Tears in the English Renaissance** Marjory E. Lange 1996 This study examines the medical literature, sermons, and lyric poetry of the English Renaissance, exploring the understanding of tears and weeping, most particularly how interpretations of them changed over time, and how those changes affected the 'reading' of tears for those who had to live them.

Reading Between the Lines Gene Edward Veith Jr. 2013-01-31 Here is a

guidebook for those who want to learn how to recognize books that are spiritually and aesthetically good—to cultivate good literary taste. Gene Edward Veith presents basic information to help book lovers understand what they read—from the classics to the bestsellers. He explains how the major genres of literature communicate. He explores ways comedy, tragedy, realism, and fantasy can portray the Christian worldview. These discussions lead to a host of related topics—the value of fairy tales for children, the tragic and the comic sense of life, the interplay between Greek and Biblical concepts in the imagination, and the new "post-modernism" (a subject of vital importance to Christians). In the pages of this book, readers will meet writers, past and present who carry on a great literary tradition. By supporting worthy authors, Christians can exert a powerful influence on their culture.

The Pulse of Praise Julia Carolyn Guernsey 1999 "Guernsey draws on D. W. Winnicott's object relations model, which focuses on self-development in a relational context, to illuminate various senses of self and Other that Herbert's poems express discursively and formally. The book will appeal not only to Herbert scholars and other Renaissance critics but also to audiences interested in psychoanalysis and how it relates to literature, religion, culture, and poetics."--BOOK JACKET.

Generosity and the Limits of Authority William Flesch 2018-10-18 Generosity is an ambiguous quality, William Flesch observes; while receiving gifts is pleasant, gift-giving both displays the wealth and strength of the giver and places the receiver under an obligation. In provocative new readings of Shakespeare, Herbert, and Milton, Flesch illuminates the personal authority that is bound inextricably with acts of generosity. Drawing on the work of such theorists as Mauss, Blanchot, Bourdieu, Wittgenstein, Bloom, Cavell, and Greenblatt, Flesch maintains that the literary power of Shakespeare, Herbert, and Milton is at its most intense when they are exploring the limits of generosity. He considers how in Herbert's Temple divine assurance of the possibility of redemption is put into question and how the poet approaches such a gift with the ambivalence of a beneficiary. In his readings of Shakespeare's Richard II, Henry IV, King Lear, Antony and Cleopatra, and the sonnets,

Flesch examines the perspective of the benefactor—including Shakespeare himself—who confronts the decline of his capacity to give. Turning to Milton's *Paradise Lost*, Flesch identifies two opposing ways of understanding generosity—Satan's, on the one hand, and Adam and Eve's, on the other - and elaborates the different conceptions of poetry to which these understandings give rise. Scholars of Shakespeare and of Renaissance culture, Miltonists, literary theorists, and others interested in the relationship between philosophy and literature will want to read this insightful and challenging book.

**George Herbert and Early Modern Musical Culture** Simon Jackson 2022-12-01 Described by one contemporary as the 'sweet singer of The Temple', George Herbert has long been recognised as a lover of music. Nevertheless, Herbert's own participation in seventeenth-century musical culture has yet to be examined in detail. This is the first extended critical study to situate Herbert's roles as priest, poet and musician in the context of the musico-poetic activities of members of his extended family, from the song culture surrounding William Herbert and Mary Sidney to the philosophy of his eldest brother Edward Herbert of Cherbury. It examines the secular visual music of the Stuart court masque as well as the sacred songs of the church. Arguing that Herbert's reading of Augustine helped to shape his musical thought, it explores the tension between the abstract ideal of music and its practical performance to articulate the distinctive theological insights Herbert derived from the musical culture of his time.

**Augustine and Literature** Robert Peter Kennedy 2006 The influence of Christianity on literature has been great throughout history, as has been the influence of the great Christian Augustine. *Augustine and Literature* explores Augustine's influence on literature from the Middle Ages to the present day and discusses the implications of expressing Augustine's religious themes both in literature and in more directly theological works.

**A New Earth** Douglas Thorpe 1991 "This rigorous study examines the metaphorical language of three important Christian poems in terms of their biblical antecedents, combining Augustinian sign theory with

contemporary philosophical, theological, and literary discussions of metaphor. . . . Readers comfortable with current theories of metaphor, particularly with its theological implications for 're-vision,' will find this book rewarding."--*Christianity and Literature*

**The Intellectual World of C. S. Lewis** Alister E. McGrath 2013-04-12 Marking the 50th anniversary of Lewis' death, *The Intellectual World of C. S. Lewis* sees leading Christian thinker Alister McGrath offering a fresh approach to understanding the key themes at the centre of Lewis' theological work and intellectual development. Brings together a collection of original essays exploring important themes within Lewis' work, offering new connections and insights into his theology Throws new light on subjects including Lewis' intellectual development, the uses of images in literature and theology, the place of myth in modern thought, the role of the imagination in making sense of the world, the celebrated 'argument from desire', and Lewis' place as an Anglican thinker and a Christian theologian Written by Alister McGrath, one of the world's leading Christian thinkers and authors; this exceptional pairing of McGrath and Lewis brings together the work of two outstanding theologians in one volume

**Poetic Revelations** Mark S. Burrows 2016-08-12 This book explores the much debated relation of language and bodily experience (i.e. the 'flesh'), considering in particular how poetry functions as revelatory discourse and thus relates to the formal horizon of theological inquiry. The central thematic focus is around a 'phenomenology of the flesh' as that which connects us with the world, being the site of perception and feeling, joy and suffering, and of life itself in all its vulnerability. The voices represented in this collection reflect interdisciplinary methods of interpretation and broadly ecumenical sensibilities, focusing attention on such matters as the revelatory nature of language in general and poetic language in particular, the function of poetry in society, the question of Incarnation and its relation to language and the poetic arts, the kenosis of the Word, and human embodiment in relation to the word 'enfleshed' in poetry.

*Mediating Religious Cultures in Early Modern Europe* Torrance Kirby

2014-07-03 In recent years, writing on early-modern culture has turned from examining the upheavals of the Reformation as the ruptured birth of early modernity out of the late medieval towards a striking emphasis on processes of continuity, transition, and adaptation. No longer is the 'religious' seen as institutional or doctrinaire, but rather as a cultural and social phenomenon that exceeds the rigid parameters of modern definition. Recent analyses of early-modern cultures offer nuanced accounts that move beyond the limits of traditional historiography, and even the bounds of religious studies. At their centre is recognition that the scope of the religious can never be extricated from early-modern culture. Despite its many conflicts and tensions, the lingua franca for cultural self-understanding of the early-modern period remains ineluctably religious. The early-modern world wrestled with the radical challenges concerning the nature of belief within the confines of church or worship, but also beyond them. This process of negotiation was complex and fuelled European social dynamics. Without religion we cannot begin to comprehend the myriad facets of early-modern life, from markets, to new forms of art, to public and private associations. In discussions of images, the Eucharist, suicide, music, street lighting, or whether or not the sensible natural world represented an otherworldly divine, religion was the fundamental preoccupation of the age. Yet, even in contexts where unbelief might be considered, we find the religious providing the fundamental terminology for explicating the secular theories and views which sought to undermine it as a valid aspect of human life. This collection of essays takes up these themes in diverse ways. We move from the 15th century to the 18th, from the core problem of sacramental mediation of the divine within the strict parameters of eucharistic and devotional life, through discussion of images and iconoclasm, music and word, to more blurred contexts of death, street life, and atheism. Throughout the early-modern period, the very processes of adaption – even change itself – were framed by religious concepts and conceits.

*Heilig öffentlich Geheimnis* Inge Leimberg

**Canons and Wisdoms** Albert Cook 2016-11-11 In Canons and Wisdoms,

Albert Cook addresses what is arguable the most profound question about poetry and literature: What is its human value? Cook claims that the value lies in the special yield of wisdom rich, full, and not available in other forms of human discourse. This somewhat traditional position is reinforced by the related arguments of such philosophers as Adorno and Heidegger, and by other works in Renaissance poetry and modern poetry and fiction, where the sense of the work becomes clearer when it is seen in the light of such a question. Cook addresses what can be claimed for poetry and literature after all due allowance has been made for the relativity of canons, the subjectivity of the literary experience, and the subtle and comprehensive effects of received expectations. Such questions have dominated recent discussions about the value of literature. The nature of all human utterance argues for its being aimed at social inclusion, formalized as a canon, even though such a notion must remain ideal. *Canons and Wisdoms* is an eloquent and original contribution to the ongoing debate about the canon. It is the work of an experienced, erudite, and individualistic scholar working at the intersection of philosophy and literary theory and criticism.

**Prayer and Power** Michael C. Schoenfeldt 1991-08-13 Michael C. Schoenfeldt here offers the first major exploration of the connections between George Herbert's devotional poetry and the social practices and political discourse of his day. Viewing *The Temple* and *The Country Parson* as part of the larger "civilizing process" of Western Europe, Schoenfeldt shows how Herbert discovers in the discourses of courtesy and theology a common vocabulary of authority, selfhood, petition, and discipline. Before entering the priesthood, Herbert nourished contacts in court, was elected University Orator at Cambridge, and served in Parliament. In turning to God, Schoenfeldt argues, Herbert did not simply turn away from the secular world but also turned its language, particularly the language of courtesy, into the medium for his lyric worship of God. The confluence of courtesy and spirituality in Herbert's poetry provides a fascinating insight into a society searching for an appropriate discourse of reverence in a time of baffling change. The first five chapters investigate the manifold ways in which Herbert's life and

works exemplify the interdependence of social and religious behavior in the English Renaissance. The sixth and final chapter extends this investigation into the nervous eroticism of Herbert's poems. Considering The Temple as well as Herbert's letters, speeches, Latin poems, collections of foreign proverbs, translations, The Country Parson, and less familiar lyrics, Schoenfeldt offers a thorough and detailed reading of Herbert's rich and conflicted corpus. Prayer and Power is not only a bold redefinition of the accomplishment of one of the finest poets of the English Renaissance but also the first sustained study to advance a cultural poetics of the religious lyric.

Doctrine and Devotion in Seventeenth-century Poetry R. V. Young 2000

English devotional poets of 17c set in a wider European and Catholic context. This book offers a comprehensive account of the literary and theological background to English devotional poetry of the seventeenth century, concentrating on four major poets, Donne, Herbert, Vaughan and Crashaw. It challenges both Protestant poetics and postmodernism, the prevailing critical approaches to Renaissance literature: by reading the poetry in the light of continental Catholic devotional literature and theology, the author demonstrates that religious poetry in seventeenth-century England was not rigidly or exclusively Protestant in its doctrinal and liturgical orientation. He argues that poetic genres and devices that have been ascribed to strict Reformation influence are equally prominent in the Catholic poetry of Spain and France; he also shows that postmodernist anxiety about subjective identity and the capacity of language for signification is in fact a concern of such landmark Christian thinkers as Augustine and Aquinas, and appears in devotional poetry in the Christian tradition. Professor R.V. YOUNG teaches at North Carolina State University.

Saint Augustine's Meter and George Herbert's Will William H. Pahlka 1987

**The Subtext of Form in the English Renaissance** S. K. Heninger 1994 During the sixteenth century in England the logocentrism of the Middle Ages was confronted by a materialism that heralded the modern world. With remarkable tenacity in music, poetry, and painting, the

orthodox aesthetic persisted as formal features which served as nonverbal signs and provided a subtext of form. In opposition, however, a radical aesthetic emerged to accommodate the new attention to physical nature. The growing force of materialism occasioned a fundamental rethinking of what an artifact might represent and how that representation might be achieved. This book explores the ontological and epistemological issues that poststructuralist thought raises about that shift in our cultural history. In doing so, it charts a course for Renaissance studies, now in disarray, that avoids the old positivism while not succumbing to the new nihilism.

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