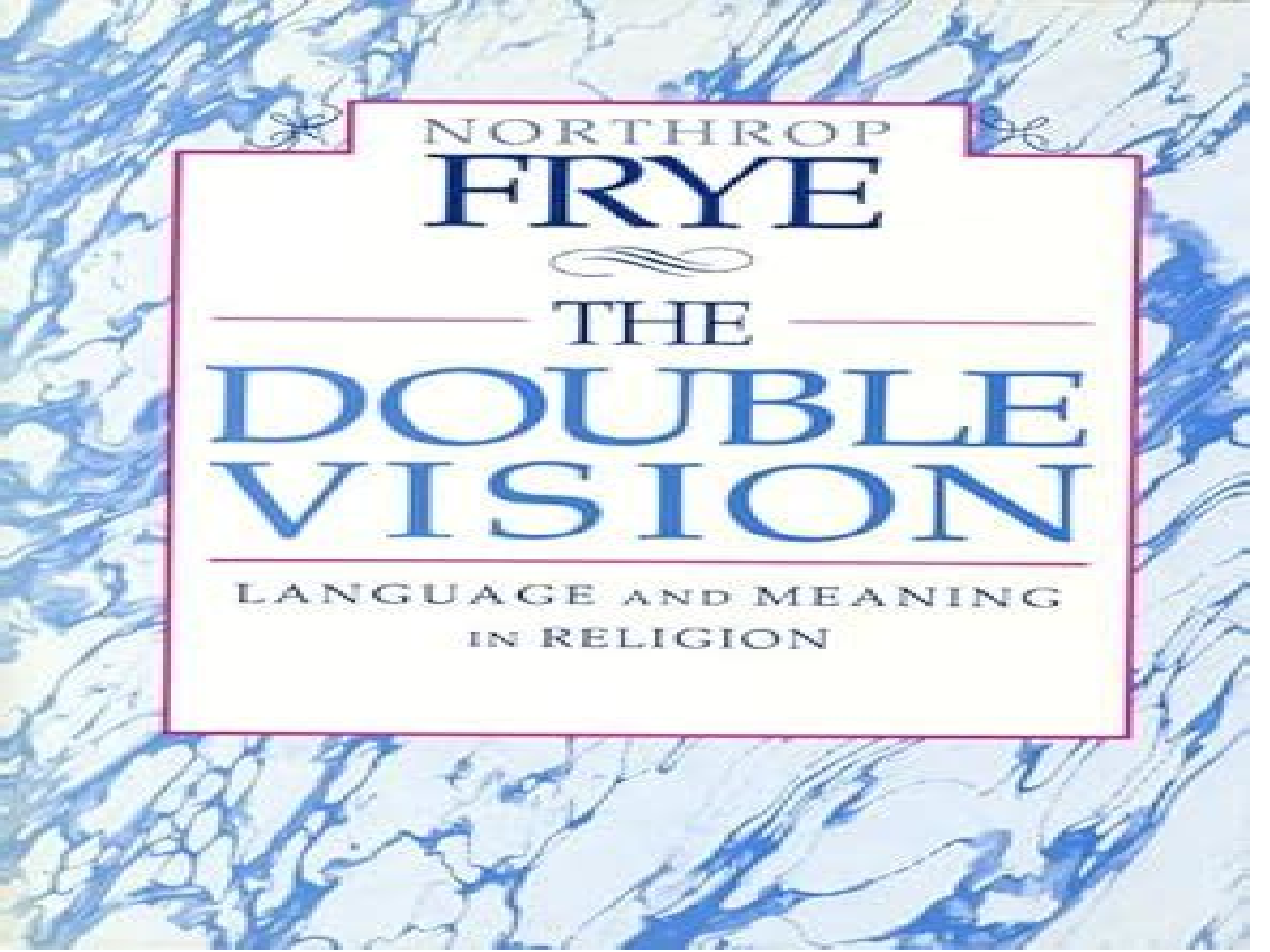




NORTHROP
FRYE



THE
DOUBLE
VISION

LANGUAGE AND MEANING
IN RELIGION

Double Vision Language And Meaning Of Religion

William Calin



Double Vision Language And Meaning Of Religion:

The Double Vision Northrop Frye,1991 **Northrop Frye on Religion** Northrop Frye,2000-01-01 An annotated edition of Frye s writings on the Bible and religion over a period of 57 years between 1933 1990 The overall variety of writings is wide including major essays addresses sermons editorials and representative prayers and benedictions **The Double Vision** Northrop Frye,1991-01-01 The Double Vision originated in lectures delivered at Emmanuel College in the University of Toronto the texts of which were revised and augmented *The Double Vision* Northrop Frye,1991 *Contexts for Frank McGuinness's Drama* Helen Lojek,2004 Contexts for Frank McGuinness s Drama is the most complete consideration of the playwright yet published including discussion of his original stage work through *Gates of Gold* 2002 and highlighting the connections between McGuinness s creativity and the biographical geographical social and literary factors that have shaped his world *Rhetorical Interaction in 1 Corinthians 8 and 10* Yeo,2021-09-06 Rhetorical Interaction in 1 Corinthians 8 and 10 is a formal analysis of Paul s rhetorical interaction with the Corinthians over the issues of participation in the cultic meal 1 Cor 10 1 22 and the eating of idol food 1 Cor 8 1 13 10 23 11 1 The thesis is that Paul s theology and rhetoric are predicated on knowledge and love Major portions of the book employ rhetorical sociological archaeological and historical critical approaches to examine the triangular interaction between Paul the Corinthians and the biblical texts paying particular attention to the complex configuration of the Corinthian congregation including the influence of proto Gnosticism as well as the ways Paul responded to the shifting situation and different issues The two chapters on rhetorical hermeneutical theory and criticism are especially creative as the author suggests a Chinese hermeneutic for cross cultural dialogues the issue of ancestor worship being a specific example **Canadian Idealism and the Philosophy of Freedom** Robert Meynell,2011 An intriguing work that considers the shared tradition of Canadian political philosophy **Climate of the Soul** Andrew D. Mayes,2022-05-17 This book bears us on eagles wings into the vault of the heavens and plunges us into the hidden depths of the soul As the climate crisis alerts us to the state of the planet so we look into our soul We see how the Bible and classic spiritual writers use arresting meteorological imagery to describe both the discovery of the Divine and the condition of humanity We explore a rich and diverse vocabulary archetypal universal and primal enabling us to describe the movements of the soul These images and metaphors help us express what is going on in our spiritual lives as we learn the skill of reading the climate of our soul Attentiveness to the ecology of the soul leads to a sharper perception of the environmental issues facing our planet This book helps us to look differently at our turbulent world within the interplay of microcosm of soul and macrocosm of climate celebrating a sacramental approach to the universe to the elements and to ourselves *Northrop Frye and American Fiction* Claude Le Fustec,2015-01-01 Northrop Frye and American Fiction challenges recent interpretations of American fiction as a secular pursuit that long ago abandoned religious faith and the idea of transcendent experiences Inspired by recent philosophical thinking on post secularism and by Northrop Frye s theorizing on the

connections between the Bible and the development of Western literature Claude Le Fustec presents insightful readings of the presence of transcendence and biblical imagination in canonical novels by American writers ranging from Nathaniel Hawthorne to Toni Morrison Examining these novels through the lens of Frye s ambitious account of literature s transcendent or kerygmatic power Le Fustec argues that American fiction has always contained the seeds of a rejection of radical skepticism and a return to spiritual experience Beyond an insightful analysis of Frye s ideas Northrop Frye and American Fiction is powerful testimony of their continued interpretive potential *Twentieth-Century Humanist Critics* William Calin,2007-01-01 The Twentieth Century Humanist Critics revisits the work and place of eight scholars roughly contemporary with Anglo American New Criticism Leo Spitzer Ernst Robert Curtius Erich Auerbach Albert B guin Jean Rousset C S Lewis F O Matthiessen and Northrop Frye William Calin first considers the achievements of each critic examining his methodology and basic presuppositions as well as the critiques marshalled against him Calin explores their relation to history to canon formation and to our current theoretical debates He then goes on to show how all eight form a current in the history of criticism related to both humanism and modernism Underscoring the international cosmopolitan aspects of literary scholarship in the twentieth century The Twentieth Century Humanist Critics brings together humanist critical traditions from Europe the United Kingdom and North America and reveals the surprising extent to which in various languages and academic systems critics were posing similar questions and offering a gamut of similar responses A *Theology of Literature* William Franke,2017-07-14 With the tools of far reaching revolutions in literary theory and informed by the poetic sense of truth William Franke offers a critical appreciation and philosophical reflection on a way of reading the Bible as theological revelation Franke explores some of the principal literary genres of the Bible Myth Epic History Prophecy Apocalyptic Writings and Gospel as building upon one another in composing a compactly unified edifice of writing that discloses prophetic and apocalyptic truth in a sense that is intelligible to the secular mind as well as to religious spirits From Genesis to Gospel this revealed truth of the Bible is discovered as a universal heritage of humankind Poetic literature becomes the light of revelation for a theology that is discerned as already inherent in humanity s tradition The divine speaks directly to the human heart by means of infinitely open poetic powers of expression in words exceeding and released from the control of finite human faculties and the authority of human institutions CHRIS BENDA The main title of your book A Theology of Literature is rather expansive in scope it s the title of a manifesto while the subtitle The Bible as Revelation in the Tradition of the Humanities narrows the focus to a particular text This title seems to adumbrate your conception of the relationship between literature and the Bible What is that relationship WILLIAM FRANKE Picking up on your suggestions I would say that the book is a manifesto for literature as a revelation of the highest sort of truth of which the human heart and intellect are capable and at the same time a manifesto for theology as the source and core of traditions of human knowledge The Bible is taken as an outstanding example of both types of discourse literature and theology in some of their most

marvelous and miraculous revelatory capacities CB In the introduction to your book you ask What is a theological reading of the Bible and what is a literary reading This question suggests different methods different purposes different outcomes But you put forward another way of thinking about the relationship between the theological and the literary What is that way WF The usual idea of the Bible as literature is that one can read the Bible just as good literature without presupposing any kind of religious belief This makes it palatable to many who would otherwise not be interested My approach likewise is to read the Bible for all that it is worth as literature but I find precisely there the Bible's most challenging and authentic theology Understanding literature in its furthest purport requires a kind of belief in language and the word It entails a hopeful loving and faithful sort of understanding of what is said and that already constitutes the rudiments of a theology This is to take the Bible as an especially revealing example of a humanities text The greatest of these texts generally contain an at least implicitly theological or sometimes a theological dimension to the extent that they envision the final purpose of life and the meaning of the world as a whole Whether or not they speak of God such texts are in a theological register wherever the unity and origin of existence are in question Personalizing this origin as God is one interpretation that remains inevitable and imaginatively compelling for us since we are persons CB You are not reading the Bible as literature in the same way that many others have been doing over the last several decades even though Robert Alter one of the foremost practitioners of that art appears frequently in the pages of your book Which aspects of the Bible as literature approach are in your view problematic at least for your project and which do you find of continuing value WF The tendency to reduce the Bible to mere literature is the approach that I wish to eschew I emphasize that the Bible is truly revelatory as literature This enables us to understand theological revelation too in a non dogmatic sense as having a much more general human validity Appreciating the literary qualities and excellence of the Bible remains as crucial to my project as to the traditional approach However I stress that these literary features are not merely aesthetic effects or ornaments They can be revelatory of the real The ultimately real and true which exceeds objectification and its inevitable oppositions cannot be apprehended except through the imagination CB When you speak of the Bible as revelation what do you mean WF I mean especially that it enables uncanny insight into the nature of reality as a whole and in its deepest core Revelation conveys an infinite intelligence of life and of everything that concerns us as humans I recognize knowledge as revealed to the extent that it rises beyond ordinary limits to a degree of knowing that somehow fathoms the whole or total or infinite This means for many that revelation comes from God But even before presupposing that we know anything about God we can simply let revelation emerge from this extraordinary capacity of the mind to transcend itself toward what it cannot comprehend In certain encounters with others we can experience an infinite depth of love and life that boggles the mind and exceeds comprehension It can transform our lives Theological revelation is a compelling interpretation handed down over generations in the human community of this register of experience CB You seem to make a distinction between revelation and theological revelation What is that

distinction and what import does it have for your argument WF No I would rather emphasize the continuity between theological revelation and revelation in a more general phenomenological sense of things simply coming to be known or openly disclosed This is important for keeping theology connected with the rest of human knowledge although human knowledge itself all along has also harbored something that transcends it and all its finite means I say all along because this problematic of the self transcendence of knowledge towards an extra worldly Other can be traced to the Axial Age in the middle of the first millennium BCE Of course a relationship with the Other who reveals himself or herself or itself as God belongs to the full sense of theological revelation as understood in biblical tradition I consider this as a degree of revelation of our relationship with others envisaged in its absoluteness CB What do you mean when you talk about the poetic potential of language Does all language have such potential even what we might not typically think of as poetic or even literary WF Language has infinite potential for meaning and poetic language shows and exploits this potential most intensively Language can be thought of as beginning with one word like OM that means everything all at once By a process of disambiguation more limited and specific meanings are differentiated from each other and assigned to different words However poetic language reverses this process and allows us to hear the multiple meanings buried in our metaphors and to divine the original unity of meaning in language behind the rationally differentiated senses of words in the language that we pragmatically employ yet with loss of its potential wholeness of meaning CB Your book is concerned with the Bible as a humanities text What is a humanities text and what does a humanities text do Might we think of any text as having the potential to be a humanities text as long as it is read humanistically WF Yes Being a humanities text is a matter of how a text is read But certain texts lend themselves more than others to touching on matters of deep and perennial human concern life and death and love and war greed and heroism suffering and hope for liberation redemption etc CB You state that prior to modernity texts including the Bible exercise d sovereign authority in determining their own meaning and in interrogating the reader and potentially challenging the reader s insight and very integrity In secular modernity by contrast texts taken as specimens for analysis are dissected according to the will and criteria of a knowing subject considered to be wholly external to them What implications have modern secular readings of the Bible and of literature more generally had for human knowledge and indeed for human existence and how does our present time what you call the post secular turn of postmodern culture change how we relate to the Bible and literature WF The modern secular era is the era of the individual knowing subject The self conscious human subject becomes the ground and foundation of all knowing emblematically with Descartes s I think therefore I am as the inaugural proposition of modern philosophy Hegel construed the history of philosophy this way Texts become artifacts created by finite human subjects Prior to this modern era and its constitutive Narcissism the creation of the text was a much more open affair It was not under the control of a unitary finite subject the author Human authors could be channels for revelations from beyond their own ken Readers could explore texts for revelations from a higher authority than just the

author's own intention Augustine's reading the Bible as meaning infinitely more than its presumable human authors starting with Moses were able to comprehend is a good example Confessions Book X XIII CB You quote John 1:14 The Word became flesh and dwelt among us and claim that this statement announces a general interpretive principle the meaning of tradition is experienced only in its application to life in the present Could you unpack that a bit WF Meaning in literature and life is much more than just an intellectual sense or dictionary definition How words mean for us is rooted in our way of existing in the world They have to take on our own flesh and dwell in and with us in order to realize their full potential to signify This fact is conveyed poetically by the doctrine of the Incarnation that is clairvoyantly and beautifully expressed in the Gospel of John CB A Theology of Literature largely consists of explorations of the revelatory aspects of varying literary genres in the Bible You look at mythology epic history prophecy apocalyptic literature poetry and gospel In the conclusion of your book you suggest that all of these genres in some manner are summed up and recapitulated in the Gospel This is convenient since we can't discuss each of these genres in depth How in brief does the Gospel provide such a summation and recapitulation WF The gospel is a prophetic word in which the archetypal myth of Genesis and the epic history of Exodus and the words of the prophets are fulfilled by the apocalyptic event of Christ as Savior It contains the life history of the Redeemer and includes many of his own sayings uttered with all their poetry Consider the lilies of the field how they grow they toil not neither do they spin etc It brings all these various forms and genres of revelation to a culmination in a word that exceeds all genres not least history in order to recast the mold of meaning and the very meaning of truth Its truth is made in being enacted and incorporated by those who believe in it and live it In the terms of I John 1:6 these are those who would do the truth CB Your book is able to cover significant portions of the Bible despite its brevity but of course it can't cover everything The legal materials are one type of literature that doesn't get extended treatment so I'm curious how you might understand them as revelatory texts within the tradition of the humanities WF The legal materials fundamentally express a relationship with God They enable Israel to live in fellowship with the Lord and as sanctified by his love O Lord how I love thy law Psalm 119:97 exclaims the psalmist The legal prescriptions in the Bible reveal God and the way to God in very particular circumstances and social conditions But the relationship with God that they model is potentially valid in all times and places for those who wish to embrace the law as a gift for living in intimacy with the Almighty CB What dangers might accompany the recovery of texts as authoritative sources of truth in our post secular postmodern age How might those dangers should they exist be avoided or met WF The authority of texts read in the perspective of a theology of literature never exempts the readers from responsibility for the implications and consequences that they draw from the text The authoritativeness of the infinite potential for meaning that is inherent in these texts is in a dimension of depth that underlies all meanings and all being and all creatures It does not valorize some over others These determinations are always made by human beings and they alone bear the responsibility for their choices and acts The power and authority of the text resides in its infinite potential before

the emergence of any divisive distinctions and oppositions This type of authority of the text does not absolve humans of responsibility It rather reveals their infinite responsibility for whatever authority they claim or evoke They give this authority a determinate shape and particular application that is all their own They are answerable for whether or not their interpretation respects and protects all creatures and creation Questions by Chris Benda Divinity Librarian Vanderbilt University

Victorian Turns, NeoVictorian Returns Penny Gay, Judith Johnston, 2009-05-27 Victorian Turns NeoVictorian Returns Essays on Fiction and Culture brings together essays by scholars of international reputation in nineteenth century British literature Encompassing new work on Victorian writers and subjects as well as later readings rewritings and adaptations the two part arrangement of this collection highlights an ongoing dialogue Part One Victorian Turns focuses principally on some of the major novelists of the period George Eliot Charles Dickens Charlotte Bront while placing them in a wide cultural context in particular that provided by the intellectual journals to which many of the novelists contributed Reflecting the diversity of debate in the Victorian period contributors essays range across key topics of the day including the woman question class relations language science work celebrity and travel English writers consciousness of the challenging contemporary developments in French literature forms a significant and persistent theme In Part Two NeoVictorian Returns the rich and varied afterlife of Victorianism is touched on NeoVictorianism in contemporary literature and film demonstrates an ongoing and productive engagement with an age which established the social and cultural directions of the modern world In rewritings appropriations and colonial writings back and in the persistent power of nineteenth century images and stories in modern cinema the period s social cultural and political modernity continues to flourish

The Catholic Imagination in American Literature Ross Labrie, 1997 A concluding chapter examines the significance of the corpus of Catholic American writing in the years 1940 to 1980 considering it parallel in substance to the body of Jewish American literature of the same period

Approaches to World Literature Joachim Küpper, 2013-12-20 The present volume introduces new considerations on the topic of World Literature penned by leading representatives of the discipline from the United States India Japan the Middle East England France and Germany The essays revolve around the question of what specifically in today s rapidly globalizing world may be the productive implications of the concept of World Literature which was first developed in the 18th century and then elaborated on by Goethe The discussions include problems such as different script systems with varying literary functions as well as questions addressing the relationship between ethnic self description and cultural belonging The contributions result from a conference that took place at the Dahlem Humanities Center Freie Universität Berlin in 2012

The Cambridge Companion to Shakespeare and Religion Hannibal Hamlin, 2019-03-28 A wide ranging yet accessible investigation into the importance of religion in Shakespeare s works from a team of eminent international scholars

Northrop Frye Robert D. Denham, 2004 The notebooks contents not only expand on ideas laid out in Frye s published works but also touch on subjects most readers would not associate with Frye such as his wide reading

both in Eastern religious texts and in esoteric traditions ranging from astrology to the Kabbalah BOOK JACKET

The Cambridge History of American Literature: Volume 8, Poetry and Criticism, 1940-1995 Sacvan Bercovitch, Cyrus R. K. Patell, 1994 Multi volume history of American literature

The Uttaratantra in the Land of Snows Tsering Wangchuk, 2017-02-21 With its emphasis on the concept of buddha nature or the ultimate nature of mind the Uttaratantra is a classical Buddhist treatise that lays out an early map of the Mah y na path to enlightenment Tsering Wangchuk unravels the history of this important Indic text in Tibet by examining numerous Tibetan commentaries and other exegetical texts on the treatise that emerged between the eleventh and fifteenth centuries These commentaries explored such questions as Is the buddha nature teaching found in the Uttaratantra literally true or does it have to be interpreted differently to understand its ultimate meaning Does it explicate ultimate truth that is inherently enlightened or ultimate truth that is empty only of independent existence Does the treatise teach ultimate nature of mind according to the Cittam tra or the Madhyamaka School of Mah y na By focusing on the diverse interpretations that different textual communities employed to make sense of the Uttaratantra Wangchuk provides a necessary historical context for the development of the text in Tibet

Arabic, Persian, and Turkic Poetics Hany Rashwan, 2024 Arabic Persian and Turkic Poetics Towards a Post Eurocentric Literary Theory is a pioneering book that offers a fresh perspective on Arabic Persian and Turkic literature in their interrelations The authors challenge Eurocentric paradigms while creating a framework for exploring these traditions on their own terms Authored by an international team of scholars each chapter centres the literary theoretical traditions of their respective literatures with a focus on the discipline of comparative poetics ilm al bal gha in the Islamic world By liberating the study of Islamicate literary texts from Eurocentric theoretical paradigms the book paves the way for a more inclusive global discourse in literary studies Specifically our theoretical roots in comparative poetics and the rhetorical traditions of Arabic Persian and Turkic literatures will foster new methods of close reading that are in line with the aesthetic standards intrinsic to these texts and their traditions Engaging and insightful this book is essential reading for anyone interested in broadening their understanding of world literature and literary theory

Northrop Frye David Rampton, 2010-10-27 More than fifty years after the publication of Anatomy of Criticism Northrop Frye remains one of Canada s most influential intellectuals This reappraisal reasserts the relevance of his work to the study of literature and illuminates its fruitful intersection with a variety of other fields including film cultural studies linguistics and feminism Many of the contributors draw upon the early essays correspondence and diaries recently published as part of the Collected Works of Northrop Frye series in order to explore the development of his extraordinary intellectual range and the implications of his imaginative syntheses They refute postmodernist arguments that Frye s literary criticism is obsolete and propose his wide ranging and non linear ways of thinking as a model for twenty first century readers searching for innovative ways of understanding literature and its relevance to contiguous disciplines The volume provides an in depth examination of Frye s work on a range of literary

questions periods and genres as well as a consideration of his contributions to literary theory philosophy and theology The portrait that emerges is that of a writer who still has much to offer those interested in literature and the ways it represents and transforms our world The book s overall argument is that Frye s case for the centrality of the imagination has never been more important where understanding history reconciling science and culture or reconceptualizing social change is concerned Published in English

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