Title: Doubt, Faith, and the World to Come in Peter of Cornwall's Book of Revelations

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Abstract (summary): This dissertation explores the relationship between doubt and faith as it appears in a large collection of visions and revelations from the turn of the thirteenth century, entitled the Liber revelationum, or the Book of Revelations. The Liber revelationum was compiled in London by an Augustinian canon named Peter of Cornwall around the year 1200. He collected scores of visions and revelations from books, friends, and acquaintances in order to prove that angels, God, and the human soul existed. My work focuses on the first book of the collection dealing with proofs for life after death. This study explores the context of this manuscript both in Peter's works and also in the larger twelfth-century literary genres in which it participates. I interrogate the various means by which the spiritual world is revealed to the living. I question what exactly about the spiritual world is revealed, and what specific doubts these revelations address. Finally, I explore the culture of desire for contact with the spiritual world at the turn of the thirteenth century that is glimpsed through Peter's collection and its immediate sources. Peter's work results from what he took as a central epistemological problem facing human beings: as a result of sin, humanity has lost the ability to directly know God. As a result, it is natural to doubt His existence as He cannot be known through experience. Peter's revelations address this doubt. I analyze the ways in which visions and revelations in their response to these doubts run up against recurrent restrictions and frustrations due to the very epistemological limitations that inspire them. These very shortcomings played a role in the process of faith to the religious culture around visions and the desire for them around the year 1200. This faith, which also required a similar separation from the divinity, exists in the same space as visionary and revelatory experience, defined by humanity's limited ways of knowing and desire for a seemingly infinitely deferred transcendence. I argue that experiential medieval religion and belief, as glimpsed in Peter's collection, requires and is enriched by doubt as well as challenged by it.

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of: The eye of revelation. c1939 1. Exercise. 2. Longevity. 3. Rejuvenation. 4. Medicine, Tibetan. I. Kelder, Peter. Eye of revelation. 11. Title. As with any reward, benefits will come only as a result of your effort. You must be willing to invest a small amount of time and energy to perform the five rites on a daily basis. If after a few weeks you lose interest and perform them only occasionally, don’t expect the very best results. Fortunately, most people find the daily routine of performing the five rites not only easy, but also enjoyable. As you read this book and begin putting the five rites to work for yourself, please keep two things in mind. At least here Abelard had come to know better. My chapter explores this peculiar strain of medieval castration thinking, summed up by Jacqueline Murray – the leading scholar on the topic – with “the whole problem of the body was perceived to be located in the male genitals. Its second half considers an account of a tortured knight from Peter of Cornwall’s Book of Revelations. Peter of Cornwall’s general introduction has him claim only to want to confound those who believe the world is ruled “a casu” [75; by chance] and to prove that we possess immortal spirits, as a spirit that dies with the body is indistinguishable from that of “iumentorum omniumque brutorum animalium” [82-83; all beasts and the brute animals]. Faith and doubt are often not so much consciously adopted philosophies of knowledge, as states of conviction and experience of which the human mind is capable. In this essay I propose to discuss their role and relevance in science and religion, as also their respective strengths, weaknesses, and consequences. Three types of faith. Does he not trust his professor or the textbook? In principle, a student learning the techniques of science, must not (in principle) trust what the teacher says. Thus type A faith comes to the fore in behavior towards people one loves, buying things from a source we trust, etc. They do not need proof or justification to colleagues or community. This is not to say that Type A faith does not come into play in science.