

Volume

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Medieval Christianity

Chris Armstrong's *Medieval Wisdom for Modern Christians: Finding Authentic Faith in a Forgotten Age with C. S. Lewis** (2016) is published by Brazos Press. Armstrong is also the author of *Patron Saints for Postmoderns: Ten from the Past Who Speak to Our Future** (InterVarsity, 2009). C. S. Lewis's most concentrated description of the medieval mentality is in *The Discarded Image: An Introduction to Medieval and Renaissance Literature** (Cambridge, 1964). The first half of John Bossy's *Christianity in the West, 1400-1700** (Oxford, 1985) presents a portrait of the lives of believers in an undivided Christendom prior to the Reformation: their beliefs, practices, and traditions. Note also Johan Huizinga, *The Autumn of the Middle Ages** (Chicago, 1996 translation of the 1921 original); Norman Cohn, *The Pursuit of the Millennium: Revolutionary Millenarians and Mystical Anarchists of the Middle Ages** (Oxford, 1961); Jaroslav Pelikan, *The Growth of Medieval Theology (600-1300)** (Chicago, 1978); Judith Herrin, *The Formation of Christendom** (Princeton, 1987); Steven Ozment, *The Age of Reform, 1250-1550: An Intellectual and Religious History of Late Medieval and Reformation Europe** (Yale, 1980); and Robert Louis Wilken, *The First Thousand Years: A Global History of Christianity** (Yale, 2012).

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Charles Williams, etc.

Grevel Lindop's *Charles Williams: The Third Inking** (2016) is published by Oxford University Press. Robert James Reilly's 1971 study *Romantic Religion: A Study of Owen Barfield, C. S. Lewis, Charles Williams, J. R. R. Tolkien** was reissued by Lindisfarne Books in 2006. As Reilly notes in the book's introduction, the romanticism championed by these writers "is what Williams calls 'corrected romanticism' and what Barfield means by romanticism that has 'come of age'; it is romantic doctrine lifted into the realm of formal doctrinal religion and justified as being part of that religion." Williams often spoke of "romantic theology." In his Preface to *Essays Presented to Charles Williams* (Oxford, 1947), C. S. Lewis explains: "A romantic theologian does not mean one who is romantic about theology but one who is theological about romance, one who considers the theological implications of those experiences which are called romantic. The belief that the most serious and ecstatic experiences either of human love or of imaginative literature have such theological implications, and that they can be healthy and fruitful only if the implications are diligently thought out and severely lived, is the principle of

Disc 1

- 1 **Introduction**
- 2 **Chris Armstrong**, on what C. S. Lewis knew (and we need to know) about the culture and faith of medieval Christianity
- 3 **Grevel Lindop**, on the unique poetic imagination of poet, novelist, and theologian Charles Williams, "the third Inking"
- 4 **Michael Martin**, on how the experience of Beauty in Creation and art can enable an encounter with divine Wisdom

Disc 2

- 1 **William Cavanaugh**, on why Christians should think about economics theologically, not just as a science or an ethical discipline
- 2 **Philip Turner**, on why Christian ethics has the health of the Church at its center, not just personal obedience or social justice
- 3 **Gisela Kreglinger**, on wine, the culture of wine, and the superabundant goodness of God made manifest in the gift of wine

*An asterisk means that the book is in print; if you wish to purchase it from our friends at Eighth Day Books, call 1.800.841.2541.

all his [i.e., Williams's] work." Williams's first prose book (in 1924) was a monograph titled *Outlines of Romantic Theology**, which was later published in 1990 in a small collection that also included a paper by Williams called "Religion and Love in Dante: The Theology of Romantic Love" (Eerdmans, 1990; reprinted by Apocryphile Press, 2005). Williams's major work, *The Figure of Beatrice: A Study in Dante**, was also reprinted in 2005 by Apocryphile Press, which in 2007 released a collection of essays on subjects literary and theological called *The Image of the City**. Other theological works by Williams include *The Descent of the Dove: A Short History of the Holy Spirit in the Church** (Regent College Publishing, 2001), *He Came Down from Heaven*, and *The Forgiveness of Sins*, the latter two published in a single volume by Apocryphile Press (2005). Finally, Thomas Howard's 1983 study *The Novels of Charles Williams** — a survey and summary of the seven "spiritual shockers" — was reprinted by Ignatius Press in 1991.

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Other books mentioned

Michael Martin's *The Submerged Reality: Sophiology and the Turn to a Poetic Metaphysics** (2015) was published by Angelico Press. William Cavanaugh's *Field Hospital: The Church's Engagement with a Wounded World** (2016) was published by Eerdmans. Philip Turner's *Christian Ethics and the Church: Ecclesial Foundations for Moral Thought and Practice** (2015) was published by Baker Academic. Gisela Kreglinger's *The Spirituality of Wine** (2016) was published by Eerdmans.

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