

**PROGRAM: ENID WORK-SHOP HUYSBURG; 19. – 23. APRIL**

**Sunday 19<sup>th</sup>:**

**Arrivals**

**Dinner at the Monastery.**

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**Day 1: Monday 20<sup>th</sup>:**

**Breakfast**

**Paper sessions:**

**Associate Prof. Henning Laugerud, University of Bergen.**

‘Post-Reformation Devotional Cultures – some introductory remarks’

**I: Prof. Rob Faesen, University of Leuven/University of Antwerpen:**

"The Evangelical Pearl" and the "Temple of Our Soul": Two Sixteenth Century Catholic Mystical Books in Dialogue with Lutheran Spirituality?

**Abstract:**

This is a presentation of the "Evangelical Pearl" and "The Temple of our Soul", two anonymous spiritual texts of the same author, published by the Carthusians of Cologne, at the time of Luther. The "Pearl" has had many editions (the first one in 1535) and translations (French, Latin, etc.), and the "Temple" only one edition in 1543. They present a harmonious unity of, on the one hand, the intense intimate contact with God and, on the other hand, the (Catholic) liturgy. They belong to the same spiritual trend of the (equally popular) "Institutiones Taulerianae" by the young Petrus Cansisius and his Carthusian friend Laurentius Surius.

**Paper: 40-45. Minutes**

**Discussion: 30. Minutes**

**II: Senior Research Fellow Laura Katrine Skinnebach, PhD, University of Aarhus:**

*"To see or carry this prayer or this book will not help"*. Early Lutheran Devotional Practice in Denmark

**Abstract**

The present paper presents my preliminary investigations of the composition of sensory perception in Early Lutheran devotional practice. It takes as point of departure devotional books published in Denmark during the earliest years of the Reformation (such as Christiern Pedersen's *On the Lords Death and Suffering and on Images/ Om vaar Herris død oc pine oc om billede*) as well as pre-reformation books that had been altered to fit the new devotional ideas and ideals. To the latter category belongs Anna Brade's primer produced in 1497 and censured by a later owner who erased carefully selected words, paragraphs and images with a sharp object. Another example is a specific copy of Christiern Pedersen's *Hours of the Virgin/*

*Vor Frue Tider* published in 1517 which underwent a somewhat similar process, but with the addition of numerous annotations in the margins explaining in detail what is right and wrong (such as the quote in the title). These books exemplify some aspects of the Lutheran understanding of devout perception. One of the main tendencies, it is argued, is a clear focus on restraining the body and the outer senses in order to purify the devotional experience.

**Paper: 40-45. Minutes**

**Discussion: 30. Minutes**

## **LUNCH-BREAK**

### **III: Sotiria Kordi, PhD, University of Leeds.**

"John Damascene's theology of images and the Lutheran notion of images as *adiaphora*."

#### **Abstract**

In this paper I will engage into a dialogue between the way that John Damascene responded to the Byzantine Iconoclasm and the way that Martin Luther responded to the Reformation iconoclasm. In addressing issues related to modes of visuality, the corporeal dimension of knowledge and ways of accessing the divine through icons, I explore the conditions and factors that shaped the two thinkers' theologies of images and initiate an inquiry into points of contact between the two discourses while exploring different dimensions of their complex relationship.

**Paper: 40-45. Minutes**

**Discussion: 30. Minutes**

### **IV: Samantha Leanne Smith, MA, University of Bergen**

"Understandings of vision, blindness and touch in the late sixteenth century."

#### **Abstract**

My presentation aims to open up a discussion about the ways in which art, religion and science interacted in the latter half of the sixteenth century in the Italian city. In order to do so I will discuss a series of portraits of the blind attributed to Annibale Carracci who worked in Bologna in the latter half of the 1500's. These portraits invite an investigation into what value the senses of touch and sight had in this period and how they were considered when important developments in natural science, Catholicism and art emerged.

**Paper: 40-45. Minutes**

**Discussion: 30. Minutes**

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After the Paper session tour of the Huysburg monastery.

**Day 2: Tuesday the 21<sup>st</sup>:**

**Breakfast**

All day excursion.

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**Day 3: Wednesday the 22<sup>nd</sup>:**

**Breakfast**

**Paper session/meeting:**

**Professor Henrik von Achen, University of Bergen:**

“The Lutheran Medal. Devotion and Memory”

**Abstract:**

While visual instruments of devotion are usually linked to the exercise of Catholic piety, they are not unknown in Lutheran or Protestant denominations, in fact their use goes back almost as far as to the Reformation. One specific kind of such devotional instruments is the religious medal. While we know a lot about the Catholic use of religious Medals, the paper endeavors to throw light on the use and function of the Protestant medal since the 17th Century.

**Paper: 40-45. Minutes**

**Discussion: 30. Minutes**

**ENID-business.**

**Agenda:**

- 1: Update on activities and ENID anthology no. 3
- 2: New Editor of ENID-publications.
- 3: The 10<sup>th</sup> ENID work-shop. Topic(s) and place.

**LUNCH-BREAK**

**After lunch, excursion to Halberstadt; Cathedral and Dommuseum.**

**Dinner in Halberstadt? or at Huysburg?**

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**Day 4: Thursday the 23<sup>rd</sup>:**

**Breakfast**

**Departure after breakfast.**