

Elizabethan and Early Stuart England, Mercer University Press, 2000.

Arnold Hunt, *The Art of Hearing: English Preachers and their Audiences 1590-1640*, Cambridge University Press, 2014.

Peter McCullough, Hugh Adlington, and Emma Rhatigan, eds., *The Oxford Handbook of the Early Modern Sermon*, Oxford University Press, 2011.

Richard Sibbes, *Josiah's Reformation*, The Banner of Truth Trust, 2011.

Chin Hwa Myatt completed an M.Phil degree in Renaissance Literature from the University of Cambridge, focusing on the sermons of the seventeenth-century Puritan preacher Richard Sibbes in her dissertation. Since then, she has taught English literature at secondary schools in London and Hong Kong.

Samuel Cardwell writes: How did Anglo-Saxon poets adapt the heroic diction of Old English poetry in order to name, represent and reflect on the persons and character of the Triune God? How did vernacular poetry differ from the 'learned' Latin tradition in its treatment of the Godhead? How did generic conventions and challenges shape poets' use of divine names? This paper will consider these questions, cutting across a wide range of Old English poetry, with a focus on the representation of the three persons of the Trinity.

Selected Reading

Malcolm Godden and Michael Lapidge eds., *The Cambridge Companion to Old English Literature*, Cambridge University Press, 1986.

Helen Foxhall Forbes, *Heaven and Earth in Anglo-Saxon England: Theology and Society in an Age of Faith*, Ashgate, 2013.

André Crépin, 'The Names of God in Beowulf: An Inquiry into Old English Poetics', in *Language and Civilization: A Concerted Profusion of Essays and Studies in Honor of Otto Hietsch*, Frankfurt: Peter Lang, 1992, Vol. 1, pp. 106-113.

D.K. Fry, 'Cædmon as a Formulaic Poet', *Forum for Modern Language Studies*, 10:3 (1974), 227-47.

Carolin Maud Esser, 'Naming the Divine: Designations for the Christian God in Old English Poetry', PhD Dissertation, University of York, 2006.

Samuel Cardwell recently completed an MPhil in Anglo-Saxon, Norse and Celtic at the University of Cambridge. His research interests include the cultural and intellectual history of Northumbria, early Anglo-Latin literature (in particular the works of the Venerable Bede), Old English poetry, and the intersection between scriptural exegesis and early medieval thought.

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DAY CONFERENCE

Homiletics / The Game of the Name

Saturday 7 November 2015

The Seminar Room
Corpus Christi College
Merton Street
Oxford
OX1 4JF
Tel. (Iodge) 01865 276700



Programme

10.00 Arrivals and coffee

10.30 Introductions

10.50 **Paul Cavill**

Christian Names: some aspects of literary onomastics in early English literature

11.55 **Mike Nolan**

Robert Southwell's sermon The Triumphs over Death

13.00 Lunch

14.00 **Chin Hwa Myatt**

The Performance of Plain Preaching in the Sermons of the English Puritan preacher Richard Sibbes

15.00 **Samuel Cardwell**

Wuldorfæder and Heofenrices Weard: The Names of God in Old English Poetry

16.00 Tea
Work in progress

Plans
Prayer

16.30 Close

Dr Paul Cavill writes: Most people think that names *mean* something. People readily construct meanings from the sound or appearance of names, or supply etiological reasons for name-giving. Authors use names of characters and places on a similar basis for literary effect. What and how do names *mean*? Are there distinctively Biblical or Christian uses of names? How does the Biblical tradition of naming influence literature? This paper will focus on early and English Christian naming to identify some literary patterns.

Selected Reading

Alvarez-Altman, Grace, and Frederick M. Burelbach, eds., *Names in Literature: Essays from Literary Onomastics Studies*, Lanham MD: University Press of America, 1987.

Fowler, Alastair, *Literary Names: Personal Names in English Literature*, Oxford University Press, 2012.

Nicolaisen, W.F.H., 'On Names in Literature', *Nomina* 31, 2008,

89–98.

Smith, Grant, 'Names as Art', *Onoma* 40, 2005, 7–28.

van Dalen-Oskam, Karina, 'Comparative Literary Onomastics' (2005), http://www.huygens.knaw.nl/wp-content/bestanden/pdf_vandalenoskam_2005_Comparative_Literary_Onomastics.pdf [you may need to copy and paste this url into your browser].

Dr Paul Cavill is Lecturer in Early English at the University of Nottingham, and author of numerous books and articles. He has contributed extensively to *The Battle of Brunanburh: A Casebook*, University of Exeter Press, 2011, and wrote the introduction to *Popular Phrases from the Bible*, Bible Society, 2011. He is a committee member of the CLSG and a contributor to *Visions and Revisions: The Word and the Text*, 2013.

Dr Mike Nolan writes: An epistle written for one man becomes a sermon for many. An executed Jesuit's writings find wide acceptance in a predominantly Protestant environment. How do we account for the widespread popularity and influence of Robert Southwell's *The Triumphs Over Death*? Is it the case that a reflection on death and grieving, like Death itself, is the great leveller?

Selected Reading

Christopher Devlin, *The Life of Robert Southwell: Poet and Martyr*, 1956.

Peter Davidson and Anne Sweeney (eds.), *St Robert Southwell: Collected Poems*, 2006.

Arthur E. Marotti, *Religious Ideology and Cultural Fantasy*, 2005.
Robert Southwell, *The Triumphs Over Death*, Early English Books Online, 1595.

Anne Sweeney, *Robert Southwell: Snow in Arcadia*, 2006.

Dr Mike Nolan teaches Renaissance Literature at La Trobe University in Melbourne and has just completed a translation of the casket poems attributed to Mary, Queen of Scots. He is currently engaged in a book project examining the connections between Jacobean Drama and Film Noir.

Chin Hwa Myatt writes: A resurgent interest in early modern English sermons has highlighted parallels between the pulpit and the stage as spaces for public performance. Pulpit superstars such as Lancelot Andrewes and John Donne could dazzle with brilliant rhetoric, but does the theatricality of a sermon compromise its sincerity? Previous scholarship pits the 'metaphysical' or 'witty' style against the 'plain' style of Puritan preachers. Yet a study of the sermons of the Puritan Richard Sibbes suggests how theatricality and sincerity may be not opposed but reconciled in the performance of the plain sermon.

Selected Reading

Bryan Crockett, *The Play of Paradox: Stage and Sermon in Renaissance England*, University of Pennsylvania Press, c.1995.
Mark Dever, *Richard Sibbes: Puritanism and Calvinism in the late*

Booking Form

CLSG Conference 7 November 2015

Please return with fee before 1 November 2015 to:
Dr Roger Kojecký, CLSG Secretary, 10 Dene Road,
Northwood Middlesex HA6 2AA.

I enclose my fee for the conference (includes refreshments and buffet lunch in college):

	£
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CLSG paid-up member	12
Student	12

I am not a member and would like to join the CLSG at the special rate of £12, student/concessions £9, valid to December 2016 when linked to this booking, and to receive *The Glass*, the journal of the CLSG. (All attenders pay a conference fee but joining is not a condition of attendance.)

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