

Imitatio Christi, Volume 1, // William C. Creasy

The Imitation of Christ is a Christian devotional book by Thomas À Kempis, first composed in Latin (as *De Imitatione Christi*) c. 1418–1427. It is a handbook for spiritual life arising from the *Devotio Moderna* movement, of which Kempis was a member. The Imitation is perhaps the most widely read Christian devotional work next to the Bible, and is regarded as a devotional and religious classic. Its popularity was immediate, and it was printed 745 times before 1650. Apart from the Bible, no book had been How does one rightly name and discern *imitatio Christi*, *imitatio crucis*, and the relation between them? In one provocative attempt to answer this question, John Howard Yoder identifies Christ-imaging in vulnerable enemy love and rejects all other criteria. This essay reads the iconoclasm of Yoder's approach through poetry of the cross by William Mure and John Donne. It then proceeds to repair Yoder's Mure-like posture with Donne, as well as the writings of Margaret Ebner and Margery Kempe. These texts destabilise the dichotomies that sustain Yoder's iconoclasm and illustrate the View *Imitatio Christi* Research Papers on Academia.edu for free. Ascetic and monastic practice of Anthony and Pachomius, were developing as the 'kenotic martyrdom' of the 'imitatio Christi,' enhancing the rise of pilgrimage, which served to enlighten the Christians in the West and bind them with the East. Efforts to bench mark many Christian practices, moral values, and doctrine were propagated through many forms of Christian icons, art and architecture within this Byzantine period. *Imitatio Christi*. English. The imitation of Christ / Thomas À Kempis ; translated by Aloysius Croft and Harold Bolton. The most important message of the entire volume was the call to distrust your emotions. Divine consolations come and go. We often mature more when we don't feel God than when we do. I do have some difficulties with the work that I think are more than just time-period misunderstandings. This book, at times, makes it sound like the only thing that matters is the individual's heart-condition. The last issue I have is a bit of a logical inconsistency. The first three quarters of the work go into detail about the need to distrust your feelings and trust God whether or not there are any heavenly consolations. Perry reconsiders the role of the *imitatio Christi* not only within English devotional culture but within the broader culture of literary imitation. She traces continuities and discontinuities between sacred and secular notions of proper imitation, showing how imitation worked in both contexts to address anxieties, widespread after the Protestant Reformation, about the reliability of "fallen" human language and the epistemological value of the body and the material world. The figure of Sir Philip Sidney-Elizabethan England's premier defender of poetry and internationally recogniz