



# Marginalia

Vol. XX Yearbook – Autumn 2016

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**COVER IMAGE:** The Passion Scenes in the St Augustine Gospel,  
Corpus Christi College MS 286, Folio 125r

([https://en.wikipedia.org/wiki/St\\_Augustine\\_Gospels#/media/File:AugustineGospelsFolio125rPassionScenes.jpg](https://en.wikipedia.org/wiki/St_Augustine_Gospels#/media/File:AugustineGospelsFolio125rPassionScenes.jpg))

# *Marginalia*

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## *Editorial*

The 2016 *Marginalia* Yearbook issue presents the best MPhil essays of the academic year of 2014-2015. Kate Edwards contributes a thought-provoking essay on the transmission and transformation of prophetic discourses in late-medieval England. Her “‘Bede and Merlion and Arsaladone’”: The persistence of short verse prophecies in late-medieval England’ discusses the adaptation of such prophecies in some fifteenth- and sixteenth-century manuscripts and printed books. Edwards argues that unstable authorship figures such as Merlin, Thomas of Erceldoune and Saint Bede are invoked to enhance the authority of prophecies whose deliberate non-specificity lets interpretation remain conveniently open to those who interpolated them into heterogeneous texts. She then examines the dissemination of these verses in local historical contexts and demonstrates their powerful influence as tools of popular political commentary that could be called upon to challenge governing authorities.

The second essay by Bernardo S. Hinojosa, ‘Christic Love and Motherly Sorrow: The Mariology of Julian of Norwich’, provides new insights into the representation of the Virgin Mary in the work of Julian of Norwich. Situating Julian’s understanding of the Virgin Mary in the context of late-medieval English Mariology, he contends that Julian departs from the traditional understanding of Mary’s role in the Christian faith by opening up the possibility of a Virgin figure beyond simple humanity and motherliness. Based on a close comparative reading of the Short Text and the Long Text, Hinojosa explores how Julian develops a Mariology through the exegesis of her own visions. Building on the intercessory role of the Virgin in her first vision, Julian elevates Mary’s compassion for Jesus’ death to a love with heavenly dimensions in her second, and finishes with a vision of the Virgin in heaven which illuminates Mary’s symbolic role in God’s work of Christ’s redemption. Hinojosa concludes that Julian’s interpretation of her visions in the Long Text transforms the motherly love of the Virgin into a gateway for understanding humankind’s filial bond with God through the motherly love of Jesus Christ.

This issue also contains reviews of two recent and stimulating contributions to medieval studies. Hinojosa explores a new biography of St. Augustine by Robin Lane Fox and Alicia Smith takes us through a study of the Middle English translation of the Psalms by Annie Sutherland.

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