

art and religion

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Name of Student

Institutional Affiliation

Name of Professor

Date

Description of the context of the text

The text describes the different ways in which medieval ceremonies were documented. The text identifies that two methods were commonly used are the use of predictive text and the use of descriptive texts. Predictive texts are models that were made to help decipher how certain rituals were carried out. Descriptive texts provide an accurate description of events and ceremonies, and they are available in documents such as chronicles and letters. They also include hymns, speeches, and sermons, which provide a visual dimension of ceremonies in medieval times. Very little descriptive and visual content has survived over the years, and the biggest challenge is identifying whether or not the surviving material can be brought together to recreate a medieval ceremony in three dimensions.

The scope of the problem, the questions that the author tries to answer, and the material discussed.

There are instances where the two have been successfully joined to recreate events thanks to the surviving objects and buildings. The text is centered on the church and the different ceremonies which were conducted there. In particular, the text pays particular emphasis on the ceremony, which reenacted the washing of the disciples' feet. Christ first performed the ceremony during the last supper, which was a night before he was crucified. From the passage, the ceremony of Mandatum was inspired. The ritual began in the late third or early fourth century, and it was carried on through the medieval period.

The author is trying to recreate the visual and contextual text in recreating the ceremony of the Mandatum. There are scattered documents and texts to support the idea that the ceremony actually happened (O'Loughlin, 2015). The documents which have details of the ceremony do

not indicate where they happened. The author tries to solve the problem by looking for physical evidence of whether or not the ceremony happened. This includes a detailed inspection of the mosaic decoration from the tenth and eleventh-century churches. These decorations have gained popularity for surviving all these years despite their fragile nature and poor preservation. Some of the parts from these decorations are missing. However, they depict some images of the ceremony of the washing of the feet. The author presents the sources in an organized and coordinated manner giving both sides of the story. The context describes the sources of the document, the implications it has, and what the document lacks. The author has included picture descriptions of the sources and where they are gotten from to support the argument.

The success of the author

The author of the text has successfully succeeded in providing enough evidence to show that in the medieval times, there were ceremonies where the church clergy washed the feet of their members following in the example set by Christ. The author was able to show the significance of the ceremony. The ceremony is meant to demonstrate humility from the people in position (Jones, 2017). Christ, the son of God, bent down to wash the feet of his disciples who were considered very inferior. Priests duplicated that very act in medieval times as a show of humility and service to the congregation. The author has sufficiently covered the purpose of the ceremony. They also go a step further to define the places in which it was performed. The author has also exhausted different texts and visual images that support the claim that the ceremony did exist. The images provided by the author are in their original form and give a clear indication of the recordings made at that time — these decorations were made on churches, which are holy grounds. There is very little likelihood that the churches could be decorated with pictures of

events that did not happen. Hence, these decoration on churches is a clear indication that the ceremony was part of the activities by the church.

Strengths and weaknesses of the presentation

The author has given a detailed example of the records and evidence which is there to support the claim. The author has taken the reader back in time by providing the actual writings retrieved from a specific text and their translation. The author relates the washing of the disciples' feet to the incident where Moses was asked to remove his sandals for being in holy ground. During this incident, Moses is said to have been enlightened.

Similarly, the disciples were enlightened on this day, and hence, the inspiration for repeating the ceremony. The author of the text has been able to address different themes presented from the ceremony. The most substantial aspect of the document is that the author has used actual evidence in defending his claims.

What the author should have improved on.

However, there is an excellent debate about the connection between some of the evidence provided by the author. For instance, there is very little information to link the pictures of Mosses removing his shoes with the concept of the ceremony of washing feet. The author has failed to sufficiently address the connection between the two limiting it to the fact that both pictures were used as decorations in churches in the eleventh and tenth century. The author did a great job of creating the article. However, the author should have done better research in determining the relationship between the different themes presented in the text with the ceremony. The author should have retained the initial idea about the ceremony of washing feet.

However, somewhere along the way, the author deviated from the main objectives and began talking about other ceremonies. The focus of Moses and how he removed his sandals should have been given less emphasis. Otherwise, the author did a magnificent job in defending his claim.

Reference

O'Loughlin, T. (2015). *Washing Feet: Imitating the Example of Jesus in the Liturgy Today*. Liturgical Press.

Jones, C. (2017). *The study of liturgy*.

Boynton, S., & Reilly, D. J. (Eds.). (2011). *The practice of the Bible in the Middle Ages: production, reception, and performance in Western Christianity*. Columbia University Press.

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