AN INTRODUCTION TO VENANTIUS FORTUNATUS FOR SCHOOLCHILDREN OR UNDERSTANDING THE MEDIEVAL CONCEPT WORLD THROUGH METONYMY

BY MIKE SCHORSCH
AN INTRODUCTION TO VENANTIUS
FORTUNATUS FOR SCHOOLCHILDREN OR
UNDERSTANDING THE MEDIEVAL CONCEPT
WORLD THROUGH METONYMY: A WORKBOOK
IN BASIC ENGLISH COMPOSITION

BY MIKE SCHORSCH
Versions of these poems previously appeared in *Action Yes*, *Vanitas*, *Notre Dame Review*, *The Iowa Review*, and *Anomalous*.

This book selected from *An Introduction to Venantius Fortunatus*
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Printed in the USA.

ISBN: 978-1-939781-13-0

Cover Image: “Tomorrow’s Leaders” by Matthew Heinrich.
Designed and typeset by Erica Mena.

This book is available as an ebook & audiobook from Anomalous Press.

[www.anomalouspress.org/books/fortunatus.php](http://www.anomalouspress.org/books/fortunatus.php)
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WHO WAS VENANTIUS FORTUNATUS?

Venantius Fortunatus died in 600 AD. He was sixty years old. From 540 to 550 Ravenna was the center of Rome. He gradually lived in Gaul, under the auspices of barbarian nobles whom he rendered with words. In this context “nobles” means warlords captured by an uncertainty. He never married but wrote mostly love poetry to buildings, bishops, and nuns. Venantius Fortunatus carried a fat bag of romanitas wherever he went and this made him very, very rich. After death Venantius Fortunatus was venerated as a saint and hailed as the greatest poet ever. This lasted maybe six hundred years.

Fortunatus was the first and the greatest of Medieval Latin poets. He was the last and the sixteenth greatest of Classical Latin poets. (Fun fact: Which fifteen poets were better than him?)

MEDIEVAL POETRY UNTRANSLATABLE.

The literary language of Fortunatus (Christian Latin), even in its grammar, presumed a commitment to certain tradition-defined moral and metaphysical propositions on the part of the language user. And it was prior commitment to these propositions that made the poetic choices of Fortunatus intelligible to the reader of his poetry. In other words, Fortunatus’s language was the language of a particular, tradition-defined community. Contemporary, internationalized English is the language of a different tradition-defined community, one that has a hard time interacting with other languages-of-tradition-defined-communities because
contemporary, internationalized English is characterized primarily by its reluctance to acknowledge that it is the language of a tradition-defined community at all and rather insists that it is a neutral meeting-ground for seemingly (but not irremediably) different points of view.

Thus translations of the works of Fortunatus into contemporary English will be unintelligible to any reader whose native language is contemporary English. There is hope though: a native speaker of contemporary, internationalized English could understand the translated poetry of Fortunatus by inhabiting somehow the tradition out of which Fortunatus’s poetry originally arose. There are two ways to inhabit a tradition like Fortunatus’s, which has largely disappeared: on the one hand, bi-location across time, made possible by the intervention of a supernatural being or beings; or, on the other hand, time travel, as with a time machine.

Beyond these two methods, not only intelligibility but basic verification of the convergence between the original and the translation is impossible. It is like the case of a man locked in a windowless cell who is wearing two watches, one registering three in the afternoon, and one registering six in the morning. One watch could be right, or both could be wrong. In either case the man’s relationship to the actual time of day is indirect.

There are some though who would argue that both watches could be right—that the many subsists in the one, and partakes of the one, without yet being identical with the one.

Are you ready for a career that is exciting and how you can become a translator!
PRELIMINARY ASSIGNMENT.

This text is printed for you and your friends, and for the convenience of all those who wish to review the chief principles of the science of translation with its law, omitting matters of strictly secondary importance. However, it has not been possible to carry out this system of omission consistently, since, owing to the great pressure that knowledge exerts, some subjects have unavoidably been thrown in which are of strictly secondary importance. Thus there are in fact two books in one. Now, imagine the world of Venantius Fortunatus. In this world, holiness is a smell. Construct a set of puppets using common household items which answer the following questions. You can make this funny, but you must answer the questions.

1. How do each of the five senses work and define the related terminology?

2. The means by which the senses gather information about the world?

3. Investigate a research question, analyze the results, and present the findings?
In this unit we will be using philosophers and objects from our lives as imaginative prostheses. It will ultimately prove to be a big mistake!

What is your favorite object?
Poem II.1 of Fortunatus. A relic of the True Cross has been donated by the Pope to the abbey of Fortunatus’s good friend, the abbess Radegund. Fortunatus writes this hymn to be sung in celebration of the Pope’s mighty gift.

1 Nothing lifts the spirit and soothes the soul quite like aromatherapy. The pure aroma candle measures 3 ½ inches in diameter and 2 ½ inches tall. Gentle candle measures, gentle pure aroma, gentle in diameter, gentle he was made a victim for us by holy love. The pure aroma he pried the sheep from the wolf’s mouth, he the sacred lamb with palms transfixed where he released the world from its destruction and he shut the way of individual scents in a large travel tin! And he shut the way of death. Nothing lifts the spirit and soothes the soul and he shut the way of death quite like the pure aroma derived from a plant’s flowers, woods, and fruits. And he shut the way of death by his own burial. These pure essential oil candles offer an array of therapeutic benefits, from where that hand was fastened down by bloodied nails an array of therapeutic
benefits, the hand
that snatched Paul from guilt, from
stress relief and revitalization
to mental clarity. Each candle
stole Peter from death.

Each candle is made of pure
essential oils mixed in 100% soy
wax poured in 100% recycled tin
containers with 100% cotton wicks.
O renowned, sweet wood, there are no perfumes
strong in your fertility,
dyes, or beeswax. Pure and natural
how you bear upon your branches
so many new fruits! Corpses fallen dead
arise at your renewing scent
and they are coming back to life
who saw no daylight. The heat of fury
kindles no soul under this tree’s branches,
dyes, or beeswax. Pure and natural candles
that are clean-burning for approximately
50 hours each. An all-natural aromatherapy
among your branches, an all-natural vine’s
been hung, an all-natural aromatherapy experience
out of which sweet wine
runs down, a bloody red. A sweet bloody red
wine runs down with the freshest
single note personality!
ASSIGNMENT FOR CHAPTER 1.

The object of the following assignment is to treat belief in a comprehensive manner because the ordinary treatment of belief introduces numerous contradictions. On a scrap of leather measuring 3 ½ by 2 ½ inches, use the point of your compass to etch the correct answers to these questions. You must write out each question before supplying the answer.

1. How are the senses of smell and taste related? Why or why not?

2. If you hold your nose while eating, how are tastes affected?

3. Augustine held that there are three kinds of knowing: sense perception, wisdom, and knowledge. Now wisdom is the contemplation of immutable things, but the senses perceive only changeable things in their changing circumstances. Knowledge fills the gulf between these kinds of knowing and allows us to make prudent choices, considering circumstances while remaining informed by the eternal wisdom. What is the circumstance you least enjoy?

4. Why do certain foods instantly evoke specific memories or feelings?
Poem I.V of Fortunatus. An inscription for the exterior wall of one of the shrines of St. Martin of Tours. This particular shrine marks the site where St. Martin cut his own cloak in two to clothe a beggar.

1 Hurrying pilgrim, stop here!
Stop here. When you think
hurrying pilgrim, think
stop here! When you think

5 Sarah Jessica Parker, you think
Carrie Bradshaw. Stop here
pilgrim, there is a lot more to her than
Sarah Jessica Parker, you think
the place teaches the prayerful
to tread lightly. Carrie Bradshaw, stop here
when you think Sarah Jessica Parker
the exile of earth, you think
the glamorous 41-year-old has been linked
with the exile of earth and heaven’s,

15 there is a lot more to her than Sex and the
place teaches the prayerful the exile
of earth, St. Martin, when you think
you think Sarah Jessica Parker,
the 41-year-old has been linked
with St. Martin. St. Martin you think
shut himself in a cell here and
unveiled the axis of heaven.
The glamorous 41-year-old has been linked with the heavens and opened the heavens over the years including the heavens and John Kennedy Jr., but it’s her marriage to the heavens, to “Ferris Bueller” under this temple’s roof that has unveiled the axis of heaven. He seized the mysteries, St. Martin, a mighty anchorite amid the city’s bustle unveiled “Ferris Bueller,” himself a mighty Anchorite, to “Ferris Bueller” himself that has many women wanting to be a mighty anchorite. SJP is not only “Ferris Bueller” himself, a mighty most admired actress in Hollywood but is also an admired human being involved in the mysteries, St. Martin. Here Martin stripped himself and clothed he seized the mysteries. There is no way the most admired actress in Hollywood a multi-award winning mother of the exile of earth stripped himself, covered the freezing stranger. He burned with faith, covered the freezing stranger and he burned with faith. He stripped himself and he burned. I would say that anyone who thinks they can really change
another person is slightly misguided. Even the bishop would say that they can really change another, even the bishop, that honored man who thinks I have so many female friends. I would say that anyone who thinks they can date men with warning signs and Martin, the bishop, that honored man I would say is slightly misguided. I have so many female friends who date men with warning signs all over them and Martin when he went to say that Mass wears beggar’s clothes. I have so many female beggar’s clothes I would say that honored man and Martin gave a blessed sign when he crossed the chalice. And they really feel they are uniquely the bishop, that honored man, and they really feel they are uniquely gifted beggar’s clothes. And Martin when he went to say that Mass at altar uniquely gifted in some way so many female friends, a blessed sign: From the sacred head of the man a flame, a globe of benign fire surged up to the stars, he was uninjured and gems covered his naked flesh. His naked flesh
clothed the beggar, his naked flesh
burned with faith, his naked flesh
unveiled the axis of heaven, his naked flesh

I would say is slightly misguided, I would say
anyone that thinks they can really change
is slightly misguided. And they really
think they are going to be the person
who finally fixes whatever flaw
they have. I find men far more complicated than
the refulgence of precious stones
shone from his arms, far more complicated
than the bishop, that honored
precious stones, whatever flaw they have
so many female friends.
I find men far more complicated than
slightly misguided, I have so many
warning signs I would say, I have so many
precious stones, far more complicated than
St. Martin, and you in heaven, Martin
Intercessor carry God my halting
far more precious than complicated
words for me. I find men far more
complicated than that of course.
ASSIGNMENT FOR CHAPTER 5.

It takes a very special woman to become a surrogate mother. She has to go into this knowing from the beginning that she will give birth to a child and then turn that child over to its parents. You have to have a certain mentality that very few women have, a vision of sexuality that will help you be proactive in shaping the sexuality of the next generation, enabling you to finally launch a counteroffensive to the sexual revolution of the past century. Prepare a three-to-five-minute oral presentation that addresses the following questions. You can refer to index cards when delivering your presentation, but you cannot read it aloud!

1. *Analogia entis* is the idea that any likeness between God and the creature discloses a still greater unlikeness. **Compare and contrast.**

2. The other day we were in my FWB’s kitchen and he got this serious look and said, “I need to tell you something.” Then he just said, “Forget it.” Then we got into this huge argument about who should cook lunch. Why do I feel sad about this?

3. Read picture books by an author/illustrator and make inferences about the author based on their works?

4. Describe the emotional life of Venantius Fortunatus based on what you know about him right now. We will repeat this exercise at the end of Unit 2.
UNIT 2. DESIRE.

What you need: desire for exercise and a change of clothes. What other things have you desired this year? In this unit we will explore the fruit and the nature of excellence.

It’s good to have friends, but if you would take the time you spend worrying about not having them and use it to become a better person, then you would make friends.
UNIT 2, CHAPTER 6. FOUR ADDRESSED TO A TENDER FRIEND.

GAUL. INTERIOR. DAY. THE ROYAL HOUSE.

Enter VENANTIUS FORTUNATUS. He is dressed in the official color of the Virgin Mary (blue). GOGON, a new friend of Fortunatus, is lounging on a pillow and eating the skin off a GOOSE CARCASS. Gogon is a war chieftain and a learned advisor to the prince SIGIBERT. Sigibert recently hired Fortunatus to come and write poems for him about court life and the fine buildings being built. Fortunatus is still a relatively young troubadour. At this point in his life, he has already been miraculously healed of blindness by St. Martin of Tours, but has not yet met Abbess Radegund.

As for Gogon, he has just returned from Spain, where Sigibert sent him to bring back a SPANISH PRINCESS that Sigibert recently fell in love with. It is the mid-500s AD.

This is how the meetings of Fortunatus and Gogon go: Fortunatus recites a poem. Gogon listens and then gives pointers about Sigibert’s tastes. In this encounter though, Fortunatus recites a poem he wrote about Gogon, not about Sigibert.

Venantius Fortunatus is a man whom we cannot see or ever meet (pending supernatural intervention and/or time travel) because he is dead. This is a disappointing thought for many translators. In order to better understand translators and their desire to know dead people, let us abandon our first principles and join them in the practice of translation-as-we-know-it, that is to say, translation that pretends time travel in the strict sense is unnecessary,
that is to say, the omnivorous tradition of translation which pretends there is no tradition that cannot be consumed and reproduced by one whose thought is properly calibrated in respect to openness and discernment and a desire to know the dead as one knows a friend.

Fortunatus looks into a dark mirror as he recites his poem to Gogon. All mirrors were dark in the mid-500s AD, due to an insufficiently advanced knowledge of how to flatten things. Clear reflections were thought to exist only in perfectly still ponds and the afterlife.

Fortunatus sees there:

(Turn page.)
Orpheus, his thumb on the weft of strings, 
reaches out his singing lyre to the wild, 
and hollowed dens let go their beasts, 
and tigresses set down their rage to come.

Philomela, who was raped, had to go a long way. 
But she came when his music made its vow. 
She could recreate herself.

Like that, pilgrims through far kingdoms are made captives of your eloquence. Your words, your mouth, water and honey.

And your voice flows on from secret depths, 
from your hidden cause. Your inner temple, 
your bright home shake out rays of splendor, 
and the beauty of your face—

The prince chose you, the flower the bees come to. 
And the wise choose the wise, a lover a lover. 
You have been to Spain and you return with bride-to-be, 
you carry back the summit of joys to a good man.

Swords, deadly soldiers, forests of razor, no one can offer what you win him peaceably. And you love him. 
And you don’t need my words, carrying my heart.
I say it, the people witness it, the truth that no lie
is in me. I wish my praises to last long,
long years. I want this life to keep you here,
and that life to sustain you lovingly.
There’s a quarrel then. Well, what you just sent me extends it, no? But listen, between you and me there’s only one guilty party. You were at Reims and that, my friend, ruined everything. Or perhaps you sinned, and I’m to blame? Not so. And…

And no. And never mind. And not this. Not this sweetness. It won’t die. It shouldn’t anyway, not over this sort of thing.

The warmth of our love will do nothing but persist.

In this heart at least.
ASSIGNMENT FOR CHAPTER 6.

We all have had moments when we misunderstood the ways of a foreign culture. However, even more dangerous were those moments when we understood the ways of a foreign culture. In the Middle Ages love was a form of aristocratic self-definition. If you do not understand this, attempt to define yourself without reference to love. Then, pretend you are an aristocrat. The main objective of this is to raise students’ cross-cultural sensitivity as well as to practice four traditional language skills. The second question, below, should open with a “Diversity Welcome,” a greeting of identities, backgrounds, and feelings that might be present in the group.

1. Were the previous poems/letters more or less accurately translated than those which came before? How do you know this?

2. How would you be able to tell yourself apart from your spouse, if you shared the same body? Please be as specific as possible.

3. Would you say something to me about spiritual friendship? What is it? What’s so good about it? How do you start a spiritual friendship, and what is the purpose of one? Can friendship exist among all persons? If not, then among whom? How can you keep your spiritual friendships from collapsing into ruin?

4. Now name the first two books that come to mind. They should be The Lord of the Rings and some other book of your own choosing.
5. How does knowledge of a larger historical narrative affect your reading of translations?
The tongues of the prophets sang a virgin birth, 
a herald brought heaven’s words to the world. 
The voices of men said a girl, a virgin 
would birth a man without seed of man.

This quote is from Venantius Fortunatus’s long poem “In Praise of Holy Mary.” In this unit we will continue trying to understand Venantius Fortunatus, only this time by making reference to a person who was touched by divinity. (Not Fortunatus! We stopped referencing him some time ago.).
In Praise of Holy Mary,” lines 21-48. Venantius Fortunatus continues his praises of the Virgin but begins to wonder if he ought not rather be praising Christ in his awe-inspiring dual natures.

I.

The Psalmist sang of the strong-fisted girl, “Mother Zion, in a single individual of Reticularia maxima, I have counted 10,000,000 sporules.”

Mother Zion says “A man and a man made in her,” a man is made in her so minute as to look like smoke. Like smoke who fills her is the 10,000,000 sporules out of her womb, as it were a husband. A husband leaves his bed and Christ, so minute as to look like the clouds of particles, leaps like a giant particle. Mother Zion was the Virgin Mary.

And then to remember that each particle is a potential fungus, each a potential Christ, a husband in the bridal Virgin and then to remember God and flesh are Christ and Christ leaps like God and flesh are some new honorific impressed.
with the almost inconceivable lichens, Christ becomes the powers of propagation. Remember that each particle is a potential fungus but has the members of a body, his lichens furnish examples: though they are nothing like his Godhead, yet there is a great production of natures.

There is the mother's humanity and inconceivable sacrifice of the parental individuality, his mother and his proportionate sacrifice of his mother. And yet there is his Godhead.

II.

And yet the most important rule is not to speak to a man first. First, O bridal womb, the Founder of mankind applies the most important rule to the online world. The same rule applies, you cannot email or text a man, the man you see in the flesh is wearing a veil. You cannot email the man you see in the flesh.
With his Father’s divinity and mother’s humanity you’ll be insecure for the rest of your life, even if he marries you. We’ve seen this, though he had no body, we’ve seen his mother, and he’s like his mother.

Speaking to his Father first is the kiss of death. The kiss of muscle is like his mother. We’re giving old-fashioned advice to skin, nerves, leg and muscle.

Skin, nerves, leg and muscle, breath and fingernails stop you from ruining a relationship that could have been breath and fingernails, divinity and humanity. His mother’s humanity, equal and lower, insecure and dating the eternal. The kiss of muscle is a veil, though giving, though man. The most important rule is not to speak.

We’ve seen his mother.
We’ve seen the veil.
The most important rule is not to speak of muscle.
ASSIGNMENT FOR CHAPTER 9.

There are many factors that prohibit a person such as you from having sex, including but not limited to lack of a willing partner, immaturity, religious convictions, and physical dysfunction. Making out is an appropriate substitute for intercourse in these circumstances. The following are practical, easy to follow steps on how to make out: A) You must be very quiet and still. B) The movement of air and dust particles will have a negative effect, so be as still as you possibly can. C) This doesn’t take a long period of time. Your partner will tell you when to be completely quiet and still. D) Also, this must take place in absolute darkness. The total darkness is not so bad when you have others around you. E) Sometimes you may wish to take pictures of a laser. This must also be done in total darkness. In medicine lasers of power are used to perform surgery. Now, read the following and respond to it in a loud voice.

1. All things that exist must exist in a place, whether real (“the pencil is on the table”) or metaphorical (“love is in his heart”).

2. Place exists, therefore place must have a place.

3. But place cannot, by definition, have a place, or else the universe falls into an infinite feedback loop: “place,” unable to contain itself, is contained by a special place-holding place, let’s call it “place’s place,” which, being existent, must exist in its own special place, let’s call it “place-place’s place,” which must exist in “place-place-place’s place,” and so on.
4. Therefore place does not exist.

5. But all things that exist must exist in a place.

6. Must God have a place? (Hint: “everywhere and nowhere” counts as a place.)
UNIT 3, CHAPTER 10.

“In Praise of Holy Mary,” lines 87-105. Venantius Fortunatus is caught up in the ecstatic praise of the Almighty Father.

1 O forests of God,
O holy virgin forests of God, by giving
such forests a birth, the forests of Assam
possess a large number
5 of orchids, the shadowed people
have light in the country of the shadow of
Assam, in the shadow of death a large number
of beautiful important orchids
has gleamed, a risen light has marvelous,
10 beautiful, important orchids who
is mighty God, who is Father,
who is prince unto the ages, who is
the orchids of Assam! There are some works
done on the orchids of Assam. There
the peace of his sovereignty remains.
15 The peace of his orchids remains
the clouds of heaven, heaven let go
a few most enthusiastic orchid lovers, mostly
in a scientific manner, in which
20 God alone is and God is not apart from this
virgin with the medium of tissue
still not adopted by a scientific
tissue culture laboratory, but here God is hidden
who is the God of Israel, the knot of his belt
is justice. Likewise an orchid research center
is faith, the belt of his waist is
not a standard orchidarium, there is not even
a standard orchidarium. His belt is
orchid research and likewise orchid tissue.

His hand dares to explore the serpent’s nest
and the situation of orchid study in the serpent’s nest
found in the soil of Assam. A little child
does this, no harm to him to explore the situation
of the peoples and how much soil
is in the soil, how much orchid study, how
his noble burial is in the soil, how a little child is
in the soil, a little child,
a little child is in the soil,
a little child is in the soil,
a little child is in the soil
in the situation of his burial. His burial
in the situation of the sign, the sign
in the soil is the situation of his hand, burial
is the situation hidden here: his belt,
the knot of his hand
in the soil. The orchids of Assam
in the medium of tissue, and God
is not apart from this.
ASSIGNMENT FOR CHAPTER 10.

In some circles, the story of Christmas is the story of God intervening in history to protect a woman’s virginity. And yet Pagan philosophers had already taken up sexual asceticism well before the dawn of Christianity. Gesture toward the classmate to your right with one hand. You will know which hand to use when the time comes. As you yourself are gestured toward, ask each classmate you can see without turning your head the following questions.

1. Please excuse the morbidity of this question. IF you were kidnapped and locked up in a basement and raped all the time and you got pregnant what would you do with the baby? Kill it? I don’t know what I would do but this is something that I wonder about.

2. Before you answer that question think about the nine months of life you would have, as in, your pregnancy, and then the extra life you’d have with the baby. I mean sure you were raped but would you really think about the rape whenever you saw your baby? Wouldn’t you think brown hair, just learned how to crawl, won’t eat from the right breast, and rape? I’m saying it might be more complicated than you’re thinking to have the rape submerged somewhat in this littler person you know.

3. Maybe starve yourself to induce a miscarriage? Probably that’d be easier than killing the baby when it came out.

4. To be honest though we have no idea what we’d do when we were
traumatized so much, so why do we even ask ourselves these kinds of questions?

5. But while we’re at it, if you were trapped like that, could you maybe escape from your body somehow? Like to live only in your mind?

6. How about this, could you teach the baby to live only in its mind too? Because otherwise what does it matter.
I.

There was a razor, there was a razor.

There was a razor, there was a razor.

There was a razor.

There was a razor especially designed for women. And he is himself a little boy and ancient of days, who has never not been disembarking. He wets his lips with resplendent grace.

His razor: there was his lips, there was a beautiful form. There was his honorific rising from the deep. Covering all things, he is his lips, he is a razor, he is himself a little boy.

Just in case you have a tendency (like certain blondes who shall remain nameless) to shave your legs while half asleep, beautiful legs a form
like certain blondes who shall remain
beautiful while half asleep, beautiful rising
blondes, since this is the season of giving, I give the gift
of unscathed flesh.
Beautiful blonde Venus! Shave your legs,
I give the gift of unscathed flesh. Venus!

I'm loving the new Venus
who shall remain nameless,
the new Venus embrace.

Who shall remain nameless? Rising from Edom,
from Bosra to suffer the scars
of remembrance, rising beautiful,
bloody, white and red,
having a beautiful form, we all have our
beautiful form, our
bloody, white blades.

He was there to trample out
the deep vats, to do it alone, in shadow driving
dawn before him. There
was a beautiful form, there
was a razor

especially designed for women. It has five blades
that individually adjust to hug curves
and also has a ribbon of moisture, and the soft grip handle
provides increased control and I’ve tried (and failed)
with a few blades. I’ve tried
to hang on the cross, I’ve tried to suffer
the scars of remembrance. Venus to suffer
he came from Edom to do it
alone, to hang on the cross, raising his arms
in blood, covering all things with his palm.

II.

What were your feelings at that moment, Mother of God?
What were your feelings?
To suffer the scars of having
a razor, and I’ve tried (and failed)
but I’m loving the new
five-bladed embrace! There
there was a razor designed, there was
a ribbon of stars. O. O Virgin,
O speak Virgin, when you
carried the Maker of the skies, what
dawn what treasures what cross what
razor did you have? O speak.
O speak.

(The Maker
visits us, raising his arms
of remembrance.
The tangled limbs unraveled.
The corpse-hued faces
were hidden. The gift of unscathed flesh, raising his arms in blood of remembrance.)

Virgin, speak.
ASSIGNMENT FOR CHAPTER 12.

Individuals who are close to enlightenment, like meditators, activists, truly spiritual people, people who practice magic, and anyone who uses their mind to elevate the light, can offset the energy of hundreds of thousands of low-vibrational energy spirits. The best way to gain knowledge of vibrational energy is from doing some channeling sessions with Abraham. The Abraham I am speaking about is not the biblical founder of Judaism. It is a different Abraham, from the movie “The Secret.”

1. Why are pregnant women unable to donate blood? Why is it safer to only accept donations of blood from people who have not been compensated? Why is there often a shortage of blood?

2. Keep a journal to record your thoughts about blood. Draw a vertical line down each page while thinking about blood. The right-hand side of the page is for your summaries of each chapter in Stephen Crane’s *The Red Badge of Courage*. The left-hand side is for your response to what you have read.

3. Why do intrusive thoughts sometimes feel like repressed memories?

4. Think about this: you alter a memory every time you think about it.

5. Think about this: your immune system is a form of memory.

6. If we had no bodies, would we even be able to conceive of memory as a phenomenon?
Aelred of Rievaulx. *De spiritali amicitia*.
Augustine of Hippo. *De Trinitate*.
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by Askold Melnyczuk