

¿POR QUÉ EL PODER NECESITA DE LA GLORIA?

1. RESUMEN

- Obispo: *episcopus* (lt.), *epískopos* (gr.)
“inspector”, “supervisor”, prelado superior de una diócesis.
- Condensación de la polaridad inherente al sistema político medieval en un arquetipo social.
- Tensión entre **REINO** (norma trascendente) y **GOBIERNO** (orden inmanente).

PODER Liturgia / Ceremonial ✝
Buen Gobierno 👑



San Julián
(obispo de Toledo)



San Atiliano
(obispo de Zamora)



San Isidoro
(obispo de Sevilla)

2. GLORIA

Dispositivo que articula la dualidad de la máquina del poder
(PALABRA - ACCIÓN / HUMANO - DIVINO).

Punto donde teología y política se comunican incesantemente e intercambian papeles hasta volverse indistinguibles.

3. RESULTADO



14 OBISPOS SANTOS (SS. VI - XIV)

"Considerate ergo, fratres, viros ex vobis boni testimonii septem, plenos Spiritu Sancto et sapientia, quos constituamus super hoc opus". Hechos 6:3

4. INTERROGANTES

- Santidad como expresión de la gloria.
- Via teórica explicativa sobre la “totalización” del fenómeno religioso.
- Condensación de santidad obispal entre los siglos VI-X.
- Biopolítica ≠ geopolítica.

5-BIBLIOGRAFÍA GENERAL

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Bishops as Saint in The Spanish Peninsula:

¿Why is Power in the Need for Glory?

(Tomás Bado Michel)

The primary goal of this paper is to explore the intricate relationship between the concepts of power and glory by examining the careers of medieval Spanish prelates who were canonized during Late Antiquity and the Middle Ages. What makes this study particularly striking is that the connection between power—as a synonym for good governance—and power as a symbol of ceremonial majesty has been largely neglected by both Philosophy and Political Science. Some of the most fundamental questions regarding this topic remain unanswered even today. For instance, why does power require glory? If power is fundamentally about coercion, governance, and action, why does it manifest in the rigid and ostentatious forms of ceremonies, material representations, and liturgical practices?

In attempting to understand this multifaceted issue, this paper will delve into the lives of these canonized medieval Spanish bishops, utilizing the theoretical frameworks provided by scholars such as Alföldi, Kantorowicz, Brevier, and Schmidt. Additionally, the analysis will be supplemented by specific case studies of figures like San Atiliano, Julian de Toledo, and Isidoro de Sevilla, among others. More intriguing than the dichotomy between theology and politics, or between secular and religious power, is the shared glory in which both realms converge. This shared glory forms the focal point of our investigation. The theology of glory seems to be the crucial juncture where the spiritual and the earthly become indistinguishable.

One might be tempted to offer a simplified, instrumental explanation of this phenomenon, suggesting that such displays of glory serve merely as a way for the powerful to justify their ambitions or to stage a spectacle designed to inspire fear and obedience among their subjects. While these explanations may hold some truth in certain situations, they are ultimately insufficient to capture the deeper, more profound connections between politics and religion. In fact, it is

through the study of episcopal figures that we can develop a more nuanced and comprehensive understanding of this relationship.

Finally, the aim of this paper is not to provide definitive answers to the questions of what is power or glory. Rather, our goal is a more modest one: we seek to analyse how these two concepts are related and how they operate in the lives of specific historical figures, particularly canonized bishops. Ultimately, we will be inquiring not about glory but about glorification.

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