

# [DOC] Medieval Religious Women Peaceweavers

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<b>Women In Late Medieval and Reformation Europe 1200-1550</b> - Helen M. Jewell - 2006-10-24
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Superior Women examines the claims of abbesses of the abbey of Sainte-Croix in medieval Poitiers to authority from the abbey's foundation to its 1520 reform. These women claimed to hold authority over their own community, over dependent chapters of male canons, and over extensive properties in Poitou; male officials such as the king of France and the pope repeatedly supported these claims. To secure this support, the abbesses relied on two strategies that the abbey's founder, the sixth-century Saint Radegund, established: they documented support from a network of allies made up of powerful secular and ecclesiastical officials, and they used artefacts left from Radegund's life to shape her cult and win new patrons and allies. Abbesses across the 900 years of this study routinely turned to these strategies successfully when faced with conflict from dependents, or more local officials such as the bishop of Poitiers. Sainte-Croix's nuns proved adept at tailoring these strategies to shifting historical contexts, turning from Frankish bishops to the kings of Frankia, then to the Pope and finally to the King of France as former allies became unavailable to them. The book demonstrates respectful cooperation between men and monastic women, and more extensive respect for female monastic authority than scholars typically recognize. Chapters focus on the cult's manuscripts, church decoration, procession, jurisdictions between cult institutions, reform, and rebellion.

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In this remarkable study of over 2,200 female and male saints, Jane Schulenburg explores women's status and experience in early medieval society and in the Church by examining factors such as family wealth and power, patronage, monasticism, virginity, and motherhood. The result is a unique depiction of the lives of these strong, creative, independent-minded women who achieved a visibility in their society that led to recognition of sanctity. "A tremendous piece of scholarship. . . . This journey through more than 2,000 saints is anything but dull. Along the way, Schulenburg informs our ideas regarding the role of saints in the medieval psyche, gender-specific identification, and the heroics of virginity." —Library Journal "[This book] will be a kind of 'roots' experience for some readers. They will hear the voices, haunted and haunting, of their distant ancestors and understand more about themselves." —Christian Science Monitor "This fascinating book reaches far beyond the history of Christianity to recreate the 'herstory' of a whole gender." —Kate Saunders, The Independent

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**From Virile Woman to WomanChrist** - Barbara Newman - 2011-12-16

Why did hagiographers of the late Middle Ages praise mothers for abandoning small children? How did a group of female mystics come to define themselves as "apostles to the dead" and end by challenging God's right to damn? Why did certain heretics around 1300 venerate a woman as the Holy Spirit incarnate and another as the Angelic Pope? In From Virile Woman to WomanChrist, Barbara Newman asks these and other questions to trace a gradual and ambiguous transition in the gender strategies of medieval religious women. An egalitarian strain in early Christianity affirmed that once she asserted her commitment to Christ through a vow of chastity, monastic profession, or renunciation of family ties, a woman could become "virile," or equal to a man. While the ideal of the "virile woman" never disappeared, another ideal slowly evolved in medieval Christianity. By virtue of some gender-related trait—spotless virginity, erotic passion, the capacity for intense suffering, the ability to imagine a feminine aspect of the Godhead—a devout woman could be not only equal, but superior to men; without becoming male, she could become a "womanChrist," imitating and representing Christ in uniquely feminine ways. Rooted in women's concrete aspirations and sufferings, Newman's "womanChrist" model straddles the bounds of orthodoxy and heresy to illuminate the farther reaches of female religious behavior in the Middle Ages. From Virile Woman to WomanChrist will generate compelling discussion in the fields of medieval literature and history, history of religion, theology, and women's studies.

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Medieval anchorites willingly embraced the most extreme form of solitude known to the medieval world, so they might forge a closer connection with God. Yet to be physically enclosed within the same four walls for life required strength far beyond most medieval Christians. This book explores the English anchoritic guides which were written, revised and translated, throughout the Middle Ages, to enable recluses to come to terms with the enormity of their choices. The book explores five centuries of the guides’ negotiations of four anchoritic ideals: enclosure, solitude, chastity and orthodoxy, and of two vital anchoritic spiritual practices: asceticism and contemplative experience. It explodes the myth of the anchorhold as solitary death-cell, revealing it as the site of potential intellectual exchange and spiritual growth.

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**The Case for Women in Medieval Culture** - Alcuin Blamires - 1997-05-01

Misogyny is of course not the whole story of medieval discourse on women: medieval culture also envisaged a case for women. But hitherto studies of profeminine attitudes in that periods culture have tended to concentrate on courtly literature or on female visionary writings or on attempts to transcend misogyny by major authors such as Christine de Pizan and Chaucer. This book sets out to demonstrate something different: that there existed from early in the Middle Ages a corpus of substantial traditions in defence of women, on which the more familiar authors drew, and that this corpus itself consolidated strands of profeminine thought that had been present as far back as the patristic literature of the fourth century. The Case for Women surveys extant writings formally defending women in the Middle Ages; breaks new ground by identifying a source for profeminine argument in biblical apocrypha; offers a series of explorations of the background and circulation of central arguments on behalf of women; and seeks to situate relevant texts by Christine de Pizan, Chaucer, Abelard, and Hrotsvitha in relation to these arguments. Topics covered range from the privileges of women, and pro-Eve polemic, to the social and moral strengths attributed to women, and to the powerful modelsrequently disruptive of patriarchal complacencypresented by Old and New Testament women. The contribution made by these emphases (which are not to be confused with feminism in a modern sense) to medieval constructions of gender is throughout critically assessed, and the book concludes by asking how far defenders were controlled by, or able to query, assumptions about what was natural (and therefore imagined inflexible) in gender theory.

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**Relations of Power** - Emma O. Bérat - 2021-01-18

Women’s networks - their relations with other women, men, objects and place - were a source of power in various European and neighbouring regions throughout the Middle Ages. This interdisciplinary volume considers how women’s networks, and particularly women’s direct and indirect relationships to other women, constituted and shaped power from roughly 300 to 1700 AD. The essays in this collection juxtapose scholarship from the fields of archaeology, art history, literature, history and religious studies, drawing on a wide variety of source types. Their aim is to highlight not only the importance of networks in understanding medieval women’s power but also the different ways these networks are represented in medieval sources and can be approached today. This volume reveals how women’s networks were widespread and instrumental in shaping political, familial and spiritual legacies.

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First published in 1998, this valuable reference work offers concise, expert answers to questions on all aspects of life and culture in Medieval England, including art, architecture, law, literature, kings, women, music, commerce, technology, warfare and religion. This wide-ranging text encompasses English social, cultural, and political life from the Anglo-Saxon invasions in the fifth century to the turn of the sixteenth century, as well as its ties to the Celtic world of Wales, Scotland and Ireland, the French and Anglo-Norman world of the Continent and the Viking and Scandinavian world of the North Sea. A range of topics are discussed from Sedulius to Skelton, from Wulfstan of York to Reginald Pecock, from Pictish art to Gothic sculpture and from the Vikings to the Black Death. A subject and name index makes it easy to locate information and bibliographies direct users to essential primary and secondary sources as well as key scholarship. With more than 700 entries by over 300 international scholars, this work provides a detailed portrait of the English Middle Ages and will be of great value to students and scholars studying Medieval history in England and Europe, as well as non-specialist readers.

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**Fallible Authors** - Alastair Minnis - 2013-02-12

Can an outrageously immoral man or a scandalous woman teach morality or lead people to virtue? Does personal fallibility devalue one's words and deeds? Is it possible to separate the private from the public, to segregate individual failing from official function? Chaucer addressed these perennial issues through two problematic authority figures, the Pardoner and the Wife of Bath. The Pardoner dares to assume official roles to which he has no legal claim and for which he is quite unsuited. We are faced with the shocking consequences of the belief, standard for the time, that immorality is not necessarily a bar to effective ministry. Even more subversively, the Wife of Bath, who represents one of the most despised stereotypes in medieval literature, the sexually rapacious widow, dispenses wisdom of the highest order. This innovative book places these "fallible authors" within the full intellectual context that gave them meaning. Alastair Minnis magisterially examines the impact of Aristotelian thought on preaching theory, the controversial practice of granting indulgences, religious and medical categorizations of deviant bodies, theological attempts to rationalize sex within marriage, Wycliffite doctrine that made authority dependent on individual grace and raised the specter of Donatism, and heretical speculation concerning the possibility of female teachers. Chaucer's Pardoner and Wife of Bath are revealed as interconnected aspects of a single radical experiment wherein the relationship between objective authority and subjective fallibility is confronted as never before.

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