

Hagiography Society Newsletter

Volume XXIII, no. 2, July 2013

Table of Contents

President's Report.....	1
Report on Leeds' Sessions.....	1
Society CFPs for Kalamazoo.....	2
Additional CFPs for Kalamazoo.....	2
Other CFPs (non-Kalamazoo).....	3
Other Upcoming Conferences.....	7
Other Announcements.....	7
Recent Book Announcements.....	8
New Books We Are Reading.....	8
Online Resources.....	9
Selected Saints Feast Days.....	9



President's Report

Under Sherry Reames' leadership from 1990-2010, the Hagiography Society developed as a no-frills, international clearing-house for research on saints and their cults. Dues were admirably low because Sherry could manage the bookkeeping and mailings; at the same time the quality of the Kalamazoo panels was high and the content of the annual bibliography, compelling. In recognition of Sherry's leadership, admirers packed the panels in her honor at Kzoo 2102. But Sherry's retirement meant that the Society had to move on—it was now too big to rest on one person's shoulders.

Over the course of 2009-10, we became a more formal organization, with a constitution and an executive board filled by regular elections. For the first time, we elected a president. Kathy Ashley (2010-13) brought welcome organizational skills as she continued Sherry's no-nonsense direction. We began to depend as never before on commitments of time, energy, and resources from members. Recognizing the change, Kathy and the board made a point of service, soliciting members' ideas about how the HS should grow.

As the third president (2013-16), I am honored to take up both the visionary and the practical challenges ahead. With board members Jennifer Brown, Amy Ogden, Janine Peterson, and Sara Ritchey, I'll be carrying on three projects that Kathy forwarded: developing an

interactive HS website; growing the Sherry Reames Graduate Student Travel Award; and initiating a saint-focused book series with Ashgate. Note that, in different ways, each of these undertakings invites yet more member participation.

My own hopes for our development are no less dependent on the goodwill of members. First, I want to widen our sights to take in premodern sanctity in its global aspect. That means expanding our membership beyond its current scholarly focus on medieval Europe, broadly conceived. And second, I hope to add venues (e.g., MAA, SMFS, AAR, MLA) where the HS might have a regular presence, as it does at Kalamazoo. And so to share the delightful challenges of working with the saints, do join me in any way you are able.



Hagiography Society at Leeds

Helen Birkett, one of the Leeds organizers along with Kate Gerry and Anne Bailey, reports on Leeds:

The Hagiography Society thanks all those who presented, moderated and participated in the sessions sponsored and/or organised by the Society at this year's International Medieval Congress in Leeds. All sessions were well attended, with the session on Tuesday morning, 'Pleasures and Pains of Family Life in Late Medieval Hagiography', so over-subscribed that prospective audience members had to be turned away! This was an issue that affected other sessions at the IMC and is under review by the Congress Organising Committee - which should, hopefully, lead to the allocation of bigger seminar rooms next year. Our first session, 'Interactions and Interrelationships among the Cults of High-Status Saints', was on Monday afternoon and featured established speakers who presented three complementary papers. It set a high standard - but one that was matched in both scholarly content and audience response by the Society's four subsequent sessions. The two sessions entitled 'Between Entertainment and Persuasion: On Structures and Functions of Miracle Accounts and Collections' co-sponsored by the Society with Trivium (the Centre for Ancient, Medieval and Renaissance Studies at the University of Tampere) ran back-to-back on Tuesday afternoon. They provided a strongly cohesive set of papers and stimulated some

very valuable discussion. Our final session, 'Enjoying the Rewards of a Sainly Life: Visualising Sanctity in Late Medieval Art', interrogated material evidence and offered a particularly important interdisciplinary contribution to a Congress which was largely dominated by historical or literary papers. Although this session was given one of the least popular slots on the schedule (9:00 am on the morning after the disco!), it attracted an attentive and interested audience. The high level of attendance at all five sessions at Leeds this year shows that there is a strong demand for papers concerning hagiography - and we hope to build on this success at Leeds in 2014. If you wish to take part, then please look out for a call for papers later in the summer.



Hagiography Society Sessions at Kalamazoo

The Hagiography Society will be sponsoring four sessions at the 49th International Congress on Medieval Studies, 8-11 May 2014, at Western Michigan University in Kalamazoo MI. The Call for Papers is below; to propose a paper please send 350-word max. abstracts to Sara Ritchey at ritchey@louisiana.edu

1) THE ECONOMICS OF SANCTITY: Saints' cults and definitions of sanctity are invariably bound up with money. We invite abstracts that explore the ways that cash asserts itself in, for example, canonization procedures; the saints' bestowal of favors and miracles; pilgrimage sites and relic display; and artisans' commissions for objects such as reliquaries. Topics might include the production, sale, and use of pilgrimage guides in manuscript and print; saints as guardians of treasure; and visions that reveal deposits of wealth. Did the Middle Ages speculate in saints?

2) MULTIDISCIPLINARY SAINT ANNE: Each year, the Hagiography Society offers a multidisciplinary panel focusing on a select saint. This year's panel is devoted to Anne, the mother of Mary. Because Anne is not a biblical figure, her cult offers unique perspectives on devotional development, particularly in the later Middle Ages and Early Modern Period when her cult expanded significantly. As a model of domesticity, Anne exemplified gender roles and family life. As Anna Selbdritt, her popular artistic aegis, she made important contributions to northern European tastes in material devotion. And as a favored saint among clerics, she had a role in shaping the appeal of orthodox Christianity.

The Hagiography Society invites abstracts for papers exploring any aspect of the cult of Saint Anne. We plan

to form a panel that reflect a variety of disciplinary standpoints, e.g., music/liturgy; art/architecture; gesture and performance studies; textuality/manuscripts/early print; socio-politico-economic contexts; relics and reliquaries; genres and languages; cultural poetics.

3) GLOBAL SANCTITY: Virtuous exemplars play important roles in all the world religions. We invite papers that address medieval people of extraordinary virtue in, e.g., Judaism, Islam, Hinduism, and Buddhism, as well as Christianity. Subjects might include developing cult; liturgical practice; use of relics; associated literature; political implications; vision and miracle; pilgrimage and architecture; gender and asceticism; relevance to contemporary world cult.

Scholars may wish to collaborate in submitting papers for a panel that explores a single one of these subjects from a comparative perspective. Our goal is to enable enriching comparisons and contrasts among religions in the pre-modern world.

4) SAINTS FOR ALL OCCASIONS: Saints' *Lives* are written for many reasons. This panel consists of four speakers whose research explores how polemic, devotion, economics, canonization, the arrival of relics, or the experience of miracle may have led to the composition of saints' "Lives" and substantially shaped the content of those narratives. We look for papers attentive to "Lives" whose compositional contexts have been misunderstood or insufficiently appreciated, and for clarifications that affect our understanding of immediate context, cult history, and hagiographical studies.



Other Kalamazoo Session CFPs

The Hagiography Society has received information about Kalamazoo sessions of possible interest organized by other societies. We have distributed the full information via listserve; here are brief notices as reminders:

EPISCOPUS is pleased to sponsor three panels at next year's International Medieval Congress at Kalamazoo, to be held May 8-11, 2014:

1. Rethinking Reform I : The Portrayal of Religious Change in Gesta and Vitae Episcoporum and Abbatum (organized by Maureen Miller, UC Berkeley, and William North, Carleton College--please send abstracts with PIFs directly to them at mcmiller@berkeley.edu and wnorth@carleton.edu

2. Bishops and Secular Clergy in the Diocese of Lincoln, ca. 1209-1521 (co-sponsored with The Bishop's Eye Research Network, Universities of Lincoln and Huddersfield, UK)
3. Milestones and Watersheds in the Scholarship and Study of the Medieval Church and Secular Clergy from the Nineteenth Century to the Present

A copy of the cfp may be found here:

<http://www.wmich.edu/medieval/files/call-for-papers-2014.pdf>. Paper proposals are due **September 15, 2013**.

Please send abstracts and a Participant Information Form (available here:

<http://www.wmich.edu/medieval/congress/submissions/index.html#Paper>)

for the latter two sessions to John Ott at ott@pdx.edu

UN/MAKING MISTAKES IN MEDIEVAL MEDIA:

As a follow-up of the questions raised in the session UN/MAKING MISTAKES IN MEDIEVAL MANUSCRIPTS (Kalamazoo 2013), the purpose of this session is to examine errors and mistakes and the "corrections" thereof from different angles: On the one hand, the session focuses on theory by analyzing how medieval scholars of different fields defined error and mistake and the consequences these phenomena could have. What mistakes mattered, and in what context – and (how) could they be corrected? On the other hand, the session is dedicated to the material aspects of error, that is the exploration of mistakes in medieval artifacts. It invites paper proposals from both scholars of text as well as scholars of images of any genre (manuscripts, textiles, stained glass windows, etc.) that explore the nature of errors, mistakes, and obscurities in medieval media as well as the "corrections" thereof to gain insight into the contemporary assumptions about what a particular medium should look like. The session welcomes papers from all disciplines. Please send your abstract, along with a short CV and the paper proposal form (<http://www.wmich.edu/medieval/files/pif-2014.pdf>) to Barbara M. Eggert at BarbaraMEggert@aol.com and Christine Schott cms8ud@virginia.edu by **September 1, 2013**.

The International Anchoritic Society is seeking submissions for two sessions at the International Medieval Congress to be held in Kalamazoo, MI in 2014:

Session I: Anchoritic Friendship & Networks of Solitaries

Session II: Richard Rolle

Please send your abstract and contact information to Michelle M. Sauer (michelle.m.sauer@email.und.edu) by **August 30, 2013**.

Session Sponsored by the Anglo-Saxon Hagiography Society (ASHS): Anonymous Anglo-Saxon Prose Saints' Lives. This open-topic session welcomes papers on any aspect related to anonymous Anglo-Saxon prose saints' lives. It is sponsored by the Anglo-Saxon Hagiography Society (ASHS), founded in 2012. After a successful inaugural session at the Congress in 2013, we hope to continue conversation about and sustained exploration of the vernacular and Latin anonymous hagiography of Anglo-Saxon England. Please submit abstracts of no more than 500 words and the Participant Information Form (available at <http://www.wmich.edu/medieval/congress/submissions/index.html>) by **September 15** to the session organizers: Robin Norris (robin_norris@carleton.ca) and Johanna Kramer (kramerji@missouri.edu). If preferred, hard copies may be sent to Robin Norris, Carleton University, Dept. of English, 1812 Dunton Tower, 1125 Colonel By Dr., Ottawa, ON K1S 5B6, Canada.



Other Calls for Papers

Adelaide, Aus., 11-12 February 2014. ARC Centre of Excellence for the History of Emotions: Europe, 1200-1800, University of Adelaide, presents a conference on "Emotion, Ritual and Power in Europe: 1200 to the Present." The relationship between emotion, ritual and power has been at the heart of anthropological research for over a century, yet it is only recently that the emotions, rather than the ritual, have moved to the centre of the academic debate. This shift in focus has been motivated both by Renato Rosaldo's observation that some rituals are designed to manage emotions (such as grief), as much as rituals are designed to create emotion in the participants. Equally, the growth of the field of emotionology has led to greater complexity in the understanding of how emotions work in cultural context. The relationship between ritual and the creation, maintenance and destabilisation of power has not gone unexplored given the centrality of ritual to religious practice and to institutional structures, yet the place emotion plays in the relationship between ritual and power has received less attention, particularly in an historical context. This collaboratory, hosted by the ARC Centre of Excellence for the History of Emotions, will explore the nature of these relationships, seeking to better understand how emotions act within ritual to inform balances of power. We are particularly interested in the ways that rituals and emotions have changed over time, and the ways that rituals, emotions and power have been implicated in processes of change and

continuity.

Papers are now sought that address this theme within a European context, or explore European emotions in a global context, between 1200 and the present day. Within the bigger conference theme, papers may wish to explore, but are not limited to:

- the relationship between rituals and routines and where these cross over;
- where rituals happen – the household, the street, sacred spaces, institutions – and its implications;
- the emotional resonances of objects and texts (including visual culture and architecture) in rituals;
- types of rituals – rites of passage, religious ceremonies, state-sponsored spectacles – and their emotional contexts;
- individual emotions v. collective emotions, and participant v. audience emotions;
- rituals that inform different types of power, including personal, familial, community, institutional and national;
- the interplay of facets of identity, such as gender, class and ethnicity in ritual;
- the dynamics and performance of ritual and how it is informed by emotion or in turn creates emotion;
- rituals and change over time v. rituals as static/traditional;
- and boredom as emotion in ritual contexts.

Rituals could include: public and private executions; coronations and state rituals; religious rites (baptism, weddings, confirmation); rituals associated with festivals; food and cleanliness rituals; family rituals, such as household prayers, bedding rituals, and childbirth rituals. Interdisciplinary perspectives are particularly welcome.

It is intended that the proceedings of this collaborative will be published as an edited collection. Abstracts of no more than 500 words, and a short bio, should be emailed to both Merridee Bailey, merridee.bailey@adelaide.edu.au, and Katie Barclay, katie.barclay@adelaide.edu.au by the deadline of **31 August 2013**.

Providence, RI, 21 February 2014. We invite submissions for a one-day interdisciplinary symposium to take place at Brown University on February 21, 2014, hosted by the Cogut Center for the Humanities and sponsored by the Department of French Studies, the Department of Comparative Literature, and the Program in Medieval Studies. Our theme will be "Prisons of Stone, Word, and Flesh: Medieval and Early Modern Captivity." Professor Adam Kostó (History, Columbia University), author of *Hostages in the Middle Ages*

(Oxford University Press, 2012), will serve as the keynote speaker.

If, following the thought of Michel Foucault and others, the prison is an essentially modern invention, how can we best conceptualize captivity in the time beforehand? Historical records of the medieval and early modern period (roughly 400-1800 AD) offer countless examples of human bondage, including the capture and detention of prisoners of war and the voluntary submission of hostages, as well as evolving forms of punitive incarceration. During the same time, art and literature are replete with depictions of imprisonment, often employed as a master metaphor for concepts like erotic love or mankind's enslavement to the Devil and the body. Being held against their will even seems to have been something of a rite of passage for numerous medieval and early modern authors (such as Marco Polo, François Villon, Charles d'Orléans, Thomas Malory, and Cervantes) who found in various forms of captivity the time and inspiration necessary to create some of the most enduring works of western literature.

Submissions are sought from graduate students, faculty members, and other scholars in fields including—but not limited to—history, literature, languages, philosophy, religious studies, art and architectural history, and music. Particularly welcome are submissions which offer new methodological or theoretical approaches to issues of medieval and early modern captivity, or which examine the relationship of captivity to cultural production and/or intercultural exchange. Papers should be no more than twenty minutes in length and should be in English. Please send a 250-word abstract, along with brief contact information, to John Moreau, Mellon Postdoctoral Fellow in French Studies and Comparative Literature, at John_Moreau@Brown.edu. The submission deadline is **November 1, 2013**.

Sewanee, TN, 4-5 April 2014. The Fortieth Annual Sewanee Medieval Colloquium is on "Medieval Emotions." This conference will explore the place of emotions in medieval culture, history, literature, philosophy, theology, and the arts. Possible topics include but are not limited to the relationships of gender and feeling, the uses of emotions in political communities, affective rhetoric in music, art, and literature, medieval psychology, emotion and the memory arts, affective theology, medieval notions of the erotic, and emotions in material culture. We accept papers concerning both European and non-European cultures.

We invite 20-minute papers from all disciplines on any aspect of medieval emotions, feelings, or affects. We

also welcome proposals for 3-paper sessions on particular topics related to the theme. Please submit an abstract (approx. 250 words) and brief c.v., electronically if possible, no later than **18 October 2013**. If you wish to propose a session, please submit abstracts and vitae for all participants in the session. Commentary is traditionally provided for each paper presented; completed papers, including notes, will be due no later than 5 March 2014.

The Sewanee Medieval Colloquium Prize will be awarded for the best paper by a graduate student or recent PhD recipient (degree awarded since July 2010). Keynote speakers are Dr. William M. Reddy (Duke University) and Dr. Miri Rubin (Queen Mary, University of London) with a roundtable discussion to be led by Dr. Mark Jordan (Washington University).

For more information, contact Dr. Matthew W. Irvin, Director, Sewanee Medieval Colloquium, medievalcolloquium@sewanee.edu

London, UK, 10-11 April 2014. The Institute of English Studies and Institute of Historical Research of the University of London have great pleasure in inviting you to attend an International Conference ‘Guthlac of Crowland: celebrating 1300 years.’ The Conference will take place in the Senate House of the University of London. Papers, dealing with the saint’s life and cult, will be on a range of topics, for example the legend, Guthlac and Crowland, the Exeter Book poems, offices and music, aspects of the Guthlac Roll, Guthlac and Benedictinism. Among those who have already agreed to take part in the conference are Robert Bjork (Arizona State University), Catherine Clarke (University of Southampton), Elizabeth Danbury (Institute of English Studies), Tom Licence (University of East Anglia), Andy Orchard (University of Oxford), Jo Story (University of Leicester).

Anyone wishing to propose a paper is invited to write to: jane.roberts@sas.ac.uk and alan.thacker@sas.ac.uk. Abstracts should be no more than 250 words in length. Sessions normally to last one and a half hours, with three twenty-minute papers.

Powys, Wales, 22-24 April 2014. The 5th International Anchoritic Society conference, in association with the Centre for Medieval and Early Modern Research (MEMO), Swansea University, presents a conference on “Anchorites in Their Communities” at Greygnog Hall, Newtown, Powys, Wales. Much of the work undertaken in the field of medieval anchoritism, particularly within an English context, has concentrated on the vocation’s

role within the history of Christian spirituality, its function as a locus of (gendered) sacred space and its extensive ideological cultural work. Indeed, in the hundred years since Rotha Mary Clay’s foundational 1914 study of English anchoritism, *The Hermits and Anchorites of England* (1914), only sporadic attention has been given to the English anchorite as part of a community – whether social, intellectual, spiritual or religious – and as part of a widespread ‘virtual’ community of other anchorites and religious or ‘semi-religious’ figures spread across England and beyond.

In its focus on anchorites within their multifarious communities, this conference seeks papers attempting to unpick the paradox of the ‘communal anchorite’ and the central role often played by her/him within local and (inter)national political contexts, and within the arenas of church ideology, critique and reform. It also seeks contributions for a Roundtable discussion on any aspect of Mary Rotha Clay’s work, its lasting legacies and the debt to her scholarship owed by new generations of scholars in the twenty-first century.

Offers of 20-minute papers are sought on any aspect of medieval anchorites in their communities including (but not restricted to): Spiritual circles; Communities of discourse; Anchoritic/lay interaction; Anchorites and church reform; Networks of patronage; Networks of anchorites; Anchorite case studies; Anchoritic friendship groups; Book ownership/ borrowing/ lending/ circulation; Communities of texts: ‘anchoritic’ miscellanies/ textual travelling companions; Textual translation, circulation and mouvance; Non-insular influence; Gendered communities.

Keynote speakers will be Diane Watt (Surrey), Tom Licence (UEA), and Eddie Jones (Exeter) and a manuscript workshop will be led by Eddie Jones (Exeter) and Bella Millett (Southampton). Abstracts of up to 500 words should be sent to Dr Liz Herbert McAvoy at anchorites2014@swan.ac.uk by Friday, **August 30th 2013**.

Lincoln, UK, 3-5 July 2014. “Religious Men in the Middle Ages: Networks and communities” will be held at the University of Lincoln, UK. This conference seeks to explore and re-evaluate the forms and functions of networks and communities for men in the middle ages. We invite papers which consider these in relation to professed religious men and/or laymen of any faith.

Scholars are increasingly engaging with what religion, belief and devotion meant to men as men. Networks and communities both shape and express

individual, relational, and collective identities, and therefore shed useful light on the experiences, perceptions or depiction of medieval men. This is the second conference under the auspices of The Bishop's Eye Network – a research network between the Universities of Huddersfield and Lincoln. The first, “Religious Men in the Middle Ages,” was held at Huddersfield in 2012.

We invite abstracts from scholars at all career stages working on the interplay between men in networks and communities; how they are constituted and what they mean. Papers may focus on homosocial networks and communities or male involvement in female networks and communities.

Topics for discussion could include networks and communities defined by: Family and kinship; Intellectual connections (e.g. textual communities, scholasticism); Profession and Occupation; Orders, universities, monastic, mendicant, and secular houses; Patronage and affinity; Geography and location; Guilds and confraternities; Military experience (e.g. comitatus, warbands, orders of chivalry); Friendship and emotional bonds (e.g. amicitia, love); Ethnicity and inter-cultural encounters.

Papers could consider individuals or groups from any faith, religious tradition, monotheistic, pagan, or heretical, or could focus on men who rejected religion and faith. We encourage proposals from scholars working in any relevant field: history, literature and language, art history, musicology, archaeology, etc., and from any medieval period (c. 500–early 1500s) or geographical setting.

The conference will be held at the Brayford Campus, which is a few minutes' walk from the train station, and within easy reach of the cathedral and castle. The conference organisers are Dr Philippa Hoskin and Dr Joanna Huntington. For further information on Lincoln <http://www.visitlincoln.com/> (A conference website is under construction). We hope to publish a volume of essays based on a selection of the papers delivered at the conference.

Proposals, of 200-300 words, for papers of 20 minutes, should be submitted to bishopseye2014@gmail.com by **30 September 2013**.

Prague, CZ, 22-24 March 2014. “15th Global Conference: Perspectives on Evil and Human

Wickedness,” an inter-disciplinary and multi-disciplinary conference, seeks to examine and explore issues surrounding evil and human wickedness. In wrestling with evil(s) we are confronted with a multi-layered phenomenon which invites people from all disciplines, professions and vocations to come together in dialogue and wrestle with questions that cross the boundaries of the intellectual, the emotional and the personal. Underlying these efforts there is the sense that in grappling with evil we are in fact grappling with questions and issues of our own humanity.

The complex nature of evil is reflected in this call for presentations: in recognising that no one approach or perspective can adequately do justice to what we mean by evil, so there is an equal recognition that no one form of presentation ought to take priority over others. We solicit contributions which may be: papers, panels, workshops, reports; case studies; performance pieces; dramatic readings; poetic renditions; short stories; creative writings; works of art; works of music.

We will also consider other forms of contribution. Successful proposals will normally be given a 20 minute presentation space. Perspectives are sought from all academic disciplines along with, for example, those working in the caring professions, journalism, the media, the military, prison services, politics, psychiatry and other work-related and vocational areas.

Key themes for reflection may include, but are not limited to: what is evil? is there ‘new’ evil, or are evil acts/events pretty much the same across time with only our interpretive lenses changing as cultures shift? This could be examined in a variety of ways, through examinations of the places and spaces of evil; crimes, criminals and justice; evil and gender; hell, hells, damnation; suffering in literature and film; the nature and tasks of theodicy; religious understandings of evil and human wickedness; postmodern approaches to evil and human wickedness; and ecocriticism.

The Steering Group also welcomes the submission of pre-formed panel proposals. 300 word abstracts should be submitted by **Friday, 10th October 2013**. All submissions are at least double blind peer reviewed. If an abstract is accepted for the conference, a full draft paper should be submitted by Friday, 17th January 2014. Abstracts should be submitted simultaneously to the Organising Chairs; abstracts may be in Word or RTF formats with the following information and in this order: a) author(s), b) affiliation, c) email address, d) title of abstract, e) body of abstract f) up to 10 key words. E-mails should be entitled: Evil15 Abstract Submission.

Please use plain text (Times Roman 12) and abstain from using footnotes and any special formatting, characters or emphasis (such as bold, italics or

underline). We acknowledge receipt and answer to all paper proposals submitted. If you do not receive a reply from us in a week you should assume we did not receive your proposal; it might be lost in cyberspace! We suggest, then, to look for an alternative electronic route or resend. Send to Stephen

Morris: smorris58@yahoo.com and Rob Fisher: evil15@inter-disciplinary.net

The conference is part of the At the Interface programme of research projects. It aims to bring together people from different areas and interests to share ideas and explore various discussions which are innovative and exciting. For further details of the conference, please visit: <http://www.inter-disciplinary.net/at-the-interface/evil/perspectives-on-evil/call-for-papers/>



Other Upcoming Conferences

New York, 23 August 2014. Medieval Studies at the CUNY Graduate Center and the Pearl Kibre Medieval Study present a conference, organized by our alumnus Ed Mazza (APU), August 23, CUNY Graduate Center, room 9204. The conference includes a showing of the film *The Disputation*, which dramatizes the interreligious debate between Nahmanides and Friar Pablo Christiani (a Jewish convert to Christianity) at Barcelona in 1263. Speakers include Robert Chazan, Ed Mazza, Lor Piper, and Barbara Walters, on topics concerned with the mendicant orders, the Feast of Corpus Christi, and fraternal missionary activity. The conference concludes with a presentation at the Morgan Library by the curator of Medieval and Renaissance Collections, Roger Wieck, as well as admission to the Morgan's current exhibition "Illuminating Faith: The Eucharist in Medieval Life and Art." The full (tentative) schedule is available online at http://www.eventbrite.com/event/7450226829?utm_source=eb_email&utm_medium=email&utm_campaign=new_eventv2&utm_term=eventurl_text

You can also preregister at the above link (donations to help defray the cost of the conference can be made when you preregister). Please address questions to Steven Kruger (skruger@gc.cuny.edu).

Leuven, 5-6 December 2013. LECTIO, Leuven Centre for the Study of the Transmission of Texts and Ideas in Antiquity, the Middle Ages and the Renaissance is organizing a two-day conference entitled "Shaping Authority. How did a person become an authority in Antiquity, the Middle Ages and the Renaissance?" to be

hosted at Leuven University, on 5-6 December 2013.

The cultural and religious history from Antiquity through the Renaissance may be read through the lens of the rise and demise of authorities. Throughout this long period of about two millennia, many historical persons have been considered as exceptionally authoritative. Obviously, this authority derived from their personal achievements. But one does not become an authority on one's own. In many cases, the way an authority's achievements were received and disseminated by their contemporaries and later generations was the determining factor in the construction of their authority. We will focus on the latter aspect: what are the mechanisms and strategies by which participants in intellectual life at large have shaped the authority of historical persons? On what basis, why and how were some persons singled out above their peers as exceptional *auctoritates* and by which processes did this continue (or discontinue) over time? What imposed geographical or other limits on the development and expansion of a person's *auctoritas*? Which circumstances led to the disintegration of the authority of persons previously considered to be authoritative? Detailed information about the conference can be found at <http://ghum.kuleuven.be/lectio>



Other Announcements

Fellowship: The Claudio Leonardi Fellowship of the Zeno Karl Schindler Foundation for Medieval Latin Studies has been established to support scholarship in Medieval Latin Studies - in particular, research by young scholars - with a grant-in-aid in honor of Claudio Leonardi (1926-2010), founder and first president of the Società Internazionale per lo Studio del Medioevo Latino (S.I.S.M.E.L.).

The grant will allow one scholar (doctoral or postdoctoral candidate) to spend a period of three to six months abroad pursuing research in his/her chosen field with a monthly stipend of 2,000 Swiss francs. In addition, the recipient may make use of an additional subsidy of 3,000 Swiss francs toward the cost of publication of his/her doctoral thesis or postdoctoral research on condition that the printed publication indicates the foundation support ("published with the support of the Zeno Karl Schindler-Stiftung.")

Applications should be submitted (with curriculum vitae, description of the research project, and reason for research abroad) by **September 2, 2013**, via email to: Prof. Jean-Yves Tilliette, Langue et littérature latines médiévales, Université de Genève (Jean-Yves.Tilliette@unige.ch). Applications will then be submitted to the Governing Board of the Zeno Karl

Schindler Foundation for evaluation during its fall meeting. The fellowship assignment will be made during the annual S.I.S.M.E.L. General Meeting which will be held on April 12th, 2014. The winner will then be given the opportunity to present a fifteen-minute lecture on his/her research or on particular aspects of his/her doctoral or postdoctoral research.

Journal Call for Papers: For a special issue of the *Bollettino della Società di Studi Valdesi*, n. 214, June 2014, on “Diasporas, expulsions and exiles religionis causa in Early Modern Europe (XIV- XVIII centuries).” The *Bollettino della Società di Studi valdesi* is an Italian six-monthly journal of studies with long tradition and prestige. Active since 1884, it is devoted to the publication of historical researches concerning the Waldensianism and religious reform movements in Italy and Europe.

The Scientific Committee have decided to dedicate a special issue to a topic that in recent years has returned to the center of historical debate. Expulsion and exile constituted a common experience for many religious groups in medieval and early modern period. The analysis of the histories of communities in diaspora allows to explore a broad spectrum of social, cultural, linguistic and artistic dynamics essentials to the creation of specific identities. Although it was often motivated by persecution or exclusion, nevertheless, the experience of exile or refuge, also favored the elaboration of new forms of tolerance and the rise of concepts such multiculturalism and cosmopolitanism.

Scholars interested in participating in the initiative are requested to send approximately 300 words, with a separate, short (150 words) bio-bibliographical note to Susanna.Peyronel@unimi.it no later than **30 September 2013**. Articles may be written in Italian, English, French or Spanish and should not exceed 75,000 characters. The editorial guidelines adopted by the magazine can be found at the web page http://www.studivaldesi.org/pubblicazioni/norme_redazionali.pdf. Accepted contributions will undergo double peer review before publication.



Recent Book Announcements

Wace, *The Hagiographical Works: The Conception Nostre Dame and the Lives of St Margaret and St Nicholas*, translated with introduction and notes by Jean Blacker, Glyn S. Burgess, Amy V. Ogden.

Best known for his two chronicles, the *Roman de Brut* and the *Roman de Rou*, Wace, one of the great pioneers of twelfth-century French writing, is also the author of three hagiographical works: the *Conception Nostre Dame* and the Lives of St Margaret and St Nicholas. The *Conception* is the first vernacular work to focus on the life of the Virgin Mary. Emphasising Margaret's concern for women in labour, the Margaret seemingly contributed to the saint's broad popularity. The *Nicholas*, with its many miracles involving children, equally played a key role in popularising its protagonist's cult. The present volume brings these works together for the first time and provides the original texts, the first translations into English, notes and substantial introductions. For more information see <http://www.brill.com/wace-hagiographical-works>



New Books We Are Reading

Thanks to Sara Ritchey for this month's list. Feel free to forward announcements for a monthly distribution on the listserv.

This summer's research led me to the Bibliothèque Royale de Belgique in Brussels, where I happened upon an uncataloged manuscript containing a bevy of miracles, *exempla*, and *vitae*. The thrill of collating this magnificent object—fingering its leaves, hunching over its girth with magnifying glass and measuring tape, inhaling its peculiar scent—has lingered long after my departure, as my thoughts turn to the curious affections the manuscript may have generated in its original makers and consumers. A few helpful studies have aided me in this search. The essays in *Scraped, Stroked, and Bound: Materially-Engaged Readings of Medieval Manuscripts*, ed. J. Wilcox (Brepols, 2013), consider the affective experience of medieval manuscripts by combining traditional methods of codicology with an unabashed trust of senses, such as smelling and hearing, that have been less valued in the field. Meanwhile, Stephen Vanderputten's *Monastic Reform as Process: Realities and Representations in Medieval Flanders, 900-1100* (Cornell, 2013) alerts me to the critical importance of a complex local politics in the production and transmission of monastic books and the ideas they contain. And Giselle de Nie's *Poetics of Wonder: Testimonies of the New Christian Miracles in the Late Antique Latin World* (Brepols, 2011) offers a compelling model for reflecting on the experiential dimension of miracle stories, including the emotional reactions of those who read, heard, and circulated them. Each of these studies contributes to a more complete picture of the multifaceted cultural life of this single codex and thus, felicitously, prolongs and

amplifies that original encounter in the *salle des manuscrits*.



Online Resources

Thanks to Dr. Eliana Corbari, who drew our attention to a fantastic online source for sermon studies, mostly in Latin: <http://sermones.net>

Medieval Memoria Online (MeMO) has recently launched an extensive database containing images, inscriptions, epitaphs, altarpieces, tomb monuments, and archival sources. This valuable resource is the result of a multi-year project headed by art historian Truus van Bueren at the University of Utrecht. The research team has cataloged material for the area corresponding to what is today the Netherlands for a period ending in 1580. You can access it at <http://memo.hum.uu.nl/database/index.html>

There is a major new AHRC-funded project on Welsh saints which began this April and will continue for the next four years involving collaboration between the University of Wales Trinity Saint David, the University of Wales Centre for Advanced Welsh and Celtic Studies, the National Library of Wales and King's College London. For further details see: <http://medievalhistories.com/welsh-saints/>

Thanks to Dr. Cecelia Gaposchkin, who drew our attention to the digitization of manuscripts at the Vatican. For available manuscripts, see http://www.vaticanlibrary.va/home.php?pag=mss_digitalizzati ; for information, see <http://opac.vatlib.it/iguana/www.main.cls?sUrl=homeMSS&language=eng>



Selected Saint's Feast Days

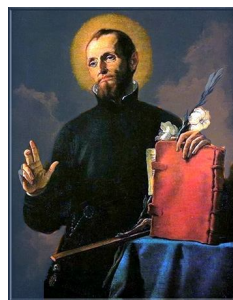
In light of the President's goal of broadening the Society's support for studies on pre-modern sanctity, here are two early modern saints who lived during tumultuous periods in the Church's history.



July 12th:

Sts. John Jones
and John Wall

John Jones and John Wall (d. 1598 and 1679, respectively) were martyred in England for refusing to renounce Catholicism. John Jones was a Welsh priest who was imprisoned twice before fleeing England in 1590, only to return in 1593. Elizabeth I imprisoned him in 1596 for dispensing the sacraments and he was hung, drawn, and quartered two years later. John Wall was educated in Belgium and returned to England in 1656 to work secretly in England. He was executed in 1679, having been charged with complicity in a supposed papal plot to murder the king and restore Catholicism. The two men are grouped together as early modern English martyrs and were canonized in 1970.



August 7th:

St. Cajetan

Cajetan (d. 1557), from a respected family, started life as a lawyer before being ordained at 36. He went to Vicenza where he lived in another religious community of the poorest men, earning scorn from his family and friends. He, with two friends (one of whom became Pope Paul IV) founded an order known as the Theatines whose goal was to reform the church. His congregation in Rome had to flee to Venice when Rome was sacked by Charles V in 1527. Cajetan continued to work to amass a fund to lend money to the poor, particularly in Naples. The organization later became the bank of Naples.