

VOL. XXXII ISSUE 1 ~ APRIL 2022

HAGIOGRAPHY SOCIETY

Business Meeting and Call for Papers for ICMS 2023

The Executive Committee will hold the annual business meeting at ICMS (Digital), Wednesday May 11th 3:00 pm (EST). The annual meeting will provide an opportunity to chat with folks working on similar topics in hagiography. It will also feature the presentation of awards, updates on our book series, and the formal introduction of new officers.

As Kalamazoo approaches, we're already thinking about our slate of sponsored sessions for the 2023 conference. Please email your panel proposals for the 2023 conference to the Programming Chair, Anna Harrison anna.harrison@lmu.edu by Friday, May 7th.

We will run an electronic vote of all proposed panels the week of the conference, and all members are urged to participate! Feel free to email Anna with inquiries, ideas, and suggestions!



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Elections

The Hagiography Society will be voting on two positions on the Executive Committee: President and Secretary-Treasurer. Both positions carry a three-year term beginning at the International Congress on Medieval Studies, normally held at Kalamazoo Michigan, to be conducted virtually this year in May 2022.

Members in good standing should all receive a message with instructions on how to vote April 23rd through the 30th. **If you do NOT receive this message, please write to avo2n@virginia.edu to check on your membership status.**

Two people, Catherine Mooney and Laura Smoller, are running together to be President of the Hagiography Society. Amy Ogden will be running for Secretary-Treasurer. Here are their statements:

President:

Catherine Mooney (Boston College, Associate Professor of Church History): I am running to be President for one more year. I have been President since May 2019. The period has been complicated by the pandemic. Nevertheless, in that time, besides continuing the Society's established business, we have newly revised the Hagiography Society Constitution, created the position of Outreach Chair to expand the Society's outreach, added a guest column to the newsletter to spark new ideas for studying saints, initiated a "best article prize" (coming soon), and added two new editors to the very fine book series, Sanctity in Global Perspective. We are now in the process of adding a section to our website that will allow members to peruse dozens of intellectually-stimulating videos regarding saints and hagiography that we think will prove helpful especially to members in their teaching. I would like to see this last project up and running within the coming year and then hand the reins of the Society to Laura Smoller who will be available by then to assume the office in 2023. Scholarly societies benefit when new leaders can bring fresh eyes and ideas into the organization.

Laura Smoller (University of Rochester, Professor of History): I am looking forward to continuing the good work of the Society and certainly to a return to the convivial in-person gatherings of past years. I am committed to fostering an inclusive environment for the exchange of ideas about studying saints across disciplines, as well as geographical and temporal boundaries. That means continued promotion of our book series, increased outreach to affiliated societies, an expansion of our teaching resources, and a concerted effort to support and affirm the work of graduate students, independent scholars, and contingent faculty. I welcome the

opportunity to work closely with Cathy Mooney and the members of the Executive Committee, as well as with all members of the Society to craft a vigorous future for our group. I've been thinking much lately of one of the last in-person Hagiography Society business meetings I attended at Kalamazoo. As ever, my favorite part of the meeting was the moment in which those present suggest ideas for future panels. That year, there was a chorus of voices advocating for panels on trans and genderqueer saints. Having read with my students the splendid collection of essays on the same edited by Alicia Spencer-Hall and Blake Gutt, I am especially mindful of the power of new, fresh voices and approaches to studying the saints. I relish the ways in which the Hagiography Society can nurture and empower those voices.

Secretary-Treasurer:

Amy Ogden (University of Virginia, Associate Professor of French) specializes in 12th- and 13th-century hagiography in French, with a particular interest in how vernacular Lives challenge common modern ideas about the Middle Ages. Her most recent book is *The Life of Saint Eufrosine in Old French Verse*, with English Translation (MLA, 2021). Involved in the Hagiography Society for many years, she has served as Secretary-Treasurer since 2010.

HS Sponsored Sessions at IMCS

127 Tuesday, May 10, 5:00 p.m. EDT

Saintly Dismemberment

Sponsors: Hagiography Society; Society for the Study of Disability in the Middle Ages

Organizer: Stephanie Grace-Petinos, Independent Scholar

Presider: Stephanie Grace-Petinos

Dismembered Patron, United Community: The Treatment of Saint Benedict's Relics at the Priors of Fleury during the Eleventh Century

James Miller, Univ. College, Univ. of Oxford

"Unruly members": Origen's Orchiectomy, Female Eunuchs, and Bodily Sex as Disability among the Fathers and Mothers of the Church

Barbara E. Logan, Univ. of Wyoming

178 Wednesday, May 11, 5:00 p.m. EDT

Iberian Sainthood

Sponsor: Hagiography Society

Organizer: Anna Harrison, Loyola Marymount Univ.

Presider: Anna Harrison

Christian and Muslim Pilgrims: Layered Meanings around the Kahaf al 'urab in Sagres, Portugal

Adriano Duque, Villanova Univ.

Castilian Hagiography on Saint Millan: How a Visigothic Anchorite Turned into a Soldier of Iberian Christianity

Isabel Iizarbe, Univ. de La Rioja

Historiography and Political Theology in the Vita of Dominic of Silos

Kate Perl, Univ. of Notre Dame

350 Friday, May 13, 5:00 p.m. EDT

Saints and Sermons

Sponsors: Hagiography Society; International Medieval Sermon Studies Society

Organizer: Jessalynn L. Bird, Saint Mary's College, Notre Dame

Presider: Lydia M. Walker, Barton College

The Virile Virgo: Saint Eugenia

Sarah E. Wolfe, Middle Tennessee State Univ.

A Saving Grace: Locating the Early Cult of Saint Anne in the Sermons of Andrew of Crete and John of Damascus

Diana Myers, Univ. of Oxford

A Paris Master and an Irish Saint: Saint Laurence O'Toole (d. 1180) as Confessor and Martyr in Jean, Cardinal Halgren (d. 1237)'s Vita S. Laurentii

Jesse Harrington, Irish National Institute for Historical Research, Univ. College Cork

Jacques de Vitry on Saint Nicholas: Hagiography, Relics, Artwork, and Sermons

Jessalynn L. Bird

426 Saturday, May 14, 5:00 p.m. EDT

Saints and Animals

Sponsor: Hagiography Society

Organizer: Catherine M. Mooney, Boston College

Presider: Catherine M. Mooney

A Fox, an Otter, Two Cranes, and Fifty Horses:

Interspecies Transformation in the Lives of Irish Saints

Roan M. Runge, Univ. of Cambridge

Domestication and Animals in the Vitae of Brigit of Kildare

Christina M. Heckman, Augusta Univ.

Lamb of God? The Metamorphosis of Mary the Egyptian in the Old French Version T of Her Vie

Loren E. Lee, Univ. of Virginia

The Holy Greyhound Guinefort: Human Interaction with the Natural and Supernatural Worlds

Stephen J. Molvarec, School of Theology and Ministry, Boston College





Sponsored Sessions at ICMS and AAR 2022

TUESDAY 05 JULY 2022: 09.00-10.30, Session: 512

SPIRITUAL SPACE AND PHYSICAL PLACE: DEFINING AND TRANSCENDING BOUNDARIES IN THE MEDIEVAL WORLD

Sponsor: Hagiography Society

Organizer: Kathryn Gerry, Department of Art History,
Bowdoin College, Brunswick

Moderator: Lucy Donkin, Departments of History & History
of Art, University of Bristol

**Paper -a: Place and the Diaspora Imagination: The Dura
Europos Synagogue at Late Antique Boundaries of Space
and Time (Language: English)**

Sean P. Burrus, Bowdoin College Museum of Art, Bowdoin
College, Maine

**Paper -b: The Armchair Time Traveler: Crossing
Chronological Boundaries in Matthew Paris' Pictorial
Hagiography (Dublin, Trinity College MS 177) (Language:
English)**

Kathryn Gerry

**Paper -c: Blurring the Boundaries of Lusignan Cyprus:
Saints' Icons within Multi-Confessional Communities
(Language: English)**

Lisa Mahoney, Department of History of Art & Architecture,
DePaul University, Illinois

West, Greek East, and Tang China; a 13th-century Turkic
Islamic warrior-saint; Javanese saints / holiness; early medieval
English hagiographical texts; and, as a counterpoint, examples
where saints-to-be were neglected and forgotten.

Participants include Ceren Çıkın Sungur (Central European
University, Budapest/Wien), Nikolas O. Hoel (Northeastern
Illinois University), Hee Sook Lee-Niinioja (Independent
Scholar, Helsinki), Tom Revell (University of Oxford), and
Marijana Vuković (Syddansk Universitet).

American Academy of Religion, 2022

We are sponsoring one session at the American Academy of
Religion, Denver, November 19-22, 2022: **Holy Death, People
and Places: Reincarnation, Resurrection, Martyrdom, and
the Ambiguity of Death**, co-sponsored with Japanese
Religions Unit.

Organizer: Anna Harrison, Loyola Marymount Univ.

WEDNESDAY 06 JULY 2022: 16.30-18.00, Session: 1342

GLOBAL SAINTS, GLOBAL HOLINESS: A ROUND TABLE DISCUSSION

Sponsor: Hagiography Society Organizer: Stephanie Grace-
Petinos, Independent Scholar, Hamilton, New Jersey

Moderator: Stephanie Grace-Petinos

Purpose: This round table discussion brings together scholars
from various disciplines for a comparative look at 'saints' and
'holiness' across cultural, linguistic, religious, and geographic
borders during the Middle Ages. The participants discuss
questions comprising: what is holiness? What are the
characteristics, definitions, categories, and considerations that
make a person holy? Who or what determines when holiness
has occurred or can be bestowed upon an individual? The
papers include: holiness across the Latin





Other Sessions of Interest at IMCS and IMC

IMCS

53* Monday, May 9, 3:00 p.m. EDT Emotion and Devotion

120* Tuesday, May 10, 5:00 p.m. EDT Medieval Sermon Studies II: Sermons and Saints

156* Wednesday, May 11, 11:00 a.m. EDT Cults of Saints in Their Locales

300* Friday, May 13, 9:00 a.m. EDT Minorite Meetings

328* Friday, May 13, 3:00 p.m. EDT Saint Francis's Legacy: The Value of Contemplation

338* Friday, May 13, 5:00 p.m. EDT England and Beyond: Sessions in Memory of Paul Szarmach III: Saints and Holiness

384* Saturday, May 14, 11:00 a.m. EDT Structuring Sacred Spaces

397* Saturday, May 14, 3:00 p.m. EDT Encountering the Sacred in Medieval Italian Spaces II

IMC

Monday, 04 JULY 2022: 11.15-12.45, Session: 107, Saints and Common Creatures

Wednesday, 06 JULY 2022: 09.00-10.30, Session: 1031, Borders of Touch and Time in Art, Hagiography and Visionary Writing

Wednesday, 06 JULY 2022: 09.00-10.30, Session: 1029 Borderless Sainthood in Medieval Nordic Hagiography, I: Reception and Adaptation

Wednesday, 06 JULY 2022: 11.15-12.45, Session: 1139, The Not-So Secret Lives of Mystics: Lived Experience in Mystical Texts, I



Live tweeting an Hagiography sponsored session?
Make sure to tag and follow our Twitter account:
@HagiographySoc



Imagining "Childhood" in Cistercian Hagiography

by Jacob W. Doss, PhD Candidate, University of Texas at Austin

In my research on twelfth-century Cistercian understandings of masculinity, Cistercian notions of childhood and youth constantly appeared alongside both articulations of femininity and masculinity. Authors like Bernard of Clairvaux (d. 1153), Aelred of Rievaulx (d. 1167), and the eventual Cistercian, William of Saint-Thierry (d. 1148), to name just a few, consistently imagined childhood and youth as a foil against which they articulated their understanding of mature monastic masculinity. Childhood and adulthood operated as mutually constitutive categories of identity. When it came to Cistercian hagiographical sources, I was forced to look at the various ways that childhood and youth operated within the often-short treatments of a saints' younger years. Hagiographers often distinguished sanctity using the age-related notions of maturity and immaturity. The young, disciplined, masculine male saint stood over and against his feminized and worldly, and often elder, peers. Childhood and youth appear entangled with conceptions of ethnicity, gender, and class as essential elements in the ways hagiographers constructed an "other" which threw the sanctity of their subject into relief.

In his vita of the twelfth-century Irish saint, Malachy of Armagh (d. 1148), Bernard asserts that Malachy arose from a "barbarous people." Yet, he overcame his "barbarous birth" to "show himself a citizen of the saints and the house of God." As we might expect, Bernard presents Malachy's childhood and youth in ways that foreshadow his sanctity. However, he also deploys age in various reversals to define others in ways that highlight Malachy's sanctity according to continental conventions of holiness. Bernard's presentation of youth becomes a foil that reveals the nature of sanctity in comparison to others in the narrative. That is, the way age is signified becomes, in the words of Corinne Field and Nicholas Syrett, a "vector of power" that says something, not only about the saint, but also about those around the saint.

It was through this intersection of age and ethnicity that Bernard explained what made Malachy a saint. Bernard, unsurprisingly, presents Malachy as more learned, virtuous, and disciplined than his peers and more mature than his Irish teachers, despite his youth. This set the stage for his conversion to an ascetic lifestyle. When Malachy became a disciple of the hermit Imar, according to Bernard those in the city of Armagh lamented the loss of such a "beloved and delicate adolescent." This was because, as Bernard had just rationalized before, such a "feral people" found this type of life unusual. Those of Armagh thought Malachy acted rashly and would not persevere on account of his young age. Malachy, of course, proved the citizens of Armagh wrong, and in the logic of Bernard, overcame his "barbarous birth," showing that his Irish naysayers' notions of age and maturity were not the same as God's. All of this served as a precursor to Malachy's promotion of continental reform movements in Ireland, both among its lay Christians and its monastic and episcopal institutions. Importantly, Bernard does not portray Malachy as throwing off a vice-ridden worldliness, but rather, Bernard stressed that Malachy had matured beyond what Bernard thought to be an "uncivilized" culture. The problem, for Bernard, was not necessarily always vice in this instance, but Irishness. (cont.)



By looking to age, I noticed how hagiographers used notions of childhood and youth in conjunction with other identities to conceptualize their understanding of sanctity and non-sanctity. Scholars have long looked at the role of gender in constructions of sanctity and studied the various ways child-saints have been portrayed in hagiography, often to implicate their elders' behavior. My interest, though, has not been on Malachy himself, or necessarily on uncovering actual attitudes toward children, but rather the ways childhood and youth operate within a web of various markers of identity. In this case Bernard wielded childhood and youth in a process of othering that reveals both his notion of sanctity and also his prejudices that implicate his reforming project. Bernard makes childhood and youth essential expressions of power relationships in conjunction with gender and ethnicity.

Upcoming Conferences

June 20-21, 2022, Mysticism and Lived Experience Network Annual Conference, “Charity and Poverty in the Lives and Works of Medieval Mystics” (online)

Charity and poverty were fundamental values of medieval religious life. Theologians emphasized the importance of charity, with Thomas Aquinas naming it as the foundation of all virtues, while poverty was embraced as an apostolic way of life, particularly with the birth and proliferation of the Mendicant orders in the late-medieval period.

References to these two virtues also appear frequently in mystical texts, and intersect in multiple ways in the biographies and views of medieval visionaries. This year, the annual M&LEN conference will explore the role that charity and poverty play in the lives and texts of mystics. We will investigate how these virtues are employed in textual production and whether they are prioritized by mystics or are supplanted by other values more central to the visionary figure.

For more details and to register see: <https://www.eventbrite.co.uk/e/charity-and-poverty-in-the-lives-works-of-medieval-mystics-tickets-317582837817>

June 20-22, 2022, Ninth Annual Symposium on Medieval and Renaissance Studies

The Ninth Annual Symposium on Medieval and Renaissance Studies (June 20-22, 2022) is a convenient summer venue in North America for scholars to present papers, organize sessions, participate in roundtables, and engage in interdisciplinary discussion. The goal of the Symposium is to promote serious scholarly investigation into all topics and in all disciplines of medieval and early modern studies.

The plenary speakers for this year will be David Abulafia, of Cambridge University, and Barbara Rosenwein, of Loyal University, Chicago. For more information please visit: <https://www.smrs-slu.org/>

July 15-16, 2022, New Visions of Julian of Norwich, Somerville College, Oxford

Organisers: Antje E. Chan (Lincoln College, Oxford), Godelinde Gertrude Perk (Somerville, Oxford), Raphaela Rohrhofer (Somerville, Oxford), Alicia Smith (English Faculty, Oxford)

This international hybrid conference will be the first academic event to focus solely on Julian's writing, life, contexts, and influence long after her death. It seeks to consider the plurality of approaches towards her work's interpretation and forge novel pathways of discussing the anchorite both in her own context and in the many scholarly and popular guises of her cultural afterlife. Aimed at established and early-career researchers alike, this interdisciplinary conference will bring together scholars from various fields to map out new and emerging dimensions in Julian scholarship. It will interrogate received assumptions and re-evaluate traditional disciplinary methodologies.

In light of the pandemic, this conference will be a hybrid event combining in-person and online papers, while the conference will be streamed for online attendees. Reduced registration will be offered for postgraduate students and unwaged delegates, while a few bursaries may also be available. For more details see: <https://visionsofjulian.mml.ox.ac.uk/>



New Books

Di Ceglie, Roberto. *Aquinas on Faith, Reason, and Charity*. New York, NY: Routledge, 2022.

Ennodius, Magnus Felix, and Bret Mulligan. *The Poetry of Ennodius: Translated with an Introduction and Notes*. Routledge, 2022.

Hudson, Alison. *Bishop Æthelwold, his Followers, and Saints' Cults in Early Medieval England: Power, Belief, and Religious Reform*. Boydell Press, 2022.

Pomeroy, Samuel. *Chrysostom as Exegete: Scholarly Traditions and Rhetorical Aims in the Homilies on Genesis*. Brill, 2022.

Have a CFP, new book, or other news of interest to our members?

Please send an email addressed to the Communications Chair, Lydia Walker at lmwalker@barton.edu

