

HAGIOGRAPHY SOCIETY

THE HAGIOGRAPHY SOCIETY ARTICLE PRIZE - \$300 DEADLINE 15 JAN 2023 - FOR ESSAY/ARTICLE PUBLISHED IN 2021 OR 2022

This new prize will be awarded to a scholarly essay or article written on any disciplinary subject that makes an outstanding contribution to the study and understanding of saints, holy men and women, virtue traditions, or the concept of sanctity in ideational, literary, artistic, or sociohistorical dimensions in the pre-modern period. Articles concerning all geographies and religious systems are eligible. The monetary value of the prize is \$300. The author of the article must be a member of the Hagiography Society by the time of the article's submission. All essays and articles that have been published in 2021 or 2022 are eligible for the prize. The submission deadline is Jan. 15, 2023. An electronic copy of your article with the details of when and where it was published should be sent to the President of the Hagiography Society, Catherine M. Mooney. Email: catherine.mooney@bc.edu

For further information: www.hagiographsociety.org

Sherry L. Reames Graduate Student Travel Award Winners

The Hagiography Society is delighted to announce that, for 2022-23, we are able to recognize a winner and two runners-up for the Sherry L. Reames Graduate Student Travel Award, which supports participation at the International Congress on Medieval Studies in Kalamazoo, Michigan, US, each year in May. First prize goes to Silvio Ruberto for his paper on "Bishop, Royal, and Monk Saints as 'Temple Priests'? Testing Ian Wood's 'Temple Society' Thesis on Seventh-Century Merovingian Hagiographies (St Eligius, St Bathild, and St Columbanus)." Runners-up are Thelma Trujillo, who will present "Holy Flesh, Holy Doubt: Race and Female Sanctity in the Old English 'Life of Saint Mary of Egypt'," and Antonio Lenzo, who will speak about "Holy Strategy: Gender Transition in the Old English Life of Saint Smaragdus/Euphrosyne." We are very much looking forward to hearing their work in May 2023. Congratulations to all!

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Dues notices are coming (a little delayed) in January. If you now you pay your dues annually, please do so now at https://www.hagiographsociety.org/?page_id=112



“Modelli di santità e canonizzazioni” at the Pontifical Lateran University

Catherine Mooney, president of the Hagiography Society, was invited by the Vatican’s Pontifical Committee for Historical Sciences and the Dicastery for the Causes of Saints to present a lecture in early November 2022 on the work of the Hagiography Society and present and future trends in hagiographic studies. Mooney was grateful to have earlier received insights about the Society’s history from Sherry Reames, other past presidents, and officers of the Hagiography Society. The three-day conference, “Modelli di santità e canonizzazioni,” was held at the Pontifical Lateran University and included invited presentations by European scholars, in addition to several members of the Pontifical Committee for Historical Sciences and the Dicastery for the Causes of Saints. The conference was a great opportunity to make the Society’s work more widely known, especially in Europe.

Request for Teaching Materials

Are you teaching the saints? Have you found something especially useful in your classroom? The Hagiography Society is collecting materials that will support our members in their varied teaching commitments related to the study of holy people and their worlds. We are seeking the following teaching-related materials related to hagiography, broadly conceived: syllabi, single lesson plans, bibliographies, podcasts, and videos. If you have items to share, please complete this form which will also allow you to upload files. <https://forms.gle/PBuX5mpjKXtYvh9cA> We are excited to build this resource, which will be made available to members on the Hagiography Society website. Thank you in advance for your contribution! Email Lydia Walker at lmwalker@barton.edu if you have questions.



Just a friendly reminder, as of September 1 we moved our listserv.

Be sure to sign up for the new mailing list so you don't miss out. See instructions here: https://www.hagiographsociety.org/?page_id=582



Manuscript and Material Evidence for the Sources and Reception of Angela of Foligno: an Umbrian Adventure, by Michael Hahn, Sarum College, Salisbury

This newsletter's guest columnist is Dr. Michael Hahn (mhahn@sarum.ac.uk), a medieval theological historian whose work focuses on the early Franciscan mystical tradition. He is currently Programme Leader for Postgraduate Programmes in Christian Spirituality at Sarum College in Salisbury. While researching medieval theology and spirituality more generally, he has published primarily on Clare of Assisi, Bonaventure and Angela of Foligno. His book Bonaventure, Angela of Foligno and Late Medieval Mystical Theologies is forthcoming with Routledge, and Michael has recently began co-editing A Companion to Angela of Foligno with Pablo Acosta-García.

In collaboration with Franciscan friars, the little-known Angela of Foligno – an Umbrian laywoman who died in 1309 but was only canonized very recently in 2013 – produced 37 mystical-theological texts. The originals, however, are not known to us. While often this is not a problem, in the case of Angela's textual conglomerate, the surviving manuscript versions of these texts are often so different that it has proven impossible for modern scholars to produce a definitively accepted reconstruction of the text. Indeed, the 1985 critical edition by Thier and Calufetti has been heavily criticised and was described by Cristina Mazzoni as “a missed opportunity.” This edition was based on the assumption that a 15th-century family of manuscripts from the Low Countries preserved a redaction of the text closer to the original, an idea now debunked. Scholars now agree that the 14th- and 15th-century manuscripts originating in modern-day Italy are much more faithful to the lost original, but still there is disagreement about how best to approach these manuscripts; in 2013, Enrico Menestò produced a new critical edition of the so-called *Memoriale* (the longest text connected to Angela) based on five manuscripts from Italy, while a year previously Fortunato Frezza produced a diplomatic edition of Assisi, Biblioteca Comunale ms. 342, the earliest extant edition of Angela's texts. Indeed, many follow Frezza in considering that this text (labelled “Liber Lelle”) comes as close to the exemplar as we could possibly know. The debate continues, and I do not think – excepting with a new rediscovery of an early manuscript – we will ever know which of the versions preserved in this manuscript family is really closer to the exemplar.

My interest in Angela's work has, since being a master's student, regarded her theology in and of itself: what did the person (or people) writing these 37 texts want to convey theologically, and what does this tell us about “Franciscan” (used in a broad sense) mystical-theologies and perceptions of such theologies at the turn of the fourteenth century? While this continues to be of interest, I have recently begun a project focusing on Angela's reception history and, with this project in mind, the development of the text in different manuscripts becomes more greatly of interest. The text is not viewed as a static set of words created in the 1290s and 1300s, but as a fluid textual object circulating and developing throughout medieval and early-modern Europe, impacting theologians and being impacted by theologians. With this in mind, I have been attempting to study as many manuscript versions as I can. (cont.)



I have been fortunate to be able to consult manuscripts from the Italian family – versions held in Rome and Subiaco, a short extract preserved in Oxford and a heavily edited epilogus produced by John-Jerome of Prague and preserved in Florence – and from the Low Countries family – two manuscripts held in the Bibliothèque Royale in Brussels. Still, considerable interest lies in the Assisi manuscript and what it tells us about Angela’s very early reception. The manuscript has been speculatively dated to 1308 or (very early) 1309 based on the sense that, since a notification of Angela’s death was added to the margins of the manuscript, her texts must have been added to the parchment before notice of her death (on 4th January 1309) had reached the ears of the copyist. With more certainty, we can say that it was written in an early-fourteenth century *littera gothica textualis rotunda* hand and the manuscript contains several marks added to all items in the library of the Sacro Convento in Assisi in 1360. The hand is very neat – perhaps even of a professional standard – but the parchment is very scrappy and full of holes which pre-dated the text being added. This leads us to consider it may have been produced by an Assisi-based friar copyist for his own personal use. While I am a textual and theological historian rather than a historian of physical objects, the physical manuscript can – in many cases including that of the Assisi codex – be very important in themselves. As such, I have been fortunate to be able to consult the Assisi codex twice.

In the most recent consultation, in late September this year, I also had the opportunity to visit a lot of the surviving original Franciscan sites – such as San Damiano and the Porziuncola – and the San Rufino Cathedral (which pre-dates Francis and Clare). In the Upper Basilica of St Francis, a particular favourite of mine is the stained-glass window immediately to your left when you enter the Basilica; this stained-glass window features Christ holding a miniature-sized Francis on the left, and the Virgin Mary holding the Christ child on the right (Figure 1). This window existed in the late-thirteenth century, and was seen by Angela when she went to Assisi on pilgrimage; after seeing the window, Angela – according to her texts – fell to the floor and started screaming out of fear of losing the presence of God. This event gained the attention of the friars in the Basilica, and one of them became her scribe and confessor.

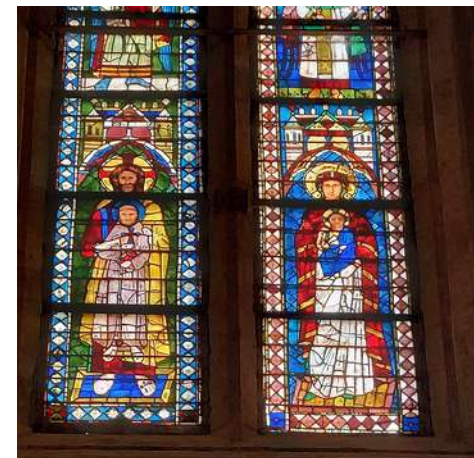


Figure One: ‘Vetrata degli angeli.’ Assisi, Upper Basilica, c. 1275.



In the museum of the Porziuncola at the Basilica of Santa Maria degli Angeli (just outside of Assisi), I saw a piece of artwork I have studied for a few years which depicts Francis holding a book reading “this was my bed in my life and my bier in my death” (*hic michi vi venti lectus fuit morienti*) and was, according to legend, painted on the wooden board of Francis’s bed (Figure 2). Having seen (I would argue) this image, Angela composed a short laud using very similar imagery where she referred to the Cross as a bed: simultaneously her and Christ’s marriage bed and the bed on which she dies.

Figure Two: Maestro di S. Francesco, ‘St. Francis with Two Angels.’ Assisi, Nuovo Museo della Porziuncola, c. 1260.



Having seen scans of this image for years (including having a copy on my office wall), it was quite remarkable to see the real thing and to see the depth of the colours for myself.

A particular highlight was visiting Foligno and seeing the tomb of Angela in the Church of St Francis there. The public tomb – created after Pope John Paul II had preached about Angela – contains a modern sculpture-reliquary of Angela (a common feature in Italy to give the appearance of an incorruptible saintly body) in a glass coffin (Figure 3), with an inscription behind it reading “S Angela da Foligno” (the previous “B” being replaced by an “S” after her canonization), her dates “1248-1309” (although 1248 is completely speculative), and the title “Magistra Theologorum” (“teacher of theologians”) (Figure 4), first used to describe Angela in 1624 by the Dutch Jesuit, Maximilian Sandaeus. I was incredibly fortunate – due to a chance meeting with the historical archivist of the city of Foligno – to also be allowed to see (and touch) the medieval wooden reliquary of Angela no longer used (Figure 5). This wooden reliquary is – as far as I have been able to tell – from the early sixteenth century. Seeing this material object raised an important question I had not previously considered in relation to Angela’s reception: what happened in Umbria in the early sixteenth century that made people think Angela was worthy of a new reliquary? While I have no answer for this currently, it is the study of a combination of textual and material evidence that will yield fuller answers about the story of Angela’s reception and perception than we currently have.

While the figure of Francis of Assisi rightly towers in Christian cultural history, it is important to remember that many female figures associated with the Franciscan movement are also very worthy of study and remembrance both in academic and devotional contexts.



Figure Three: the modern tomb of Angela of Foligno, Church of St Francis, Foligno



Figure Four: the inscription behind the tomb of Angela of Foligno, Church of St Francis, Foligno



Figure Five: the medieval, wooden reliquary of Angela of Foligno



CFPs and Conferences

CFP: Tenth Annual Symposium on Medieval and Renaissance Studies (June 12-14, 2023, Saint Louis University, St. Louis, Missouri)

The Tenth Annual Symposium on Medieval and Renaissance Studies (June 12-14, 2023) 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 Renaissance studies.

The plenary speakers for this year will be Uta-Renate Blumenthal, of the Catholic University of America, and Lia Markey, of the Newberry Library, Chicago.

While attending the Symposium, participants are free to use the Vatican Film Library, the Rare Books Division, and the general collection at Saint Louis University's Pius XII Memorial Library. These collections offer access to tens of thousands of medieval and early modern manuscripts on microfilm as well as strong holdings in medieval and Renaissance history, literature, languages, manuscript studies, theology, philosophy, and canon law. The Jesuit Archives & Research Center is adjacent to the university and also accessible to Symposium attendees.

The Tenth Annual Symposium on Medieval and Renaissance Studies invites proposals for papers, complete sessions, and roundtables. Any topics regarding the scholarly investigation of the medieval and early modern world are welcome. Papers are normally twenty minutes each and sessions are scheduled for ninety minutes. Scholarly organizations are especially encouraged to sponsor proposals for complete sessions, and organizing at least two sessions in coordination with each other is highly recommended.

Submission are currently open and the deadline for all proposals is December 31, 2022. Decisions will be made by the end of January and the final program will be published in March. For more information or to submit your proposal online go to: <https://www.smrs-slu.org/>.

CFP: The Medieval Church: From Margins to Centre (26-27 June, University of York)

The convenors of the Ideology, Society and Medieval Religion seminar series are organising a conference for next June, sponsored by the Centre for Medieval Studies and Department of History (York). **The Medieval Church: From Margins to Centre**, will take place both online and in-person at the University of York from 26-27 June 2023.

This conference aims to consider the relationship between the Church and the marginalized in medieval society – minority genders and sexualities, racial minorities, disabled people, non-Christians, and the poor. How did the Church respond to, oppress, or offer opportunities to those on the margins, and how did marginalized individuals and groups exercise agency through their interactions with the institutions and mechanisms of the Church? We are interested in both the ‘positive’ – for example, how the church supported the poor, holy models of disability and transgender experience – and the ‘negative’, such as the Church’s role in the creation and maintenance of social prejudices.

We welcome papers from researchers working across the medieval period (from c.400-1500) as well as different geographic regions (including papers on other denominations of Christianity, as well as the Church outside of Europe), and with disciplinary focuses including but not limited to History, Literary Studies, Art History and Archaeology. More information can be found on our website: <https://medreligion.wordpress.com/cfp-the-medieval.../>

Please send abstracts of up to 250 words to Tim Wingard (tim.wingard@york.ac.uk) by no later than 5pm on Sunday 5 February 2023. If you have any questions, please don’t hesitate to get in touch.



New Books

Blurton, Heather. *Inventing William of Norwich : Thomas of Monmouth, Antisemitism, and Literary Culture 1150-1200*. Philadelphia: University of Pennsylvania Press, 2022.

Craig, Kate. *Mobile Saints: Relic Circulation, Devotion, and Conflict in the Central Middle Ages*. Abingdon Oxon: Routledge, 2021.

Cunningham, Mary. *The Virgin Mary in Byzantium, c.400-1000: Hymns, Homilies and Hagiography*. New York: Cambridge University Press, 2022.

Dabiri, Ghazzal. *Thecla and Medieval Sainthood: The Acts of Paul and Thecla in Eastern and Western Hagiography*. Oxford: Oxford University Press, 2022.

Hudson, Allison. *Bishop Ethelwold, His Followers, and Saints' Cults in Early Medieval England*. New York: Cambridge University Press, 2022.

Neale, Harry S. *Sufi Warrior Saints: Stories of Sufi Jihad from Muslim Hagiography*. London: I.B. Tauris, 2022.

Papasidero, Marco. *Miracula et Benefitia. Malattia, taumaturgia e devozione a Licata e in Sicilia nella prima età moderna. Con l'edizione del processo sui miracoli di sant'Angelo (1625-1627), prefazione di Luigi Canetti*, Edizioni Carmelitane, Roma, 2021.

Parker, Lucy. *Symeon Stylites the Younger and Late Antique Antioch: From Hagiography to History*. Oxford: Oxford University Press, 2022.

Saucier, Catherine. *Historia Sancti Iohannis Evangeliste: Traditionibus Leodiensis et Boscoducis*. Musicological Studies 65. Kitchener, Ontario: Institute of Mediaeval Music, 2021.

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

