

HAGIOGRAPHY SOCIETY

HS Election Results and Business Meeting

The Hagiography Society's March election resulted in the reelection of the following officers:

Laura Ackerman SMOLLER, President
Amy OGDEN, Secretary-Treasurer

Many thanks again to our hardworking Nominating Committee (Kate Gerry, Catherine Saucier, Nikolas Hoel, and Heather Blurton) to all our candidates, and to all who voted.

Please join us in May for our Lunch and Business Meeting at ICMS in Kalamazoo (Friday, May 9 at 12 pm in the Fireplace Lounge at the WMU Student Center). In order to streamline our brainstorming process, we're asking members to contribute ideas for next year's panels on a Google form. ([link here](#)) Thank you!



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ICMS AT KALAMAZOO SCHEDULE

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IMC AT LEEDS SCHEDULE

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GUEST ARTICLE: ON JESUS AS A TRICKSTER CHILD, AND THE UNPREDICTABLE NARRATIVES IN MEDIEVAL MANUSCRIPTS

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NEW BOOKS & RECENT ARTICLES

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HAGIOGRAPHY SOCIETY AT ICMS 2025

Thursday, May 8, 10:00 - 11:30 am

Waldo Library 1070 (Multipurpose Room)

36. Text, Image, Object: Material Hagiography and Extra-Textual Representation of Saints

Organizer: Heidi Zmick, University of Virginia

An Illustrated Aretine Hagiographic Lectionary (Firenze: Bib. Nazionale, MS F.N.II.I.412): Formulation and Reception During the Eleventh-Century Church Reform

Charles S. Buchanan, Ohio Univ.

Giovanni di Paolo: Catherine of Siena's Visual Hagiographer

Nicola Estrafallaces, Univ. of Glasgow

Bishop Saint with Wine Cup: The Deckelpokal in the Iconography and Cult of St. Martin of Tours

Martin W. Walsh, Univ. of Michigan–Ann Arbor

Thursday, May 8, 1:30 - 3:00 pm

Sangren Hall 3110 (hybrid)

62. Writing at Helfta

Organizers: Tyler Sergent, Berea College; Anna Harrison, Loyola Marymount University; Ella Johnson, St. Ambrose University

Rhetoric as History: Mechthild of Magdeburg Among Helfta Nuns

Gennifer Dorgan, Univ. of Massachusetts–Amherst

The Helfta Mysticism as Art Criticism

Racha Kirakosian, Albert-Ludwigs-Univ. Freiburg / Wissenschaftskolleg zu Berlin

Exercise One of Gertrude the Great of Helfta's *Spiritual Exercises*: Liturgical Rite as Art and Artifact

Marie Schilling Grogan, Chestnut Hill College

Friday, May 9, 10:00 - 11:30 am

Sangren Hall 1730

153. Holiness in the Medieval Mediterranean

Organizer: Kyle C. Lincoln, Southeastern Oklahoma State University and Hannah L. Jones, State University of New York, Binghamton

“Is that burning love or is it hellfire?": Sultan, Saint, Race, and Conversion in Fourteenth- and Fifteenth-Century “Trial by Fire” Scenes

Tirumular (Drew) Narayanan, Univ. of Wisconsin–Madison

Processions with Christian Relics During Sieges: A Comparative Approach

Joaquin Serrano del Pozo, Eberhard Karls Univ. Tübingen

Performing Shame and Holy Foolery in *Libro de Caballero Zifar*

Roberto Andrés Talavera-Pagán, Harvard Univ.

Holy Mothers of the Iberian Peninsula: A Comparative Approach



HAGIOGRAPHY SOCIETY AT ICMS 2025

Friday, May 9, 10:00 - 11:30 am

Virtual

189. Desert Mothers: Women in the Wilderness

Organizer: Loren Easterday Lee, Univ. of Virginia

Thais and Paphnutius in the Desert: An Evolving Paradigm for Male/Female Spiritual Friendship

Alicia Smith, Birkbeck College, Univ. of London

Female House Ascetics in Hagiography

Eliana Magnani, Centre National de la Recherche Scientifique / Laboratoire de Médiévisique Occidentale de Paris

Friday, May 9, 1:30 - 3:00 pm

Sangren Hall 4320

220. Elizabeth of Hungary among the Mendicants: Cult and Images

Organizers: Anne Derbes, Hood College; Amy L. Neff, University of Tennessee–Knoxville

“So that naked, she might follow the naked one in the way of poverty and charity”: Elizabeth of Hungary as *Imitatrix Christi* at Santa Maria Donna Regina in Naples

Michael Shane Harless, Franciscan Institute, St. Bonaventure Univ.

A Hungarian Saint in Mallorca: Images of Elizabeth of Hungary on a Clarissan Panel of the Passion

Anne Derbes, Hood College; Amy L. Neff, Univ. of Tennessee–Knoxville

Respondent: Cordelia Frances Joan Warr, Univ. of Manchester

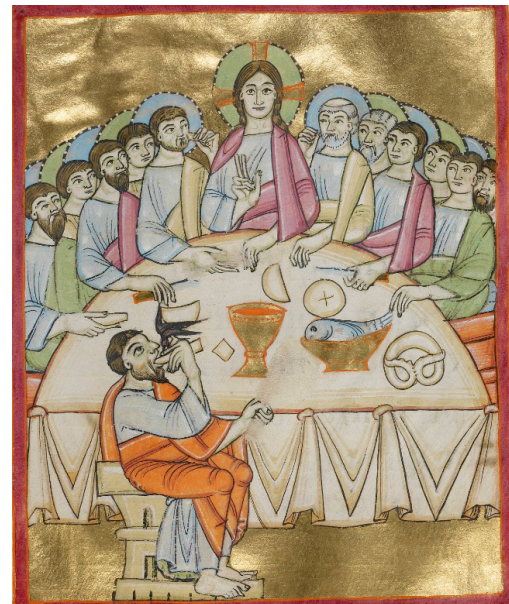
Friday, May 9, 3:30 - 5:00 pm

Sangren Hall 4320

270. Teaching the Saints (A Roundtable)

Organizer: Laura Ackerman Smoller, Univ. of Rochester

A roundtable discussion with Lisa Myers, Univ. of New Mexico; Laura Ackerman Smoller, Univ. of Rochester; Steven Rozenski, Univ. of Rochester





HAGIOGRAPHY SOCIETY AT ICMS 2025

Saturday, May 10, 10:00 - 11:30 am

Sangren Hall 4705

338. Saints in the Making: Exploring Medieval Autohagiography

Organizer: Margaret McCurry, New York University

Desire in Catherine of Siena's Self-Portrayals

Karen Scott, DePaul Univ

“For she is transformed into God”: Self-Authorization Without the Self in Marguerite Porete's *Mirror of Simple Souls*

El Friedman, New York Univ.

“Detractatores semper estis habituri”: Autoordography, a New Literary Genre Created by the Carthusians

Wiktor R. Dziemski, Jagiellonian Univ.

Saturday, May 10, 1:30 - 3:00 pm

Sangren Hall 47025

386. Collections of Saints' Lives (1): Collections by and for Women

Organizer: Laura Ackerman Smoller, Univ. of Rochester

Crying “heh in hire heort”: Psychological Enclosure in the Katherine Group Lives

Abigail M. Palmisano, Loyola Univ. Chicago

Devotional Expression in the Campsey Collection of Anglo-Norman Saints' Lives

Christina Marie Virok, Independent Scholar

Saints for Sisters: Barbara, Euphraxia, and Gertrud

Mathilde Van Dijk, Rijksuniv. Groningen

Scripting Devotional and Social Practices through Manuscript Compilation at a Convent in Renaissance Italy

Austin Powell, Univ. of California–Davis

Saturday, May 10, 3:30 - 5:00 pm

Sangren Hall 2720 (Hybrid)

417. Playing with Gender: A Global History of Gender-Crossing Saints

Organizers: Kartik Maini, Univ. of Chicago; Maeve Callan, Simpson College

The Pregnant Hijra: On the Problem of Queer Prehistory

Kartik Maini, Univ. of Chicago

Transmasculine Sexuality in the Old English Life of St. Eugenia

Sarah Barringer, Univ. of Iowa

Teaching Saints Eugenia and Eufrosina in the Trans Studies and WGSS Classrooms

Elizabeth Hubble, Univ. of Montana

Gendered Bodies, Sexless Souls: Medieval Masculinity and Aelfric's “Passion of St. Julian and his wife, Basilissa”

Keana McKee, Mercer University

“Here is thy son”: Queerness and Gender Fluidity in Medieval Irish Texts

Maeve Callan, Simpson College



HAGIOGRAPHY SOCIETY AT ICMS 2025

Saturday, May 10, 3:30 - 5:00 pm

Sangren Hall 4705

434. Collections of Saints' Lives (2): The Logic of Collecting

Organizer: Laura Ackerman Smoller, Univ. of Rochester

The Missionary Martin of Tours: A Martinellus from Saint-Bertin

David Defries, Kansas State Univ.

Bodies of Texts: Relic Compilation in the *South English Legendary* and Its Manuscripts

Alina Shubina, Columbia Univ.

Collecting Legends, Constructing History

Samantha Kahn Herrick, Syracuse Univ.

Author or Compiler? Mariano of Florence and Franciscan Hagiographies

Lezlie S. Knox, Marquette Univ.

HS AT IMC LEEDS 2025

Wednesday, July 9, 2:15 - 3:45 pm

1226. Hagiographical Worlds of Learning, I

Organizer: Samantha Kahn Herrick, Department of History, Syracuse University, New York

Deriving Moral Lessons from the Dead: The Pedagogical Influence of a Late Medieval Bukharan Shrine Guide

Rubina Salikuddin, International Affairs / Middle Eastern, Central Asian & North African Studies, Bryn Mawr College, Pennsylvania

Hagiographic Prayers as an Opportunity for Learning:

On the Prayerbook *De Speghel der Sammiticheyt*

Iliana Kandzha, Den Arnamagnæanske Samling, Københavns Universitet

Hagiographical Worlds of Learning: Reading Across Saints' Lives

Samantha Kahn Herrick, Department of History, Syracuse University, New York

Wednesday, July 9, 4:30 - 6:00 pm

1326. Hagiographical Worlds of Learning, II

Organizer: Samantha Kahn Herrick, Department of History, Syracuse University, New York

One Saint, Two Ideals of Monastic Order: What Concepts of the Cluniac Congregation did the Lives of Odilo Propose?

Cezary Jasinski, Szkoła Doktorska Nauk Humanistycznych, Uniwersytet Warszawski

The Mysterious Princes of Murom: St Peter and St Fevronia

Victoria Legkikh, Sprachenzentrum, Technische Universität München

Clare of Assisi and the Heroics of Virginité

Hannah L. Jones, Department of History, State University of New York, Binghamton

Catherine of Siena's 'Diverse Doctrines': What did Medieval English Readers Learn from Hagiography?

Nicola Estrafallaces, School of Critical Studies, University of Glasgow



On Jesus as a Trickster Child, and the Unpredictable Narratives in Medieval Manuscripts

Marijana Vuković, University of Southern Denmark

Marijana Vukovic is a post-doctoral researcher at the University of Southern Denmark and a visiting researcher at the Centre for Medieval Literature (Odense). She currently runs the project as a Principal Investigator (January 2024-December 2025). She studied Classical Philology at the University of Belgrade (2001) and holds an MA degree in Medieval Studies from the Central European University, Budapest (2007). She obtained two Ph.D. degrees, one in Medieval Studies from the Central European University in Budapest (2015), and another in Religious and Literary History of the Middle Ages from the Department of Philosophy, Classics, History of Art and Ideas of the University of Oslo (2018). Her previous post-doctoral positions include the University of Warsaw (2018), where she worked within the ERC Project “The Cult of Saints,” based at the University of Oxford and the University of Southern Denmark (2020-2023), where she worked within the project “Retracing Connections: Byzantine Storyworlds in Greek, Arabic, Georgian, and Old Slavonic (c. 950–c. 1100).”

It seems unlikely that the foremost person in Christianity – Jesus – would ever appear in a Christian narrative as a child who gets up to mischief, brings harm to his peers and teachers, or generally acts in a way atypical for a child that he is expected to be. However, according to an apocryphal narrative entitled *The Infancy Gospel of Thomas*, he acted in such a way in his childhood and adolescence, from the age of five to twelve. Much of his relations with other people, children, and his parents, Mary and Joseph, go wrong in many versions of this text in various languages and manuscripts.

We learn from the narrative that Jesus played at the ford of a rushing stream after rain as a five-year-old boy. He gathered water into pools, making them clean, and molded sparrows out of soft clay (on a Sabbath, though), which caused an uproar among the Jews. When they complained to Jesus’ father, Joseph, Jesus quickly turned the sparrows into living creatures to help them fly away. When a Jewish child, in return, destroyed his pools, he threw a curse and killed him. On another occasion, colliding



Figure 1. The illustration of the episode “Jesus makes the birds come alive” in the Latin manuscript Milan, Biblioteca Ambrosiana, L 58 sup.¹



Figure 2. Jesus makes the birds come alive in the movie “The Young Messiah”²

with a boy in the street, he likewise threw a curse, and the boy dropped dead. The Jewish mob again complained to Joseph, wishing to force them out of the village. As an act of revenge, Jesus blinded them all.

He was no better in school. On three attempts to get an education in this story, he was expelled at least two times. Knowing already what he was supposed to learn in school, he pretended not to know anything and kept silent. When the teachers punished him for his silence, Jesus killed them, too.

Not all of his behavior is notorious in the story. He retrieved the eyesight of those he had previously blinded. He revived from death a child who fell from a house’s roof. He helped his mother bring water from a well, sowed crops with his father, did carpentry, and helped his brother collect wood in the forest. Jesus also performed several healing miracles in this text.

Scholars still need to determine when the original text of the *Infancy Gospel of Thomas* first emerged. According to the testimony of Irenaeus of Lyons (*Against Heresies*, 1.20.1), an episode describing Jesus and his teacher circulated, possibly independently, already in the second century. The text may have been composed between 125 and 185 CE in Asia Minor, Egypt, or Antioch. The cutting-edge scholarship inclines towards Egypt as the place of the story’s origin.

Besides the murkiness of the story’s contents, the text had an incredibly intricate transmission that would amaze even those who studied some of its parts through individual manuscripts and languages. Such a complex textual situation begs the question of what constitutes the core of the *Infancy Gospel of Thomas*. The text’s fluidity challenged the very definition of text as a composition with a fixed beginning and end.

In the various manuscripts and the form(s) that we know of,

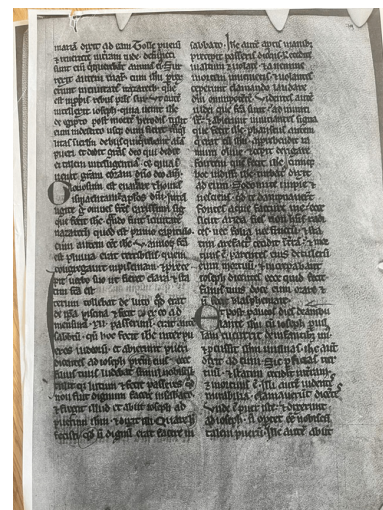


Figure 3. An uncertain beginning of the *Infancy Gospel of Thomas* in Cambridge, Corpus Christi College, 288, f. 79r



the *Infancy Gospel of Thomas* occupies from four up to twenty-two manuscript folios. The text has no established beginning or end; various manuscripts have different beginnings and endings. Due to its episodic character, which is an essential characteristic of its narrative structure, the different versions of the text take episodes in and out according to their preferences and purposes. The episodes of the *Infancy Gospel of Thomas* are sometimes differently aligned in manuscripts. Finally, the *Infancy Gospel of Thomas* is occasionally copied with other texts as part of a story cycle or of another text, sometimes even without the title.

Speaking of the titles, no manuscript or version of the text bears the title “The Infancy Gospel of Thomas,” which is established as a scholarly convention. Some scholars use other modified appellations to designate the text, such as *The Childhood Deeds of Jesus*, *Paidika*, or *The Infancy Gospel of Pseudo-Thomas*.

The text’s title transformed almost from manuscript to manuscript. To illustrate it with several examples: in an eleventh-century Greek codex

(Jerusalem, Library of the Greek Patriarchate, Sabaiticus 259, f. 66r), the text opens with the following lines: Τὰ παιδικὰ μεγαλεῖα τοῦ δεσπότου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ. In an eleventh-century Latin manuscript (Paris, BnF, lat. 1772, f. 88v), the *Infancy Gospel of Thomas* provides a different introduction: *De infantia d[omi]ni n[ost]ri I[hes]u Chr[ist]i; Incipit infantia d[omi]ni n[ost]ri I[hes]u Chr[ist]i. Postqua[m] reversus est in Galilea de Egipto.*

In a Latin twelfth-to-thirteenth-century manuscript (Cambridge, Corpus Christi College 288, f. 79r), the *Infancy Gospel of Thomas* starts without a title as a continuation of the previous text. One can guess the beginning of the text only by a larger capital letter.

In a thirteenth-century Greek manuscript (Vienna, ÖNB, Theol. gr. 123, f. 192r), the *Infancy Gospel of Thomas* also begins without a title from the phrase μνημόνευέ μου (“remember me”), which appears in the middle of a sentence in episode 10. The text in the manuscript is incomplete and reduced to a few pages (192r-193v), covering approximately half of the episodes. Unlike in the Latin tradition, the text is not connected to the other texts around it.



Figure 4. Jesus’ family on the way to Nazareth in the movie “The Young Messiah”³



In a fourteenth-century Latin manuscript (Berne, Burgerbibliothek, 271, f. 41r), the *Infancy Gospel of Thomas* appeared entitled *Tractatus Thomae hysmaelite de operibus ihesu post regressionem eius de egypto*, while a fifteenth-century Greek manuscript from Vienna (Austrian National Library, Cod. hist. gr. 91, f. 199v), opened the text with the following title: Λόγος ἰσραηλίτ[ου] φιλοσόφου εἰς τὰ παιδικὰ κεφάλαια τοῦ κ[υρίου] ἡμῶν Ἰ[ησοῦ] Χ[ριστοῦ]. Κύριε ἐ[λέη]σον. One Old Slavonic fourteenth-century manuscript from Moscow (Russian State Historical Museum, Collection of A. I. Hludov, Cod. 162, f. 200v) started the text with the title *Reading of the Childhood of Jesus Christ* (Чтениѣ дѣтства Ис[уса] Х[ристо]ва), and another, from St Petersburg (Library of the Russian Academy of Sciences, 13.3.17, f. 177r), opened it with the line *Deeds and childhood of our Lord Jesus Christ* (Дѣаніа и дѣтство Г[оспод]а наше[га] И[сус]а Х[рист]а).

Not only do the titles of this text need to be clarified. What adds to the complexity is that the *Infancy Gospel of Thomas* – mainly in the Latin tradition – was often integrated into a story cycle – a “family history” – called the *Gospel of Pseudo-Matthew*. This “gospel” consisted of several originally independent texts, now constituting a sequence of events in the life of Jesus’ family, starting with Mary’s childhood (*Protoevangelium of James*) and proceeding with her adult years when Jesus was a two-year-old boy during their refuge in Egypt (*Prologue in Egypt*). The cycle commonly ended with Jesus’ childhood from the age of five to twelve (*Infancy Gospel of Thomas*). The sequence was followed by other episodes from the life of Mary or her parents, Joachim and Anne.

The entire cycle, specifically the *Infancy Gospel of Thomas* within it, would sometimes end the narrative flow abruptly in the middle of a sentence. In the Latin manuscript Paris, BnF, lat. 1772, for example, the *Infancy Gospel of Thomas* ends in the middle of a sentence on folio 90r after a few episodes. The layout immediately continues with another text, Augustine’s *Sermons on St. Vincent*.

The richness of the material evidence of the *Infancy Gospel of Thomas* will not stop surprising us soon. The text continues its afterlife into modern times through various media. In 2016, the movie was released according to the story, entitled *The Young Messiah*. Represented as a biblical drama, directed by Cyrus Nowrasteh and co-written by Betsy and Cyrus

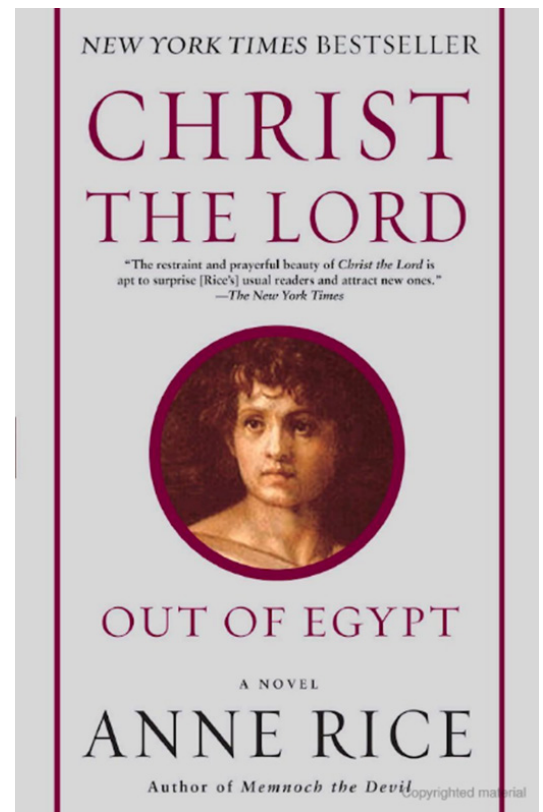


Figure 5. The book by Anne Rice⁴



Nowrasteh, the movie is based on the novel *Christ the Lord: Out of Egypt*, written by Anne Rice.

Just glancing, one notices that the movie's plot has transformed. Jesus' colliding with another boy who drops dead turns into a proper street fight with the same outcome. The scene of making a bird alive is simplified, spotlighting only Jesus' miracle and omitting the audience – Jews – leaving only a few cousins to witness the miraculous event. The plot relies on one of the lesser-known textual versions, where Jesus' family relocates from Alexandria to Nazareth, Galilee, and where his parents, Joseph and Mary, are fully aware of Jesus' divine nature, trying to conceal it from the rest of the world.

This variety of narrative containers allows us to trace the narrative transformations from antiquity until modern times. We must still decide whether such a textual destiny was related explicitly to apocryphal texts in the Middle Ages or whether it was a broader textual phenomenon. The possible unfavorable textual treatments in the past mean so much to us today since they allow us to follow all the steps of the textual afterlife of these stories in need of constant revision. The *Infancy Gospel of Thomas* provides an excellent example of how such stories survive, live, and outgrow their authors' initial ideas and intentions over centuries.



Figure 6. The poster of the movie “The Young Messiah”⁵

This article is reprinted with kind permission from the Retracing Connections Project; this project's blog and more details may be found at <https://retracingconnections.org>

Image Source Notes

¹Source: <https://babel.hathitrust.org/cgi/pt?id=gri.ark:/13960/t9c56b324&view=1up&seq=3>; Angelo Della Croce, Canonical histories and apocryphal legends relating to the New Testament represented in drawings with a Latin text: a photo-lith reproduction from an Ambrosian MS. executed for James Gibson-Craig (Milan: Ambrosian Library, 1873), 13.

²Source: <https://www.theyoungfolks.com/review/74732/the-young-messiah-movie/> Last accessed: 05/07/2023.

³Source: https://www.imdb.com/title/tt1002563/mediaviewer/rm1089214720?ref_=ttmi_mi_all_sf_12 Last accessed: 05/07/2023.

⁴Source: https://en.wikipedia.org/wiki/Christ_the_Lord:_Out_of_Egypt#/media/File:ChristTheLordOutOfEgypt.jpg Last accessed: 05/07/2023.

⁵Source: <https://said-fred.blogspot.com/2016/06/review-of-young-messiah-apocryphal.html> Last accessed: 05/07/2023.



New Books & Recent Articles

Bruce, Scott G., and Stephen Gordon, eds. *Vigor Mortis: The Vitality of the Dead in Medieval Societies*. 1st edition. Routledge, 2025.

Bryda, Gregory. "Miraculous Vegetable Crucifixes of the German Late Middle Ages." *Cross Currents* 74, no. 3 (September 1, 2024): 281–303.

Busse-Wilson, Elisabeth. *St. Elisabeth of Thuringia: A Psychological Study (1931)*. Translated and edited by Ulrike Wiethaus. Amsterdam: Amsterdam University Press 2024.

Callinicus. *The Life of Our Sacred Father, Hypatius of the Rufiniana*. Translated by Bradley K. Storin. Cistercian Studies Series. Collegeville, Minnesota: Liturgical Press, 2025.

Chi, Limei. "Biography or Hagiography: The Story of Sengya 僧崖 in the Continuing Biographies of Eminent Monks." *Religions* 16, no. 4 (April 15, 2025): 508.

Clark, Anthony E. "Theatrum Mundi: Jesuit Theater and the Making of Saints." In *Staging China: Jesuit Theater and the End of an Empire, 170–*. Brill, 2025.

Dennis, Matthew. *American Relics and the Politics of Public Memory*. Public History in Historical Perspective. Amherst: University of Massachusetts Press, 2023.

Efthymiadis, Stephanos. *Hagiography of Byzantine Cyprus: Saints, Hagiographers and Texts (Fourth to Thirteenth... Century)*. Cambridge University Press, 2025.

Favraud, Georges. "The Immortal Zhou Fuhai: Hagiography and Community Building in Pure Yang Daoism." *Journal of Daoist Studies* 18, no. 1 (2025): 107–31.

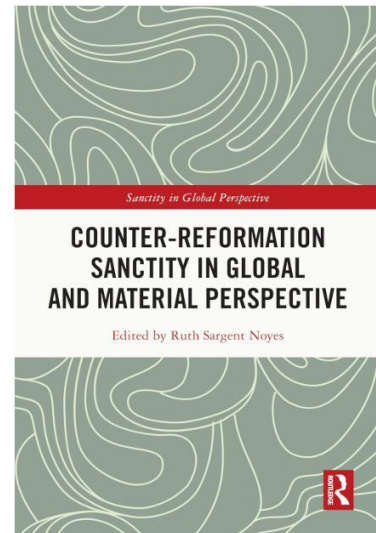
Jeziarski, Wojtek. "St Adalbert as a Stranger-King: The Heroization and Estrangement of a Holy Man in the Middle Ages." *History and Anthropology* 36, no. 1 (January 2025): 24–45.

Kandzha, Iliana. "Scandinavian Saints in Middle Low German Disguise: Transregional Perspectives on a Late Medieval Printed Hagiographic Collection 'Der Heiligen Leben.'" *Scandinavian Journal of History* 50, no. 1 (January 2025): 1–25.

Koll, Björn. *Unholy: An Almost Complete Hagiography of Gay Saints*. Salzgeber, 2025.

Spotlight:

Hagiography Society Series: Sanctity in Global Perspective



Noyes, Ruth Sargent. *Counter-Reformation Sanctity in Global and Material Perspective*. 1st ed. London: Routledge, 2024.

[Link to Purchase](#)



New Books & Recent Articles

Ramey, Peter. "St. Beowulf: Hagiography and Heroic Identity in Beowulf." *Studies in Philology* 121, no. 1 (December 1, 2024): 1–27.

Rezvani, Leanna Bridge. *Hagiography in Marguerite de Navarres Heptameron*. University of Delaware Press, 2025.

Roche, Maurice, Mary Kelly, and Charles Doherty. *The Latin Lives of St Laurence of Dublin*. Portland: Four Courts Press, 2025.

Schmidt, Stephanie. *Child Martyrs and Militant Evangelization in New Spain: Missionary Narratives, Nahua Perspectives*. University of Texas Press, 2025.

Shales, Jessica. "The Arthur of the Bretons: Hagiographical Evidence for the Arthurian Legend in Medieval Brittany." *Arthurian Literature* 40 (January 1, 2025): 20–43.

Škarpová, Marie. "Bridelova Vita Sancti Ivani a svatoivanský grafický jednolist." *Ceska Literatura*, no. 3 (May 1, 2024): 335–52.

Smolarek, Dariusz. "The Rhymed Office of Blessed Czesław." *Roczniki Humanistyczne: Annales de Lettres et Sciences Humaines/Annals of Arts* 72 (December 2, 2024): 135–51.

Soyer, François. "Authoritative Sources: Hagiography, Local History, and the Antisemitic Child Murder Libel in Early Modern Spain." *Antisemitism Studies* 9, no. 1 (March 2025): 71–100.

Sutcliffe, Edward. "Embodied Preaching: Teaching, Women, and Example in Thirteenth-Century Franciscan Hagiography." *Medieval Sermon Studies* 68, no. 1 (October 1, 2024): 64–84.

Wolever, Eric. "The Translatio Imperii and the Spatial Construction of History in the Twelfth Century." *Journal of Medieval History* 50, no. 2 (May 1, 2024): 247–65.

Do you have a new book you would like us to include or spotlight?

Please contact Rachel Anderson (anderach at gvsu.edu) with details!