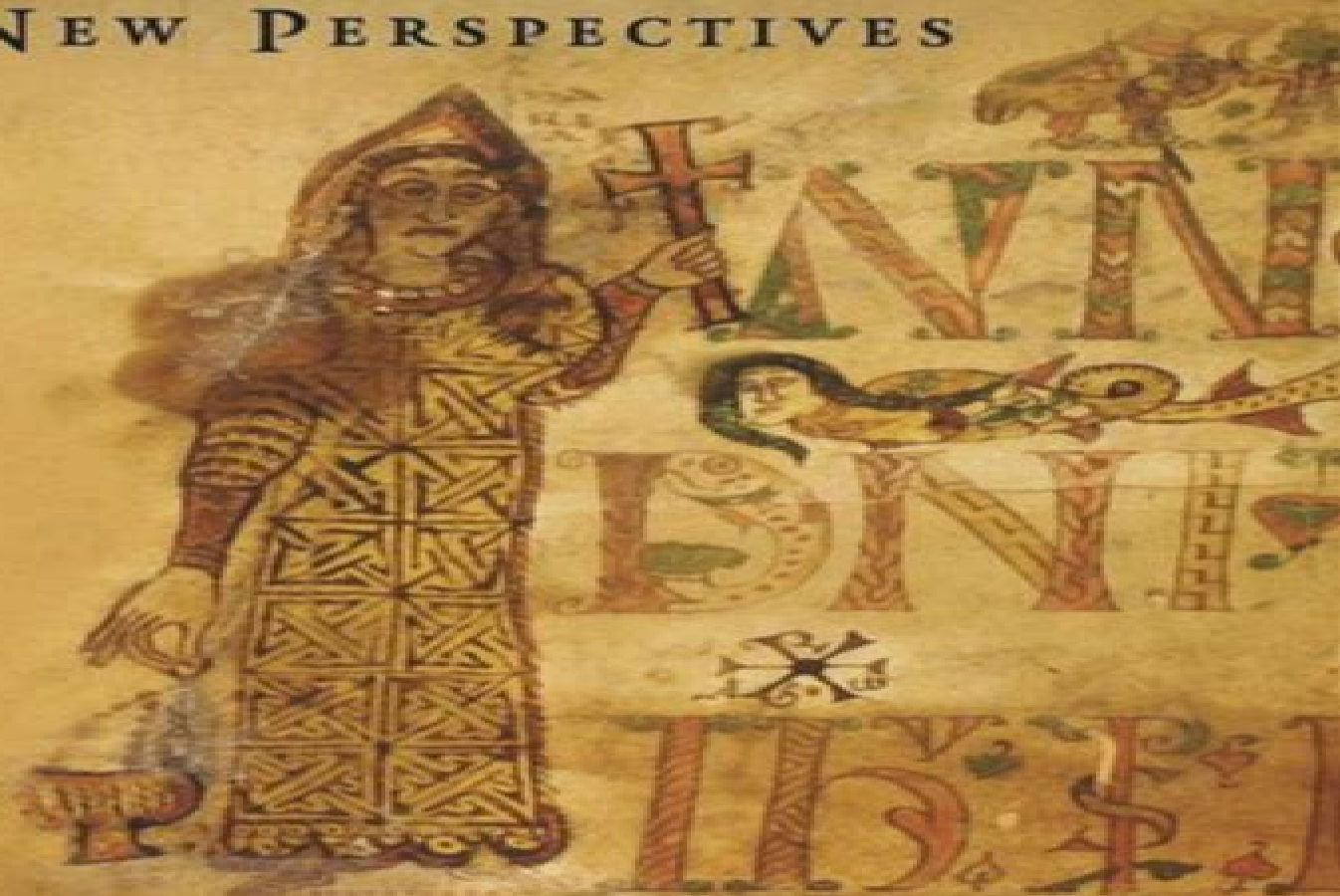


GENDER & CHRISTIANITY IN MEDIEVAL EUROPE

NEW PERSPECTIVES



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Gender And Christianity In Medieval Europe Gender And Christianity In Medieval Europe

Caroline Walker Bynum



Gender And Christianity In Medieval Europe Gender And Christianity In Medieval Europe:

Gender and Christianity in Medieval Europe Lisa M. Bitel, Felice Lifshitz, 2008 Convent ruins and Christian profession toward a methodology for the history of religion and gender Lisa Bitel Tertullian the angelic life and the bride of Christ Dyan Elliot Flesh two sexes three genders Jacqueline Murray Thomas Aquinas s chastity belt clerical masculinity in medieval Europe Ruth Mazo Karras Women s monasteries and sacred space the promotion of saints cults and miracles Jane Tibbetts Schulenberg Priestly women virginal men litanies and their discontents Felice Lifshitz **Gender and Holiness** Sam Riches, Sarah Salih, 2005-07-05 This collection brings together two flourishing areas of medieval scholarship gender and religion It examines gender specific religious practices and contends that the pursuit of holiness can destabilise binary gender itself Though saints may be classified as masculine or feminine holiness may also cut across gender divisions and demand a break from normally gendered behaviour This work of interdisciplinary cultural history includes contributions from historians art historians and literary critics and will be of interest not only to medievalists but also to students of religion and gender in any period **Gender and Christianity in Medieval Europe** Lisa M. Bitel, Felice Lifshitz, 2013-03-26 In Gender and Christianity in Medieval Europe six historians explore how medieval people professed Christianity how they performed gender and how the two coincided Many of the daily religious decisions people made were influenced by gender roles the authors contend Women s pious donations for instance were limited by laws of inheritance and marriage customs male clerics behavior depended upon their understanding of masculinity as much as on the demands of liturgy The job of religious practitioner whether as a nun monk priest bishop or some less formal participant involved not only professing a set of religious ideals but also professing gender in both ideal and practical terms The authors also argue that medieval Europeans chose how to be women or men or some complex combination of the two just as they decided whether and how to be religious In this sense religious institutions freed men and women from some of the gendered limits otherwise imposed by society Whereas previous scholarship has tended to focus exclusively either on masculinity or on aristocratic women the authors define their topic to study gender in a fuller and more richly nuanced fashion Likewise their essays strive for a generous definition of religious history which has too often been a history of its most visible participants and dominant discourses In stepping back from received assumptions about religion gender and history and by considering what the terms woman man and religious truly mean for historians the book ultimately enhances our understanding of the gendered implications of every pious thought and ritual gesture of medieval Christians Contributors Dyan Elliott is John Evans Professor of History at Northwestern University Ruth Mazo Karras is professor of history at the University of Minnesota and the general editor of The Middle Ages Series for the University of Pennsylvania Press Jacqueline Murray is dean of arts and professor of history at the University of Guelph Jane Tibbetts Schulenberg is professor of history at the University of Wisconsin Madison Negotiating Community and Difference in Medieval Europe Katherine Allen Smith, Scott Wells, 2009

This collection builds on the foundational work of Penelope D Johnson John Boswell's most influential student outside queer studies on integration and segregation in medieval Christianity. It documents the multiple strategies by which medieval people constructed identities and in the process wove the boundaries of inclusion and exclusion among various individuals and groups. The collection adopts an interdisciplinary approach encompassing historical art historical and literary perspectives to explore the definition of personal and communal spaces within medieval texts, the complex negotiation of the relationship between devotee and saint in both the early and the later Middle Ages, the forming of partnerships, symbolic economic devotional etc between men and women across medieval Europe's considerable gender divide and the ostracism of individuals and groups through various means including imprisonment, violence and their identification with pollution. Contributors include Diane Peters Auslander, Constance Hoffman Berman, Elizabeth A R Brown, Alexandra Cuffel, Anne M Schuchman, Jane Tibbetts Schulenburg, Katherine Allen Smith, Kathryn A Smith, Christina Roukis Stern, Susan Valentine, Susan Wade and Scott Wells.

The Oxford Handbook of Women and Gender in Medieval Europe Judith M. Bennett, Ruth Mazo Karras, 2013-08-22. Provides a comprehensive overview of the gender rules encountered in Europe in the period between approximately 500 and 1500 C E.

Women in Christianity in the Medieval Age Laura Kalas, Roberta Magnani, 2024-12-10. This volume offers a comprehensive introduction to and investigation of the multivocality of women's experience in the Middle Ages. In medieval Europe, women saw their role in the Christian Church and society progressively confined to conflicting models of femininity epitomised by the dichotomy of Eve/Mary. Classical views of gender predicated on misogynistic dichotomies which confined women to matter and the corruption of the flesh were consolidated in powerful male-dominated clerical institutions and widely disseminated. Towards the end of the Middle Ages, however, women's corporeality and somatic spirituality contributed to and influenced burgeoning modes of piety centred around the cult of the Virgin Mary and the veneration of the suffering body of Christ on the Cross. This shift in devotional practices afforded women as bodily beings the space for an increased level of self-expression, self-realisation and authority. Ranging from philosophical and theological enquiry to education and art as well as medical sciences and popular beliefs, the essays in this collection account for the complexities and richness of the conceptualisations and lived experiences of medieval Christian women. The book will be especially relevant to students and scholars of religion and history with an interest in medieval studies and gender. Whilst expounding the key strands of thinking in the field, it engages with and contributes to some of the latest scholarly research.

Lived Religion and Gender in Late Medieval and Early Modern Europe Sari Katajalla-Peltomaa, Raisa Maria Toivo, 2020-11-23. This study is an exploration of lived religion and gender across the Reformation from the 14th-18th centuries. Combining conceptual development with empirical history, the authors explore these two topics via themes of power, agency, work, family, sainthood and witchcraft. By advancing the theoretical category of experience, *Lived Religion and Gender* reveals multiple femininities and masculinities in the intersectional context of lived

religion The authors analyse specific case studies from both medieval and early modern sources such as secular court records to tell the stories of both individuals and large social groups By exploring lived religion and gender on a range of social levels including the domestic sphere public devotion and spirituality this study explains how late medieval and early modern people performed both religion and gender in ways that were vastly different from what ideologists have prescribed Lived Religion and Gender covers a wide geographical area in western Europe including Italy Scandinavia and Finland making this study an invaluable resource for scholars and students concerned with the history of religion the history of gender the history of the family as well as medieval and early modern European history The Introduction chapter of this book is freely available as a downloadable Open Access PDF at <http://www.taylorfrancis.com> under a Creative Commons Attribution Non Commercial No Derivatives CC BY NC ND 4.0 license

Intersections of Gender, Religion and Ethnicity in the Middle Ages C. Beattie, K. Fenton, 2010-11-24 This collection of essays focuses attention on how medieval gender intersects with other categories of difference particularly religion and ethnicity It treats the period c. 800-1500 with a particular focus on the era of the Gregorian reform movement the First Crusade and its linked attacks on Jews at home

Women and Gender in Medieval Europe Margaret Schaus, 2006 Publisher description

Fragmentation and Redemption Caroline Walker Bynum, 2025-12-16 Fragmentation and Redemption is first of all about bodies and the relationship of part to whole in the high Middle Ages a period in which the overcoming of partition and putrefaction was the very image of paradise It is also a study of gender that is a study of how sex roles and possibilities are conceptualized by both men and women even though asymmetric power relationships and men's greater access to knowledge have informed the cultural construction of categories such as male and female heretic and saint Finally these essays are about the creativity of women's voices and women's bodies Bynum discusses how some women manipulated the dominant tradition to free themselves from the burden of fertility yet made female fertility a powerful symbol how some used Christian dichotomies of male/female and powerful/weak to facilitate their own imitatio Christi yet undercut these dichotomies by subsuming them into humanitas Medieval women spoke little of inequality and little of gender yet there is a profound connection between their symbols and communities and the twentieth century determination to speak of gender and study women

Women in Christianity in the Medieval Age Laura Kalas, Roberta Magnani, 2024-11 This volume offers a comprehensive introduction to and investigation of the multivocality of women's experience in the Middle Ages In medieval Europe women saw their role in the Christian Church and society progressively confined to conflicting models of femininity epitomised by the dichotomy of Eve/Mary Classical views of gender predicated on misogynistic dichotomies which confined women to matter and the corruption of the flesh were consolidated in powerful male-dominated clerical institutions and widely disseminated Towards the end of the Middle Ages however women's corporeality and somatic spirituality contributed to and influenced burgeoning modes of piety centred around the cult of the Virgin Mary and the veneration of the suffering body of Christ on the Cross This shift in

devotional practices afforded women as bodily beings the space for an increased level of self expression self realisation and authority Ranging from philosophical and theological enquiry to education and art as well as medical sciences and popular beliefs the essays in this collection account for the complexities and richness of the conceptualisations and lived experiences of medieval Christian women The book will be especially relevant to students and scholars of religion and history with an interest in medieval studies and gender Whilst expounding the key strands of thinking in the field it engages with and contributes to some of the latest scholarly research *Women's Space* Virginia Chieffo Raguin, Sarah Stanbury, 2005-03-29

Art historical and literary perspectives on the place of women in the medieval church **Equally in God's Image** Julia Bolton Holloway, Constance S. Wright, Joan Bechtold, 1990 *Equally in God's Image* Women in the Middle Ages is a volume of essays presenting the argument that with the coming of the universities women were excluded in an apartheid of gender from education and power It discusses the resulting paradigm shift from Romanesque to Gothic describing the images which women had of themselves and which the dominant male society had of them We meet in the pages of this book medieval women in their roles as writers pilgrims wives anchoresses and nuns at court on pilgrimage in households and convents The volume as a Distant Mirror for ourselves today seeks to present ways in which women then fulfilled the roles society expected of them and the ways in which they also subverted through entering into textuality the expectations of the dominating culture in order to quest identity and equality *Gender and Sexuality in the Middle Ages* Martha A. Brozyna, 2005-04-04

Perceptions about gender and sexuality have shaped the lives of men and women in every known culture and in every period of history To study these perceptions one must delve into the underlying religious social philosophical and scientific influences Understanding gender and sexuality during the Middle Ages requires an examination of the ideas laws and institutions of the time for example the regulations of the Christian church the anatomical studies of the medieval medical community the chronicles of the time and the social criticism found in medieval literature This reader brings such documents from throughout the medieval world into one collection Representing a diverse range of ethnic geographic and religious backgrounds documents of the late Roman Germanic Anglo Norman Mediterranean Byzantine Slavic Jewish and Islamic identities are all included The book's chapters are organized according to nine areas the Bible Christian thought chronicles law biology medicine and science literature witchcraft and heresy Judaism and Islam allowing for comparative examination of different societies and periods of the Middle Ages **From Virile Woman to WomanChrist** Barbara Newman, 2011-12-16

Why did hagiographers of the late Middle Ages praise mothers for abandoning small children How did a group of female mystics come to define themselves as apostles to the dead and end by challenging God's right to damn Why did certain heretics around 1300 venerate a woman as the Holy Spirit incarnate and another as the Angelic Pope In *From Virile Woman to WomanChrist* Barbara Newman asks these and other questions to trace a gradual and ambiguous transition in the gender strategies of medieval religious women An egalitarian strain in early Christianity affirmed that once she asserted her

commitment to Christ through a vow of chastity monastic profession or renunciation of family ties a woman could become virile or equal to a man While the ideal of the virile woman never disappeared another ideal slowly evolved in medieval Christianity By virtue of some gender related trait spotless virginity erotic passion the capacity for intense suffering the ability to imagine a feminine aspect of the Godhead a devout woman could be not only equal but superior to men without becoming male she could become a womanChrist imitating and representing Christ in uniquely feminine ways Rooted in women s concrete aspirations and sufferings Newman s womanChrist model straddles the bounds of orthodoxy and heresy to illuminate the farther reaches of female religious behavior in the Middle Ages From Virile Woman to WomanChrist will generate compelling discussion in the fields of medieval literature and history history of religion theology and women s studies

Religious Men and Masculine Identity in the Middle Ages P. H. Cullum, Katherine J. Lewis, 2013 Essays offering new approaches to the changing forms of medieval religious masculinity The complex relationship between masculinity and religion as experienced in both the secular and ecclesiastical worlds forms the focus for this volume whose range encompasses the rabbis of the Babylonian and Palestinian Talmud and moves via Carolingian and Norman France Siena Antioch and high and late medieval England to the eve of the Reformation Chapters investigate the creation and reconstitution of different expressions of masculine identity from the clerical enthusiasts for marriage to the lay practitioners of chastity from crusading bishops to holy kings They also consider the extent to which lay and clerical understandings of masculinity existed in an unstable dialectical relationship at times sharing similar features at others pointedly different co-opting and rejecting features of the other the articles show this interplay to be more far more complicated than a simple linear narrative of either increasing divergence or of clerical colonization of lay masculinity They also challenge conventional historiographies of the adoption of clerical celibacy of the decline of monasticism and the gendered nature of piety Patricia Cullum is Head of History at the University of Huddersfield Katherine J Lewis is Senior Lecturer in History at the University of Huddersfield Contributors James G Clark P H Cullum Kirsten A Fenton Joanna Huntington Katherine J Lewis Matthew Mesley Catherine Sanok Michael L Satlow Rachel Stone Jennifer D Thibodeaux Marita von Weissenberg

Holiness and Masculinity in the Middle Ages P. H. Cullum, Katherine J. Lewis, 2005-01-01 Studies in gender in medieval culture have tended to focus on femininity however the study of medieval masculinities has developed greatly over the last few years Holiness and Masculinity in the Middle Ages is the first volume to concentrate on this specific aspect of medieval gender studies and looks at the ways in which varieties of medieval masculinity intersected with concepts of holiness Patricia Cullum and Katherine J Lewis have collected an exceptional group of essays that explore differing notions of medieval holiness understood variously as religious saintly sacred pure morally perfect and consider topics such as significance of the tonsure sanctity and martyrdom eunuch saints and the writings of Henry Suso Holiness and Masculinity in the Middle Ages deals with a wide variety of texts and historical contexts from Byzantium to Anglo Saxon and late medieval England

Gender in

Medieval Culture Michelle M. Sauer, 2015-09-24 Gender in Medieval Culture provides a detailed examination of medieval society's views on both gender and sexuality and shows how they are inextricably linked. Sex roles were clearly defined in the medieval world although there were exceptions to the rules and this book examines both the commonplace world view and the exceptions to it. The volume looks not only at the social and economic considerations of gender but also the religious and legal implications arguing that both ecclesiastical and secular laws governed behaviour. The book covers key topics including femininity and masculinity and how medieval society constructed these terms, sexuality and sex transgressive sexualities such as homosexuality, adultery and chastity and the gendered body of Christ including the idea of Jesus as mother and affective spirituality. Using a clear chapter structure for easy navigation and categorisation as well as a glossary of terms, the book will be a vital resource for students of medieval history. *Fragmentation and Redemption* Caroline Walker Bynum, 2012

Gender, Miracles, and Daily Life Sari Katajala-Peltomaa, 2009 Interaction with the saints was central to the everyday life of medieval Christians. The process of praying to a heavenly intercessor not only involved private devotion but was also intrinsically connected with society at large. It required the individual to communicate and negotiate both with the saint and within a group of devotees, thereby exposing social processes such as community dynamics and the construction of gender. Considering these issues and others, *Gender, Miracles, and Daily Life* focuses on the depositions of the canonization processes of Thomas Cantilupe (1307) and Nicholas of Tolentino (1325). It explores how ordinary laypeople understood the daily responsibilities that determined their relationship to the saints and articulates how their shared narratives contributed to the rituals which surrounded a miracle. This material has been little explored by scholars yet offers a vivid and colourful insight into the world of men and women in the fourteenth century.

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