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Related Lives Jodi Bilinkoff, 2005 In early modern Catholic Europe and its colonies priests frequently developed close relationships with pious women serving as their spiritual directors during their lives and their biographers after their deaths In this richly illustrated book Jodi Bilinkoff explores the ways in which clerics related to those female penitents whom they determined were spiritually gifted and how they conveyed the live stories of these women to readers The resulting popular literatures of hagiography and spiritual autobiography produced hundreds of texts designed to establish models of behavior for the Catholic faithful in the period between the advent of printing and the beginning of the modern age Bilinkoff finds that confessional relations and the texts that document them reveal much about gender and social values She uses life narratives primarily from Spain but also from France Italy Portugal Spanish America and French Canada to examine the ways in which clerics presented female penitents as exemplary and how they constructed their own identities around their interactions with exceptional women These multilayered texts she suggests offer compelling accounts of individuals caught up in the pursuit of holiness and provide a key to understanding the resilience of Catholic culture in an age of religious change and conflict

The Strange Case of Ermine de Reims Renate Blumenfeld-Kosinski, 2015-05-28 This book examines Ermine de Reim's life in fourteenth century France her relationship with her confessor her ascetic and devotional practices and her reported encounters with heavenly and hellish beings Publisher's description

Gender and Exemplarity in Medieval and Early Modern Spain, 2020-09-07 Gender and Exemplarity in Medieval and Early Modern Spain gathers a series of studies on the interplay between gender sanctity and exemplarity in regard to literary production in the Iberian peninsula The first section examines how women were construed as saintly examples through narratives mostly composed by male writers the second focuses on the use made of exemplary life accounts by women writers in order to fashion their own social identity and their role as authors The volume includes studies on relevant models Mary Magdalen Virgin Mary living saints means of transmission sponsorship and agency reading circles print patronage and female writers Leonor López de Córdoba Isabel de Villena Teresa of vila involved in creating textual exemplars for women Contributors are Pablo Acosta García Andrew M Beresford Jimena Gamba Corradine Ryan D Giles María Morrás Lesley K Twomey Roa Vidal Doval and Christopher van Ginhoven Rey

Spirit, Faith and Church Laurence Lux-Sterritt, Claire Sorin, 2011-10-18 Contradictions are legion when it comes to women and spirituality In Christian cultures the worth of the female sex is highly ambivalent since virginity and motherhood are construed respectively as badges of purity and fruitfulness whilst the biological processes which underlie them are considered taboo or impure Throughout history women are in turn represented as inferior defective creatures or as privileged empty vessels in their relationship with the divine This polarized conception of woman has influenced the way in which religious institutions learned writers or indeed women themselves consider the female personal and collective relationship with the supernatural with the divine and with the institutions which represent it Through eleven original essays

this volume questions how women from the English speaking world have negotiated their roles in the spiritual and religious spheres From early modern Catholics and Puritan groups to twenty first century nuns Anglican ministers and Mormons how did women define their roles in male dominated institutions How did they react to the public perceptions of their bodies as either incompatible with or facilitating access to the divine The questions at the core of this book hinge upon the articulation between the female self body and soul and its experience of the preternatural of faith and of institutionalized groups Are there specific forms of female spirituality and do they lead to a feminized feminist conception of God

Devout Laywomen in the Early Modern World Alison Weber,2016-03-10 Devout laywomen raise a number of provocative questions about gender and religion in the early modern world How did some groups or individuals evade the Tridentine legislation that required third order women to take solemn vows and observe active and passive enclosure How did their attempts to exercise a female apostolate albeit with varying degrees of success and assertiveness destabilize hierarchies of class and gender To the extent that their beliefs and practices diverged from approved doctrine and rituals what insights can they provide into the tensions between official religion and lay religiosity Addressing these and many other questions Devout Laywomen in the Early Modern World reflects new directions in gender history offering a more nuanced approach to the paradigm of woman as the prototypical disciplined subject of church state power

Gender, Catholicism and Spirituality Laurence Lux-Sterritt,Carmen Mangion,2010-12-09 This timely collection of essays on British and European Catholic spiritualities explores how ideas of the sacred have influenced female relationships with piety and religious vocations over time Each of the studies focuses on specific persons or groups within the varied contexts of England France Italy the Netherlands and Spain together spanning the medieval period through to the nineteenth century Examining the interplay between women s religious roles and patriarchal norms the volume highlights the relevance of gender and spirituality through a wide geographical and chronological spectrum It is an essential resource for students of Gender History Women s Studies and Religious Studies introducing a wealth of new research and providing an approachable guide to current debates and methodologies Contributions by Nancy Jiwon Cho Frances E Dolan Rina Lahav Jenna Lay Laurence Lux Sterritt Carmen M Mangion Querciolo Mazzonis Marit Monteiro Elizabeth Rhodes Kate Stogdon Anna Welch

Women Who Belong Marsha R. Robinson,2013-02-22 Why bother to invert the history of Western women We must do so to fight an insidious fallacious assumption that patriarchy is universal and eternal and we must do so to nullify the amnesic effects of Domesticity s potent semantics We must resist this two pronged attack that reduces women to powerless incubators When we invert the patriarchal hegemony and center the ordinary woman as empowered owner and hostess to her life story we find women rich and poor who chose when where how and if they would cooperate with the rules of patriarchy rules often supported by other women Our heroines demanded the rights due them for properly occupying their societal place in the home in church or on the street corner We find this to be consistent across time and space We start in the seventeenth century with European

women on three continents Europe North Africa and North America We present Isabel de J sus Alida Schuyler Van Rensselaer Livingston and soldiers wives widows and femmes sole of the Tangier and Gibraltar garrisons Here we have women of different religions language groups and social classes and they all used patriarchal laws to protect their rights We move across time to the turn of the twentieth century in Ireland Puerto Rico and the United States where we find women as wives of rich men in Toledo s Woman Suffrage Association as middle class professionals in the civilizing missions of the Christian Church in Puerto Rico the magdalen homes of Ireland and the eugenics movement in the US and as sex workers serving tradesmen in Ireland Again these women manipulated the legal systems and demanded the powers due them from legislators mission boards and judges The microhistories of women in this volume adulterate the assumption of universal and eternal patriarchy As these women claimed the rights due them for properly occupying their prescribed social roles they also created alliances with men who partnered with them in their feminist projects Why should we invert Women s history with microhistory We must do so to liberate men and women from fallacious patriarchal oppression

The English Convents in Exile, 1600-1800 James E. Kelly, 2017-07-28 In 1598 the first English convent was established in Brussels and was to be followed by a further 21 enclosed convents across Flanders and France with more than 4 000 women entering them over a 200 year period In theory they were cut off from the outside world however in practice the nuns were not isolated and their contacts and networks spread widely and their communal culture was sophisticated Not only were the nuns influenced by continental intellectual culture but they in turn contributed to a developing English Catholic identity moulded by their experience in exile During this time these nuns and the Mary Ward sisters found outlets for female expression often unavailable to their secular counterparts until the French Revolution and its associated violence forced the convents back to England This interdisciplinary collection demonstrates the cultural importance of the English convents in exile from 1600 to 1800 and is the first collection to focus solely on the English convents

Structures and Subjectivities Adele F. Seeff, Joan Hartman, 2007 Structures and Subjectivities refers to what we can and probably cannot know about women in the early modern period Scholars study the societal structures their disciplines call attention to they are left to infer the subjectivities the lived experience of women whose lives they attempt to reconstruct The authors of the essays in the volume the fifth to emerge from conferences held by the University of Maryland s Center for Renaissance Baroque Studies place the largest possible meanings on structures They consider geographical boundaries and political and ecclesiastical institutions the gendering of hierarchies and the power of place the spaces that women constructed inhabited traveled in and worked in and by extension the literary and artistic conventions that both enabled and constrained their artistic production They also consider in several essays on pedagogy the structures in which they and their students pursue the study of early modern women institutions departments and classrooms Joan E Hartman is Professor of English emerita at the College of Staten Island The City University of New York at the University of Maryland

Menstruation and Procreation in Early Modern

France Cathy McClive, 2016-03-03 Early modern bodies particularly menstruating and pregnant bodies were not stable signifiers Menstruation and Procreation in Early Modern France presents the first full length discussion of menstruation and its uncertain connections with embodied sex gender and reproduction in early modern France Attitudes to menstruation are explored in three inter linked arenas medicine moral theology and law across the sixteenth to the eighteenth centuries Drawing on a wide range of diverse sources including court records and private documents the author uses case studies to explore the relationship between the exceptional corporeality of individuals and attempts to construct menstrual norms reflecting on how early modern individuals lay or otherwise grappled with the enigma of menstruation She analyzes how early modern men and women accounted for the function recurrence and appearance of menstruation from its role in maintaining health to the link between other physiological and bodily processes including those found in both male and female bodies She questions the assumption that menstruation was exclusively associated with women by the second half of the eighteenth century arguing that whilst sex related menstruation was not sex specific even at the turn of the nineteenth Menstruation remains a contentious topic today This book is not therefore simply a study of periods in early modern France but is also of necessity an exploration about the nature and constitution of historical evidence particularly bodily evidence and how historians use this evidence It raises important questions about the concept of certainty and about the value of observation testimony expertise the nature of language and the construction of bodily truths about the body as witness and the body as evidence

English Convents in Exile, 1600-1800, Part II, vol 4 Caroline Bowden, Katrien Daemen-de Gelder, James E Kelly, Richard G Williams, Carmen M Mangion, Michael Questier, Emma Major, 2024-08-01 Between 1600 and 1800 around 4 000 Catholic women left England for a life of exile in the convents of France Flanders Portugal and America These closed communities offered religious contemplation and safety but also provided an environment of concentrated female intellectualism The nuns writings from this time form a unique resource

Female Piety and the Catholic Reformation in France Jennifer Hillman, 2015-10-06 Hillman presents a fascinating account of the role that women played during the Catholic Reformation in France She reconstructs the devotional practices of a network of powerful women showing how they reconciled Catholic piety with their roles as part of an aristocratic elite challenging the view that the Catholic Reformation was a male concern

Non-Elite Women's Networks Across the Early Modern World Elizabeth Storr Cohen, Marlee J. Couling, 2025-10-01 Non elite or marginalized early modern women among them the poor migrants members of religious or ethnic minorities abused or abandoned wives servants and sex workers have seldom left records of their experiences Drawing on a variety of sources including trial records administrative paperwork letters pamphlets hagiography and picaresque literature this volume explores how as social agents these doubly invisible women built and used networks and informal alliances to supplement the usual structures of family and community that often let them down Ten essays ranging widely in geography from the eastern Mediterranean to colonial Spanish America and in time from the

sixteenth to the eighteenth centuries show how flexible sometimes ad hoc relationships could provide crucial practical and emotional support for women who faced problems of livelihood reputation displacement and violence **English Convents in Exile, 1600-1800, Part I, vol 3** Caroline Bowden, Laurence Lux-Sterritt, Nicky Hallett, Elizabeth Perry, Victoria Van Hyning, 2024-08-01 Between 1600 and 1800 around 4 000 Catholic women left England for a life of exile in the convents of France Flanders Portugal and America These closed communities offered religious contemplation and safety but also provided an environment of concentrated female intellectualism The nuns writings from this time form a unique resource

A Linking of Heaven and Earth Scott K. Taylor, 2016-03-23 The Reformation of the sixteenth century shattered the unity of medieval Christendom and the resulting fissures spread to the corners of the earth No scholar of the period has done more than Carlos M N Eire however to document how much these ruptures implicated otherworldly spheres as well His deeply innovative publications helped shape new fields of study intertwining social intellectual cultural and religious history to reveal how lived beliefs had real and profound implications for social and political life in early modern Europe Reflecting these themes the volume celebrates the intellectual legacy of Carlos Eire s scholarship applying his distinctive combination of cultural and religious history to new areas and topics In so doing it underlines the extent to which the relationship between the natural and the supernatural in the early modern world was dynamic contentious and always urgent Organized around three sections Connecting the Natural and the Supernatural Bodies in Motion Mind Soul and Death and Living One s Faith the essays are bound together by the example of Eire s scholarship ensuring a coherence of approach that makes the book crucial reading for scholars of the Reformation Christianity and early modern cultural history **What God Kept for**

Himself Marie Sklodowska-Curie Fellow Umberto Grassi, 2026-02-17 **Building Colonial Cities of God** Karen Melvin, 2012-02-08 This book tracks New Spain s mendicant orders past their so called golden age of missions into the ensuing centuries and demonstrates that they had equally crucial roles in what Melvin terms the spiritual consolidation of cities Beginning in the late sixteenth century cities became home to the majority of friars and to the orders wealthiest houses and mendicants became deeply embedded in urban social and cultural life Friars ministered to urban residents of all races and social standings and engaged in traditional mendicant activities serving as preachers confessors spiritual directors alms collectors educators scholars and sponsors of charitable works Each order brought to this work a distinct identity that informed people s beliefs and shaped variations in the practice of Catholicism Contrary to prevailing views mendicant orders flourished during the seventeenth and early eighteenth centuries and even the eighteenth century reforms that ended this era were not as devastating as has been assumed Even in the face of new institutional challenges the demand for their services continued through the end of the colonial period demonstrating the continued vitality of baroque piety [Black Bride of Christ](#), 2021-04-30 Teresa de Santo Domingo born with the name Chicaba was a slave captured in the territory known to seventeenth and eighteenth century Spanish and Portuguese navigators and slave traffickers as La Mina Baja del

Oro the part of West Africa that extends through present day eastern Ghana Togo Benin and western Nigeria Upon the death of her Spanish master Chicaba was freed to enter a convent The Dominicans of La Penitencia in Salamanca accepted her after she had been rejected by several other monasteries because of her skin color Even in her own religious community race put her at a disadvantage in the highly stratified social hierarchy of monastic houses of the era Her life story is known to us through a document entitled *Compendio de la vida ejemplar de la Venerable Madre Sor Teresa Juliana de Santo Domingo* which is the foundational documentary evidence in the case for beatification of this nun and as such it is the most significant and comprehensive source of information about her This volume the first English translation of the *Compendio* is a hagiography an example of a biographical genre that recounts the lives and describes the spiritual practices of saints officially canonized by the Church respected ecclesiastical leaders or holy people informally recognized by local devotees The effort to have Chicaba canonized continues today as Fra Molinero and Houchins explore in their introduction to the volume

Women of the Iberian Atlantic Sarah E. Owens, Jane E. Mangan, 2012-12-07 The ten essays in this interdisciplinary collection explore the lives places and stories of women in the Iberian Atlantic between 1500 and 1800 Contributors utilize the complexities of gender to understand issues of race class family health and religious practices in the Atlantic basin Unlike previous scholarship which has focused primarily on upper class and noble women this book examines the lives of those on the periphery including free and enslaved Africans colonized indigenous mothers and poor Spanish women The Cambridge Companion to the Jesuits Thomas Worcester, 2008-03-20 Ignatius of Loyola 1491-1556 obtained papal approval in 1540 for a new international religious order called the Society of Jesus Until the mid 1700s the Jesuits were active in many parts of Europe and far beyond Gaining both friends and enemies in response to their work as teachers scholars writers preachers missionaries and spiritual directors the Jesuits were formally suppressed by Pope Clement XIV in 1773 and restored by Pope Pius VII in 1814 The Society of Jesus then grew until the 1960s it has more recently experienced declining membership in Europe and North America but expansion in other parts of the world This Companion examines the religious and cultural significance of the Jesuits The first four sections treat the period prior to the Suppression while section five examines the Suppression and some of the challenges and opportunities of the restored Society of Jesus up to the present

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