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## ABSTRACT

Monika Rener, *Ways, forms and changes in medieval female sainthood: virgins, wives, widows* (pp. 1-35)

Hagiography has always played an important role in the teaching of the church, especially with regard to women. The lives of saints offer concrete examples of conduct leading towards perfection. Throughout the centuries, hagiographic writings attest to the influence of such model saints, adding, with each new life, another testimony of a successful way to salvation. The forms of female sainthood were, to a large extent, determined by their status as virgin, wife, and widow, thus making it necessary to select, from the wealth of different lives, an appropriate model according to the respective conditions in life, time, and place. While it may be argued that it was the hagiographer who made use of such topoi in order to propagate his new saint by placing her alongside the approved saints, in some rare cases secondary sources and historical evidence beside the literary representation suggest that the teaching of the church had indeed influenced women to take up the example of previous saints in their strive towards salvation. Due to the source material available, a strong case can be made for St. Elisabeth of Thuringia/Hungary, who indeed modelled her life after the example of certain saints. In consequence, her own life could only be described in such topicality.

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Barbara Fleith; «*The garments of salvation*»: reception of the spiritual sense of hagiographic texts (pp. 37-78)

This essay tests a new methodological approach investigating the degree to which the abstract spiritual signification of a text such as the legend of St. Agnes (here BHL 156) accommodates adaptation to a liturgical context, for example, the text of the Office celebrating the Feast of St. Agnes and the decoration of the sung text with painted images.

The text of the legend subtly inserts propitious prophecies from the Book of Isaiah and from the Book of Revelation that refer to the New Jerusalem as the Bride of the Lamb. It portrays Saint Agnes as a prefiguration of the bride and as the eschatological symbol of the hope of Salvation.

Examination of this interpretation of the Agnes legend, which appears in a Cistercian Antiphonary, made ca. 1300 (Karlsruhe, Badische Landesbibliothek, cod. St. Georg. perg. 5),

reveals that the sung verses both directly exploit this spiritual connection and effectively strengthen it. The accompanying nine miniatures employ innovative concepts to justify the portrayal of the spiritual meaning of Agnes as the symbol prefiguring and embodying spiritual brideship.

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Nicholas Everett; *The «Passion of Cetheus of Pescara» and the Lombard Invasion of Italy (with a Diplomatic Edition of the «Passio Cethei» from Venice, Biblioteca Nazionale Marciana, lat. Z 356)* (pp. 79-131)

The *Passion of Cetheus* of (ancient/medieval Aternum) contains valuable historical information on the Lombard invasion of southern , but has been neglected as source for this poorly documented period because of the misidentification of Cetheus' city of origin and other incorrect readings of the *Passion*. New evidence, including the discovery of an earlier manuscript witness presented here, combined with results from archeological research on and its surrounding region, confirms Aternum as the home of Cetheus (d.590/1). This article also demonstrates that events recorded in the *Passion* match information and personnel found in the letters of Pope Gregory, and investigates the *Passion's* claim that Cetheus' body was interred and worshiped in Zadar (in modern Croatia), to suggest that the *Passion's* composition reflects papal interests in the province of Dalmatia as Zadar became its capital city in the wake of Avar, Slav and Croat invasions of the region (614-640s). A brief analysis of linguistic and grammatical features prefaces a diplomatic edition of the text, based on a twelfth-century manuscript from (Marciana lat Z 365).

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Isabella Gagliardi; *Hagiography and territory: the case study of san genesio in san miniato al tedesco* (pp. 133-49)

The paper focuses on the historical dynamics related to the dedication of the «Ecclesia Sancti Genesii» near San Miniato in the diocese of Lucca from VIII to XIII Cent. According to an ancient Roman tradition, St Genesius was an actor who was martyred for his Christian faith. Several liturgical documents related that Genesius lived in Rome

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and died in the persecution of the Emperor Diocletian around the year 303 AD. He had a very important cult during the Middle Ages and the Modern Age. His legend was first dramatized during the XV Century and later he became the patron of the actors. Analyzing liturgical and hagiographical sources through the related critical essays, the identity of Genesius of Rome is questioned and he is thought to be a creation derived from saint Gelasius of Hierapolis (who died in 297 A.C.). The paper also tracks down the probable derivation of «Ecclesia Sancti Genesii» dedication: from Rome to Lucca and to San Miniato.

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Benedetta Valtorta; *Ratherius as a hagiographer: the «Invectiva de translatione sancti Metronis»* (pp. 151-66)

A deeper analysis of the sources of the *Invectiva de translatione sancti Metronis*, a short pamphlet written by Ratherius to complain about the theft of the saint's relics, leads to the identification of the literary coordinates of the hagiographical model conceived by the author. Imaging a saint's life, Ratherius is deeply involved in his own reflections and problems. In the same way he found the answers to his questions in the pages of Gregory the Great and the Church Fathers, he also finds there the words to outline his positive model, Saint Metro.

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Joseph-Claude Poulin; *The diffusion of Alcuin's narrative hagiography (9th - 11th centuries)* (pp. 167-216)

Alcuin wrote (or rewrote) at least three Lives of saints: for St. Richarius (*BHL* 7223, 7224, 7228), St. Vedastus (*BHL* 8506-09) and St. Willibrordus (*BHL* 8935-39). This research establishes the chronology and geography of the circulation of these dossiers during the first three centuries after their release. Over 40 manuscript witnesses are known for that period, including the *deperdita*; 15 of them under the guise of booklets (*libelli*). The physical aspect and the content of each witness is analysed in order to show how, when and where it was used between 800 and 1100. From a quantitative point of view, the success of Richarius was the most modest, as opposed to Vedastus. But spatially speaking, none of the three saints has received more than a regional reception, if only we omit an outgrowth in the south of the German regions, thanks to the personal links of friendship between Alcuin and Arn of Salzburg. The fame of Alcuin as a major author is definitely not related to his

production as a hagiographer, especially since a large number of the copies of his *vitae* have circulated as anonymous works. The second part of this article will be published in «Hagiographica» XXIII 2016.

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Cristina Sobral; *The Anxiety of Choice: The Dominican Legend of Gil of Santarém* (pp. 217–30)

The analysis of the composition of hagiographic legend of Gil de Santarém, and its sources, both historical and literary, allows us to understand how certain recurring hagiographic motifs serve in the lives of mendicant saints to express a new consciousness, based on free choice, and feature the mendicant model of sanctity, which departs from the traditional monastic models. The anxiety that results from this freedom is a reflection of the new individual responsibility of Thomist moral philosophy, based on human rationality. The disruptions experienced by the saints and narrated by mendicant hagiographers with a pedagogical intention offer an explanation for the natural anxieties of youth and point out the ways to guiding them to controllable limits through the use of traditional motifs.

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Peter Dinzelbacher; *Holy (and less holy) Patrons of Jurisprudence* (pp. 231–58)

This paper wants to give an overview over the saint patrons who have been venerated most by professional juriconsults and juridical university departments. Whilst about fifteen male saints can be named, only two of them turned out to have been of major importance, viz. John of Capistrano OFM (1386–1456) and Yves Héloré († 1303; not to be confounded with the famous canonist Ivo of Chartres). The Italian saint waxed famous not only as a juridical consult at the papal court but peculiarly for his fanatical application of the anti-heretical laws against religious deviants of his own order and in particular against the Jews. So he succeeded, in 1453, in extirpating the whole Hebrew community of Breslau via an inquisitorial process because of ritual murder. Beside that, he was an extraordinary successful preacher and worker of miracles. The French saint, contrariwise, did not become famous by miracles done «in vita» or for strictness, but for being a judge guided by *iustitia* and *pietas* only; his charity and his sermons attracted much folk, too. Both impressed their contem-

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poraries by their ascetic way of life, and both were canonized through the efforts of the same pressure group, viz. the Franciscans.

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Paolo Gatti; *Romedio's Oration* (pp. 259-64)

The anonymous author of the *Vita Romedii* BHL 7144 makes the saint recite a brief speech, which is mainly modelled from pauline passages. Thus, a comparison can be drawn between saint Paul and his apostolate.

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Petr Kubín; *The Earliest Hagiography of St Agnes of Bohemia* († 1282) (pp. 265-90)

There is presented a hypothetic reconstruction of the beginnings of Agnes' hagiography. It was probably the Provincial Minister of the Czech Franciscans, Nicholas Moravus, who prepared the canonization request right after Agnes' funeral which is documented in the three Šibenik concepts (St Francis Monastery, Šibenik/Croatia, M 36, fol. 22v-23v). Nicholas Moravus probably wrote also the first biography of St Agnes. Its contents roughly corresponded to the first 12 chapters of the legend *Candor lucis eterne* (BHL 154b-c). The next attempt was not made until 40 years later by Queen Elizabeth of Bohemia. It was probably due to her motivation that the Prague Franciscans made a revision of *Candor lucis eterne*, sometime between the years 1322-1328. Following the order of the Provincial, a prologue, a final note and a comprehensive thirteenth chapter containing a long list of new miracles, were added to the legend.

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