



Agnes Blannbekin,
Viennese Beguine
Life and
Revelations



ULRIKE WIETHAUS

Agnes Blannbekin Viennese Beguine

Elina Gertsman



Agnes Blannbekin Viennese Beguine:

Agnes Blannbekin, Viennese Beguine Agnes Blannbekin, Ulrike Wiethaus, 2002 Female mysticism usually nourished in contemplative surroundings in Blannbekin's case drew its inspiration from urban life. Weithaus identifies her visions as street mysticism. This early example of a spiritual diary incorporating the visions of a female mystic offers a glimpse of religious women's daily life and spiritual practices. Her visions comment on memorable events such as a popular bishop's visit to town during which people were trampled to death, the consequences of a rape committed by a priest, thefts of the Eucharist and the work of witches. Christ for Blannbekin is not only bridegroom but also shopkeeper, apothecary and axe-wielding soldier, and it was her vision of swallowing Christ's foreskin which led to her eventual censorship. *Life and Revelations* has only relatively recently been rediscovered by Austrian scholar Peter Dinzelbacher and this translation is based on his critical edition. Ulrike Wiethaus is Associate Professor, Interdisciplinary Appointments, Wake Forest University. **Agnes**

Blannbekin, Viennese Beguine Agnes Blannbekin, Ulrike Wiethaus, 2002 Female mysticism usually nourished in contemplative surroundings in Blannbekin's case drew its inspiration from urban life. Weidhaus identifies her visions as street mysticism. This early example of a spiritual diary incorporating the visions of a female mystic offers a glimpse of religious women's daily life and spiritual practices. Agnes Blannbekin was from an Austrian farming family but as a Beguine lived an urban life. Ulrike Weithaus refers to her experiences as street mysticism. Blannbekin's spiritual life revolved around the liturgical cycles of the church year but also embraced the opportunities and vagaries of city life. Her visions comment on memorable events such as a popular bishop's visit to town during which people were trampled to death, the consequences of a rape committed by a priest, thefts of the Eucharist and the work of witches. Christ for Blannbekin is not only bridegroom but also shopkeeper, apothecary and axe-wielding soldier, and it was her vision of swallowing Christ's foreskin which led to the eventual censorship of her works. *Life and Revelations* has only recently been rediscovered by Austrian scholar Peter Dinzelbacher and this translation is based on his critical edition. **Medieval Mystical Women in the West** John

Arblaster, Rob Faesen, 2024-07-18 This book explores the rich and varied mystical writings by and about medieval and a few early modern women across Western Europe. Women had a profound and lasting impact on the development of medieval and early modern spiritual and mystical literature both through their own writing and as a result of the hagiographical texts that they inspired. Bringing together contributions by both established and emerging scholars, the volume provides a valuable overview of medieval mystical women with a special focus on the Low Countries and Italy, regions that produced a disproportionately high number of female mystics. The figures discussed range from Hildegard of Bingen, Hadewijch, Mechthild of Magdeburg, Marguerite Porete, Angela of Foligno, Julian of Norwich and Beatrice of Nazareth to lesser-known women such as Agnes Blannbekin, Christina of Hane and Maria Maddalena de Pazzi. The chapters address topics such as the body, pain, desire, ecstasy, stigmata, annihilation, virtue, visions, the tension between exterior and interior experience and the

nature of mystical union itself

Urban Space in the Middle Ages and the Early Modern Age Albrecht

Classen,2009-12-15 Although the city as a central entity did not simply disappear with the Fall of the Roman Empire the development of urban space at least since the twelfth century played a major role in the history of medieval and early modern mentality within a social economic and religious framework Whereas some poets projected urban space as a new utopia others simply reflected the new significance of the urban environment as a stage where their characters operate very successfully As today the premodern city was the locus where different social groups and classes got together sometimes peacefully sometimes in hostile terms The historical development of the relationship between Christians and Jews for instance was deeply determined by the living conditions within a city By the late Middle Ages nobility and bourgeoisie began to intermingle within the urban space which set the stage for dramatic and far reaching changes in the social and economic make up of society Legal historical aspects also find as much consideration as practical questions concerning water supply and sewer systems Moreover the early modern city within the Ottoman and Middle Eastern world likewise finds consideration Finally as some contributors observe the urban space provided considerable opportunities for women to carve out a niche for themselves in economic terms

Fallible Authors Alastair Minnis,2013-02-12 Can an outrageously immoral man or a scandalous woman teach morality or lead people to virtue Does personal fallibility devalue one's words and deeds Is it possible to separate the private from the public to segregate individual failing from official function Chaucer addressed these perennial issues through two problematic authority figures the Pardoner and the Wife of Bath The Pardoner dares to assume official roles to which he has no legal claim and for which he is quite unsuited We are faced with the shocking consequences of the belief standard for the time that immorality is not necessarily a bar to effective ministry Even more subversively the Wife of Bath who represents one of the most despised stereotypes in medieval literature the sexually rapacious widow dispenses wisdom of the highest order This innovative book places these fallible authors within the full intellectual context that gave them meaning Alastair Minnis magisterially examines the impact of Aristotelian thought on preaching theory the controversial practice of granting indulgences religious and medical categorizations of deviant bodies theological attempts to rationalize sex within marriage Wycliffite doctrine that made authority dependent on individual grace and raised the specter of Donatism and heretical speculation concerning the possibility of female teachers Chaucer's Pardoner and Wife of Bath are revealed as interconnected aspects of a single radical experiment wherein the relationship between objective authority and subjective fallibility is confronted as never before

Crying in the Middle Ages Elina Gertsman,2012-02-20 Sacred and profane public and private emotive and ritualistic internal and embodied medieval weeping served as a culturally charged prism for a host of social visual cognitive and linguistic performances Crying in the Middle Ages addresses the place of tears in Jewish Christian and Islamic cultural discourses providing a key resource for scholars interested in exploring medieval notions of emotion gesture and sensory experience in a variety of cultural contexts

Gertsman brings together essays that establish a series of conversations with one another foregrounding essential questions about the different ways that crying was seen heard perceived expressed and transmitted throughout the Middle Ages In acknowledging the porous nature of visual and verbal evidence this collection foregrounds the necessity to read language image and experience together in order to envision the complex notions of medieval crying **Mechthild of Magdeburg** Mechthild, Elizabeth A. Andersen, 2003 Mechthild of Magdeburg's *The Flowing Light of the Godhead* is one of the great surprises of German medieval literature Compiled between c 1250 and c 1282 it is an extraordinary piece of imaginative writing It integrates visions auditions dialogues prayers hymns lyrical love poems letters allegories and parables and draws creatively on features from hagiography the disputation the treatise and magic spells as the author documents her relationship with God and with her contemporaries Within the context of German literary history it is the first text in the tradition of mystical writing that was neither a translation nor a free adaptation of a Latin text but rather an independent composition in the vernacular Also of major significance is the fact that this text was written by a woman thus offering insights into the cultural and social historical context of the female religious Mechthild lived her adult life as a beguine and latterly as a nun in thirteenth century northern Europe Selections from the text are presented here in translation with introduction and notes Dr Elizabeth A Andersen teaches in the School of Modern Languages Newcastle University

Women Readers in the Middle Ages D. H. Green, 2007-11-22 Throughout the Middle Ages the number of female readers was far greater than is commonly assumed D H Green shows that after clerics monks religious women were the main bearers of written culture Laywomen played a vital part in the process whereby the expansion of literacy brought reading from religious institutions into homes **Christina of Markyate** Samuel Fanous, Henrietta Leyser, 2005 Beautifully illustrated and drawing on research from a wide range of disciplines this interdisciplinary study provides students with a fascinating and comprehensive collection that surveys the life of an extraordinary medieval woman *Birgitta of Sweden and the Voice of Prophecy* Claire Lynn Sahlin, 2001 Birgitta's religious authority considered with regard to her prophetic mission and her authenticity as a medium of divine revelation in 14c Europe This book examines the religious authority of St Birgitta of Sweden the charismatic moral reformer and controversial female visionary of the fourteenth century emphasising both representations of her prophetic mission and debates about her authenticity as a medium of divine revelation It illuminates Birgitta's view of herself as a prophet of moral reform by explaining how her Revelations depict her religious mission and place in salvation history going on to reconstruct interactions between Birgitta and her contemporaries including the significance of her prophetic authority vis a vis the priestly authority of her male clerical associates Finally it analyses arguments about women's suitability for mediating the divine word in posthumous attacks and defences of her claims to prophesy Through a close examination of Birgitta's lengthy Revelations canonization documents and texts by her posthumous defenders and detractors this study demonstrates that members of her audience perceived her to be both a vibrant source of

supernatural power and a dangerous transgressor of conventional boundaries Informed by sociological studies of prophetic authority it contributes to our knowledge of Birgitta herself as well as to our understanding of the dynamics of women s spiritual authority Professor CLAIRE SAHLIN teaches at Texas Woman s University Making Women's Medicine Masculine Monica H. Green,2008-03-20 Making Women s Medicine Masculine challenges the common belief that prior to the eighteenth century men were never involved in any aspect of women s healthcare in Europe Using sources ranging from the writings of the famous twelfth century female practitioner Trota of Salerno all the way to the great tomes of Renaissance male physicians and covering both medicine and surgery this study demonstrates that men slowly established more and more authority in diagnosing and prescribing treatments for women s gynaecological conditions especially infertility and even certain obstetrical conditions Even if their hands on knowledge of women s bodies was limited by contemporary mores men were able to establish their increasing authority in this and all branches of medicine due to their greater access to literacy and the knowledge contained in books whether in Latin or the vernacular As Monica Green shows while works written in French Dutch English and Italian were sometimes addressed to women nevertheless even these were often re appropriated by men both by practitioners who treated women and by laymen interested to learn about the secrets of generation While early in the period women were considered to have authoritative knowledge on women s conditions hence the widespread influence of the alleged authoress Trotula by the end of the period to be a woman was no longer an automatic qualification for either understanding or treating the conditions that most commonly afflicted the female sex with implications of women s exclusion from production of knowledge on their own bodies extending to the present day Mechthild of Magdeburg and Her Book Sara S. Poor,2013-03-26 Sometime around 1230 a young woman left her family and traveled to the German city of Magdeburg to devote herself to worship and religious contemplation Rather than living in a community of holy women she chose isolation claiming that this life would bring her closer to God Even in her lifetime Mechthild of Magdeburg gained some renown for her extraordinary book of mystical revelations The Flowing Light of the Godhead the first such work in the German vernacular Yet her writings dropped into obscurity after her death many assume because of her gender In Mechthild of Magdeburg and Her Book Sara S Poor seeks to explain this fate by considering Mechthild s own view of female authorship the significance of her choice to write in the vernacular and the continued if submerged presence of her writings in a variety of contexts from the thirteenth through the nineteenth century Rather than explaining Mechthild s absence from literary canons Poor s close examination of medieval and early modern religious literature and of contemporary scholarly writing reveals her subject s shifting importance in a number of differently defined traditions high and low Latin and vernacular male and female centered While gender is often a significant factor in this history Poor demonstrates that it is rarely the only one Her book thus corrects late twentieth century arguments about women writers and canon reform that often rest on inadequate notions of exclusion Mechthild of Magdeburg and Her Book offers new insights into medieval vernacular

mysticism late medieval women's roles in the production of culture and the construction of modern literary traditions

The Strange Case of Ermine de Reims Renate Blumenfeld-Kosinski, 2015-05-28 This book examines Ermine de Reims' 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

Women and Marriage in German Medieval Romance D. H. Green, 2009-04-02 D H Green shows how German romances found ways to debate and challenge the conventional antifeminism of the medieval period

Holy Feast and Holy Fast Caroline Walker Bynum, 1988-01-07 In the period between 1200 and 1500 in western Europe a number of religious women gained widespread veneration and even canonization as saints for their extraordinary devotion to the Christian eucharist supernatural multiplications of food and drink and miracles of bodily manipulation including stigmata and inedia living without eating The occurrence of such phenomena sheds much light on the nature of medieval society and medieval religion It also forms a chapter in the history of women Previous scholars have occasionally noted the various phenomena in isolation from each other and have sometimes applied modern medical or psychological theories to them Using materials based on saints' lives and the religious and mystical writings of medieval women and men Caroline Walker Bynum uncovers the pattern lying behind these aspects of women's religiosity and behind the fascination men and women felt for such miracles and devotional practices She argues that food lies at the heart of much of women's piety Women renounced ordinary food through fasting in order to prepare for receiving extraordinary food in the eucharist They also offered themselves as food in miracles of feeding and bodily manipulation Providing both functionalist and phenomenological explanations Bynum explores the ways in which food practices enabled women to exert control within the family and to define their religious vocations She also describes what women meant by seeing their own bodies and God's body as food and what men meant when they too associated women with food and flesh The author's interpretation of women's piety offers a new view of the nature of medieval asceticism and drawing upon both anthropology and feminist theory she illuminates the distinctive features of women's use of symbols Rejecting presentist interpretations of women as exploited or masochistic she shows the power and creativity of women's writing and women's lives

Arthurian Literature and Christianity Peter Meister, 2013-05-13 Intended as the other bookend to Jessie Weston's work some eighty years earlier this essay collection provides a careful overview of recent scholarship on possible overlap between Arthurian literature and Christianity From Ritual to romance and Notes taken together bracket contemporary inquiry into the relationship if any between Jesus and Arthur T S Eliot's *The Waste Land* is here regarded as one strand joining this matter to many a recent literary riddle such as the meaning of the term postmodernism Without reprinting work readily available elsewhere and no longer subject to revision through dialogue with fellow contributors Notes attempts to do justice to all sides in twentieth century exploration of christianity's contribution to an art form which is also grounded in early European polytheism paganism

Actes Society of Dance History Scholars (U.S.). Annual

Conference, 2007 Late-Medieval German Women's Poetry Albrecht Classen, 2004 A considerable collection of German women's poetry in translation results of ingenious archival research **Beyond the Body Proper** Margaret M. Lock, Judith Farquhar, 2007 A theoretically sophisticated and cross disciplinary reader in the anthropology of the body **Vulgar Tongue** Fiona Somerset, Nicholas Watson, 2010-11-01

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Table of Contents Agnes Blannbekin Viennese Beguine

1. Understanding the eBook Agnes Blannbekin Viennese Beguine
 - The Rise of Digital Reading Agnes Blannbekin Viennese Beguine
 - Advantages of eBooks Over Traditional Books
2. Identifying Agnes Blannbekin Viennese Beguine
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Agnes Blannbekin Viennese Beguine
 - User-Friendly Interface
4. Exploring eBook Recommendations from Agnes Blannbekin Viennese Beguine
 - Personalized Recommendations
 - Agnes Blannbekin Viennese Beguine User Reviews and Ratings
 - Agnes Blannbekin Viennese Beguine and Bestseller Lists

5. Accessing Agnes Blannbekin Viennese Beguine Free and Paid eBooks
 - Agnes Blannbekin Viennese Beguine Public Domain eBooks
 - Agnes Blannbekin Viennese Beguine eBook Subscription Services
 - Agnes Blannbekin Viennese Beguine Budget-Friendly Options
6. Navigating Agnes Blannbekin Viennese Beguine eBook Formats
 - ePub, PDF, MOBI, and More
 - Agnes Blannbekin Viennese Beguine Compatibility with Devices
 - Agnes Blannbekin Viennese Beguine Enhanced eBook Features
7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Agnes Blannbekin Viennese Beguine
 - Highlighting and Note-Taking Agnes Blannbekin Viennese Beguine
 - Interactive Elements Agnes Blannbekin Viennese Beguine
8. Staying Engaged with Agnes Blannbekin Viennese Beguine
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Agnes Blannbekin Viennese Beguine
9. Balancing eBooks and Physical Books Agnes Blannbekin Viennese Beguine
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Agnes Blannbekin Viennese Beguine
10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
11. Cultivating a Reading Routine Agnes Blannbekin Viennese Beguine
 - Setting Reading Goals Agnes Blannbekin Viennese Beguine
 - Carving Out Dedicated Reading Time
12. Sourcing Reliable Information of Agnes Blannbekin Viennese Beguine
 - Fact-Checking eBook Content of Agnes Blannbekin Viennese Beguine
 - Distinguishing Credible Sources
13. Promoting Lifelong Learning

- Utilizing eBooks for Skill Development
- Exploring Educational eBooks

14. Embracing eBook Trends

- Integration of Multimedia Elements
- Interactive and Gamified eBooks

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