

THE LIFE OF ANTOINETTE MICOLOON



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The Life Of Antoinette Micolon

Brian Patrick McGuire



The Life Of Antoinette Micolon:

The Life of Antoinette Micolon sœur Colombe du Saint Esprit, 2004 Antoinette Micolon 1592 1659 was a remarkable woman who founded six Ursuline convents in the Auvergne region of France in the early years of the seventeenth century. The Ursulines, originally founded in Italy as an uncloistered congregation, were one of the new active religious orders for women. Through their work as catechizers, teachers, and missionaries, women like Antoinette Micolon were crucial to both shaping and disseminating the ideals of the Catholic Reformation. Her story gives us a detailed picture of the creation and spread of the new religious congregations for women during this period, of the motivations of and the difficulties faced by the women who joined them, and of their relationships with their families, communities, and church officials. As an example of the growing genre of religious memoir during this period, her story also provides insight into the fashioning of identity in early modern France. This book, available in English translation, is a resource for the history of women in Counter Reformation France, and its dual language format makes it ideal for use in both history and literature courses. **BOOK JACKET Title**

Summary field provided by Blackwell North America Inc. All Rights Reserved. **Women Preachers and Prophets through Two Millennia of Christianity** Beverly Mayne Kienzle, Pamela J. Walker, 2023-09-01. For nearly two millennia, despite repeated prohibitions, Christian women have preached. Some have preached in official settings; others have found alternative routes for expression. Prophecy, teaching, writing, and song have all filled a broad definition of preaching. This anthology, with essays by an international group of scholars from several disciplines, investigates the diverse voices of Christian women who claimed the authority to preach and prophesy. The contributors examine the centuries of arguments grounded in Pauline injunctions against women's public speech and the different ways women, from the early years of the church through the twentieth century, have nonetheless exercised religious leadership in their communities. Some of them based their authority solely on divine inspiration; others were authorized by independent-minded communities; a few were even recognized by the church hierarchy. With its lively accounts of women preachers and prophets in the Christian tradition, this exceptionally well-documented collection will interest scholars and general readers alike. For nearly two millennia, despite repeated prohibitions, Christian women have preached. Some have preached in official settings; others have found alternative routes for expression. Prophecy, teaching, writing, and song have all filled a broad definition. **Redefining**

Female Religious Life Laurence Lux-Sterritt, 2019-06-04. This short study offers a contribution to the flourishing debate on post-Reformation female piety. In an effort to avoid excessive polarization, condemning conventual life as restrictive or hailing it as a privileged path towards spiritual perfection, it analyses the reasons which led early modern women to found new congregations with active vocations. Were these novel communities born out of their founders' rejection of the conventual model? Through the comparative analysis of two congregations which became, in seventeenth-century France and England, the embodiment of women's efforts to become actively involved in the Catholic Reformation, this book offers a nuanced

interpretation of female religious life and particularly of the relationship between cloistered tradition and apostolic vocations. Despite the differences in their national political and religious backgrounds, both the French Ursulines and the Institute of English Ladies shared the same aim to revitalise the links between the Catholic faith and the people reaching out of the cloister and into the world by educating girls who would later become wives and mothers. This study suggests that these pioneering Catholic women, though in breach of Tridentine decrees, did not turn their backs on contemplative piety, although both the French Ursulines and the English Ladies undertook work which had hitherto been the preserve of religious men. They were motivated by their desire to help the Church rather than by a wish to liberate women from what eighteenth-century writers later perceived as the shackles of conventual obedience. It is argued that the founders of new uncloistered congregations were embracing vocations which they construed as personal sacrifices; they followed the arduous path, mixed life in an act of self-abnegation and chose apostolic work as their early modern reinterpretation of medieval asceticism.

Everyday Magic in Early Modern Europe Kathryn A. Edwards, 2016-03-09 While pre-modern Europe is often seen as having an enchanted or magical worldview, the full implications of such labels remain inconsistently explored. Witchcraft, demonology and debates over pious practices have provided the main avenues for treating those themes, but integrating them with other activities and ideas seen as forming an enchanted Europe has proven to be a much more difficult task. This collection offers one method of demystifying this world of everyday magic. Integrating case studies and more theoretical responses to the magical and preternatural, the authors here demonstrate that what we think of as extraordinary was often accepted as legitimate if unusual occurrences or practices. In their treatment of and attitudes towards spirit-assisted treasure hunting, magical recipes, trials for sanctity and visits by guardian angels, early modern Europeans showed more acceptance of and comfort with the extraordinary than modern scholars frequently acknowledge. Even witchcraft could be more pervasive and less threatening than many modern interpretations suggest. Magic was both mundane and mysterious in early modern Europe, and the witches who practiced it could in many ways be quite ordinary members of their communities. The vivid cases described in this volume should make the reader question how to distinguish the ordinary and extraordinary and the extent to which those terms need to be redefined for an early modern context. They should also make more immediate a world in which magic was an everyday occurrence.

Towards an Equality of the Sexes in Early Modern France Derval

Conroy, 2021-02-24 This volume sets out to examine the ways in which an equality between the sexes is constructed, conceptualised, imagined or realised in early modern France, a period and a country which produced some of the earliest theorisations on equality. In so doing, it aims to contribute towards the development of the history of equality as an intellectual category within the history of political thought and to situate the woman question within that history. The eleven chapters in the volume span the fields of political theory, philosophy, literature, history and history of ideas, bringing together literary scholars, historians, philosophers and scholars of political thought and examining an extensive range of primary

sources Whilst most of the chapters focus on the conceptualisation of a moral metaphysical or intellectual equality between the sexes space is also given to concrete examples of a de facto gender equality in operation The volume is aimed at scholars and graduate students of political thought history of philosophy women s history and gender studies alike It aims to throw light on the history of Western ideas of equality and difference questions which continue to preoccupy cultural historians philosophers political theorists and feminist critics

Nuns Without Cloister Marguerite Vacher, 2010-04-12 *Nuns Without Cloister* explores one of the first and most innovative among the non cloistered women s congregations established after the Council of Trent Under the aegis of a Jesuit missionary the first Sisters of St Joseph envisioned a direct role for religious women in the secular society of mid seventeenth century France and quietly broke the ecclesiastical and cultural barriers that opposed it This book opens perspectives on the sisters success through a politics of discretion and the introduction of creative variety in their lives in country parishes or in the urban orphanages hospitals and reformatories for fallen women of the ancien r gime Vacher s methodology comparing the congregation s theoretical prescriptive documents with evidence about the actual life of these communities in southern France leads to the question of whether and to what degree succeeding generations grasped the original inspiration Sisters of St Joseph preceding the French Revolution established a paradigm for the active apostolic women s congregations of the nineteenth and twentieth centuries that supplied the workforce behind Catholic schools colleges hospitals and orphanages in the United States Canada and elsewhere In researching them *Nuns Without Cloister* addresses a little understood but central dimension in the early modern foundations of contemporary Catholicism

Spirituality, Gender, and the Self in Renaissance Italy Querciolo Mazzonis, 2007-03 Angela Merici 1474 1540 like other mystic women such as Catherine of Siena was considered a *santa viva* a living saint by virtue of her mysticism sacred knowledge human qualities and participation in civic life However Angela s originality and genius reside above all in the foundation of the Company of St Ursula It is there that she put her theology into practice and translated her spiritual ideas and experience into a defined model of religious life for women *Spirituality Gender and the Self in Renaissance Italy* places St Angela Merici and her Company of St Ursula in historical and religious context and examines them from a variety of perspectives institutional social spiritual and cultural By analyzing Merici s spirituality the book contributes to two fields of research that have been particularly rich and contentious women s religious life and early modern Catholicism The Company of St Ursula long mistaken for a charitable or educational confraternity proposed a form of consecration for women outside the convent similar to that lived by late medieval women such as the beguines and the tertiaries Merici s ideal of spiritual life inward looking a institutional democratic public and transcendent codified into a religious rule the irregular features of the female approach to the sacred It offered women the possibility of living beyond the limits imposed on them Furthermore Merici s spirituality is compared with a vast array of religious practices promoted by important religious thinkers of her time such as Battista da Crema Erasmus of Rotterdam and Ignatius Loyola The book seeks

to understand the historical significance of spirituality by linking religious models with relevant aspects of Renaissance society and culture In particular the author examines the forms of relationship with God and perfection in relation to a Renaissance notion of the self and in connection with gender concepts Methodologically the application of historical literary cultural and anthropological concepts to the subject leads to a rich cross fertilization of theoretical approaches **Jean Gerson and the Last Medieval Reformation** Brian Patrick McGuire,2010-11-01 In this biography of the noted French philosopher and theologian Jean Gerson the first since 1929 Brian Patrick McGuire presents a compelling portrait of Gerson as a voice of reason and Christian humanism during a time of great intellectual and social tumult in the late Middle Ages Born to a peasant father and mother in the county of Champagne Gerson 1363 1429 was the first of twelve children He overcame his modest beginnings to become a scholastic and vernacular theologian a university intellectual and a church reformer McGuire shows us the turning points in Gerson s life including his crisis of faith after becoming chancellor of the University of Paris in 1395 Through these key moments we see the deeper undercurrents of his mystical writings With their rich display of spiritual and emotional life these writings were to earn Gerson the appellation doctor christianissimus In turn they would influence many later thinkers including Nicholas of Cusa Ignatius of Loyola Francis de Sales and even Martin Luther Gerson is a man perhaps easier to admire than to love conscientious to a fault at once a pragmatist and an idealist in church politics a university intellectual who both fostered and distrusted the religious aspirations of the laity a powerful prelate who moved among the great yet never forgot his peasant origins a self revealing yet intensely private man who yearned for intimacy almost as much as he feared it McGuire ably situates Gerson in the context of his age an age replete with doctrinal controversies and the politics of papal schism on the eve of the Protestant Reformation Gerson emerges as a proponent of dialogue and discussion committed to reforming the church from within His courageous effort to renew the unity of a unique civilization bears examination in our own time [Gender and Political Culture in Early Modern Europe, 1400-1800](#) James Daybell,Svante Norrhem,2016-07-01 Gender and Political Culture in Early Modern Europe investigates the gendered nature of political culture across early modern Europe by exploring the relationship between gender power and political authority and influence This collection offers a rethinking of what constituted politics and a reconsideration of how men and women operated as part of political culture It demonstrates how underlying structures could enable or constrain political action and how political power and influence could be exercised through social and cultural practices The book is divided into four parts diplomacy gifts and the politics of exchange socio economic structures gendered politics at court and voting and political representations each of which looks at a series of interrelated themes exploring the ways in which political culture is inflected by questions of gender In addition to examples drawn from across Europe including Austria the Dutch Republic the Italian States and Scandinavia the volume also takes a transnational comparative approach crossing national borders while the concluding chapter by Merry Wiesner Hanks offers a global perspective on the field and

encourages comparative analysis both chronologically and geographically As the first collection to draw together early modern gender and political culture this book is the perfect starting point for students exploring this fascinating topic

Syon Abbey and Its Books Edward Alexander Jones, Alexandra Walsham, 2010 Founded in 1415 the double monastery of Syon Abbey was the only English foundation of the order established by the fourteenth century mystic St Bridget of Sweden After its dispersal at the Dissolution the community survived in exile and was briefly restored during the reign of Mary I with Elizabeth's accession some of the nuns and brothers once again sought refuge on the Continent first in the Netherlands and later in Lisbon This volume of essays traces the fortunes of Syon Abbey and the Bridgettine order between 1400 and 1700 examining the various ways in which reading and writing shaped its identity and defined its experience It explores the interconnections between late medieval and post Reformation monastic history and the rapidly evolving world of communication learning and books The essays extend our understanding of religious culture and institutions on the eve of the Reformation and the impulses that inspired initiatives for early modern Catholic renewal They illuminate the spread of literacy and the gradual and uneven transition from manuscript to print in the process engaging with larger questions about the origins and consequences of religious intellectual and cultural change in late medieval and early modern Europe

Episcopal Reform and Politics in Early Modern Europe Jennifer Mara DeSilva, 2012-09-18 In the tumultuous period of the sixteenth and seventeenth centuries when ecclesiastical reform spread across Europe the traditional role of the bishop as a public exemplar of piety morality and communal administration came under attack In communities where there was tension between religious groups or between spiritual and secular governing bodies the bishop became a lightning rod for struggles over hierarchical authority and institutional autonomy These struggles were intensified by the ongoing negotiation of the episcopal role and by increased criticism of the cleric especially during periods of religious war and in areas that embraced reformed churches This volume contextualizes the diversity of episcopal experience across early modern Europe while showing the similarity of goals and challenges among various confessional social and geographical communities Until now there have been few studies that examine the spectrum of responses to contemporary challenges the high expectations and the continuing pressure bishops faced in their public role as living examples of Christian ideals Contributors include William V Hudon Jennifer Mara DeSilva Raymond A Powell Hans Cools Antonella Perin John Alexander John Christopoulos Jill

Fehleison Linda Lierheimer Celeste McNamara Jean Pascal Gay **Floating Cloisters and Femmes Fortes** Heidi Marie Keller-Lapp, 2005 Claiming the Call to Preach Donna Giver-Johnston, 2021 Claiming the Call to Preach critically examines the dominant historical narrative that overtly or covertly has exercised its power to keep women from preaching Donna Giver-Johnston here recovers the histories of four notable female preaching pioneers who affected change in the religious landscape of nineteenth century America Jarena Lee Frances Willard Louisa Woosley and Florence Spearing Randolph These women diverse in religion race class and culture each told their story of call in distinctive ways that articulated strong and

effective rhetorical arguments for ecclesiastical sanction to give them a place in the pulpit Proceedings of the ... Annual Meeting of the Western Society for French History Western Society for French History. Meeting, 2000 History of Religious Orders ... Together with a Brief History of the Catholic Church in Relation to Religious Orders Charles Warren Currier, 1894 *L'autre visage de la mission*, 2011 Cette livraison d'Histoire et Missions Chrétiennes consacrée aux femmes missionnaires souligne la fois leur invisibilité et leur importance dans l'histoire religieuse dans l'histoire coloniale et dans l'histoire des femmes Avant la Révolution française on n'imaginait de missionnaires qu'au masculin et mise part l'importante exception des Ursulines du Québec ayant leur tête et comme modèle Marie de l'Incarnation très peu de femmes s'engagent dans le travail missionnaire Avec l'explosion des congrégations religieuses pour les femmes au cours du XIXe siècle les femmes catholiques françaises constituent la majorité du personnel missionnaire partout où les catholiques français vengelaient les femmes protestantes firent de même une moins grande chelle Ce faisant les femmes transforment la nature du travail missionnaire leurs rôles intérieurs de l'Eglise ainsi que leurs propres vies **Book Review Index**, 2006 Every 3rd issue is a quarterly cumulation **Angelicum**, 2005 **Women & Christianity: From the Reformation to the 21st century** Mary T. Malone, 2001 Students and scholars of Christian history will find Women Christianity a refreshing and valuable resource Women Christian or otherwise who seek an understanding of their past and their present will also find this book helpful BOOK JACKET *Gregorianum*, 2005

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