

# SPIRITUAL MARRIAGE

## SEXUAL ABSTINENCE IN MEDIEVAL WEDLOCK



*Dyan Elliott*

# Spiritual Marriage Sexual Abstinence In Medieval Wedlock

**Dyan Elliott**



## **Spiritual Marriage Sexual Abstinence In Medieval Wedlock:**

**Spiritual Marriage** Dyan Elliot, 1993 As a paradigm patterned after the chaste union of Mary and Joseph spiritual marriage upheld Christian doctrine as a spontaneous practice however it aroused the suspicion of the very church authorities who extolled its virtues Through this union women could achieve a measure of spiritual and physical autonomy which threatened not only their husbands authority but also that of the clergy Elliott shows how spiritual marriage could be manipulated by male dominated institutions as well it enabled early medieval kings to mask their unilateral repudiation of infertile wives the church to establish the roots of a ritually pure priesthood and the late medieval clergy to underline female submission to patriarchal authorities Far from being a curiosity peripheral to the study of Christian sexuality spiritual marriage emerges as far reaching in its implications and long lasting in its influences **BOOK JACKET** **Spiritual Marriage** Dyan Elliott, 1993 The early Christian and medieval practice of spiritual marriage in which husband and wife mutually and voluntarily relinquish sexual activity for reasons of piety plays an important role in the development of the institution of marriage and in the understanding of female religiosity In this book Dyan Elliott traces the history of spiritual marriage in the West from apostolic times to the beginning of the sixteenth century Drawing on hagiography chronicles theology canon law and pastoral sources she brings to life the tense relationship between the theory and practice of a marital arrangement that has long intrigued students of the Christian sexual tradition As a paradigm patterned after the chaste union of Mary and Joseph spiritual marriage upheld Christian doctrine as a spontaneous practice however it aroused the suspicion of the very church authorities who extolled its virtues Through this union women could achieve a measure of spiritual and physical autonomy which threatened not only their husbands authority but also that of the clergy Elliott shows how spiritual marriage could be manipulated by male dominated institutions as well it enabled early medieval kings to mask their unilateral repudiation of infertile wives the church to establish the roots of a ritually pure priesthood and the late medieval clergy to underline female submission to patriarchal authorities Far from being a curiosity peripheral to the study of Christian sexuality spiritual marriage emerges as far reaching in its implications and long lasting in its influences *Histories of Sexuality* Stephen Garton, 2014-12-18 This book presents the first assessment of one of the most rapidly expanding fields of research the history of sexuality From the early efforts of historians to work out a model for sexual history to the extraordinary impact of French philosopher Michel Foucault to the vigorous debates about essentialism and social constructionism to the emergence of contemporary debates about historicism queer theory embodiment gender and cultural history we now have vast and diverse historical scholarship on sex and sexuality *Histories of Sexuality* highlights the key historical moments and issues pederasty and cultures of male passivity in ancient Greece and Rome the impact of early Christianity and ideals of renunciation on the sexual cultures of late antiquity the sustained existence of homosexual cultures in medieval and renaissance Europe the invention of homosexuality and heterosexuality in eighteenth century Europe and

America the truth behind Victorian sexual repression the work of reformers and scientists such as Havelock Ellis Marie Stopes Stella Browne Margaret Sanger Alfred Kinsey William Masters and Virginia Johnson **Courts, Elites, and Gendered Power in the Early Middle Ages** Janet L. Nelson, 2024-10-28 A major theme in the volume of articles by Janet Nelson is the usefulness of gender as a category of historical analysis Papers range widely across early medieval time and geographical as well as social space but most focus on the Carolingian period and on royalty and elites The workings of dynastic political power are viewed in social as well as political context and the author explores the realities of gendered power which while constraining women gave them distinctive possibilities for agency These papers offer new perspectives on the Carolingian world in general and on Charlemagne's reign in particular Chaucer and the Child Eve Salisbury, 2017-01-09 This book addresses portrayals of children in a wide array of Chaucerian works Situated within a larger discourse on childhood Ages of Man theories and debates about the status of the child in the late fourteenth century Chaucer's literary children from infant to adolescent offer a means by which to hear the voices of youth not prominently treated in social history The readings in this study urge our attention to literary children encouraging us to think more thoroughly about the Chaucerian collection from their perspectives Eve Salisbury argues that the child is neither missing in the late Middle Ages nor in Chaucer's work but is rather fundamental to the institutions of the time and central to the poet's concerns

*Dominican Penitent Women* Maiju Lehmijoki-Gardner, 2005 *Dominican Penitent Women* is the first comprehensive introduction in English to Dominican penitent spirituality The volume examines Italian lay women's ways of life through religious rules hagiographical texts and their own writings spanning the thirteenth to sixteenth centuries The first section contains translations of two versions of their rules which open a window to the religious practices and institutions that structured their lives The second section introduces hagiographical texts including the *Miracoli* of Catherine of Siena and an extract from Thomas of Siena's *Supplement* which includes accounts not discussed in Raymond of Capua's *Legenda maior* A final section consists of Osanna of Mantua's letters to Francesco Gonzaga and Lucia Brocadelli's *Seven Revelations* in which these two women wove mundane details and cunning practical insights into their Christ-centered devotion Book jacket

**Feminist Readings in Middle English Literature** Dr Ruth Evans, Ruth Evans, Leslie Johnson, 2005-08-04 This volume designed with the student reader in mind is an indispensable blend of key essays in the field with specially commissioned new material by feminist scholars from the UK and the US It includes a diversity of texts and feminist approaches a substantial and very illuminating introduction by the editors and an annotated list of Further Reading offering preliminary guidance to the reader approaching the topic of gender and medieval literature for the first time Works and writers covered include Chaucer Margery Kempe Christine de Pisan The Katherine group of Saints Lives Langland's *Piers Plowman* Medieval cycle drama Students of both medieval and feminist literature will find this an essential work for study and reference

Proving Woman Dyan Elliott, 2009-01-10 Around the year 1215 female mystics and their sacramental devotion were

among orthodoxy's most sophisticated weapons in the fight against heresy. Holy women's claims to be in direct communication with God placed them in positions of unprecedented influence. Yet by the end of the Middle Ages, female mystics were frequently mistrusted, derided, and in danger of their lives. The witch hunts were just around the corner. While studies of sanctity and heresy tend to be undertaken separately, *Proving Woman* brings these two avenues of inquiry together by associating the downward trajectory of holy women with medieval society's progressive reliance on the inquisitorial procedure. Inquisition was soon used for resolving most questions of proof. It was employed for distinguishing saints and heretics; it underwrote the new emphasis on confession in both sacramental and judicial spheres; and it heralded the reintroduction of torture as a mechanism for extracting proof through confession. As women were progressively subjected to this screening, they became ensnared in the interlocking web of proofs. No aspect of female spirituality remained untouched. Since inquisition determined the need for tangible proofs, it even may have fostered the kind of excruciating illnesses and extraordinary bodily changes associated with female spirituality. In turn, the physical suffering of holy women became tacit support for all kinds of earthly suffering, even validating temporal mechanisms of justice in their most aggressive forms. The widespread adoption of inquisitorial mechanisms for assessing female spirituality eventuated in a growing confusion between the saintly and heretical and the ultimate criminalization of female religious expression.

**The Fires of Lust** Katherine Harvey, 2022-11-28 An illuminating exploration of the surprisingly familiar sex lives of ordinary medieval people. The medieval humoral system of medicine suggested that it was possible to die from having too much or too little sex, while the Roman Catholic Church taught that virginity was the ideal state. Holy men and women committed themselves to lifelong abstinence in the name of religion. Everyone was forced to conform to restrictive rules about who they could have sex with, in what way, how often, and even when, and could be harshly punished for getting it wrong. Other experiences are more familiar. Like us, medieval people faced challenges in finding a suitable partner or trying to get pregnant or trying not to. They also struggled with many of the same social issues, such as whether prostitution should be legalized. Above all, they shared our fondness for dirty jokes and erotic images. By exploring their sex lives, the book brings ordinary medieval people to life and reveals details of their most personal thoughts and experiences. Ultimately, it provides us with an important and intimate connection to the past.

**Women's Roles in the Middle Ages** Sandy Bardsley, 2007-06-30 Information about women in this truly fascinating period from 500 to 1500 is in great demand and has been a challenge for historians to uncover. Bardsley has mined a wide range of primary sources, from noblewomen's writing, court rolls, chivalric literature, laws, and legal documents to archeology and artwork. This fresh survey provides readers with an excellent understanding of how women, high and low, fared in terms of religion, work, family, law, culture, and politics and public life. Even though medieval women were divided by social class, religion, age, marital status, place, and period, they were all subject to an overarching patriarchal structure, and sometimes could transcend their inferior status. Numerous examples of these exceptional women and their words are included. Chapter 1

examines religion focusing on women's roles in the early Christian church the lives of nuns and other professional religious women such as anchoresses and Beguines the participation of Christian laywomen and the experiences of Jewish and Islamic women in Western Europe The second chapter examines women's work looking in turn at the kinds of work performed by peasant women townswomen and noblewomen Women's roles within the family form the subject of the third chapter This chapter follows women throughout the typical lifecycle from girl to widow examining the expectations and experiences of women at each stage Chapter 4 Women and the Law focuses on the ways in which laws both restricted and protected women It also considers the crimes with which women were most often charged and surveys laws regarding marriage and widowhood Women's roles in creative arts form the basis of the fifth chapter Women and Culture This chapter examines women's roles as artists authors composers and patrons as well as investigating the ways in which women were represented in works produced by men Finally chapter 6 discusses women's experiences in politics and public life While women as a group were typically banned from holding positions of public authority some found ways to get around this stricture while others were able to exercise power behind the scenes The final chapter thus encapsulates a major theme of this book the interplay between broader patriarchal forces that limited women's status and autonomy and the role of individuals who were able to overcome or circumvent such forces Medieval women were as a group subordinate to their husbands and fathers but certain women under certain circumstances evaded subordination

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

**Translatio studii**, 2021-10-25 *The Sentences of Sextus and the Origins of Christian Asceticism* Daniele Pevarello, 2013-11-19 Daniele Pevarello analyzes the Sentences of Sextus a second century collection of Greek aphorisms compiled by Sextus an otherwise unknown Christian author The specific

character of Sextus collection lies in the fact that the Sentences are a Christian rewriting of Hellenistic sayings some of which are still preserved in pagan gnomologies and in Porphyry Pevarello investigates the problem of continuity and discontinuity between the ascetic tendencies of the Christian compiler and aphorisms promoting self control in his pagan sources In particular he shows how some aspects of the Stoic Cynic Platonic and Pythagorean moral traditions such as sexual restraint voluntary poverty the practice of silence and of a secluded life were creatively combined with Sextus ascetic agenda against the background of the biblical tradition Drawing on this adoption of Hellenistic moral traditions Pevarello shows how great a part the moral tradition of Greek paideia played in the shaping and development of self restraint among early Christian ascetics

**Her Story** Barbara J. MacHaffie,2006 The Bible has been written translated and interpreted for centuries by men in cultures that were patriarchal In patriarchy women are subordinated within the gradations of a hierarchical society Material on women therefore has often been misinterpreted or overlooked In some instances generic nouns and pronouns in the original languages have been translated into English as masculine words A careful textual study must be made using all the available tools of biblical scholarship An accurate understanding of the meaning of words must be sought Also readers must try to discern the intentions of the author and try to gain a knowledge of the historical and social background of the biblical material The demands of God must be distinguished from the demands of a particular culture The bible as a whole makes it clear that God's people are to bring justice and wholeness to all human beings the injunctions that degrade women do not provide principles valid for every age of Christianity but instead reflect cultural situations in which men related to women through dominance The standard for the Christian community today should be the glimmers of female dignity and leadership that shine through the pages of the Bible

Daily Life of Women in Chaucer's England Jennifer C. Edwards,2022-04-08 Providing an indispensable resource for students and scholars studying the history of medieval women and gender this book provides a comprehensive depiction of women's lives in the 14th and 15th centuries The late medieval period in England was one rich with opportunities for women who played fundamental roles in family businesses as well as in the peasant community and economy and who wrote letters created autobiographies and documented their spiritual journeys Their lives fit into a pattern of seasonal celebrations and rituals shaped for the majority of women by work marriage and motherhood The text further considers status distinctions then shifts to experiences that affected all women such as the ritual year disease food and drink sex or celibacy and religion By providing an overview of the history of English women and gender in the 14th and 15th centuries the book provides a background suitable for students as well as for academics beginning work in this field

English Spirituality Gordon Mursell,2001-01-01 This wide ranging historical survey provides an indispensable resource for those interested in exploring teaching or studying English spirituality In two stand alone volumes it traces history from Roman times until the year 2000 The main Christian traditions and a vast range of writers and spiritual themes from Anglo Saxon poems to late modern feminist spirituality are included These volumes present the

astounding richness and variety of responses made by English Christians to the call of the divine during the past two thousand years

**Religious Life and English Culture in the Reformation** M. Kaartinen, 2002-05-10 Marjo Kaartinen has brought the world of monks friars and nuns freshly alive in the late fifteenth and early sixteenth century Their monastic vows obedience poverty chastity and stability still made a difference to them and to the laypeople around them even when they failed to live up to them Much of Kaartinen's story is told through the words of the religious themselves from self defence to self criticism and this makes the reading all the better Religious Life and English Culture in the Reformation helps us understand why some forms of Catholic sensibility lasted so long and why Protestant reformers drew from the very ideals they wanted to undermine

Studies in English Language and Literature M. J. Toswell, E. M. Tyler, 2012-09-10 This collection is in honour of E G Stanley They apply Stanley's approach of wise scepticism to provide new and exciting readings of difficult and rewarding fields including Old English metre and verse and Beowulf

**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

*The Quest for the Christ Child in the Later Middle Ages* Mary Dzon, 2017-01-25 Beginning in the twelfth century clergy and laity alike started wondering with intensity about the historical and developmental details of Jesus' early life Was the Christ Child like other children whose characteristics and capabilities depended on their age Was he sweet and tender or formidable and powerful Not finding sufficient information in the Gospels which are almost completely silent about Jesus' childhood medieval Christians turned to centuries old apocryphal texts for answers In *The Quest for the Christ Child in the Later Middle Ages* Mary Dzon demonstrates how these apocryphal legends fostered a vibrant and creative medieval piety Popular tales about the Christ Child entertained the laity and at the same time were reviled by some members of the intellectual elite of the church In either case such legends so persistent left their mark on theological devotional and literary texts The Cistercian abbot Aelred of Rievaulx urged his monastic readers to imitate the Christ Child's development through spiritual growth Francis of Assisi encouraged his followers to emulate the Christ Child's poverty and rusticity Thomas Aquinas for his part believed that apocryphal stories about the Christ Child would encourage youths to be presumptuous while Birgitta of Sweden provided pious alternatives in her many Marian revelations Through close readings of such writings Dzon explores the continued transmission and appeal of apocryphal legends throughout the Middle Ages and demonstrates the significant impact that the Christ Child had in shaping the medieval religious imagination



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