

# The Sex Lives Of Saints

## Virginia Burrus

**Birthing Salvation** - Anna Rebecca Solevåg 2013-10-09  
In *Birthing Salvation* Anna Rebecca Solevåg shows how childbearing discourse interfaces with salvation discourse in the Pastoral Epistles, the Acts of Andrew and the Martyrdom of Perpetua and Felicitas. Issues of gender and class are explored through an intersectional analysis.

**Toward a Theology of Eros** - Virginia Burrus 2006  
What does theology have to say about the place of eroticism in the salvific transformation of men and women, even of the cosmos itself? How, in turn, does eros infuse theological practice and transfigure doctrinal tropes? This book explores a largely uncharted territory in the realm of theological erotics.

**Place and Identity in the**

**Lives of Antony, Paul, and Mary of Egypt** - Peter Anthony Mena 2019-04-24

In this book, Peter Anthony Mena looks closely at descriptions of space in ancient Christian hagiographies and considers how the desert relates to constructions of subjectivity. By reading three pivotal ancient hagiographies—the Life of Antony, the Life of Paul the Hermit, and the Life of Mary of Egypt—in conjunction with Gloria Anzaldúa’s ideas about the US/Mexican borderlands/la frontera, Mena shows readers how descriptions of the desert in these texts are replete with spaces and inhabitants that render the desert a borderland or frontier space in Anzaldúan terms. As a borderland space, the desert functions as a device for the creation of an emerging

identity in late antiquity—the desert ascetic. Simultaneously, the space of the desert is created through the image of the saint. Literary critical, religious studies, and historical methodologies converge in this work in order to illuminate a heuristic tool for interpreting the desert in late antiquity and its importance for the development of desert asceticism. Anzaldúa's theories help guide a reading especially attuned to the important relationship between space and subjectivity.

**Failing Desire** - Karmen MacKendrick 2017-12-04  
Draws on theology and queer theory to argue for the power of humiliating pleasures in a culture oriented very strongly to denying any enjoyment that is not about success. Luckily for human diversity, we are perfectly capable of desiring impossible things. *Failing Desire* explores a particular set of these impossibilities, those connected to humiliation. These include the failure of autonomy in submission, of inward privacy in confession, of

visual modesty in exhibition, and of dignity in playing various roles. Historically, those who find pleasure in these failures range from ancient Cynics through early Christian monks to those now drawn by queer or perverse eroticism. As Judith Halberstam pointed out in *The Queer Art of Failure*, failure can actually be a mode of resistance to demands for what a culture defines as success. Karmen MacKendrick draws on this interest in queer refusals. To value, desire, or seek humiliation undercuts any striving for success, but it draws our attention particularly to the failures of knowledge as a form of power, whether that knowledge is of one body or of a population. How can we understand will that seeks not to govern itself, psychology that constructs inwardness by telling all, blushing shame that delights in exposure, or dignity that refuses its lofty position? *Failing Desire* suggests that the power of these desires and pleasures comes out of the very

realization that this question can never quite be answered. Karmen MacKendrick is Professor of Philosophy at Le Moyne College. She is the author of several books, including *Counterpleasures* and *Immemorial Silence*, both also published by SUNY Press.

**Epiphanius of Cyprus -** Andrew S. Jacobs 2021-11-02  
Epiphanius, Bishop of Constantia on Cyprus from 367 to 403 CE, was incredibly influential in the last decades of the fourth century. Whereas his major surviving text—the *Panarion*, an encyclopedia of heresies—is studied for lost sources, Epiphanius himself is often dismissed as an anti-intellectual eccentric, a marginal figure of late antiquity. In this book, Andrew S. Jacobs moves Epiphanius from the margin back toward the center and proposes we view major cultural themes of late antiquity in a new light altogether. Through an examination of the key cultural concepts of celebrity, conversion, discipline, scripture, and salvation, Jacobs

shifts our understanding of late antiquity from a transformational period open to new ideas and peoples toward a Christian Empire that posited a troubling, but ever-present, otherness at the center of its cultural production.

**Gregory of Nyssa as Biographer -** Allison L. Gray 2021-05-17

La 4e de couverture indique : "The theologian Gregory of Nyssa wrote biographies of his sister, a local bishop, and Moses. Allison L. Gray shows that he adapts techniques from Greco-Roman biographical writing in these texts to create narratives that are suited to a specifically Christian form of education, focused on virtue and scriptural interpretation." [Sharing God's Good Company -](#) David Matzko McCarthy 2012-06-19

Explores the role and significance of the saints in Christians' lives today. While examining the lives of specific saints like Martin de Porres, Therese de Lisieux, and Mother Teresa, McCarthy especially

focuses on such topics as the veneration of martyrs, realism and hagiography, science and miracles, images and pilgrimage, and why the saints continue to captivate Christians and inspire devotion.

**Writing and Holiness** - Derek Krueger 2011-03-23

Annotation Christian authors in late antiquity frame their retellings of saints' lives as implicitly saintly acts, holy rituals that would lead to salvation.

**Passionate Embrace** -

Elisabeth Gerle 2018-01-01  
Protestant ethics has often been associated with work and duty, excluding sensuality, sexuality and other pleasures. In an age of body worship as well as body loathing, Elisabeth Gerle explores new paths, embarking on a conversation with Martin Luther in dialogue with contemporary theologians on attitudes towards desire, ethics and politics. She draws on Eros theology to challenge traditional Lutheran stereotypes, such as the dichotomies between different

forms of love, as well as between spirit and body. Gerle argues that Luther's spiritual breakthrough, where grace and gifts of creation became central, provides new meaning to sex and desire as well as to work, body and ordinary life.

Women are seen in a new light - as companions, autonomous ethical agents, part of the priesthood of all. This had revolutionary consequences in Europe at the time, and it represents a challenge to contemporary theologies with a nostalgic appetite for austerity, asceticism and female submission. Luther's erotic and genderfluid language is a healthy challenge to oppressive political structures centred on greed, profit and competition. A revised Scandinavian creation theology and a deep sense of the incarnational mystery are resources for contemporary theology and ethics.

**The Language of Liturgy** -

David Jasper 2018-01-31  
How language works in the worship of the church has been vigorously debated during the

period of liturgical revision in the twentieth century coming at the end of what is known as the Liturgical Movement. Focusing upon the Church of England and the Anglican tradition, this book traces the history of 'liturgical language' as it begins in the Early Church, but with particular emphasis upon the English Reformation liturgies, their background in the Medieval Church and literature and their long and varied life in the Church of England after 1662. Inter-disciplinary in scope, yet rooted in a literary approach, the volume provides a rigorous study of the effect of liturgy upon the theological and devotional life of the Church.

*Counterpleasures* - Karmen MacKendrick

Counterpleasures takes up a series of literary and physical pleasures that do not appear to be pleasurable, ranging from saintly asceticism to Sadean narrative to leathersex. Each is placed in its cultural context to unfold a history of transgressive pleasure and to argue for the value and power

of such pleasures as resistant to more totalizing forms of power.

### **Late Ancient Christianity** -

Virginia Burrus 2010-03-01

The particular excitement of this volume lies in its focus on the everyday realities of Christians' lives in the era of Christian ascendancy and Roman decline. Popular fiction, childrearing and toys, rituals of inclusion, the beginning of veneration of saints and shunning of heretics, the ascetic impulse, food practices—all these and more lend color and texture to the story of a "people's" Christianity in this formative stage.

### Children and Family in Late Antique Egyptian Monasticism

- Caroline T. Schroeder  
2020-09-17

Early Christian asceticism emphasized renunciation of family, while Egyptian monks in late antiquity cared for children.

### **Ancient Christian**

**Ecopoetics** - Virginia Burrus  
2018-09-14

In our age of ecological crisis,

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what insights—if any—can we expect to find by looking to our past? Perhaps, suggests Virginia Burrus, early Christianity might yield usable insights. Turning aside from the familiar specter of Christianity's human-centered theology of dominion, Burrus directs our attention to aspects of ancient Christian thought and practice that remain strange and alien. Drawn to excess and transgression, in search of transformation, early Christians creatively reimagined the universe and the human, cultivating relationships with a wide range of other beings—animal, vegetable, and mineral; angelic and demonic; divine and earthly; large and small. In *Ancient Christian Eco-poetics*, Burrus facilitates a provocative encounter between early Christian theology and contemporary ecological thought. In the first section, she explores how the mysterious figure of khora, drawn from Plato's *Timaeus*, haunts Christian and Jewish accounts of a creation

envisioned as variously monstrous, unstable, and unknowable. In the second section, she explores how hagiographical literature queers notions of nature and places the very category of the human into question, in part by foregrounding the saint's animality, in part by writing the saint into the landscape. The third section considers material objects, as small as portable relics and icons, as large as church and monastery complexes. Ancient Christians considered all of these animate beings, simultaneously powerful and vulnerable, protective and in need of protection, lovable and loving. Viewed through the shifting lenses of an ancient eco-poetics, Burrus demonstrates how humans both loomed large and shrank to invisibility, absorbed in the rapture of a strange and animate ecology.

### **Apocalypse Now and Then -**

Catherine Keller 2004-12-01

"In her brilliant, wide ranging, nuanced study of apocalypse, Keller has written a definitive cultural and theological essay.

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In this book she is doing the work of the true intellectual: providing learned, passionate guidance for living the good life, all of us together, here and now, on our planet." —Sallie McFague, Distinguished Theologian in Residence Vancouver School of Theology "A richly evocative exploration of apocalyptic's ambiguous possibilities.... Inspiring in the fullest personal, political, and religious senses of the term."

—Kathryn Tanner University of Chicago Divinity School

"Catherine Keller is a poet among theologians. Her writing attains imaginative heights and depths that expose the flatly prosaic character of most theological work. One finds oneself lingering over sentences, images and tropes, hearing them resonate with connections and insights."

—Peter Hodgson Journal of the American Academy of Religion  
The Manly Eunuch - Mathew Kuefler 2001-07-25

The question of masculinity formed a key part of the intellectual life of late antiquity and was crucial to the

development of Christian society. This idea is at the heart of Mathew Kuefler's new book, which revisits the Roman Empire during the third and fifth centuries of the common era. Kuefler argues that the collapse of the Roman army, an increasingly autocratic government, and growing restrictions on the traditional rights of men within marriage and sexuality all led to an endemic crisis in masculinity: men of Roman aristocracy, who had always felt themselves to be soldiers, statesmen, and the heads of households, became, by their own definition, unmanly. The cultural and demographic success of Christianity during this epoch lay in the ability of its leaders to recognize and respond to this crisis. Drawing on the tradition of gender ambiguity in early Christian teachings, which included Jesus's exhortation that his followers "make themselves eunuchs for the sake of the kingdom of heaven," Christian writers and thinkers crafted a new masculine ideal, one that took

advantage of the changing social realities in Rome, inverted the Roman model of manliness, and helped solidify Christian ideology by reinstating the masculinity of its adherents.

### **The Experience of Education in Anglo-Saxon Literature** -

Irina Dumitrescu 2018-01-25

Reveals the rich emotional experience of teaching and learning as revealed in Anglo-Saxon literature.

### **Radical Love** - Patrick S.

Cheng 2011-03

An introduction to an important, developing area of Christian theology.

### Saving Shame - Virginia Burrus 2013-04-19

Virginia Burrus explores one of the strongest and most disturbing aspects of the Christian tradition, its excessive preoccupation with shame. While Christianity has frequently been implicated in the conversion of ancient Mediterranean cultures from shame- to guilt-based and, thus, in the emergence of the modern West's emphasis on guilt, Burrus seeks to

recuperate the importance of shame for Christian culture.

Focusing on late antiquity, she explores a range of fascinating phenomena, from the flamboyant performances of martyrs to the imagined abjection of Christ, from the self-humiliating disciplines of ascetics to the intimate disclosures of Augustine.

Burrus argues that Christianity innovated less by replacing shame with guilt than by embracing shame. Indeed, the ancient Christians sacrificed honor but laid claim to their own shame with great energy, at once intensifying and transforming it. Public spectacles of martyrdom became the most visible means through which vulnerability to shame was converted into a defiant witness of identity; this was also where the sacrificial death of the self exemplified by Christ's crucifixion was most explicitly appropriated by his followers. Shame showed a more private face as well, as Burrus demonstrates. The ambivalent lure of fleshly corruptibility was explored in

the theological imaginary of incarnational Christology. It was further embodied in the transgressive disciplines of saints who plumbed the depths of humiliation. Eventually, with the advent of literary and monastic confessional practices, the shame of sin's inexhaustibility made itself heard in the revelations of testimonial discourse. In conversation with an eclectic constellation of theorists, Burrus interweaves her historical argument with theological, psychological, and ethical reflections. She proposes, finally, that early Christian texts may have much to teach us about the secrets of shame that lie at the heart of our capacity for humility, courage, and transformative love.

*The Sex Lives of Saints* - Virginia Burrus 2010-08-03  
Has a repressive morality been the primary contribution of Christianity to the history of sexuality? The ascetic concerns that pervade ancient Christian texts would seem to support such a common assumption.

Focusing on hagiographical literature, Virginia Burrus pursues a fresh path of interpretation, arguing that the early accounts of the lives of saints are not antierotic but rather convey a sublimely transgressive "countereroticism" that resists the marital, procreative ethic of sexuality found in other strands of Christian tradition. Without reducing the erotics of ancient hagiography to a single formula, *The Sex Lives of Saints* frames the broad historical, theological, and theoretical issues at stake in such a revisionist interpretation of ascetic eroticism, with particular reference to the work of Michel Foucault and Georges Bataille, David Halperin and Geoffrey Harpham, Leo Bersani and Jean Baudrillard. Burrus subsequently proceeds through close, performative readings of the earliest Lives of Saints, mostly dating to the late fourth and early fifth centuries—Jerome's Lives of Paul, Malchus, Hilarion, and Paula; Gregory of Nyssa's Life

of Macrina; Augustine's portrait of Monica; Sulpicius Severus's Life of Martin; and the slightly later Lives of so-called harlot saints. Queer, s/m, and postcolonial theories are among the contemporary

discourses that prove intriguingly resonant with an ancient art of "saintly" loving that remains, in Burrus's reading, promisingly mobile, diverse, and open-ended.

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