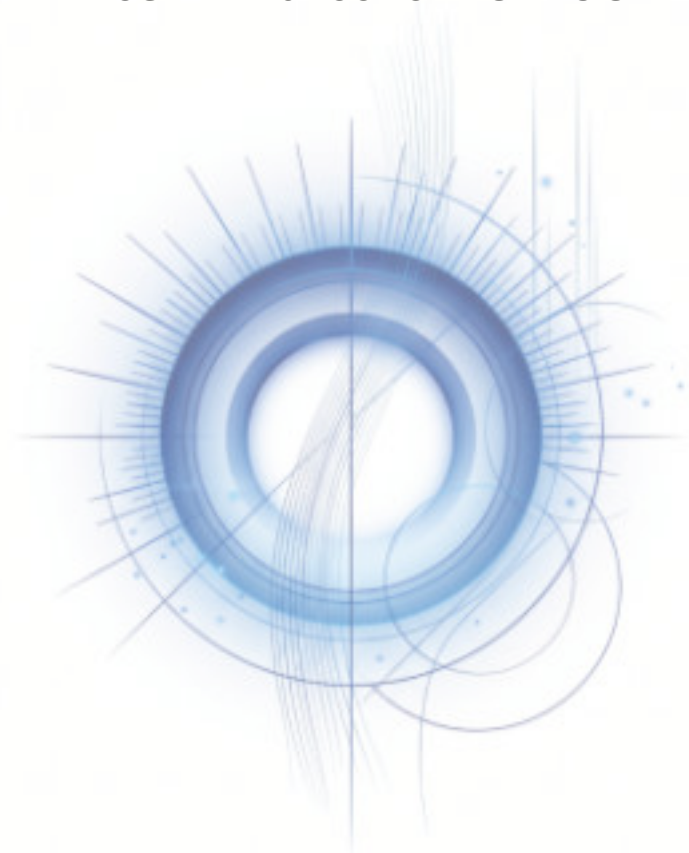


INTERNATIONAL CONFERENCE

SAINTHOOD AND KNOWLEDGE

PROGRAMME & BOOK OF ABSTRACTS



22–23 October 2026

UNIVERSITY OF MOSTAR
Faculty of Humanities and Social Sciences

Bosnia and Herzegovina



University of Mostar
Faculty of Humanities and Social Sciences

Croatia



University of Zagreb
Faculty of Croatian Studies



University of Zagreb
Catholic Faculty of Theology



Croatian Institute of History
Zagreb

Hungary



University of Pécs
Faculty of Humanities and Social Sciences
Institute of History



University of Szeged
Faculty of Humanities and Social Sciences
Institute of History

International Conference

SAINTHOOD AND KNOWLEDGE

22–23 October 2026

University of Mostar, Faculty of Humanities and Social Sciences

Mostar, Matice hrvatske 11

The international multidisciplinary conference *Sainthood and Knowledge* aims to explore how knowledge about saints was produced, circulated, and authorised in medieval and early modern Europe. Rather than treating "knowledge" and "sainthood" as separate themes, we apply a multidisciplinary approach – combining social, ecclesiastical, and cultural history, philosophy, philology, and anthropology – to examine how sainthood was perceived, constructed, and represented, and how such knowledge shaped social and cultural life.

This conference is the result of cooperation between six institutions from four universities across three countries (Bosnia and Herzegovina, Croatia, and Hungary). The collaboration began with bilateral projects between the University of Zagreb (Faculty of Croatian Studies), the University of Mostar (Faculty of Humanities and Social Sciences), and the University of Pécs (Institute of History). These initiatives led to jointly organised events, including the conferences *Fra Petar Bakula* (Mostar, 2012) and *Negotiating Authorities: Models of Governance in Medieval and Early Modern Times* (Pécs, 2022).

The cooperation later developed into a trilateral framework, resulting in the conference *Authority and Discipline in Religious Communities* (Zagreb, 2024). Subsequently, the Institute of History at the University of Szeged, the Catholic Faculty of Theology at the University of Zagreb, and the Croatian Institute of History (Zagreb) joined the network, co-organising the conference *Power and Consensus in Multidisciplinary Context* (Pécs, 2025). The 2026 conference in Mostar marks a continuation and expansion of this collaborative network, which is expected to develop further through a follow-up conference in Szeged in 2027.

Organizing committee:

Iva Beljan Kovačić, Associate Professor (Mostar, Chair)

Jelena Jurčić, Assistant Professor (Mostar)

Marko Jerković, Associate Professor (Zagreb)

Lucija Krešić Nacevski, Associate Professor (Zagreb)

Daniel Patafta, Associate Professor (Zagreb)

Rudolf Barišić, Senior Research Associate (Zagreb)

Gergely Bálint Kiss, Professor (Pécs)

Zsolt Hunyadi, Associate Professor (Szeged)

CONFERENCE PROGRAMME

All sessions take place in Room 23, 1st floor.

Thursday, October 22 Day 1: Forming Holiness Ideals, Texts, and Representations

8:30–9:00 Registration
9:00–9:15 Opening words

Session 1: **Body and Soul**

Chair: Jelena Jurčić

9:15–9:30 **Marko Jerković:** Controllable Perfection. The Methodical Regulation of Ascetic Practices in the Early Mendicant Orders

9:30–9:45 **Željka Metesi Deronjić:** *Terrible Beauty*. The Aesthetic Experience of Holiness in the Middle Ages

9:45–10:00 **Iva Beljan Kovačić:** Saints and Sexuality. Holiness and Corporeality in Early Modern Bosnian-Herzegovinian and European Catholic Culture

10:00–10:15 Discussion

10:15–10:45 Break

Session 2: Texts and Ideals

Chair:	Zsolt Hunyadi
10:45–11:00	Lucija Krešić Nacevski: The Misfortune of a Virtuous Man and Early Latin Hagiographic Texts
11:00–11:15	Hedvig Bubnó: Hagiographical and Cultural Expectations Toward a Seventh-Century Visigothic Bishop
11:15–11:30	Luciana Boban, Josip Grubeša, Jelena Jurčić: Shaping the Saintly Ideal. Bazilije Pandžić and the Textual Construction of Holiness
11:30–11:45	Discussion
11:45–12:15	Break

Session 3: Church and Liturgy

Chair:	Lucija Krešić Nacevski
12:15–12:30	Daniel Patafta: Mother of Saints. The Ecclesiology of Holiness in Bonaventure and Bernardine of Siena
12:30–12:45	Ivan Pleše: The Shaping of Great Lent as a Mechanism for the Constitution and Renewal of the Sainthood of St Gregory Palamas (1341–1368)
12:45–13:00	Discussion
13:00–15:00	Lunch break

Session 4: Discourses and Traditions

Chair:	Iva Beljan Kovačić
15:00–15:15	Andrea Radošević: Sainthood in the World of Nature in Croatian Glagolitic Sermons
15:15–15:30	Josip Vučković: The Representation of Vincent Ferrer's Sanctity in a Croatian Legend from the First Half of the Sixteenth Century
15:30–15:45	Divna Mrdeža Antonina: The Prayer and Consolatory Aspects of Communication with Saints in the Spiritual Poetry of Baro Bettera
15:45–16:00	Discussion
16:00–16:30	Break

Session 5: Performance and Representation

Chair:	Marko Jerković
16:30–16:45	Tina Laco: (Re)-Thinking Sainthood through Theatre
16:45–17:00	Maja Matasović: Saints on Stage. How School Plays Complement the Education in Jesuit System of Studies
17:00–17:15	Denis Kuzmanović: Saints and Relics. Pardoner's Profane Performance in Chaucer's <i>The Canterbury Tales</i>
17:15–17:30	Discussion

Friday, October 23
Day 2: Enacting Holiness
Power, Politics, and Social Practices

Session 1: Authority and Power

Chair: Rudolf Barišić

- 9:00–9:15 **Gábor Barabás:** “Iuxta sanctorum instituta: regis videlicet beati Stephani et sanctissimi Polonorum patroni Adalberti.” Saints, Sainthood and the Piast-Árpáadian Relations in Medieval Narrative Sources
- 9:15–9:30 **Gergely Kiss:** The Role of the Sainthood in Expressing and Maintaining Dynastic Identity in the Angevin Dynasty in the First Half of the Fourteenth Century (Naples, France, Hungary, and Dauphiné)
- 9:30–9:45 **Anna Kis-Kádi:** The Living Memory of the Saint Ancestors. Traces of Identity and Devotion in the Inventory of Mary of Hungary
- 9:45–10:00 **Endre Sashalmi:** Types of Saints and Legitimation of Power in Simon Ushakov’s Icon Called “The Planting of the Tree of the Russian State” (1663)
- 10:00–10:30 Discussion
- 10:30–11:00 Break

Session 2: Cults and Canonization

Chair: Gergely Kiss

- 11:00–11:15 **Zsolt Hunyadi:** From John the Baptist to Saint Ubaldesca. Particular Features of the Cult of Saints in the Order of the Hospitallers and the Templars

11:15–11:30	Ágnes Maléth: A Forgotten Petition. Recontextualizing a Fourteenth-Century Document for Margaret of Hungary's Canonization
11:30–11:45	Ivan Marjanović: Fragmented Sanctity. The Early Cult of Augustine Kažotić between Trogir, Zagreb and Lucera
11:45–12:00	Ivan Armanda: The Relics of Blessed Julian of Bale (13th century – ca. 1349) and Their Veneration
12:00–12:30	Discussion
12:30–14:30	Lunch break

Session 3: Memory and Recognition

Chair:	Daniel Patafta
14:30–14:45	Rudolf Barišić: Heroes and Men of Merit, but No Saints. Waves of Memory and the Absence of Canonized Bosnian Franciscans
14:45–15:00	Matej Hriberšek: Saints and Venerable Persons in the Life and Work of Slovenian and Croatian Franciscans
15:00–15:15	Andelka Raguž, Matea Džaja: “I know not what I shall do with you.” Margery Kempe and Her Bid for Sainthood
15:15–15:30	Discussion
15:30–16:00	Break

Session 4: Communities and Sacred Space

Chair: Ágnes Maléth

- 16:00–16:15 **Tomislav Matić:** To Offer a Helping Hand. Late Medieval Pilgrimages, Pardons and Cults of Saints in Croatian Pokuplje
- 16:15–16:30 **András Forgó:** A Sacred Landscape in Transition. The Marian Shrine at Szentkút (Hungary) in Changing Political and Pastoral Contexts
- 16:30–16:45 **Eldina Lovaš:** Patron Saints of the Guilds of Osijek at the Turn of the 18th to 19th Century
- 16:45–17:00 Discussion
- 17:00–17:15 Closing of the conference

Saturday, October 24 Post-Conference Programme

Historical Field Trip & Networking

BOOK OF ABSTRACTS

Day 1: Forming Holiness: Ideals, Texts, and Representations

Session 1: Body and Soul

MARKO JERKOVIĆ, ASSOCIATE PROFESSOR

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CONTROLLABLE PERFECTION. THE METHODICAL REGULATION OF ASCETIC PRACTICES IN THE EARLY MENDICANT ORDERS

To understand sainthood, scholars usually turn to examples of individual saints. The focus is conventionally placed on models of sanctity, virtues, the saints' battle with temptations, the creation of cults and their socio-political meanings, the formation of sacred places, and many other topics. Yet one other topic, the one concerning the subjection of sainthood to institutional control, needs to be elucidated. Namely, from the very beginnings of *vita religiosa*, sainthood was a phenomenon submitted to methodical systematization. It needed to be strictly regulated by norms and occasionally corrected. This became especially prominent in the High Middle Ages, when new religious orders were most actively producing compilations of statutes. Such legislation, however, was explained not only by a desire for better organization but also by striving for greater perfection. My paper tends to analyze what was seen as the acceptable ways of methodical control over ascetic perfection and why these methods were deemed acceptable. It aims to better comprehend the paradox of sainthood, which consists in the monastic desire to experience the freedom of

conscience provided by the Holy Spirit, alongside the necessity of disciplining one's body and soul through human-based laws. I introduce the theoretical model of "knowledge by discipline" in order to present the strategies that were used to normalize the feeling of perfection within such a social organization. I focus on the Mendicant type of monasticism, which made the paradox of sainthood even more complex, as it combined strict ascetic practices with the active life of preaching in the outer world.

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TERRIBLE BEAUTY: THE AESTHETIC EXPERIENCE OF HOLINESS IN THE MIDDLE AGES

The paper examines the paradoxical relationship between beauty, suffering, and holiness in medieval art. Although holiness is predominantly associated with purity, harmony, and spiritual perfection, medieval visual tradition frequently represents it through wounded and tormented bodies. Scenes of martyrdom, ascetic discipline, and mystical suffering reveal an aesthetic model in which bodily pain is closely associated with holiness. The medieval experience of holiness cannot be understood solely through categories of beauty, but rather as a complex aesthetic experience that brings together attraction and disturbance, admiration and discomfort. Focusing on selected visual examples – Giotto's depiction of the stigmata of Saint Francis of Assisi, representations of the martyrdom of Saint Sebastian, and images of Saint Catherine of Siena as an ascetic and mystical figure – the paper demonstrates that wounds, suffering, and bodily renunciation are not a negation of beauty, but powerful motifs through which the experience of the sacred is shaped in medieval art.

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SAINTS AND SEXUALITY: HOLINESS AND CORPOREALITY IN EARLY MODERN BOSNIAN-HERZEGOVINIAN AND EUROPEAN CATHOLIC CULTURE

This paper examines representations of holiness and sexuality in early modern Catholic culture, with particular attention to post-Tridentine understandings of the body. It situates its analysis within a broader cultural framework in which the body is conceived as a site of tension and suspicion, opposed to spiritual and moral ideals. Within this context, it explores texts on saints produced within the Franciscan tradition of Bosna Srebrena, drawing on Western European sources while adapted for Catholic communities under Ottoman rule.

The study focuses on representations of saints in which bodily discipline is constructed as a central aspect of sanctity, with sexuality serving as a key axis through which ascetic practice is articulated. Recurring motifs include the body as a source of danger, sexual desire as a threat to spiritual life, and holiness as a process of control and transformation of bodily impulses. Particular attention is given to extreme ascetic exempla that shape normative models of sanctity.

In its interpretative section, the paper situates early modern Christian attitudes toward the body within a developmental framework as part of a broader transition toward a mental cultural worldview. Rather than a simple opposition between spirit and body, this dynamic is understood as a tension between corporeality and emerging mental structures. Saints are interpreted as cultural models of this transition, while their representations function as catalysts for processes of interior transformation among their recipients.

Session 2: Texts and Ideals

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THE MISFORTUNE OF A VIRTUOUS MAN AND EARLY LATIN HAGIOGRAPHIC TEXTS

Aristotle's *Poetics* stands as a cornerstone at the center of all subsequent European dramatic literature. His core postulates—encompassing the structure of a dramatic work, the elements of the plot, the character of the tragic hero, *mimesis*, tragic emotions, and the moral example set by both the plot and the hero—are deeply embedded in early Latin hagiographic texts. While these hagiographies appear to be highly original literary works, they fundamentally reflect the influence of the ancient novel and ancient biography, augmented by their own unique conventions. This paper explores these theoretical connections by examining the earliest Latin hagiographical accounts from the third and fourth centuries, composed in the immediate aftermath of the most severe persecutions of Christians.

HEDVIG BUBNÓ, ASSOCIATE PROFESSOR

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HAGIOGRAPHICAL AND CULTURAL EXPECTATIONS TOWARD A SEVENTH-CENTURY VISIGOTHIC BISHOP

The presentation is to demonstrate, through the almost perfect example of Isidore of Seville, the expectations that the political and ecclesiastical conditions of the age—particularly amid the consolidation of Catholicism—placed upon the leading figures of the Church in sixth- and seventh-century Visigothic Hispania. The bishop was at the same time a man of eloquence and virtue, who was also capable of intermediating towards the saints, especially the patron saints of the city under his protection.

Even these functions were surpassed by the emphasis placed on his role as a builder and founder, whether related to xenodochia, monasteries, churches, or the rebuilding of such institutions. Bishops endowed with such a broad range of responsibilities and distinguished by their erudition also became the authors of works in the most diverse literary genres of the age. At times, they composed the necessary handbooks or educational works upon the request of each another—or occasionally even that of rulers.

From the last third of the sixth century onward, their active political, diplomatic, and cultural influence increasingly unfolded within the entourage the rulers as well. Finally, the presentation also sheds some light on the ways in which posterity, in the case of Isidore of Seville, legitimized and reaffirmed the validity of this role.

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**SHAPING THE SAINTLY IDEAL: BAZILIJE PANDŽIĆ AND THE
TEXTUAL CONSTRUCTION OF HOLINESS**

This paper examines the textual mechanisms and discursive practices involved in the formal recognition of sanctity through the work of the prominent Herzegovinian Franciscan and historian Bazilije Pandžić (1918–2019). Serving as an external expert for the Congregation for the Causes of Saints, Pandžić authored three critical *positiones*: on Nikola Tavelić (1961), Beatrice de Silva (1970), and Liberatus Weiss (1983).

Rather than focusing solely on the historical figures themselves, this study employs textual and discourse analysis to investigate how these official dossiers actively shape the perception and conceptualisation of holiness. Although intended as objective, historical-critical volumes, these texts operate at a narrative crossroads where rigorous biographical data and traditional hagiographic conventions—such as accounts of miracles and heroic

virtues—coexist. By evaluating the frequency, structure, and rhetorical function of biographical elements within the documents, the paper explores how Pandžić's writing balances historical empiricism with theological necessity.

The primary objective is to reveal how this specific textual synthesis contributes to the construction of an idealized saintly model. Ultimately, the paper demonstrates how the textual architecture of the *positio* serves as a crucial medium through which lived Christian experience is translated into a standardized, institutionalized paradigm of sanctity.

Session 3: Church and Liturgy

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MOTHER OF SAINTS: THE ECCLESIOLOGY OF HOLINESS IN BONAVENTURE AND BERNARDINE OF SIENA

This paper explores the understanding of the Church as the “mother of holiness” in the theological and spiritual thought of Bonaventure and Bernardine of Siena. Drawing on their writings, the Church is presented first as the *parent of all saints*, the one who gives birth to holiness through sacramental life and spiritual regeneration. Secondly, the Church appears as the *place of the formation of saints*, a living community in which holiness is nurtured, embodied, and transmitted across generations.

Furthermore, both authors emphasize the Church as the *teacher of holiness*, guiding the faithful through doctrine, preaching, and example toward a life conformed to Christ. Finally, the paper highlights the intrinsic connection between *holiness and catholicity*: the universality of the Church is not

merely institutional but is manifested in the universal call to holiness and the diverse expressions of sanctity within the one Body of Christ.

By comparing these two Franciscan perspectives, the study shows how ecclesiology and spirituality are deeply intertwined, presenting the Church not only as a visible institution but as a dynamic, sanctifying mother who continually generates and educates saints within the communion of believers.

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THE SHAPING OF GREAT LENT AS A MECHANISM FOR THE CONSTITUTION AND RENEWAL OF THE SAINTHOOD OF ST GREGORY PALAMAS (1341–1368)

The canonization of St Gregory Palamas by the Synod of 1368, nine years after his death (14 November 1359), was not an isolated juridical act but a visible moment of a liturgical process of legitimation realised in two moments of the Lenten cycle: the Synodikon on the Sunday of Orthodoxy and Palamas' own feast on the Second Sunday of Lent, constituted as a continuatio of the first. The paper argues that the three operations (the production, circulation, and authority of knowledge about saints) are not disjunctive categories but three moments of a single liturgical mechanism. Hagiographic production from the pen of Patriarch Philotheos Kokkinos generates authoritative knowledge. The authority of Palamas unfolds in two phases through the synods: first doctrinally, through the Tomoi of 1341, 1347, and 1351, which anathematise Barlaam of Calabria, Gregory Akindynos, and Nikephoros Gregoras while Palamas was still alive; then canonically, through the Tomos of 1368. The liturgical anamnesis enacted every year through the renewal

of these two commemorations of St Gregory Palamas embodies in the Church's memory not only a historical remembrance but also the struggle for orthodoxy. Reading Gouillard's critical edition of the Synodikon alongside Kokkinos' hagiography of Palamas and the conciliar Tomoi, the paper proposes that the sainthood of Gregory Palamas is constituted every liturgical year through the liturgical commemoration.

Session 4: Discourses and Traditions

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SAINTHOOD IN THE WORLD OF NATURE IN CROATIAN GLAGOLITIC SERMONS

Croatian translation of selective parts of Latin sermon collection *Hortulus reginae*, which was written in the 15th century by German priest Magister Petrus Meffordis (Meffreth) from Leipzig, is kept in four 16th-century Glagolitic manuscripts (*Disipul* A, B, C, D). The Glagolitic sermons *de sanctis* combine the two most prevalent approaches of writing a hagiographic text: describing major events from the saints' lives and stressing on both of their virtues, through which the *imitatio Christi* was fulfilled, and of their character traits. Sainthood is here constructed through a frequent usage of natural world imagery derived from various ancient, early Christian and medieval sources. The natural realm serves as a basis for moral and allegorical interpretation as well as for narrating key moments in the life of a particular saint. Sermons exhibit a distinct combination of (pseudo)-etymological interpretations that draw upon the *Legenda aurea* and Isidore's *Etymologies*, surprising analogies between the natural and hagiographic world, and Christian symbolism (although conventional zoomorphic symbols of saints are very infrequent). The goal of the paper is to examine the role that natural knowledge played in Meffreths' construction of sainthood.

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THE REPRESENTATION OF VINCENT FERRER'S SANCTITY IN A CROATIAN LEGEND FROM THE FIRST HALF OF THE SIXTEENTH CENTURY

Laura Ackerman Smoller's study *The Saint and the Chopped-Up Baby: The Cult of Vincent Ferrer in Medieval and Early Modern Europe* (2013) demonstrates how the canonization of Vincent Ferrer in 1455 and the subsequent promotion of his cult generated a profusion of textual and visual representations of his life and appearance. Far from producing a uniform image of the saint, these representations, Smoller argues, often employ different strategies for authenticating Vincent's sanctity, mobilizing his sainthood for distinct purposes. While recent scholarship has begun to examine the earliest stages of the transmission of Vincent's cult to the Eastern Adriatic through visual representations (Marinković and Živković 2023), the existence of a sixteenth-century Croatian *vita* has remained virtually unnoticed, despite having been edited more than fifty years ago (Verdiani 1973). The *vita* survives in the *Florentine Miscellany* (Biblioteca Medicea Laurenziana, Ashb. 1582), a Croatian vernacular manuscript written in Latin script in Zadar in the first half of the sixteenth century, probably within a Dominican milieu (Vučković 2025). Building on Smoller's research, in this presentation I will compare the strategies used to authenticate Vincent Ferrer's sanctity in the Croatian *vita* in the *Florentine miscellany* with those employed in the principal early Latin hagiographies in order to interpret the function of the Croatian *vita*'s distinctive representation of the saint.

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THE PRAYER AND CONSOLATORY ASPECTS OF COMMUNICATION WITH SAINTS IN THE SPIRITUAL POETRY OF BARO BETTERA

The Dubrovnik poet Baro Bettera (c. 1637–1712) is considered one of the most prolific authors of Croatian spiritual poetry in the seventeenth and early eighteenth centuries. His manuscript poem *Bogoljubne ljubežljivosti jedne duše prema Bogu* (*A Soul's Loving Devotions to God*), numerous shorter poems, and the printed collection *Ćućenja bogoljubna* (*Devout Affections*, 1702) are characterized by moralistic, consolatory, and reflective tones in their representations of the holiness of saints and the sinfulness of the suppliant.

The paper will focus particularly on the prayer dimension of these texts and on the use of appellative modes of discourse in communication between the suppliant and patron saints, on the one hand, and on the consolatory modes employed in addressing supplicants, on the other. Consolation is also a prominent feature of Bettera's occasional poem *Vrhu velike trešnje* (*Upon the Great Earthquake*, 1667), whose mode of expression will be compared with the ways consolation and exhortation are conveyed to repentant sinners in his other poems. The paper aims to contribute to an understanding of how knowledge of holiness was shaped and transmitted in early modern spiritual poetry through poetic forms of prayer, exhortation, and consolation.

Session 5: Performance and Representation

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(RE)-THINKING SAINTHOOD THROUGH THEATRE

This paper is based on the assumption that sainthood should not be viewed solely as a theological or hagiographic category but also as a performative phenomenon constructed through the interaction of text, performer, and community. Drawing on Johan Huizinga's concept of play as a fundamental cultural pattern, Keir Elam's semiotics of theatre, and sociological approaches to theatre and ritual, the paper examines the ways in which theatrical performance generates, affirms, or reinterprets notions of sainthood.

The first part of the paper analyses passion plays and medieval religious drama as spaces in which the boundaries between liturgy, play, and communal experience prove to be remarkably permeable. Within these contexts, saints and martyrs are not merely literary characters but performative centres of the community, through whom meaning is continually re-established by means of repetition, ritual, and collective participation.

The second part explores the possibilities of representing sainthood in contemporary dramatic texts and religious performances, asking whether the concept of sainthood changes in a theatrical context that no longer relies on a shared religious horizon. Particular attention is devoted to the question of whether contemporary theatre, even when it problematises, ironises, or secularises religious content, can still produce an experience of the sacred.

By adopting a comparative approach, the paper argues that sainthood in theatre is less a stable ontological category than a

dynamic process of performative becoming, through which communities continually renegotiate the boundaries between the aesthetic, the ritual, and the sacred.

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SAINTS ON STAGE: HOW SCHOOL PLAYS COMPLEMENT THE EDUCATION IN JESUIT SYSTEM OF STUDIES

The Jesuit educational system focused not only on knowledge and methods of learning, but also on the motivation of students, which included entertainment and leisure to avoid boredom and mental fatigue. All of this was also intertwined with moral education and adoption of Christian as well as general virtues for the future life. In this aspect, the school plays, produced regularly for the end-of-the-school-year festivities, various holidays etc., were an important means for presenting examples (and counter-examples) of a virtuous life. This paper shall explore the subjects of these plays in early modern Europe from a philological, literary and historical perspective, especially focusing on the area of Croatian lands, to see which role models were used to present acceptable and desirable ideas to the students. A special emphasis will be placed on the role that the local European saints and heroes, but also those from the New World, played in these plays and in connecting the local communities into a global network of Christian values. When possible (because the texts of the plays are not always preserved), we shall also look at the way the ancient playwrights and their dramatic devices were used and adapted to the Christian world view.

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SAINTS AND RELICS: PARDONER'S PROFANE PERFORMANCE IN CHAUCER'S *THE CANTERBURY TALES*

Saints and sainthood represent one of the key aspects of medieval life, and it is naturally reflected in one of its greatest literary products, Geoffrey Chaucer's *The Canterbury Tales*. The very reason characters gather and tell stories is that they are on a pilgrimage to the shrine of St. Thomas Becket. Some of these stories portray saints in a very traditional, hagiographic manner (such as The Prioress' Tale, or The Second Nun's Tale), some could be considered as more nuanced "secular" stories of fictional exemplary figures who were not canonized (The Man of Law's Tale, The Clerk's Tale).

However, there is one tale that deals with saints and their relics, but in a very multitone and ambiguous way: The Pardoner's Tale. It features a charismatic, even enigmatic protagonist who sermonizes and hawks fake relics for material gain. His act is simultaneously a sales pitch, a marketing campaign, an edifying sermon, and a social critique. His tale is a combination of learned quotes and ribald vocabulary, and the tone is ironic, occasionally honest, and manipulative.

Through this consummate performance, the Pardoner turns the mirror on society and illuminates the hypocrisy, corruption and misappropriation of the sacred (saints and relics) to the benefit of the profane (gluttony, greed, general hedonism) of which he himself is a self-professed active part. Through thematic and ethical criticism of The Pardoner's Tale, the purpose is to explore how the seemingly incompatible and profane, or 'earthly' aspect of people's lives (including its unsavoury aspects) is actually

inextricable, and in some ways even tolerated and accepted part of the concept of sainthood. In this way readers can see the microcosm of the medieval world where knowledge of sacrosanct and the vulgar intertwine in an entertaining and thought-provoking way.

Day 2: Enacting Holiness: Power, Politics, and Social Practices

Session 1: Authority and Power

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“IUXTA SANCTORUM INSTITUTA: REGIS VIDELICET BEATI STEPHANI ET SANCTISSIMI POLONORUM PATRONI ADALBERTI.” SAINTS, SAINTHOOD AND THE PIAST- ÁRPÁDIAN RELATIONS IN MEDIEVAL NARRATIVE SOURCES

The role of the veneration of saints can hardly be called the best-known aspect of medieval dynastic contacts, even if the importance of dynastic saints and their impact on the representation and prestige of the ruling families is well-researched. In my presentation I will examine several cases regarding eleventh- to thirteenth-century Polish-Hungarian contacts, when pilgrimages or simply the cult of saints had an important part in shaping the political events. Various examples from the journey of Bolesław III Wrymouth to Székesfehérvár and Somogyvár, through the accentuation of the “national” saints, Adalbert and Stephen in keeping peace between the two realms, to the importance of canonization of Saint Stanislas in the mid-thirteenth century, can provide important details regarding our topic. This latter aspect is especially worth analysing, since the gathering of the Piast princes in Cracow in 1254, which was meant to celebrate the new saint, provided an opportunity to negotiate between their two fractions, the pro-Přemyslid and the pro-Árpáadian rulers. Furthermore, King Stephen V of Hungary in 1270 travelled to Cracow, the seat of his brother-in-law, Bolesław V the Chaste, in order to visit the tomb of Saint Stanislas; at

least on the surface, his main goal was to settle the differences with his sister, Kinga, and her husband, Bolesław, and to secure their support against King Ottokar II of Bohemia.

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THE ROLE OF THE SAINTHOOD IN EXPRESSING AND MAINTAINING DYNASTIC IDENTITY IN THE ANGEVIN DYNASTY IN THE FIRST HALF OF THE FOURTEENTH CENTURY (NAPLES, FRANCE, HUNGARY, AND DAUPHINÉ)

The Agevins' extensive kinship ties in the first half of the fourteenth century interconnected many areas of contemporary Europe, stretching from Naples through the Kingdoms of France and Hungary all the way to Dauphiné. Prominent members of the dynasty naturally placed great emphasis on expressing their identity and the power of their family. A major role in this was played by the veneration and representative expression of the cult of dynastic saints (Louis IX /Saint Louis/, Saint Louis of Toulouse, the Hungarian holy kings and princesses). However, their patronage of artistic creation was not limited to this alone. The deepening of family ties was served by the widespread practice of gift-giving, within which the relics of the saints and their transmission among the members of the dynasty played a significant role. This paper examines these phenomena through the example of the Angevin dynasty in the first half of the 14th century.

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THE LIVING MEMORY OF THE SAINT ANCESTORS: TRACES OF IDENTITY AND DEVOTION IN THE INVENTORY OF MARY OF HUNGARY

This paper examines the role of dynastic sanctity in the representation of the Neapolitan Angevins through the objects recorded in the inventory of Mary of Hungary. Angevin dynastic identity relied heavily on the visual and textual commemoration of saint ancestors. They deliberately used the depiction of Hungarian saint kings, holy and blessed princesses, as a means of communicating their dynastic identity and their claim to the Hungarian throne. Mary of Hungary herself played a significant role in the program of representation, with its most notable example being the Santa Maria Donnaregina in Naples. She was responsible for the education of her grandchildren, among them the future Charles I, King of Hungary, who later also displayed his Angevin and Hungarian holy ancestors as a part of his royal identity.

Rather than approaching dynastic holiness solely as an iconographic or ideological program, this study argues that the inventory of Mary of Hungary also allows us to trace its practical operation within elite devotional culture and courtly exchange. Items listed among the valuables, devotional images, liturgical books, and a fragment of the True Cross suggest that sanctity was cultivated through portable objects that could be displayed, used, and transmitted. Particularly significant is the mention of a psalter once owned by Saint Louis IX, a prestige object that blurred the boundaries between book, dynastic relic, and political symbol.

By reading the inventory as a record of both piety and representation, this study highlights the circulation of sacred objects as an overlooked

mechanism of Angevin legitimacy, dynastic identity, and dynastic memory-making.

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TYPES OF SAINTS AND LEGITIMATION OF POWER IN SIMON USHAKOV'S ICON CALLED "THE PLANTING OF THE TREE OF THE RUSSIAN STATE" (1663)

Ushakov's icon is a curious one among Russian icons, and it belongs to a small group called 'historical icons.' The icon in question was painted during the conflict between Patriarch Nikon and Tsar Aleksei (1658-1666) with a clear political purpose: to elevate the tsar and his family as the cornerstone of Russia's salvation neglecting the role of the patriarch. Curiously enough, the icon depicts living figures: the tsar, his wife, and the two children of the tsarist couple, but there is no representation of the living patriarch. The central compositional element of the icon is a modified Tree of Jesse with the depiction of various types of Russian saints in the medallions on both sides of the tree: among the saints there are Russian metropolitans, as well as monastic saints and holy fools. The choice of the saints was carefully selected, as in one way another they all were connected to the establishment and the rise of Moscow as a political and religious centre. The paper intends to highlight how the use of different saints was to convey the desired goal.

Session 2: Cults and Canonization

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FROM JOHN THE BAPTIST TO SAINT UBALDESCA: PARTICULAR FEATURES OF THE CULT OF SAINTS IN THE ORDER OF THE HOSPITALLERS AND THE TEMPLARS

The presentation examines certain characteristics of the cult of saints among the Hospitaller and the Templars in the Middle Ages. The study departs from a short overview of the general features of the cult of saints within military-religious orders, but the very analysis focuses on two important aspects of the field. On the one hand, it examines the particular devotion of the Templars and Hospitallers to female (martyr) saints (Euphemia, Eulalie, Thais, Ursula), and in this context the paper also presents a case study regarding the head-relic of Saint Euphemia.

The proceedings of the Templar trial in the early fourteenth century provide a unique source base for such an analysis, shedding some light on the knowledge circulating within the order regarding both the cult of the saints and the veneration of their particular relics. The final part of the presentation examines the emergence of the cult of the Hospitaller “own saints” (Ubaldesca di Calcinaia, Toscana, Fleur de Beaulieu) and the characteristic features of the spread of their cult.

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A FORGOTTEN PETITION. RECONTEXTUALIZING A FOURTEENTH-CENTURY DOCUMENT FOR MARGARET OF HUNGARY'S CANONIZATION

An original charter preserved in the Archivio Capitolino in Rome contains a petition addressed to the pope by the bishop of Várad (Oradea, RO), together with the cathedral chapter and clergy of the diocese. They request that Margaret, daughter of the late King Béla IV of Hungary, be enrolled among the saints, emphasizing her virtuous life under the care and discipline of the Dominican friars and the many miracles already attributed to her.

Although the text was published in transcription by Bence Péterfi, the circumstances of its creation and its historical significance have not yet been examined in detail. This paper places the document in its political, ecclesiastical, and devotional context, and considers how it fits into the longer history of Margaret's cult in the fourteenth century. By reassessing this forgotten source, the paper aims to shed new light on the promotion of dynastic sanctity and on local participation in medieval canonization efforts in the Kingdom of Hungary in a period that is known to be turbulent politically.

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FRAGMENTED SANCTITY: THE EARLY CULT OF AUGUSTINE KAŽOTIĆ BETWEEN TROGIR, ZAGREB AND LUCERA

One of the main research challenges in studying the formation of the cult of Augustine Kažotić is the fragmentary nature of the sources. Testimonies of his veneration originate from different regions and communities in which Kažotić was significant for various reasons, ranging from his birthplace in Trogir, through the bishopric of Zagreb, where he was most active, to Lucera, the place of his death, and the Dominican Order as a whole. An additional difficulty is posed by later narrative sources, which become increasingly numerous over time and are based on indirect traditions that are often difficult to verify. A reconstruction of the entire development of the cult from the Middle Ages to his beatification in 1702 would be methodologically too extensive and complex. With this in mind, the study focuses on the earliest medieval testimonies of his veneration, namely on his reputation for sanctity. By collecting and analysing these sources, primarily from Dalmatia, the bishopric of Zagreb, and Italian Dominican contexts, it is possible to outline the earliest medieval forms of his cult. On the basis of this analysis, the paper traces the formation of his early cult as reflected in these fragmented testimonies. The concluding section presents the later processes of early modern institutionalisation of his cult, which culminated in his beatification.

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THE RELICS OF BLESSED JULIAN OF BALE (13TH CENTURY – CA. 1349) AND THEIR VENERATION

Among all Croatian blessed and saints, the life of the Franciscan Julian of Bale (13th century – ca. 1349) is the least well known. Neither in the original nor in copies has any source about him from the time of his life been preserved. Far more information has been preserved about his veneration, which was systematically discussed by Friar Antun Marija of Vicenza (1871) and Friar Marin Oreb (1962). Both authors also wrote about the relics of Blessed Julian, but only within the context of his cult, without any intention of providing a systematic and precise critical account of them. Historical sources do not reveal where Friar Julian of Bale was buried (ca. 1349), how many times his body was transferred in total, or when it was placed in the parish church in Bale. It is only known that this occurred before 1564 as a consequence of an attempted theft of the relics. Thereafter, in 1597, the relics were placed in a wooden chest inside a newly built marble sarcophagus; in 1755 they were transferred to a newly refurbished altar of the parish church; in 1882 they were moved to the crypt beneath the new parish church; and in 1910 to the altar of Our Lady in that church. This paper will discuss the transfers and recognitions of the relics of Friar Julian of Bale in the context of social and ecclesiastical events, thereby clearly indicating the relationship of the local community to the relics and the importance of the relics for the community.

Session 3: Memory and Recognition

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HEROES AND MEN OF MERIT, BUT NO SAINTS: WAVES OF MEMORY AND THE ABSENCE OF CANONIZED BOSNIAN FRANCISCANS

The Franciscan Province of Bosna Srebrena has operated continuously for seven centuries, the only Catholic institution in Bosnia and Herzegovina to survive uninterrupted since the Middle Ages. Throughout its turbulent history, Bosnian Franciscans repeatedly found themselves in dire circumstances that severely tested their faith and perseverance. Many proved equal to these challenges through extraordinary virtue, martyrdom, scholarly or pastoral contributions, and dedicated service to the Province and the universal Church. Yet the Province has consistently remembered and celebrated its most outstanding members not primarily as future saints, but as heroes and men of merit (*zaslužnici* or *znameniti likovi*). Provincial chronicles, martyrologies, and later publications have repeatedly elevated these figures in recurring waves of remembrance shaped by political upheaval, changing ecclesiastical priorities, and the immediate needs of the local Catholic community. Remarkably, however, not a single Bosnian Franciscan has been formally canonized. This paper examines several notable cases of Bosnian Franciscans who, at different moments in the Province's history, appeared headed for official recognition of sainthood. By analysing the specific historical, political, institutional, and procedural factors involved, it seeks to explain why each of these attempts ultimately failed. In doing so, the paper sheds light on the complex relationship between local constructions of heroic virtue and the official processes of "knowledge of sainthood" within a long-surviving yet perpetually vulnerable religious community.

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SAINTS AND VENERABLE PERSONS IN THE LIFE AND WORK OF SLOVENIAN AND CROATIAN FRANCISCANS

This article is based on an extensive, in manuscript preserved work of 1,238 pages titled *Bosnia Seraphica*, written between 1777 and 1780—at the height of the pressure of reforms from Emperor Joseph II—by Fr. Maurus Faidiga, archivist of the then Croatian-Slovenian Franciscan Province of the Holy Cross. In this work, he outlined the activities of the Franciscans from their arrival in the Balkans up to his own time. The manuscript also describes members of the Order of Friars Minor and the Conventuals who distinguished themselves by their holiness. It features some well-known saints, such as St. James of the Marches and St. John of Capistrano, as well as many lesser-known figures: preachers, opponents of heretics and the Reformation, missionaries, martyrs, and other brothers known for their saintly lives. Among Franciscans veneration of Holy Mary was particularly promoted. The culmination of these efforts were two coronations of her miraculous images: in 1715 at Trsat and in 1717 at Sveta Gora (Holy Mountain) near Gorizia. The story of the church's origins on Sveta Gora is also linked to the legend of Urška Ferligoj, a simple shepherdess to whom, according to tradition, Mary appeared in the summer of 1539 with Jesus in her arms and instructed her to tell everyone to build a church at the site of the apparition; in recent years, efforts to have her beatified have been revived. This article will outline the role and significance of these saints both within the order and in the environment in which they lived and worked.

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“I KNOW NOT WHAT I SHALL DO WITH YOU.” MARGERY KEMPE AND HER BID FOR SAINTHOOD

The Archbishop of York’s words to Margery Kempe at Beverley summarise the attitudes not only of Margery Kempe’s contemporaries—both religious and lay—towards her but also the varied scholarly perspectives today. A mediaeval mystic from Bishop’s Lynn (now Kings Lynn), Kempe’s spiritual journey began at the turn of the 15th century following a long bout of postpartum psychosis. In the 1430s, she dictated her “short treatise and a comfortable for sinful wretches” to several scribes. Many scholars now recognise *The Book of Margery Kempe* as the first autobiography in the English language, yet it simultaneously functions as a hagiography. Despite her spiritual legacy, it appears that no formal petitions have ever been submitted to her local diocese to advance her cause. This paper will examine the potential reasons for such an omission.

Session 4: Communities and Sacred Space

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TO OFFER A HELPING HAND: LATE MEDIEVAL PILGRIMAGES, PARDONS AND CULTS OF SAINTS IN CROATIAN POKUPLJE

The late Middle Ages were a time when pilgrimage sites proliferated in northwestern Croatia. New shrines were built and old ones restored, thanks to the steady income of alms offered by pilgrims hoping to erase their sins by extending a helping hand (a phrase regularly used in papal bulls) to the fabric of a church. As they did so, the saints themselves would hopefully offer them a helping hand on their way to Heaven. It is therefore interesting to examine to which saints these pilgrimage sites were dedicated. We will focus on the area of Pokuplje, where most of the medieval churches still stand despite centuries of Habsburg-Ottoman wars. In this area, many, if not most, churches were under the patronage of lay lords who were working to advance the Christian faith in their domains. By doing so, they also promoted cults of certain saints, some of which were “newcomers” to the area. It is perhaps surprising that the cult of St. Leonard started to spread there in the 15th century. Less surprising is the spreading of the cult of the Blessed Virgin, which is a pan-European Late Medieval phenomenon. In this paper, we will examine which cults of saints were popularized through the establishment of pilgrimage sites in the Late Middle Ages, primarily in the 15th century, and how this influenced the local communities.

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A SACRED LANDSCAPE IN TRANSITION: THE MARIAN SHRINE AT SZENTKÚT (HUNGARY) IN CHANGING POLITICAL AND PASTORAL CONTEXTS

The pilgrimage site of Szentkút, located in the northeastern region of present-day Hungary, is one of the most important Marian shrines in Hungarian Catholicism. The village first appeared in the papal tax register for the years 1332–1337, indicating that a parish already existed here at that time. In addition to the church, the landowners had a monastery built, which was inhabited by Pauline monks. Like the entire region, the village was devastated during the Ottoman conquest of the country, yet religious worship was preserved thanks to the Franciscan monks from nearby Gyöngyös, who regularly organized pilgrimages to the shrine.

The eighteenth century then brought major changes to the history of the shrine. At the initiative of the Franciscan provincial, Pope Clement XI granted an indulgence in 1700 for the Vigil of the Assumption. Later, the shrine came under the ownership of the nearby Pásztó Abbey, which was run by Cistercian monks from Moravia. With the death of the Cistercian prior in charge and the sale of the property rights the pastoral activities of Pásztó Abbey also came to an end. This responsibility was then transferred back to the Franciscans, who had also cared for the pilgrimage site in earlier times.

Using the example of this place of pilgrimage, we can thus illustrate the different methods and approaches of three religious orders regarding pastoral care and popular piety. Furthermore, we can trace how state power intervened in the internal life of the site and influenced religious practices throughout the 18th century.

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PATRON SAINTS OF THE GUILDS OF OSIJEK AT THE TURN OF THE 18TH TO 19TH CENTURY

Every aspect of life in the Early Modern period was profoundly shaped by religion and religious practices. Patron saints played a significant role in this context, as believers turned to them in times of need, seeking their protection and heavenly intercession through prayer. Guilds, associations of craftsmen engaged in the same trade, were likewise embedded within this religious framework. Depending on the nature of their craft, each guild had its own patron saint. Following the liberation of Slavonia from Ottoman rule in 1687 and the settlement of populations from German-speaking regions, the cults of new saints were introduced into the newly incorporated territories of the Habsburg Monarchy. Osijek was no exception, and some of these saints came to serve as patrons of local guild associations. Drawing on archival sources dating from the late eighteenth and early nineteenth centuries, this paper examines the patron saints associated with Osijek's guilds and analyses the ways in which their attributes related to the economic activities of particular crafts. Finally, using the minutes of the municipal magistrate, it seeks to reconstruct the activities and obligations of Osijek's guilds connected with the veneration of their patron saints.



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