

'Food, Religion & Writing'

Friday 11th June, 2021

4:00-5:30 PM (UK)

Teams

Reading Group Food & Drink History session on chapters 2 and 4 of Christopher Kissane, *Food, Religion and Communities in Early Modern Europe*, (Bloomsbury, 2018).

To join this session please email Ricardo Aguilar-González prior to 5th June: jose-ricardo.aguilar-gonzalez@warwick.ac.uk

Chapter 2

On 30th March 1492, roughly after three months of the conquest of Granada, 'the last bastion of Islamic Andalusía', monarchs Isabel of Castile and Fernando of Aragón enacted both the expulsion or conversion to Christianity of practicing Jews and the expansion of Inquisition to southern Iberian Peninsula. Converts, known as *nuevos cristianos* 'new Christians', were thus subject to surveillance by countrymen and authorities. Inquisition trials, as Kissane shows in chapter 2 "The Foods of a Christian': Food, Religion, and Inquisition' (pp. 13-34), contain abundant reports on the ways people ate as the outward sign of 'judaizing', secret adherence to Judaism. While this chapter explores the role of food as judicial proof, it also emphasises that food embodies conflicted identities.

Chapter 4

'Chapter 4 "The Eaters': Fast-Breaking Protest in Reformation Zürich' (pp. 53-75), examines the fast-breakings of Lent 1522 through the records of legal investigations launched by the Zürich city council and [Huldrych] Zwingli's sermons and writings. The infamous sausage meal, prepared by Elsi Flammer and Bärbel von Arm, was far from the only occasion on which the city's evangelicals provocatively violated the church's dietary laws, and public controversy over fasting was much more important than scholarship of the Zürich Reformation has generally portrayed. Zwingli's defense of fast-breaking invoked not only early Reformation ideas of 'Christian liberty' and the primacy of scripture, but also a wide variety of populist and social ideas about the impact of unsuitable dietary laws imposed by a corrupt foreign church. The importance of food to his congregation's religious practice and culture meant that the issue became a crucial turning point in the city's break with the church' ('Introduction', p. 7)

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Woman preparing
sausages banter with
a man (Germany, XVI
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