The course will explore the transformation of Latin Christianity from the perspective of those fervently pious individuals and groups the Church placed on the margins of acceptable belief and conduct. Before the eleventh century Latin Christendom was ritually unified, institutionally decentralized, and led by saintly men; afterward it accommodated a broad spectrum of religious orders, a papal monarchy, and heretical dissenters and often looked to holy women for inspiration. The reasons for this change and the reaction of the Church to new challenges from the eleventh to the fifteenth century will provide our focus for the semester.

Weekly meetings will be divided into two parts: an introductory lecture and class discussion of general readings, and two student presentations on more specialized topics. In addition, week 12 will be organized in the form of a colloquium on women mystics, for which each student will prepare a presentation devoted to a spiritual text and produce a short research paper from it. You grade will depend on a midterm (15%), two papers (8-12 pages, i.e. 2,000-3,000 words) (25% each), a final exam (25%), and class participation (10%).
IV. Week of Feb. 9.
   a) Reshaping the Twelfth-Century Church: New Orders and New Forms of Religious Expression.
   b) Presentations: i. Cistercian Views of Community and Devotion.
      ii. An Emotional Christianity: Anselm of Bec.
Readings: Southern, pp. 240-72.
   ** C. Bynum, *Jesus as Mother*, pp. 110-69.

V. Week of Feb. 16.
   a) The *vita apostolica*: Preaching and Poverty.
   b) Presentations: i. Francis and Dominic.
   Southern, pp. 272-309.
   Selections from *Scripta leonis*, Jean de Mailly, Thomas Angi of Letini,
   Jordan of Saxony, Humbert of Romans, and the canonization process of Dominic

VI. Week of Feb. 23.
   a) Stirrings of a Women's Religious Movement.
   b) Presentations: i. Traditional female monasticism.
      ii. New roles for religious women.
Readings: Southern, pp. 309-31
   C. Bynum, *Holy Fast and Holy Feast*, pp. 13-29

VII. Week of March 2.
   b) Midterm on March 4.
Readings: Lambert, pp. 91-104.
   Selection from the decrees of the Fourth Lateran, Walter Map, Burchard of Ursperg.

VIII. Week of March 16.
   b) Presentations: i. Persecution and medieval society;
      ii. Poverty radicalized: the spiritual Franciscans.
   Selection from Peter Olivi, Angelo de Clareno, and an inquisitor's manual.
IX. Week of March 23.
a) Keeping Control: Mysticism, Speculative and Anarchic.
b) Presentations: i. Meister Eckhardt.
Readings: Southern, 300-308.
   Selections from Joachim of Fiore, Condemnation of the Amalricians.

X. Week of March 30.
a) Women of Spirit: A Celebration of the Body?
b) Presentations: i. Theological Attitudes toward Women.
Readings: Bynum, Jesus As Mother, pp. 170-262;
   Petroff, pp. 207-31, 276-98, 308-14, 329-49.

XI. Week of April 6.
a) A Crisis in Ecclesiastical Order: Papal Schism and the Lollards.
b) Presentations: i. The Appeal of Lollardry.
   ii. New Visions of the Church.
   Southern, 133-69.
   Selections from John Wyclife, Norwich heresy trials, Henry of Langenstein, Council of Constance.

XII. Week of April 13.
a) Mystical Women: A Feminization of Christianity?
b) Discussion on women mystics.

XIII. Week of April 20.
a) Radical Challenge and Quiet Reform: Hussites and the devotio moderna.
b) Presentations: i. The Czech Challenge.
   ii. Devotio moderna: The New Wave?
Readings: Lambert pp. 284-348;
   Southern, pp. 331-60.
   Selections from Jan Hus, Peter of Mladonvice, Geert Groote, and Thomas à Kempis.

XIV. Week of April 27.
a) Conclusion: Medieval Dissent and the Reformation.
b) Review.
II. Heresy and Reform in the Eleventh Century.

1. The Rise of Heresy.


III. A Radical Alternative: Catharism

1. The Rise of Catharism.


Arnold, John H. *Catharism and the Confessing Subject in Medieval Languedoc* (Philadelphia, 2001), pp. 1-44.


2. Were Women More Heretical than Men?


IV. Reshaping the Twelfth-Century Church:
New Orders and New Forms of Religious Expression

1. Cistercian Views of Community and Devotion.
   


   R. Southern, *St. Anslem and His Biographer* (Cambridge, 1963), pp. 3-121.


V. The *vita apostolica*: Preaching and Poverty

1. Francis and Dominic.


2. Waldensians.


VI. Stirrings of a Women's Religious Movement

1. Traditional Female Monasticism.


G. Duby, *The Knight, the Lady, and the Priest*, tr. B. Bray (N.Y., 1983), 253-64.


VIII. Cracking Down: Holy Dereliction and the Inquisition.

1. Persecution and Medieval Society.
   


   


IX. Mysticism, Speculative and Anarchic.

1. Meister Eckhardt


X. Women of Spirit: A Celebration of the Body?

1. Theological Attitudes toward Women and Female Visionaries.


2. Hungering for God: Holy Women and Anorexia Nervosa


XI. A Crisis in the Ecclesiastical Order: Papal Schism and the Lollards.

1. The Appeal of Lollardy.


2. New Visions of the Church.


XII. Mystical Women: A Feminization of Christianity?

Read in one of the following texts and prepare a collaborative outline for a group discussion on an aspect of women's spirituality that is characteristic of the mystic you choose. Your presentation should focus on a particular aspect of the mystic under discussion and include some of your own research on the topic.

Hadewich, Complete Works (N.Y., 1980).


Julian of Norwich, Showings (N.Y., 1979).

XIII. Radical Challenge and Conservative Reform: The Hussites and the *Devotio moderna*.

1. The Hussite Challenge.


2. *Devotio moderna*: The New Wave?


   J. van Engen, *Sisters and Brothers of the Common Life: The devotio moderna and the World of the Later Middle Ages* (Philadelphia, 2009), TBA