I have said already that the motive for loving God is God Himself. And I spoke truly, for He is as well the efficient cause as the final object of our love. He gives the occasion for love, He creates the affection, He brings the desire to good effect. He is such that love to Him is a natural due; and so hope in Him is natural, since our present love would be vain did we not hope to love Him perfectly some day. Our love is prepared and rewarded by His. He loves us first, out of His great tenderness; then we are bound to repay Him with love; and we are permitted to cherish exultant hopes in Him.

Bernard of Clairvaux, *On Loving God, Chapter VII*

[John F. Thornton, Susan B. Varenne, eds., *Honey and Salt: Selected Spiritual Writings of St. Bernard of Clairvaux* (New York: Random House, p. 27)]
On another occasion, before she had completely finished distributing all her belongings, although she had very few left, she told me that one evening, while she was at prayer, it seemed to her that she felt nothing of God and so she prayed and lamented in these terms: "Lord, whatever I am doing, I do only to find You. Will I find You after I've finished what I have undertaken?" And she asked for many other things in that prayer. The response was: "What do you want?"

To this she replied: "I want neither gold nor silver; even if you should offer me the whole universe, I would not be satisfied.

I want only You."

Priest writing about Angela of Foligno, c. 1292
The late medieval world, in many ways, devoted itself to eternity. Cloistered monks in tonsured silence contemplated God through the daily rhythm of the psalter in the oratory. Butchers, cooperers, and candle makers in guilds produced pageants with Hell-mouths and angels in the streets of York. Priests lifted thin wafer hosts in golden, bejeweled pyxes before delicately painted triptychs and elaborately carved altars that carried the enduring images and crumbling bones of the saints. Soaring cathedrals with flying buttresses and birds nesting in the pilasters encompassed the stained glass scenes of crucifixion suffering. For many, it was an era of passionate spirituality and deep speculation about the divine, a time when the heroes of the day were those who were holy, self-sacrificing, God-focused. It was a culture that encouraged people to go to extremes in their attempts to please God, to strive diligently in earnest anticipation of the afterlife. And it was the world into which the sixteenth-century Reformers were born and to which they responded.

The course is designed to immerse students in this medieval world and to acquaint them with the major themes of its spirituality; to reflect on the various aspects of Medieval spirituality in light of biblical-theological principles; and to provide opportunities for students to apply what is helpful in deepening their love for Jesus Christ, his Word, Church, and World. It will encompass the overlapping realms of lay, mystic, and monastic spirituality and explore issues of community, rules of life, dreams and visions, mysticism, internal and external pilgrimage, spiritual warfare; spiritual disciplines, devotional lives, symbolism and sacramentality in daily life, and worship and the arts. It will explore various facets of the spirituality of Bernard of Clairvaux, Aelred of Rievaulx, Thomas Aquinas, Julian of Norwich, Anselm, Abelard, Julian of Norwich, Margery Kempe, Catherine of Siena, St. Francis, and others. In recognition of the 500th anniversary of the Reformation, it will also incorporate the theme of the impact of medieval piety on the Reformers, and will include attendance at the Thursday night opening of the GCTS Reformation conference. One key theme of the course will be the development of the skill of identifying core spiritual dynamics. In addition, the course will allow students to read a wide variety of primary sources; to improve their historical research and writing skills; to discuss readings in seminar-level style; and to experience a variety of teaching methodologies that can be applied in ministry.

**Class Schedule** (Subject to change as necessary):

<table>
<thead>
<tr>
<th>Date</th>
<th>Topic</th>
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<tr>
<td>September 14</td>
<td>Introduction</td>
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<tr>
<td>September 21</td>
<td>Theological Foundations of Medieval Spirituality&lt;br&gt;The Topography of the Spiritual Realms</td>
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September 28  Piercing the Veil: Visionaries and their Visions
October 5    Mystics and the Interior Pilgrimage
October 12   READING WEEK: NO CLASS
October 19   Sacred Journeys, Holy Ground: an Exploration of External Pilgrimage
October 26   The Monastic Spectrum of Community; Reformation conference
November 2   On the Via Dolorosa: The Importance of the Crucifixion
November 9   READING WEEK: NO CLASS
November 16  NO CLASS (ETS & AAR/SBL)
November 23  THANKSGIVING: NO CLASS
November 30  Symbolism and the Quotidian Presence
December 7   A Feast for the Eyes: Fasting, Feasting, and the Medieval Mass
December 14  The Medieval Devotional Life

Required Texts:
   978-0140444421 – 370 pages - $8.67 on amazon.com - skim/read, searching for the  
   answers to fill the chart provided on CAMS. Bring the book and chart (at least partially  
   filled-in) to class on Topography of the Otherworlds. Count skim as 100 pages.

   0140432510 – read at least 200 pages – what do you learn about Medieval lay  
   spirituality, mysticism, visions, pilgrimage, etc., through her story? Bring to most  
   classes.

   comprised of the following entries, listed here in the order of the book. Bring to classes  
   on visionaries and mystics:

   Bernard of Clairvaux
   Meister Eckhart
   James Vitry
   Catherine of Genoa
   Hadewijch of Antwerp
   John Tauler
   Guigo I
   Aelred of Rievaulx
   Richard of St. Victor
   Bonaventure
   Marguerite Porete
   John Tauler
   Walter Hilton
   William of Saint-Thierry
   Mechthild of Magdeburg
   Bernard of Clairvaux
   Francis of Assisi
   Henry Suso
   Julian of Norwich
   William of Saint-Thierry
   Bernard of Clairvaux
   Cloud of Unknowing
   Francis of Assisi
   *The Granum Sinapis*
   Augustine
   Gregory the Great
   Hildegard of Bingen
   Hugh of St. Victor
   Richard Rolle
   Gregory the Great
   Angela of Foligno
   John Tauler
   Birthing
   Meister Eckhart


7. Chris R. Armstrong, *Medieval Wisdom for Modern Christians: Finding Authentic Faith in a Forgotten Age with C. S. Lewis* (Brazos Press, 2016) – up to 200 pages - 978-1587433788 – $13.00 on christianbook.com. – read at least chapters 1, 4, 7, 8, 9, and 10 in time for discussion in final class. In what ways are your assessment and application of medieval spirituality similar or different from Armstrong’s?

**Recommended:**

1. Kevin Madigan, *Medieval Christianity: A New History* (Yale University Press, 2015) - 978-0300158724 (500 pages) - $23.99 on gcts.christianbook.com - if you are unfamiliar with Medieval Church History in general, you may find it helpful to read/skim this text to provide historical background for the course.

2. John Shinners, ed., *Medieval Popular Religion*


**Course Requirements:**

1. Reading (20%) - 1200 pages total (including minimum pages assigned for class, then research for paper, and additional reading from required/recommended textbooks) Annotated bibliography (one analysis/critique paragraph per required textbook) - please indicate total # of pages. Include only readings that are taken from primary and secondary sources of/about Medieval Spirituality. (If you would like to substitute alternative primary sources for some of the required primary source readings, please speak with the professor. There may be some cases
where that will not interfere with class discussions.) Annotated bibliography due on final day for written work.

Grading method for the reading: the research paper grade for the course will be the research paper grade. If 100% of the reading has been completed (and the application paper has been satisfactorily completed), the research paper grade will be the grade for the course. Otherwise, the proportion of reading not done will be deducted from the final grade for the course, at the following rate:

100 %  (ex: A to A = no change)
75-99%  (ex: A to A- = 1/3 grade drop)
50-74%  (ex: A to B+ = 2/3 grade drop)
25-49%  (ex: A to B = 1 grade drop)
Below 25 %  (ex: A to B- = 1 1/3 grade drop)

2. Analysis: Research Paper (60%) - (12-15 pages) - Write a research paper on a topic related to Medieval Spirituality. Make a strong historical argument, ground it in primary sources, interact critically with secondary sources, organize it clearly, and write it with excellence in style. [Please see handout on Guidelines for Writing a Church History Paper as well as the Writing Workshop powerpoint, both posted on the CAMS student portal, for further instructions]. Due on December 11 by 4:00 p.m.

3. Application (20%) - Take a personal, spiritual retreat. It should be at least 7 hours long. Participate in the Pierce Center Soul Care retreat or take a silent day retreat at a local monastery, beautiful church, or on a lake or mountain, or in the woods, etc. See guidelines on student portal for ideas for the use of the time. (Please consult professor if you would like to substitute an academic research paper for this assignment). Write a 3-page paper analyzing your experience in light of scripture and giving recommendations for your future ministry. Due on final day for written work.

Note: Grade will be determined as follows: If the other two assignments have been completed fully and satisfactorily, then the grade of the Research Paper will be the grade for the semester.

If the application assignment has not been completed, the class grade will be reduced by two-thirds of a full grade (for example, from A to B+). If the Reading has not been completed, the grade will be reduced additionally, according to the method described above in the Reading section.

• Grading scale for the research paper is the one indicated in the academic catalog guidelines for Gordon-Conwell. Please note that the scale indicates that excellent work is in the B range and that the A range requires going beyond expectations, to “conspicuous excellence”:

"Grade A is given for meeting with conspicuous excellence the demands which can fairly be made in relation to the requirements of the course. These demands would normally include unusual accuracy in fact, completeness in detail, perfection in form of work, independence of method, grasp of the subject as a whole and constructive imagination.

Grade B is given for exceeding the minimum of satisfactory attainment and for meeting certain aspects of the course with excellence.

Grade C is given for attaining satisfactory familiarity with the course and for demonstrating at least some ability to use this knowledge in a satisfactory manner.

Grade D is a passing mark but indicates unsatisfactory control over the material.

Grade F declares that the course has been failed."

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• **Class attendance** may be taken into account, with two points per missed, unexcused absence being taken off of the final grade for the course. For example, two unexcused absences could reduce an A to an A-. Three or more absences may result in failure of the class. Official auditors and those doing the course pass/fail must attend at least 8 of the 10 lecture sessions.

• **Plagiarism** is considered a serious academic offense at GCTS and can result in penalties as serious as failing a course, suspension, etc. See [http://www.gordonconwell.edu/semlink/Plagiarism.cfm](http://www.gordonconwell.edu/semlink/Plagiarism.cfm) for the seminary’s policy. And please follow guidelines at [http://wts.indiana.edu/pamphlets/plagiarism.shtml](http://wts.indiana.edu/pamphlets/plagiarism.shtml).

• **Intellectual Property / Privacy Rights**: To protect the professor’s intellectual property rights with regard to classroom content and to protect the privacy of the professor and other students, students are required to refrain from audio, photographic, and video recording of classes, as well as audio, video, photographic, and written publication (including internet posting and broadcasting) or live transmission of classroom proceedings, except for with written permission from the professor. This applies to auditors as well.

• **Internet Usage**: In order to foster focused attention, learning, and community, students are required to refrain from accessing the internet or playing computer/cell phone games, etc. at any point during class sessions, unless otherwise instructed by the professor. “Surfing the web,” checking email, and other internet-based activities are distracting to other students and to the professor, and prevent the student from fully participating in the class sessions. This paragraph applies to all visitors and auditors as well.