



Hildegard of Bingen receives a vision. Eibingen, Abtei St. Hildegard, Cod. 1. This manuscript is a facsimile made between 1927 and 1933. The original manuscript, Wiesbaden, Hessische Landesbibliothek, Hs 1, was produced in the Rupertsberg scriptorium ca. 1165. It was lost in 1945.

ECSTASY: MYSTICAL, VISIONARY, AND HOLY WOMEN AND THEIR WRITINGS IN MEDIEVAL EUROPE, CA. 1000-1400

Mr. Laurence J. Bond

Department of History | Johns Hopkins University

Fall 2022 | Tuesday and Thursday, 9:00-10:15 am

Office Hours: Thursday, 10:30 am-12:00 pm – or by appointment

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Syllabus

Course Overview

In this course, we will use the writings of medieval women to explore their social and religious worlds. The course orients visionary writing within the broader narrative of religious movements from the twelfth through the fourteenth century. The religious history of the Middle Ages is often told from the perspective of canon law, politics, and high theology—realms that necessarily excluded women. This course will center the writings of visionary women in the historical narrative. We will read our texts to identify how medieval women expressed their spiritual and devotional distinctiveness in their writings. How did they assert and subvert authority? And, how do these texts challenge the historical narrative of medieval religious change? This course will consider the place of gender and power in a medieval religious and institutional context—reading these women against the “canonical” authorities of the Middle Ages. We will read a variety of sources, texts left to us by our visionary women themselves: “visions”, narratives, letters, and other “literary” works. We will also read texts written *about* these women: hagiographies, inquisitorial records. In these selections we will encounter the unfamiliar and—to the modern reader—perhaps the bizarre. Yet, these sources are a window into the lives and devotions of those who are often absent from the historical narrative. We will divide our meetings between a secondary source/historiographical overview followed by an in-class primary source analysis where we will apply and test the reading against our texts. The course will culminate in a 10-12 pp. research paper.

Learning Objectives

By the end of this course, a student will have the tools to:

- ❖ Critically analyze a generically diverse body of primary texts.
- ❖ Summarize and evaluate scholarly arguments.
- ❖ Develop the written and verbal skills necessary to formulate clear and persuasive arguments.
- ❖ Formulate an original research question and produce an essay-length research paper according to the conventions of historical scholarship.

Required Texts

The following texts are available via the JHU Libraries, Borrow Direct, and Interlibrary Loan. They are also available for purchase:

- Caroline Walker Bynum, *Jesus as Mother: Studies in the Spirituality of the High Middle Ages*, Berkeley: University of California Press, 1982).
- Dyan Elliott, *The Bride of Christ Goes to Hell: Metaphor and Embodiment In the Lives of Pious Women, 200-1500*, (Philadelphia: University of Pennsylvania Press, 2012).

I will make available all other texts online via Canvas, E-reserves, or online sourcebooks.

Useful references

- A. J. Minnis and Rosalynn Voaden, eds., *Medieval Holy Women in the Christian Tradition c. 1100-c. 1500*, Brepols Essays in European Culture, v. 1 (Turnhout, Belgium: Brepols, 2010)
- Samuel Fanous and Vincent Gillespie, *The Cambridge Companion to Medieval English Mysticism*, electronic resource (Cambridge [eng.]: Proquest LLC, 2018), <https://search.proquest.com/lion/publication/2069270>.
- Amy Hollywood and Patricia Z. Beckman, eds, *The Cambridge Companion to Christian Mysticism*, (Cambridge: Cambridge University Press, 2012).

Evaluation

- 40% Participation (including discussion leadership)
- 10% Research question meeting, **Oct 4 & 6**
- 15% Research proposal and annotated bibliography, **submission due Oct 23**
- 5% Paper draft presentation, **submission due Dec 4**
- 30% Final research paper, **due Dec 22**

Assignments

Weekly Participation

Class discussion is the heart of this course. Completion of weekly readings, therefore, is the key to successful participation. You are expected to have completed all weekly readings prior to class, to bring questions, comments, and to respond to your classmates' contributions. Each week I ask that you post a brief (ca. 250 words) response to the readings focusing your thoughts on themes, keywords, and connections to other weeks' readings. On our first day, each student will sign up as discussion leader for a specific week's readings. As discussion leader you are responsible for introducing the week's readings, engaging your classmates' Canvas responses, and for preparing 2-3 discussion questions to begin our conversation.

Research proposal and annotated bibliography

The research paper will begin officially in the sixth week when we will meet as a class and individually to discuss your idea. I do, however, encourage you to begin thinking about this early. The research proposal and annotated bibliography are the first step toward your final research paper. Beginning work early is the best way to execute a coherent, well thought out, paper. The research topic is of your choosing but should be linked to the themes of the course. Once you have some idea for a topic you will make a preliminary research in the library to what secondary sources are available on your subject. Most importantly, you will use these sources to determine if there is a primary text which you can use as the basis of your paper. You will write a 2-3 pp proposal outlining your topic and orient it historiographically. You will also include an annotated bibliography (with no less than 10 secondary sources) with your proposal. We will then

review your proposal together and I will offer advice on revisions as necessary. One week will be devoted to these meetings.

Paper draft presentation

One week of classes will be devoted to a presentation of your work to the class. We will engage critically with your work, offering feedback and constructive questions.

Research paper

Your research will culminate in a 10-12 pp. paper. This paper will demonstrate a familiarity with the conventions of academic historical writing. A strong paper will engage with the scholarship of your topic (literature review) and will offer a clearly articulated argument.

Attendance

Our course is based on reading challenging texts and the discussion thereof. Regular attendance is therefore of the utmost importance. Excused absences (including serious illness, religious observance, athletic team event, or family emergency) will be granted but you must notify me in advance. More than two absences from class will negatively affect your participation grade.

Academic Integrity

Undergraduate students enrolled in the Krieger School of Arts and Sciences or the Whiting School of Engineering at the Johns Hopkins University assume a duty to conduct themselves in a manner appropriate to the University's mission as an institution of higher learning. Students are obliged to refrain from acts which they know, or under circumstances have reason to know, violate the academic integrity of the University. Violations of academic ethics include, but are not limited to: cheating; plagiarism of another student's or another scholar's work; submitting the same or substantially similar work to satisfy the requirements of more than one course without permission; failure to cite sources adequately. See the guide on "Academic Ethics for Undergraduates" and the Ethics Board Web site for more information: <http://e-catalog.jhu.edu/undergrad-students/student-life-policies/#UAEB>.

Accommodations

Johns Hopkins University values diversity and inclusion. We are committed to providing welcoming, equitable, and accessible educational experiences for all students. Students with disabilities (including those with psychological conditions, medical conditions and temporary disabilities) can request accommodations for this course by providing an Accommodation Letter issued by Student Disability Services (SDS). Please request accommodations for this course as early as possible to provide time for effective communication and arrangements. For further information or to start the process of requesting accommodations, please contact Student Disability Services at Homewood Campus, Shaffer Hall #101, call: 410-516- 4720 and email: studentdisabilityservices@jhu.edu or visit the website <https://studentaffairs.jhu.edu/disabilities/>.

Communication

E-mail is my preferred—and the most expedient—way for you to contact me. It is important that you communicate with me regarding any question or issue that you may have. Many of the concepts and materials we will be discussing will be new and unfamiliar to you. Therefore, please do not hesitate to contact me. I am happy to meet with you during my office hours or to schedule another convenient time.

Content Warning

It is important to note that in this course we will confront difficult ideas, images, and words. Our work will involve delicate and challenging discussions about topics such as sexism, violence, sexual violence, and criticism of religious groups/beliefs. At times it will also involve viewing, reading, or hearing graphic descriptions of sex and violence, and reading texts that express offensive words and views. We will study and talk about these topics and views in order to understand their historical context and consequences—never to endorse them. I will speak about them and facilitate our study with great sensitivity towards their potentially harmful impact, and to give all students room to develop and express their own ideas in a respectful manner. I expect that you all will embrace those same commitments in our work together. If at any time you feel uncomfortable with material we're studying or are having difficulty adhering to these commitments, please speak to me individually.

Additionally, it is the expectation that students will not only be sensitive to the religion and beliefs of people in the past but will also understand that modern belief systems and medieval belief systems are not the same. In order to understand the religious history of the Middle Ages, it is imperative that we examine medieval religion(s) on its (their) own terms and abandon modern religious views (especially Christianity) as categories of analysis.



Enclosing of a Recluse. Cambridge, Corpus Christi College, MS 79, fo. 96r (detail). (Image: © Master and Fellows of Corpus Christi College, Corpus Christi College, Cambridge.)

Weekly Schedule of Readings and Assignments

| O=online access through JHU libraries | | C=Canvas | | E=E-reserves |

Week 1: Introduction and Background to the Middle Ages and Medieval Mysticism (I)

30 Aug

Introduction to the course, the syllabus, and to each other.

Podcast and reading discussion:

Amy Hollywood and Patricia Z. Beckman, eds, *The Cambridge Companion to Christian Mysticism*, (Cambridge: Cambridge University Press, 2012), chapters 5-12 (as assigned). [O]

The London Review of Books Podcast, *Encounters with Medieval Women: Repentant Sinner*

<https://open.spotify.com/episode/54iPMCnvBmW0m7ird7nkCp?si=2a6ae4a1735c4d68>

or

<https://www.lrb.co.uk/podcasts-and-videos/podcasts/close-readings/encounters-with-medieval-women-repentant-sinner>

1 Sept

F. Donald Logan, *A History of the Church in the Middle Ages*, (2nd ed. London: Routledge, 2013). Chapter 8, “The Twelfth Century”, 122-139 pp. [E]

Anneke B. Mulder-Bakker, *Lives of the Anchoresses: The Rise of the Urban Recluse in Medieval Europe*, (Philadelphia: University of Pennsylvania Press, 2005), “Bees Without a King”, 1-23 pp. [E]

Walter Simons, “New Forms of Religious Life in Medieval Western Europe,” in *The Cambridge Companion to Christian*

Mysticism, edited by Amy Hollywood and Patricia Z. Beckman, (Cambridge: Cambridge University Press, 2012), 80-113 pp. [O]

Primary source practicum: Analysis, text and context:

Carolingian and twelfth-century images

http://expositions.bnf.fr/carolingiens/grand/018_3.htm

Santa Maria Antiqua, Rome,

[https://www.metmuseum.org/art/collection/search/468218?when=A.D.+1000-](https://www.metmuseum.org/art/collection/search/468218?when=A.D.+1000-1400&where=Europe&ft=crucifixion&offset=40&rpp=40&pos=68)

[1400&where=Europe&ft=crucifixion&offset=40&rpp=40&pos=68](https://www.metmuseum.org/art/collection/search/468218?when=A.D.+1000-1400&where=Europe&ft=crucifixion&offset=40&rpp=40&pos=68)

[https://www.metmuseum.org/art/collection/search/471904?when=A.D.+1000-](https://www.metmuseum.org/art/collection/search/471904?when=A.D.+1000-1400&where=Europe&ft=crucifixion&offset=0&rpp=40&pos=2)

[1400&where=Europe&ft=crucifixion&offset=0&rpp=40&pos=2](https://www.metmuseum.org/art/collection/search/471904?when=A.D.+1000-1400&where=Europe&ft=crucifixion&offset=0&rpp=40&pos=2)

Texts

Saint Benedict, *The Rule of St. Benedict*, (Mineola, N.Y.: Dover Publications, 2007). Chapters 1 and 2. [O]

Millett, Bella. *Ancrene Wisse: Guide for Anchoresses: A Translation Based On Cambridge, Corpus Christi College, MS 402*, (Exeter: University of Exeter Press, 2009). Part 1. [E]

Week 2: Introduction and Background to the Middle Ages and Medieval Mysticism (II)

Sept 6

Bernard McGinn, “The Foundations of Mysticism” in *The Presence of God: A History of Western Christian Mysticism*, (New York: Crossroad Pub, 1991). “Augustine: The Founding Father” 228-262 pp. [E]

Thomas J. Heffernan, *The Passion of Perpetua and Felicity*, (Oxford: Oxford University Press, 2012). Chapter 1, “The *Personae* of the *Passio*”, 1-6 pp (pdf). [O]

Primary:

Augustine of Hippo, *Confessions*, Henry Chadwick ed., (Oxford: Oxford University Press, 1998). Chapter 9, 155-178 pp.

Perpetua, *The Passion of Perpetua and Felicity*, Thomas J. Heffernan ed., (New York: Oxford University Press, 2012). “The English Translation” 1-10 pp. [O]

Sept 8

Alastair Minnis, “Religious Roles: Public and Private,” in A.J. Minnis and Rosalynn Voaden, eds., *Medieval Holy Women in the Christian Tradition c. 1100-c. 1500*, (Turnhout, Belgium: Brepols, 2010). 47-82 pp. [E]

Peter Biller, “Women and Dissent”, in *Medieval Holy Women in the Christian Tradition c. 1100-c. 1500* edited by A. J. Minnis and Rosalynn Voaden, (Turnhout, Belgium: Brepols, 2010), 133-157 pp. [E]

Writing Practicum? How to make an argument.

TBD

Week 3: Monastic Virginity and the Bride, the Twelfth Century

Sept 13

“Hildegard of Bingen,” *Epistolae: Medieval Women’s Latin Letters*, Columbia University,

<https://epistolae.ctl.columbia.edu/woman/115.html>

Elizabeth Dreyer, “Medieval Women Mystics: Weird or Wonderful?,” in *Passionate Spirituality: Hildegard of Bingen and Hadewijch of Brabant*. (Mahwah, N.J.: Paulist Press, 2005). 3-33 pp. [E]

Dyan Elliott, *The Bride of Christ Goes to Hell: Metaphor and Embodiment In the Lives of Pious Women, 200-1500*, (Philadelphia: University of Pennsylvania Press, 2012). “Consensuality and Vocation”, 106-149 pp. [E]

Primary:

Song of Solomon, *ESV*. Selections.

Hildegard of Bingen, *Scivias*, Columba Hart and Jane Bishop eds., (New York: Paulist Press, 1990). Selections.

Bernard of Clairvaux, *Song of Songs*, Killian Walsh ed., (Kalamazoo, Mich: Cistercian Publications, 1971). Selections.

Sept 15

Caroline Walker Bynum, *Jesus as Mother: Studies in the Spirituality of the High Middle Ages*, Berkeley: University of California Press, 1982). "Did the Twelfth Century Discover the Individual?", 82-109 pp. [O]
Dyan Elliott, *The Bride of Christ Goes to Hell: Metaphor and Embodiment In the Lives of Pious Women, 200-1500*, (Philadelphia: University of Pennsylvania Press, 2012). "Conjugal Reflex", 150-173 pp. [E]
Ruth Karras, *Sexuality in Medieval Europe: Doing Unto Others*, (Oxford: Routledge, 2017). "The Sexuality of Chastity," 46–78 pp. [O]

Primary:

C. H. Talbot, (ed.), *The Life of Christina of Markyate: A Twelfth Century Recluse*. (Oxford: Oxford University Press, 2019). Selections [O].

Week 4: Clerical Collaboration and Reform, the Twelfth Century

Sept 20

Caroline Walker Bynum, *Jesus as Mother: Studies in the Spirituality of the High Middle Ages*, Berkeley: University of California Press, 1982). "Jesus as Mother and Abbot as Mother", 110-169 pp. [O]
John Coakley, "Women's Textual Authority and the Collaboration of Clerics," in A. J. Minnis and Rosalynn Voaden, eds., *Medieval Holy Women in the Christian Tradition c. 1100-c. 1500*, (Turnhout, Belgium: Brepols, 2010), 83-104 pp. [E]

Primary:

Hildegard of Bingen, "Letter to Bernard of Clairvaux", in *The Letters of Hildegard of Bingen*, Joseph L Baird and Radd K. Ehrman eds., (New York: Oxford University Press, 1994).

Sept 22

Fiona J. Griffiths, *The Garden of Delights: Reform and Renaissance for Women in the Twelfth Century*, (Philadelphia: University of Pennsylvania Press, 2007). "Introduction", 1-16 pp.; "Reform and the *Cura Monialium* at Hohenbourg, 24-48 pp. [E]
Barbara Newman, *From Virile Woman to WomanChrist: Studies in Medieval Religion and Literature*, (Philadelphia: University of Pennsylvania Press, 1995). "Flaws in the Golden Bowl: Gender and Spiritual Formation in the Twelfth Century", 19-45 pp. [E]

Writing practicum:

Week 5: Lateran IV, New Orders, the Thirteenth Century

Sept 27

Herbert Grundmann, "The Religious Movement under Innocent III" and "The Franciscan Order and Women's Houses in the First Half of the Thirteenth Century" in *Religious Movements In the Middle Ages*, (Notre Dame, Indiana: University of Notre Dame Press, 1995, 31-68 and 109-118 pp. [E]
Sean L. Field, "House Rules: Isabelle of France and the Longchamp's Rule", in *Isabelle of France: Capetian Sanctity and Franciscan Identity in the Thirteenth Century*, (Notre Dame: University of Notre Dame Press, 2006), 61-94. [E]

Optional:

Augustine Thompson, "The Primitive Fraternity" in *Francis of Assisi: A New Biography*, (Ithaca: Cornell University Press, 2012). 34-53 pp. (especially Clare of Assisi). [E]

Primary:

Norman P. Tanner, ed., "The Canons of the Fourth Lateran Council (1215)," in *Decrees of the Ecumenical Councils* (London: Washington, DC: Sheed & Ward; Georgetown University Press, 1990). 227-271 pp. (facing translation). [E]

Agnes of Harcourt TBD

Sept 29

Caroline Walker Bynum, *Jesus as Mother: Studies in the Spirituality of the High Middle Ages*, Berkeley: University of California Press, 1982). "Mechtild of Magdeburg", 228-262 pp. [O]

Primary:

Mechthild of Magdeburg, *The Flowing Light of the Godhead*, Frank J Tobin ed., (New York: Paulist Press, 1998). Selections.

Week 6: Preliminary Research Meeting

Come prepared with an idea for your research paper. Meet with me individually to discuss.

Oct 4

Oct 6

Week 7: Lateran IV, the Eucharist, the Thirteenth Century

Oct 11

Miri Rubin, *Corpus Christi: The Eucharist in Late Medieval Culture* (Cambridge: Cambridge University Press, 1991). "A Feast is Born", 164-198 pp.

F. Donald Logan, *A History of the Church in the Middle Ages*, (2nd ed. London: Routledge, 2013), "Popular Devotion", 135-141 pp.

Primary:

Norman P. Tanner, ed., "The Canons of the Fourth Lateran Council (1215)," in *Decrees of the Ecumenical Councils* (London: Washington, DC: Sheed & Ward; Georgetown University Press, 1990). 227-271 pp. (facing translation).

Revisit relevant sections.

The Life of Juliana of Mont-Cornillon, Barbara Newman ed., (Toronto, Ont: Peregrina Pub. Co, 1999). Selections.

Oct 13

Caroline Walker Bynum, *Holy Feast and Holy Fast: The Religious Significance of Food to Medieval Women*, (Berkeley: University of California Press, 1987).). "Fast and Feast: The Historical Background", 31-72 pp.; "Food in the Writings of Women Mystics," 150-186 pp. [O]

Primary source practicum: Analysis, text and context:

John Raymond Shinnars, ed., *Medieval Popular Religion, 1000-1500: A Reader*, (Peterborough, Ont.: Broadview Press, 2007), "Two hymns for the feast of Corpus Christi"; "Catherine of Siena on receiving the Eucharist."

Week 8: Institutionalization, the Thirteenth Century

Oct 18

Anne E. Lester, *Creating Cistercian Nuns: The Women's Religious Movement and Its Reform in Thirteenth-Century Champagne* (Ithaca: Cornell University Press, 2011). "Concerning Certain Women," 15-44 pp.; "Under the Religious Life," 78-116 pp.

Bernard McGinn, *Meister Eckhart and the Beguine Mystics: Hadewijch of Brabant, Mechthild of Magdeburg, and Marguerite Porete* (New York: Continuum, 1994). Selections.

Primary:

Hadewijch, *Hadewijch, the Complete Works*, Columba Hart ed., (New York: Paulist Press, 1980). Selections.

Oct 20

Sean L. Field, "Reassessing the Links between 'The Women's Religious Movement' and 'The Origins of a Religious Literature in the Vernacular' in France," in *Between Orders and Heresy: Rethinking Medieval Religious Movements*, (Toronto: University of Toronto Press, 2022), 189-213 pp.

Primary:

The Life of Juliana of Mont-Cornillon, Barbara Newman ed., (Toronto, Ontario: Peregrina Pub. Co, 1999).

Week 9: Research Proposals and Annotated Bibliographies

Please add yourself to the schedule to meet with me this week.

Oct 25

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Oct 27

Week 10: Sanctity and Inquisition, the Fourteenth Century

Nov 1

Dyan Elliott, *Proving Woman: Female Spirituality and Inquisitional Culture in the Later Middle Ages*, (Princeton: Princeton University Press, 2004). "Introduction," 1-8; "Sacramental Confession as Proof of Orthodoxy," 9-44 pp.
André Vauchez, *Sainthood in the Later Middle Ages*, (Cambridge: Cambridge University Press, 1997). Selections.
Jeffrey F. Hamburger and Gabriela Signori, *Catherine of Siena: The Creation of a Cult* (Turnhout: Brepols, 2013). Selections.

Primary:

Catherine of Siena

Nov 3

John Coakley, "Thomas of Cantimpré and Female Sanctity," in *History in the Comic Mode: Medieval Communities and the Matter of Person*, Rachel Fulton and Bruce W. Holsinger, eds., (New York: Columbia University Press, 2007).
Dyan Elliott, *Proving Woman: Female Spirituality and Inquisitional Culture in the Later Middle Ages*, (Princeton: Princeton University Press, 2004). "Introduction," 1-8; "Sanctity, Heresy, and Inquisition," 119-179 pp.

Primary:

Jacques de Vitry, Thomas de Cantimpré, *Two Lives of Marie D'oignies*, Margot H King, and Hugh Feiss eds., (Toronto, Ont.: Peregrina Pub. Co., 1998). Selections.

Week 11: Inquisition and Heresy, the Fourteenth Century (I)

Nov 8

Christine Caldwell Ames, "Does Inquisition Belong to Religious History," in *The American Historical Review*, vol. 110 no. 1 (February 2005), pp 11-37. .
Janine Larmon Peterson, "Women, Power, and Religious Dissent: Why Women Never Became Heresiarchs," in *Between Orders and Heresy: Rethinking Medieval Religious Movements*, (Toronto: University of Toronto Press, 2022), 263-287 pp.
Dyan Elliott, *Proving Woman: Female Spirituality and Inquisitional Culture in the Later Middle Ages*, (Princeton: Princeton University Press, 2004). "Clerical Quibbles," 233-263; "Conclusion," 297-304.

Primary:

Inquisition activity

<https://sourcebooks.fordham.edu/source/heresy2.asp>

<https://web.archive.org/web/20070518090922/http://www.sjsu.edu/depts/english/Fournier/afrancou.htm>

<https://web.archive.org/web/20070519184827/http://www.sjsu.edu/depts/english/Fournier/amilhac.htm>

Nov 10

Sean L. Field, *The Beguine, the Angel, and the Inquisitor: The Trials of Marguerite Porete and Guiard of Cressonessart* (University of Notre Dame Press, 2012). Selections.

Mark Pegg, *The Corruption of Angels: The Great Inquisition of 1245-1246*, (Princeton, N.J.: Princeton University Press, 2001). Selections.

Primary:

Marguerite Porete, *The Mirror of Simple Souls*, Ellen L. Babinsky ed., (New York: Paulist Press, 1993). Selections.
A translation of the trial of Marguerite Porete in *Corpus Documentorum Inquisitionis Haereticæ Pravitatis Neerlandicæ*, vol. 1. Selections.
Narrate everything the trial record does not tell you.

Week 12: Inquisition and Heresy, the Fourteenth and Fifteenth Century (II)

Nov 15

Julian secondary sources? Minnis? Watson?

Primary:

Julian of Norwich, *The Writings of Julian of Norwich: A Vision Showed to a Devout Woman and a Revelation of Love*, Nicholas Watson, Jacqueline Jenkins eds., (University Park, Pa: Pennsylvania State University Press, 2006). Selections

Nov 17

Raymond A. Powell, "Margery Kempe: An Exemplar of Late Medieval English Piety," *The Catholic Historical Review* 89, no. 1 (2003): 1–23.

Patrick Hornbeck, *A Companion to Lollardy*, (Leiden: Brill, 2016). "Their Trials," 159-187 pp.

Margery secondary Minnis?

Primary:

Margery Kempe, *The Book of Margery Kempe*, Anthony Bale ed., (Oxford: Oxford University Press, 2015). Selections.

Norman P. Tanner, *Heresy Trials In the Diocese of Norwich, 1428-31*, (London: Offices of the Royal Historical Society, 1977). Selections.

Week 13: Fall recess. Enjoy!

Week 12: Medieval Art Practicum and Walters Museum Visit

Nov 29

Art

Dec 1

Walters Museum visit. Meet on St. Paul Street outside Barnes & Noble at the Hopkins shuttle stop.

Week 14: Presentations

Presentations. Please sign up for a day to present.

Dec 6

Dec 8

Week 15: Medieval Afterlives and Class Reflections

Dec 13

Women of the Book: Catherine of Siena and Theresa of Avila

Erin K. Rowe, *Saint and Nation: Santiago, Teresa of Avila, and Plural Identities in Early Modern Spain*, (University Park, PA: Penn State University Press, 2011). Selections.

Elena Carrera-Marcén, *Teresa of Avila's Autobiography: Authority, Power and the Self In Mid-Sixteenth-Century Spain*, (London: Legenda, 2005). Selections.

Jodi Bilinkoff, *The Avila of Saint Teresa: Religious Reform In a Sixteenth-Century City* (Ithaca, New York: Cornell University Press, 2014). Selections.

We will discuss what we have learned and conclude with our reflections on medieval historiography and the place of visionary women in that narrative.

Dec 15

Visit the “Women of the Book” collection with Dr. Earle Havens. Meet outside the Peabody Library.

Final Papers due December 22 by midnight