

Devotio. Individualization of religious practices in Western European Christianity

Conference Booklet

Nijmegen, Wednesday, 26 – Thursday, 27 October 2016

Radboud University Nijmegen – Titus Brandsma Instituut, Nijmegen –
Instituut voor christelijk cultureel erfgoed, Rijksuniversiteit Groningen (NL)

Programme

Devotio. Individualization of religious practices in Western European Christianity

Wednesday 26-10-16	
<p>10.00 Opening CC5</p> <p>Formal opening by Prof. dr. Han van Krieken, Rector Magnificus Radboud University Nijmegen</p> <p>Book launch <i>Gerardi Magni Opera omnia</i> II, 2, offer of first copy to H. van Krieken and J. van Engen</p>	
<p>10.30-11.30 Plenary 1 CC5</p> <p>v. Engen, “Alijt Bake (1413-1455) of Utrecht and Gent: Self-conscious Author and Spiritual Autobiographer”</p>	
<p>11.30-12.30 Plenary 2 CC5</p> <p>Palmer, “Anti-Seuse, or: Meditation on the whole life of Christ in the fifteenth century”</p>	
12.30-14.00 Lunch	
<p>14.00-15.30 Session 1 E 2.55</p> <p>Individuals and individualism</p> <p>V. Dijk, “Saint Augustine as a model for individual piety”</p> <p>Bollmann, “Zum Greifen nah: Die „innerliche Devotion“ im Spannungsfeld zum gemeinschaftlichen Frömmigkeitsideal in den Frauenkonventen der Devotio moderna”</p> <p>Goudriaan, “<i>Devotio Moderna</i> and Arrangements for Commemoration”</p>	<p>14.00-15.30 Session 2 E 2.53</p> <p>Noble women</p> <p>Bloem, “Maria van Gelre: zichtbaarheid van een onvervulde kinderwens”</p> <p>Hand, “Playing by the “Rules”, Monastic Orders and Religious Identity in the <i>Psalter of Bonne of Luxembourg</i>”</p> <p>Nissim, “Imagination and Physical Assimilation in a Devotional Practice: Anne de Bretagne in front of <i>Saint Ursula’s Nef</i>”</p>
15.30-16.00 Tea break	
<p>16.00-17.30 Session 3 E 2.55</p> <p>Lay piety</p> <p>Bialecki, ““Search, ask, and make an effort”: Iacopo Passavanti on choosing one's own confessor in late medieval Florence”</p> <p>Zwart, “The religious life of alderman Dirck Borre van Amerongen (Utrecht, c.1438- c.1527)”</p> <p>Dlabačová, “Illustrated Incunabula as Material Objects: The Case of the <i>Devout Hours on the Life and Passion of Jesus Christ</i>”</p>	<p>16.00-17.30 Session 4 E 2.53</p> <p>Piety and the Modern devout</p> <p>Hofman, “Geert Grote’s choice for a religious lifestyle without vows”</p> <p>Logutova, ““Ama nesciri”. Thomas à Kempis’s autobiography reconstructed from his works”</p>
18.30-???.?? Conference dinner	

Thursday 27-10-16	
<p>10.00-11.30 Session 5 TvA 2.00.12</p> <p>Material and mental images</p> <p>Smits, ““Set Me as a Seal Upon Your Heart”: Love and Memory in Late Medieval Devotion”</p> <p>v. Asperen, “Badges as Bookmarks. Functions of Metal Badges in Religious Books of the Laity”</p> <p>Denissen, “Hiding under Mary’s Mantle in the Middle English <i>A Talkyng of the Love of God</i>”</p>	<p>10.30-11.30 Session 6 TvA 2.00.14</p> <p>Devotion in Germany on the threshold of the Reformation</p> <p>Belt, v.d., “Franciscan mysticism in a Protestant context: Francis Lambert of Avignon (c. 1486-1530) on the <i>Vocatio</i>”</p> <p>Ganina, “Selbstbildnis einer Nonne: Individualisierung der Schreibtätigkeit im Straßburger Magdalenenklosters im Kontext der Observanzbewegung“</p>
<p>11.30-12.30 Plenary 3 CC3</p> <p>Rudy, “Semi-standardised books of hours that are afterwards personalised”</p> <p>Book launch K. Rudy, <i>Piety in pieces</i>, offer of first copy</p>	
<p>12.30-14.00 Lunch</p>	
<p>14.00-15.30 Session 7 E 2.55</p> <p>Piety in songs</p> <p>Mertens / v.d. Poel, “Exemplary ‘I’: Individuality and scripted role in devout song and prayer”</p> <p>De Morrée, “Singing Together Alone. Dynamics between the Individual and the Community in Vernacular Devout Song Collections”</p> <p>Vroomen, “The devout song: personalized devotion?”</p>	<p>14.00-15.30 Session 8 E 2.54</p> <p>Theory 1</p> <p>Faesen, “Individualization and Personalization in the History of Late Medieval Thought”</p> <p>Vloebergs, “Performing Personhood – Hadewijch’s Urge for a Creative Dialogue with her Community”</p> <p>Arblaster, “Created and/or Uncreated Charity – A Contested View of the Holy Spirit”</p>
<p>15.30-16.00 Tea break</p>	
<p>16.00-17.00 Session 9 E 2.55</p> <p>Spirituality</p> <p>Gaens, “In between Ruusbroec and Geert Grote. Henry of Coesfeld's Devotional Turn and the Gerson-Groenendaal Controversy”</p> <p>Kiekens, “<i>Vanden twaelf dogheden</i>: crossroads of perspectives on spiritual virtuousness”</p>	<p>16.00-17.00 Session 10 E 2.55</p> <p>Theory 2</p> <p>Khorkov, “Mystical Theology and Individualization of Meditative and Contemplative Practices at the Erfurt Charterhouse in the 15th Century”</p> <p>Bocken, “Devotional Theory or Theoretical Devotion? – Nicholas of Cusa, the Layman and the Devotio Moderna”</p>
<p>17.00-18.00 drinks</p>	

Abstracts

Arblaster, John (with: Faesen, Rob; Vloebergs, Sander)

Thur. 27/10, 15.00-15.30 **Session 8 E 2.54**

SESSION PROPOSAL: INDIVIDUALIZATION, PERSONALIZATION AND COMMUNITY –
REFLECTIONS ON LATE MEDIEVAL THEOLOGICAL ANTHROPOLOGY

General theme: “Recent historiography has pointed at the individualization of Western Christianity in the later Middle Ages, and has focused on the preponderance of personal devotion” (conference call for papers). These contributions focus on the fundamental difference between “individualization” and “personalization.” Individualization refers to the human person as an individual, an isolated “I”. Personalization refers to the human person as a “person” that stands in relationship with the other, and whose identity is received in the encounter with that other. This encounter has implications for wider communal life. These three presentations will each focus on different aspects of the nature, possibility and consequences of this encounter in some late medieval mystical and scholastic authors, and the tensions and complexities in these debates.

ABSTRACT THREE (JOHN ARBLASTER): CREATED AND/OR UNCREATED CHARITY – A
CONTESTED VIEW OF THE HOLY SPIRIT

This paper will focus on a shift in the theological anthropology of the late Middle Ages, and specifically on the question of created versus uncreated charity in the human soul. It will be argued that the question of the way in which the Holy Spirit relates to and interacts with the human soul is pivotal to individualist and personalist conceptions of human relationality. Beginning with the position outlined in the *Sentences* by Peter Lombard in the twelfth century, it will then sketch later developments on this question in the works of Bonaventure, Albert the Great and Thomas Aquinas in the thirteenth century. Finally, though Marguerite Porete and John of Ruusbroec never explicitly comment on this question in a speculative theological manner, we will explore how their implicit theological-anthropological positions attempt to resolve the issue and maintain a fundamentally relational conception of the human person.

Asperen, Hanneke van (Radboud University Nijmegen, Dept. Art History)

Thur. 27/10, 10.30-11.00 **Session 5 TvA 2.00.12**

**Badges as Bookmarks. Functions of Metal Badges in Religious Books of the
Laity**

Medieval books of lay people sometimes contain small metal badges. Although books containing badges are rare, books with traces of them are ubiquitous. The praxis started in the 1450s, when the stamping technique was introduced for the production of pilgrims' badges. The stamping technique in itself was not new, and it might be argued that the technique was introduced at cult sites to fit new wishes and demands of individual devotees. The wish to include these objects in books in order to personalize them might have been a stimulus to start the production of smaller and lighter badges alongside the larger and heavier cast ones that had dominated the market at cult sites.

The badges became part of the religious routine of the book owner, but not always in the same ways. Scholars have agreed that the inclusion of badges in (exclusively) religious books is meaningful, but their opinions on the reasons of devotees to include badges in books differ substantially. Megan Foster-Campbell (2011) has argued for example that the badges allowed for a devotional exercise of mental pilgrimage. Kate Rudy (2016) recently suggested many of these round badges, now missing, were in fact not pilgrim's badges, but Eucharistic wafer souvenirs. These ideas deserve some scrutiny. Although Eucharistic wafer badges may have existed, they did not take the shape of stamped metal badges, as least not those that were included in books as I will try to demonstrate. On the other hand, the pilgrims' badges did not necessarily serve as mementoes to be used for mental pilgrimage either. What were the reasons to add these badges to books?

Belt, Henk van den (Rijksuniversiteit Groningen)

Thur. 27/10, 11.00-11.30 **Session 6** TvA 2.00.14

Franciscan mysticism in a Protestant context: Francis Lambert of Avignon (c. 1486-1530) on the *Vocatio*.

One aspect of late Medieval individualization is the emphasis on personal and individual spirituality. The grace of God, conveyed through the sacraments must become effective in one's life, thought, and experience. Notwithstanding the many doctrinal differences between Catholics and early Protestants, there seems to be some continuity with respect to spirituality. This continuity not only appears in the later protestant appreciation of the works of the *Devotio Moderna*, but also in more mystical influences in the writings of some of the Reformers.

One interesting example is the French Franciscan itinerant preacher Francis Lambert of Avignon (c. 1486-1530), who left his in 1522 to become one of the leaders of the German Reformation. He surprisingly sees his evangelical preaching in continuity with his earlier emphasis on the strict observance within his own order. His fellow reformers in Wittenberg and later in Strasburg felt a little uneasy with Lambert's radical emphasis on the work of the Spirit and his rejection of humanistic learning.

This paper will focus on his *De Fidelium vocatione in Regnum Christi*, published in Strasbourg (1525), in which he expresses the relationship and the differences between the inner calling through the Spirit and the outward calling through the ministry of the Word. Lambert connects the inner calling of the elect to the spiritual calling of ministers to proclaim the gospel, "an illumination from the Spirit of God and a witness from the Word of God by which one is efficaciously moved to teach and comfort other Christians with the words of truth." He relates the sacraments, like baptism, to the outwardly calling, which, however, "is fruitless, unless accompanied by the inward one."

Both with respect to the personal call to salvation and the ministerial call to preach the gospel, Lambert stresses the necessity of the work of the Spirit in the individual. This paper will explore how this early reformation emphasis relates to forms of medieval mystical spirituality.

Bialecki, Piotr (University of Warsaw, Department of Italian Studies)

Wed. 26/10 16.00-16.30 **Session 3 E 2.55**

“Search, ask, and make an effort”: Iacopo Passavanti on choosing one's own confessor in late medieval Florence

In the aftermath of the Black Death, Iacopo Passavanti, a renowned preacher from the Dominican Santa Maria Novella church in Florence, collected his Lenten sermons of 1354 and recomposed them into a penitential treatise. His vernacular *Lo Specchio della vera penitenzia* (*The Mirror of True Penance*) has attracted scholars mainly because of the numerous *exempla* Passavanti uses, relatively little attention has however been paid to the *Specchio* as a work of religious education. Passavanti's intention is to teach the laity how to confess in a correct manner, but at the same time he addresses the clergy, explaining how to give a valid absolution. This double perspective allows us to comprehend both the theological aspects of the sacrament of penance, as well as their possible implications for the practice of confession.

According to the *Omnis utriusque sexus* canon of the Fourth Lateran Council Christian men and women were supposed to confess themselves once a year to their own (i.e. parish) priest. The situation changed with the advent of the mendicant orders, for the friars were swiftly granted the privilege of hearing confessions, which in turn led to conflicts with the secular clergy. However, in the mid 14th century the mendicant orders are well established, and the Santa Maria Novella itself is a parish church. Yet, Passavanti urges his readers to carefully choose their own confessor. Since choosing the wrong confessor could put at risk the validity of the sacrament, the penitents are encouraged to “search, ask, and make an effort” to find the right confessor. The *Specchio*, therefore, presents the penitents as active individuals, responsible for their choices. By reconstructing the image of the good and the bad confessor, and by expounding Passavanti's penitential theology, I will explain why the Dominican friar believes it is necessary to allow the penitents to choose their own confessor.

Bloem, Miranda (Radboud University Nijmegen)

Wed. 26/10 14.00-14.30 **Session 2 E 2.53**

Annunciation or not? The donor portrait of Mary of Guelders reconsidered

This paper will be delivered in English !!

Over de bekendste miniatuur uit het gebedenboek van Maria van Gelre, waarop de van oorsprong Franse hertogin in hoogst modieuze blauwe jurk tegen een rode achtergrond staat, is vanwege de ongebruikelijke iconografie al veel gezegd en geschreven. Maria staat in een afgesloten tuin, de *bortus conclusus*, een motief dat veelal in combinatie voorkomt met de annunciatie en dientengevolge met de Heilige Maagd wordt geassocieerd. Deze associatie wordt versterkt door de twee engelen die gezamenlijk de zegen aan Maria

overbrengen. God de Vader stuurt bovenin de voorstelling de heilige geest richting de hertogin; wederom een iconografisch detail dat sterk samenhangt met de Mariaboodschap. De bewuste beslissing van de hertogin om zich in de openingsminiatur te laten omringen door iconografische elementen uit de annunciatie lijkt te zijn gedreven door een belangrijk gegeven: de wens voor een kind.

Maria van Gelre was als jonge vrouw verbonden aan het hof van Louis d'Orleans en Valentina Visconti. In 1405 werd zij uitgehuwelijkt aan Reinoud IV, hertog van Gelre. Zowel vanuit Parijs als vanuit Gelre was de druk een kind te baren groot. Louis, die verantwoordelijk was voor haar bruidsschat, liet naar verluid zelfs opnemen dat Maria de kosten moest terugbetalen indien zij kinderloos bleef. De iconografische elementen van de annunciatie in de openingsminiatur zijn – hoewel onverminderd opmerkelijk – hiermee naar tevredenheid te verklaren. Nu het gebedenboek in het kader van een internationaal onderzoeksproject grondig wordt bestudeerd, lijkt de nadruk op een kindwens nog groter te zijn. Maria liet zich een tweede maal afbeelden, knielend voor de Heilige Maagd en haar zoon. Beeltenissen van de Maria Lactans komen verder nog zes keer voor, onder meer bij feestdagen waar een andere Maria-iconografie passender zou zijn.

Andere iconografische motieven die men zou verwachten bij een grote kindwens, zoals nadruk op de heilige Margaretha of een scène uit de kindheidscyclus van Christus, blijven echter in het boek achterwege. In deze lezing wordt onderzocht hoe vorstin Maria én de maagd Maria worden gerepresenteerd (in beeld, maar ook in de teksten) en in hoeverre dit te verbinden is met de kindwens van hertogin Maria.

Bocken, Inigo (Radboud University Nijmegen, Titus Brandsma Instituut)

Thur. 27/10, 16.30-17.00 **Session 10 E 2.55**

Devotional Theory or Theoretical Devotion? – Nicholas of Cusa, the Layman and the *Devotio Moderna*

In recent years, new scholarly perspectives were developed in order to understand the historical and theoretical meaning of the *Devotio Moderna* for the understanding of the transformation of religious awareness in Early Modern era. The focus on the individual relation towards the Divine, as it has been observed by many historians of religion, is not so much connected with a decline of theological respectively philosophical reflection – as it often has been mentioned - but theoretical reflection itself has been transformed into a new modus. It may not surprise that it is the papal diplomat and philosopher Nicholas of Cusa (1401-1464) who can be seen as a key figure of this new way of philosophical and theological thinking, oriented towards the individual experience of the faithful, as it becomes clear in Nicholas' plays a central role for these new research perspectives (Borsche 2004; Staubach 2004). In this contribution I will show that and how the philosophical thinking of Nicholas of Cusa can be seen as both a theoretical counterpart of the individual religious experience as it can be found in the *Devotio Moderna* and as a critical answer towards some aspects of it (as it can be seen in the discussion on the status of the personal experience in 15th Century (Certeau 2013, 28)).

Tilman Borsche, ‚Reden unter Brüdern. Diskurstheoretische Bedingungen der Konkordanzgedankens bei Nikolaus von Kues‘, in: Inigo Bocken, *Conflict and Reconciliation. Perspectives on Nicholas of Cusa*, Leiden (Brill) 2004, 9-27
Michel de Certeau, *La fable mystique tome 2*, Paris (Gallimard), 2013
Nikolaus Staubach, ‚Cusanus und die Devotio Moderna‘, in Inigo Bocken, *o.c.* 29-51

Bollmann, Anne (Rijksuniversiteit Groningen, Faculteit der Letteren /Duits)
Wed. 26/10, 14.30-15.00 **Session 1 E 2.55**

Zum Greifen nah: Die „innerliche Devotion“ im Spannungsfeld zum gemeinschaftlichen Frömmigkeitsideal in den Frauenkonventen der Devotio moderna

Die „devoten Schwesternbücher“ sind als schriftlicher Ausdruck des Frömmigkeitslebens in den Frauengemeinschaften der Devotio moderna zu charakterisieren. Das Corpus der aus dem späten 15. und frühen 16. Jahrhundert erhaltenen Sammlungen mit Biographien verstorbener Hausmitglieder thematisiert das Streben der weiblichen Devoten nach der Vervollkommnung der devoten Tugenden und der Verwirklichung der „guten Punkte“ (*quede punten*) im Glaubensalltag. Die Schilderungen der aktiven Umsetzung dieser gemeinschaftlich festgeschriebenen devoten Ziele bieten den nachfolgenden Schwesterngenerationen als den Adressatinnen der Viten konkret nachvollziehbare Modellbeispiele für die praktische Gestaltung des eigenen frommen Tugendlebens in der aktuellen Gemeinschaft. Die Glaubwürdigkeit der in den Schwesternbüchern verlebendigten Vorbilder ist auch dadurch gewährleistet, dass in einzelnen Viten jeweils eine detaillierte Beschreibung der Protagonistin geboten wird. Hierbei rückt dann unter Heranziehung von „aus dem Leben gegriffenen“ Anekdoten der individuelle Lebenswandel der Verstorbenen im Konvent in den Mittelpunkt und gelegentlich entsteht sogar ein Profil ihres Charakters. Es wird deutlich, dass die Protagonistin sich in einem Spannungsfeld befindet zwischen den innerhäuslichen Regeln und Gepflogenheiten der gemeinschaftlichen liturgischen Praxis einerseits und ihrer Sehnsucht nach eigener Abgrenzung und dem Streben nach persönlicher Gottesnähe andererseits.

Das Bedürfnis dieser Schwestern, Freiraum für die individuelle Gotteserfahrung „im Innenraum des Herzens“ zu schaffen, stellt im von Arbeit und Gebet geprägten und streng durchgeplanten Alltag der Gemeinschaft eine enorme Herausforderung dar. So zeigt die Lebensbeschreibung der Emmericher Schwester Derck van den Rade (†1479) den entstehenden und kaum überbrückbaren Zwiespalt auf, wenn sie sich einerseits „stets fleißig und treu“ in den Dienst der Gemeinschaft stellt, jedoch zugleich versucht, sich von den anderen fern zu halten und immerzu Gott nah sein will, „wie ein himmlisches Täubchen, das in den Wunden Christi ruht“.

In allen Schwesternbüchern mit Lebensbeschreibungen von sowohl Laienschwestern als auch Ordensfrauen der devoten Bewegung ist dieser Wunsch nach der „innerlichen Devotion“ dokumentiert. In wie fern die Schwesternbücher hiermit zugleich generell die Entwicklung neuer Gestaltungsmöglichkeiten devoten Lebens aufzeigen und in welchem Maße die weiblichen Devoten hierbei individuelle Ideen und Ausdrucksformen devoter Spiritualität einzubringen vermochten, wird Gegenstand meines Vortrags sein.

Denissen, Diana (University of Lausanne (Switzerland))

Thur. 27/10, 11.00-11.30 **Session 5** TvA 2.00.12

Hiding under Mary's Mantle in the Middle English *A Talkyng of the Love of God*

In the late medieval devotional text *A Talkyng of the Love of God*, Mary is an approving witness in an intense love scene between the narrator and Christ. The narrator of the text, who describes him- or herself as a 'grehound on herte', 'soukes' [sucks] the sweet blood from the wounds on Christ's feet. With the Middle English word 'souken', which has as its primary meaning 'to suck for milk' or 'to feed from the breast', the narrator's sensual and violent love for Christ is linked to Mary's comforting and maternal love. Mary's presence in *A Talkyng* ends with the representation of her mantle as a peaceful space of enclosure. She opens her mantle for the narrator and Christ, and wraps them under it. Therefore, it is away from the world, by both inner and exterior withdrawal, that the goal of author to 'stir' those who read *A Talkyng* can reach its full potential.

In this paper, I will explore this striking devotional passage from *A Talkyng of the Love of God*. I will suggest that the author of *A Talkyng* was perhaps inspired by statues of the 'Shrine Madonna' (from the German *Schreinemadonna*): a statue of Mary that opens to reveal God the Father and the cross as her Son in her womb. There are about 40 extant examples of such unfolding statues, which reached the peak of their popularity between the 1300 and 1500. I will furthermore illustrate that Mary's representation interacts with other ideas of enclosure in the text, based on St. Anselm's 'Prayers and Meditations' and the thirteenth-century anchoritic text *Wobunge of Ure Lauerd*.

Dlabačová, Anna (Université catholique de Louvain)

Wed. 26/10 17.00-17.30 **Session 3 E 2.55**

Illustrated Incunabula as Material Objects: The Case of the *Devout Hours on the Life and Passion of Jesus Christ*

The *Devote ghetiden vanden leven ende passie Jhesu Christi* [*Devout Hours on the Life and Passion of Jesus Christ*], first published by the prolific printer Gerard Leeu in Gouda in 1483, was one of the many vernacular religious texts produced on the early Netherlandish printing presses. As an entrepreneur Leeu took advantage of the persistent demand for spiritual support and combined it with a clever deployment of his pioneering skills in the latest possibilities in book production: the use of woodcuts as illustrations in books printed with movable type. The result was an innovative product targeted particularly at lay people who felt the pressures of busy urban life and the need for a reflection on the state of their souls. The book offered a range of texts, including meditations, the Penitential Psalms, and prayers accompanied by an extensive program of illustrations. In fact, the woodcut series made for this book was one of the first and most important series of woodcuts with a religious character cut in the Low Countries. My paper studies the extant copies of all editions of this text (five in total) and pays attention to traces left by readers and viewers (e.g. annotations, added texts, and coloring of woodcuts). As such it

explores new ways to study illustrated religious incunabula – often still nearly invisible in historiography – as visual and material objects in which word and image have equal power in conveying meaning, a fact that was actively perceived by contemporary reader-viewers in individual copies.

Dijk, Mathilde van (University of Groningen)

Wed. 26/10, 14.00-14.30 **Session 1 E 2.55**

Saint Augustine as a model for individual piety

Aiming for a perfect imitation of Christ, the adherents of the *Devotio Moderna* were enthusiastic students of the Church Fathers. Traditionally, these were regarded as the correct interpreters of Scripture and thus as the best guides for those striving for spiritual perfection.

Indubitably, among the Church Fathers, Saint Augustine was the most important. Like him, the Devout regarded the interior person as the *locus* of piety and its opposite. In my paper, I plan to investigate how they appropriated this Church Father's thought as to serve in their own spiritual growth. Following his description of his own process in the *Confessiones*, they focused on the conversion of individuals. What, however, did this mean for them? In how far does this concern an individualized view of piety and how to get there?

Faesen, Rob (with: Vloebergs, Sander; Arblaster, John)

Thur. 27/10, 14.00-14.30 **Session 8 E 2.54**

SESSION PROPOSAL: INDIVIDUALIZATION, PERSONALIZATION AND COMMUNITY – REFLECTIONS ON LATE MEDIEVAL THEOLOGICAL ANTHROPOLOGY

General theme: “Recent historiography has pointed at the individualization of Western Christianity in the later Middle Ages, and has focused on the preponderance of personal devotion” (conference call for papers). These contributions focus on the fundamental difference between “individualization” and “personalization.” Individualization refers to the human person as an individual, an isolated “I”. Personalization refers to the human person as a “person” that stands in relationship with the other, and whose identity is received in the encounter with that other. This encounter has implications for wider communal life. These three presentations will each focus on different aspects of the nature, possibility and consequences of this encounter in some late medieval mystical and scholastic authors, and the tensions and complexities in these debates.

ABSTRACT ONE (ROB FAESEN): INDIVIDUALIZATION AND PERSONALIZATION IN THE HISTORY OF LATE MEDIEVAL THOUGHT

This paper will first make some general considerations on late medieval thought with respect to individualization and personalization. It will first explore the individualizing anthropology of Peter Abelard (1079-1142), and William of Saint-Thierry's (1075-1148) radical rejection of that position in favour of a personalist

anthropology. Second, the paper will analyse John of Ruusbroec's (1293-1381) reflections on this relational perspective. Finally, we will comment on later developments in spirituality, including in the *Devotio Moderna*, Ignatius of Loyola and the *Temple of Our Soul*. The inherent complexities of these developments may become clearer thanks to the distinction between individualization and personalization.

Gaens, Tom (Rijksuniversiteit Groningen)

Thur. 27/10, 16.00-16.30 **Session 9 E 2.55**

In between Ruusbroec and Geert Grote. Henry of Coesfeld's Devotional Turn and the Gerson-Groenendaal Controversy

The literary works of the Carthusian Henry of Coesfeld (†1410) have mostly remained unedited and unstudied, although his texts were cited and used by fifteenth-century (monastic) theologians such as Theodore Kerkering of Münster, Bernard of Waging, Denys the Carthusian, Nicholas of Kues, John Wischler of Speyer, and John Mombaer. In this paper, I will explore Henry's theology of good and false *devotio in modernis temporibus*, its roots in the Carthusian tradition and in the Brabantine and Rhineland mysticism of John of Ruusbroec and Henry Suso, as well as its influence on the Paris chancellor John Gerson's appropriation of Ruusbroec, and on the reform program of Geert Grote and the early Modern Devout.

Natalija Ganina (Moskauer Staatliche Lomonossov-Universität)

Thur. 27/10, 11.00-11.30 10.30-11.30 **Session 6 TvA 2.00.14**

Selbstbildnis einer Nonne: Individualisierung der Schreibtätigkeit im Straßburger Magdalenenklosters im Kontext der Observanzbewegung

Das i. J. 1225 gegründete Straßburger Reuerinnenkloster St. Magdalena war bereits im 13. Jahrhundert durch strenge Klosterregeln bekannt. Die Lebensführung der Straßburger Reuerinnen wurde ohne formellen Anschluss an die Reform als *ganze strengekeit der observanz* erfasst (so Paulus Munthart i. J. 1475). Der Umzug des Klosters infolge des Burgunderkriegs 1474-1477 führte nach Nigel Palmer zur bewussten Erneuerung des geistigen Lebens und des Literaturbetriebs.

Die Nonne Katharina Ingolt, die als Schreiberin von Palmer entdeckt wurde, hat viele von heute erhaltenen Handschriften des Klosters fertiggestellt, vor allem Moskau, RSB, F. 68, № 446, 1. Teil, Katharinenlegende und Barbaralegende mit Mirakelanhängen (1477), Berlin, SBB-PK, Ms. germ. qu. 1877, 'Vita S. Augustini' und Humbertus de Romanis, Kommentar zur 'Regula S. Augustini', beide in deutscher Übersetzung (1480), New York, Columbia University, Rare Book and Manuscript Library, X242.1.S, Thomas à Kempis, 'De imitatione Christi' in deutscher Übersetzung von Johannes Zierer, Werke des elsässischen Predigers Johannes Kreutzer u.a. (1485). Die volkssprachigen Werke in ihren Handschriften repräsentieren die neueste geistliche Literatur, und zwar das dominikanische Reformschrifttum.

Neueste Untersuchungen der Handschriften Katharina Ingolts zeigen, dass diese Schreiberin durch ausgeprägtes individuelles Bewusstsein gekennzeichnet wird. Das bezeugen ihre individuelle Schreibart, Kolophone und Überschriften, die Randglossen, die überaus sorgfältige Ausstattung der Katharinenlegende im Vergleich mit anderen Texten und zwei Miniaturen, die als Selbstbildnisse der Schreiberin interpretiert werden können. Dazu gehören ein mit den Initialen 'k.i.' unterschriebenes Nonnenbild in der Berliner Handschrift und ein überaus ähnliches Bild mit dem Spruchband *Ora pro me* auf der Anfangsseite der Katharinenlegende in der Moskauer Handschrift. Die Tätigkeit Katharina Ingolts ging über das passive Abschreiben von Texten weit hinaus und war mit dem aktuellen geistlichen Literaturbetriebs Straßburgs aufs Engste verbunden.

Goudriaan, Koen (Vrije Universiteit Amsterdam)

Wed. 26/10, 15.00-15.30 **Session 1 E 2.55**

***Devotio Moderna* and Arrangements for Commemoration**

It is becoming clear by now that monasteries and convents founded within the orbit of the *Devotio Moderna* offered platforms for *memoria* (commemoration of the dead) on the same lines as had been customary for older monastic institutions. In my paper, I will discuss some individual arrangements for *memoria* made by private persons with convents of the *Devotio Moderna*. It will be argued that the 'individual character' of these contracts is qualified both by the scope for diversity allowed by monastic regulations and by the evident fact that *memoria* was inextricably bound up with the liturgy. The findings will additionally be analysed from two wider perspectives. In scholarly debate about *memoria* as a 'total social phenomenon' it is recognized that towards the end of the Middle Ages a certain degree of 'individualisation' took place. But it is also true, as Bijsterveld, *Do ut des*, 200, has remarked, that this can be explained for a large part by the fact that benefactors as well as religious institutions took it 'for granted that the religious domain fully replicated the social order'. In the second place, a general interpretation of the *Devotio Moderna* has now been proposed according to which this movement was first and foremost a manifestation of 'observant monasticism' (cp. the volume edited by Hildo van Engen and Gerrit Verhoeven in 2008). This implies that the Modern Devout were fully willing to take their places in a society which was characterised by the stratification of Christian life and a division of religious labour between professionals and commons. So, individuality had its share in the religious life of the long fifteenth century. But 'individualization' does not offer the appropriate key to grasp its essence.

Hand, Joni (Southeast Missouri State University, Holland School of Visual and Performing Arts)

Wed. 26/10, 14.30-15.00 **Session 2 E 2.53**

Playing by the “Rules”, Monastic Orders and Religious Identity in the *Psalter of Bonne of Luxembourg*

Like all noblewomen, Bonne of Luxembourg had been schooled in the appropriate behavior for her social position, which included acts such as administering to the sick and giving alms to the poor. Although these were some of the tasks expected of all Christian noblewomen, each woman’s religious education was often further curtailed by the rules and dogma particular to the traditions of her family. Several of Bonne’s ancestors, for example, were dedicated to the teachings of St. Francis and St. Bonaventure. Bonne’s family tree included St. Elisabeth of Hungary, Margaret of Hungary, and Agnes of Bohemia, who was the Mother Superior at the convent of St. Francis in Prague. All of these women followed the Rule of St. Francis and were members of the Poor Clares.

The Franciscans were not the only monastic order whose teachings were part of Bonne’s education. The Rule of St. Bernard, which was the basis for the Cistercian Order was also an important influence on Bonne’s religious identity. Her mother-in-law, Jeanne of Burgundy, was the granddaughter of King Louis IX of France. His mother, Blanche, founded L’abbaye de Maubuisson in Saint Ouen Aumône, a Cistercian abbey where Blanche and Bonne are buried. A branch of Bonne’s own family was dedicated to the Rule of St. Bernard. Her great aunt Kunigunda, for example, was a nun at the Cistercian monastery of St. George in Prague.

Bonne of Luxembourg’s dedication to the teachings of the Franciscan and Cistercian orders is demonstrated in the *Psalter of Bonne of Luxembourg*. Two folios in particular from Bonne’s Psalter are useful in the study of her religious practice; folio 295, which contains the incipit for The Lament of Mary before the Cross, and is accompanied by an image of St. Bernard kneeling before a crucifix placed on a covered altar, and folio 315 with an image illustrating The Six Steps to the Love of God, which accompanies the text for prayers or meditations based on St. Bonaventure’s *De triplici via*. This paper will offer a reading of these two folios in order to understand their relationship to Bonne’s religious identity.

Rijcklof Hofman (Titus Brandsma Instituut, Nijmegen)

Wed. 26/10, 16.00-16.30 **Session 4 E 2.53**

Geert Grote’s choice for a religious lifestyle without vows

After he had studied in Paris for a period of no less than fifteen years, Geert Grote (1340-1384), the initiator of the religious reform movement *Deuotio moderna*, could look forward to a brilliant career in the contemporary ecclesiastical hierarchy, in line with traditional conventions of his age. After a grave illness, however, probably in 1374, he

gave up his active life in the world. He decided for a conversion to an ascetic and spiritually oriented life, imitating Christ and his first followers. He wrote down his intentions in a programmatic document, which he gave the title *Conclusa et proposita, non nota*. Here we read that he opted for a life in the service of God, without taking vows. Neither did he wish to belong to an institution or Order formally; rather, he chose for a highly personalized religiously oriented lifestyle, which yet was in strict conformity with ecclesiastical regulations. In my paper, I intend to explore in how far his later writings reflect Grote's original intentions.

Kiekens, Ine (Ghent University and University of Antwerp (Ruusbroec Institute))
Thur. 27/10, 16.30-17.00 **Session 9 E 2.55**

***Vanden twaelf dogheden*: crossroads of perspectives on spiritual virtuousness**

At the end of the 14th century, the Middle Dutch treatise *Vanden twaelf dogheden* (*On the twelve virtues*) was written. This spiritual text contains twelve chapters, in which each time a virtue or a way to achieve virtuousness is discussed. *Vanden twaelf dogheden* obtained an immediate success in the circles of the *devotio moderna* and was expeditiously translated into German and Latin. Although the treatise was long-time ascribed to Jan van Ruusbroec (†1381), prior of Groenendaal, scholars now agree that Godfried Wevel (†1396), another canon at Groenendaal, must have composed this text. He probably wrote the text at the instigation of Geert Grote for the novices of the just-founded monastery of Eemstein, now considered as the first monastic foundation of the *devotio moderna*.

Wevel relied on two main sources to construct his treatise: a Middle Dutch adaptation of Meister Eckhart's (†1327-28) *Erfurter Reden* and a version of Ruusbroec's *Brulocht*. He adapted these texts at his own discretion: he left out passages that might have been too difficult and added examples where he might have thought his audience needed extra explanations. Besides the appropriation of the two above-mentioned spiritual traditions, Wevel's own ideas can be distilled. He repeatedly inserted passages in which his own view on different aspects of spiritual virtuousness can be tracked.

In this presentation it is my objective to shed light on *Vanden twaelf dogheden* as a crossroads of perspectives on spiritual virtuousness. By comparing the sources to the treatise itself and by closely investigating the parts Wevel added, I aim to gain insight in how Wevel shaped a text, in which he united the spiritualities of Eckhart and Ruusbroec with his own ideas, at the same time providing a bridge to the spirituality of the early *devotio moderna*.

Khorkov, Mikhail (Moscow, Russian Academy of Sciences, Institute of Philosophy)
Thur. 27/10, 16.00-16.30 **Session 10 E 2.55**

Mystical Theology and Individualization of Meditative and Contemplative Practices at the Erfurt Charterhouse in the 15th Century

Recent studies in the history of the Carthusian Order in the Later Middle Ages (Kleineidam 1962, Emery 1996, Cré 2006, Luxford 2009, Pansters 2014) show a prominent role of this order in the development of the new forms of intellectual and spiritual life in this historical period, and even in the formation of a new, more individualized type of devotional life which could be seen as exemplarily typical for the Late Medieval and Early Modern times.

The main object of study in my paper is collected manuscript Weimar, Herzogin Anna Amalia Bibliothek, Q 51 (previously: Erfurt, Kartause Salvatorberg, D 51). It originated in the Erfurt Charterhouse at the end of 15th century, perhaps under the influence of mystical theology of the famous Erfurt Carthusian John of Hagen / Johannes de Indagine (Kleineidam 1962, Metzger 2008), and once belonged to this Carthusian community. It is a huge collection of spiritual, devotional and mystical texts, anonymous as well as written by or attributed to the most important representatives of medieval spirituality like Augustine of Hippo, Honorius Augustodunensis, Francis of Meyronnes, Robert Grosseteste, John of Kastl, Hugh of Saint Victor, Nicolas of Dinkelsbühl, John Ruusbroec, John Tauler. But the main and most important difference from many other late medieval manuscript collections with such kind of texts is that it contains excerpts from the selected works of Nicolas of Cusa. The presence of the Cusanus' excerpts in this Carthusian *rapiarium*-collection of devotional and spiritual texts is quite unusual, but seems to have been a conscious choice of an anonymous compiler. This Carthusian monk was also the writer at least of one another collected theological and spiritual manuscript (composed from 1482 to 1485 in Erfurt Charterhouse, Latin and German), in which Mechthild of Magdeburg, Johannes Tauler, Kutenmann and Hugo de Balma were excerpted, in some cases also the same passages from the same texts as in Q 51 (now Berlin, SBB-PK, Ms theol. Latin oct. 89; Braun-Niehr 2007, pp. 138-157).

However, if the presence of excerpts from the subtle metaphysical Cusanus' books *De coniecturis*, *De filiatione dei*, *De dato patris luminum*, *Idiota de mente*, *De visione dei* included in the Weimar collected manuscript with a very strong thematic unity (in which almost every single text deals with meditation and contemplation, exhorts readers to the pious devotional practices, or teaches how to improve them) may well seem like a normal range, the presence of the *Corollaries regarding motion* (*Correlaria de motu*) from *De docta ignorantia* (book II, chapters 11-12, nn. 156-174; they are included in the collection almost entirely, in the Ms ff. 87r-89v) should surprise, at least, at first glance. What could have “a proto-Copernican” text devoted to heliocentric system astronomy and many worlds theory (as it is usually interpreted) to do with the spiritual purposes of the practice of *lectura divina* and the Carthusian meditation?

I would like to demonstrate in my paper that the Cusanus' *Corollaries regarding motion* had to be read in the Weimar manuscript from the perspective of the practice of *lectura divina* as a thought experiment focused on meditation, which is based on individualized

reflection of the images and mental pictures of the universe. As a result it leads from *lectio* "materiae spiritualissimae" (as it is called in the manuscript catalogue of the year 1474) through meditation (*meditatio*) on mental images to contemplation of the divine reality. For a better understanding of the intellectual value of the philosophical heritage of Nicholas of Cusa, this aspect is particularly important because even Cusanus studies have shown his close relationship with the Carthusian Order (Meuthen 1996, p. 13-17, 42; Haas 1989, p. 29-31).

Revising outdated stereotypical interpretations of philosophical influence of Nicholas of Cusa on the modern philosophy, my paper attempts to demonstrate that Cusanus' philosophy could have a broader impact on the methodology and practice of philosophical meditation of the 16th and 17th centuries through the practice of Carthusian meditation. It could be assumed that this process was developed, at least indirectly, throughout the Early Modern era thanks to the popularity and influence of the Carthusians, perhaps up to Descartes. But at the same time, as the manuscripts from Erfurt show us, sometimes a direct impact could also occur. It is evident that this was the case not so much by simply reading texts by Nicholas of Cusa, which the Carthusians practiced in their house in Erfurt at the end of the 15th century, but rather because of the inclusion of these texts in the practice of the Carthusian meditation.

Logutova, Margarita (St. Petersburg, National Library of Russia, Western manuscripts)
Wed. 26/10, 16.30-17.00 **Session 4 E 2.53**

"Ama nesciri". Thomas à Kempis's autobiography reconstructed from his works

Thomas à Kempis (1379/1380 – 1471) besides his religious treatises wrote also historical works: the biographies of the first zealots of the Modern Devotion, the *Vita Lidewigis virginis* and the *Chronica Montis S. Agnetis*. He had not left his own biography being guided by the principle "ama nesciri" but it can be recreated basing on some autobiographical passages which we find in his works. The life of Thomas was closely bound up with the Modern Devotion. His elder brother Johann was one of the initiators of the movement. Thomas himself from the age of twelve lived in the entourage of persons sharing his brother's views, so he could observe from the inside the formation of the movement. He spoke about it in the *Dialogus noviciorum* written in order to training the novices. In his recollections Thomas writes mostly about other people, not about himself, but he was able to observe his own thoughts and feelings and to learn lessons from the behaviour of those who surrounded him. These are stories telling how a teenager, then a young man worked to build up his consciousness, his own "ego". The autobiographical passages in the works of Thomas à Kempis show us the formation of his personality. Some more facts about him we can learn from the *Chronica Montis S. Agnetis*. Another autobiographical fragment we find in the prologue to the treatise *Soliloquium animae*". This passage is really unique because it speaks about his creative work which was the most sacred thing that Thomas had in his soul after the God. For all the Thomas's efforts to subdue his individuality it was just his profoundly personal attitude towards God and towards the truth of the Christian faith which created the synthesis of thoughts and feelings becoming the basis of his work *De Imitatione Christi* and others.

Nissim, Dafna (Ben-Gurion University of the Negev- The Department of the Arts)
Wed. 26/10, 15.00-15.30 **Session 2 E 2.53**

Imagination and Physical Assimilation in a Devotional Practice: Anne de Bretagne in front of *Saint Ursula's Nef*

Saint Ursula with her companion is the topic of a reliquary in the shape of a ship now held at Palais du Tau in Reims. The object was initially designed as sumptuous tableware and was given by the citizens of Tours to the Queen upon her entry to the city in 1500. After several years in which the object served predominantly as a lavish table vessel containing salt or other spices, it was reshaped in 1505 by the queen's command as a reliquary of Saint Ursula and her maidens. This paper will focus on the layers of significance inherent in the object that influenced and motivated the Queen's devotion to the Saint.

The object has been recently analyzed by Christina Normore, who emphasizes the interpretations of contents and contexts of the *Nef* in its several stages in accordance with Friedrich Holy's medieval sign theory. But despite her extensive research on the shifting roles of the *Nef*, there is a lacuna in examining the alteration from a secular vessel to a devotional one. This paper will expand the view on the *Nef* as a religious object and it will be suggested that the first use of the vessel during eating continued to be significant in its devotional stage. Considering Ilene Forsyth's suggestion to decode *spolia* as containing "a whole range of references, one building on the other," it will be claimed that the eating function innate in the first phase enriched the worship in the second phase and implies the Eucharist, eating the body of God, and an imaginative physical assimilation of the saint by the Queen.

Since this paper is dealing with an art object, its perception and response, an interdisciplinary inquiry intertwining gender theory, art history approach, and reception theory will be used. Taking the *Nef* as a case study will help us to better understand the ways in which educated women of high rank were involved in their own private piety and the way imagination was a prominent factor in the whole course of devotion.

Thom Mertens (University of Antwerp) & **Dieuwke van der Poel** (University of Utrecht)

Thur. 27/10, 14.00-14.30 **Session 7 E 2.55**

Exemplary 'I': Individuality and scripted role in devout song and prayer

In his treatise *De libris teutonicalibus*, Gerard Zerbolt of Zutphen defends the use of the vernacular (as opposed to Latin) in texts intended for devotional practices by the laity. He explains why and under what circumstances such texts are to be not only permitted, but even recommended. He closes the treatise with a strong case for prayers and psalms in the vernacular: if the believer is able to understand the words, his personal devotion will be roused. For that reason the use of the vernacular is beneficial.

From this passage it can be inferred that according to Zerbolt, prayers and psalms were very similar in the way they should be used by the individual believer, and in the

function they could have in religious practise. This is an interesting position, particularly because there is little explicit reflection on the use of song in the writings of the *Devotio moderna*, while at the same time hundreds of vernacular songs from this religious movement have come down to us.

Hugh of St Victor's *De modo orandi* informed the doctrine of prayer of the *Devotio moderna*. He highlights another aspect of the relation between a Psalm or prayer and the individual believer: the problem of the possible incongruity of the affects expressed in the Psalm and the feelings of the person actually praying them, as well as the implications of such incongruity for the efficacy of the prayer.

In our paper we take these treatises by Zerbolt and Hugh as a point of departure for an analysis of the function of the first person singular in devout song. Both in songs and in prayers the 'I' persona is exemplary. Each individual believer takes on the role of the 'I' while singing or praying. Thus the individual can construct and express an actual or aspired self in performance by re-enacting the articulated expression of devotion. We expect that songs and prayer have much more in common than we usually presume.

Cécile de Morrée (Utrecht University)

Thur. 27/10, 14.30-15.00 **Session 7 E 2.55**

Singing Together Alone. Dynamics between the Individual and the Community in Vernacular Devout Song Collections

The use of vernacular devout song in religious practice is rather versatile: one can sing aloud or silently, together or alone, for inner meditational purposes or embedded in shared liturgical practice. By considering the topic from the perspective of song collecting and the actual codices in which these collections were recorded, rather than limiting ourselves to the individual song texts, new observations can be made. Therefore, I will discuss the use of vernacular song by adherents of the *Devotio Moderna* as it is indicated by five large song collections (dating ca.1475-1525), particularly the complex codex Berlin SBBPK mgo 280, also known as Anne of Cologne's song book. I will do so by scrutinizing clues presented by the sources on three levels – the codicological, contextual and textual levels. Although the actual codices seem to have been produced for personal use and ownership, I will demonstrate that the use of devout song collections was largely situated in common traditions of repertoire selection, book production and communal singing.

These indications do not exclude an additional meditative or more personal use, even though this cannot be traced from the manuscripts. Yet, the medieval sources suggest that the emphasis on inner spiritual development that is present in some songs should be considered within convent life's communal frame. By distinguishing intention from practice it becomes clear that it is possible to sing in chorus while individually concentrating on one's inner devotion. This dynamic relation between the individual spiritual development and the common frame work that is designed to encourage this, is essential to convent life. Individual intention and common practice could therefore take place simultaneously, unitedly embedded in community life's daily rhythms.

Smits, Lieke (Leiden, Rijksuniversiteit)

Thur. 27/10, 10.00-10.30 **Session 5 TvA 2.00.12**

“Set Me as a Seal Upon Your Heart”: Love and Memory in Late Medieval Devotion

The creation of mental images was an important part of late medieval meditational practices. Devotees were encouraged, both by texts and by their visual surroundings, to imagine vivid scenes, of which they themselves were active participants. In order to make these mental images stick in the memory, they had to be strong and impressive.

‘Impressiveness’ is part of the ancient metaphor of the memory as a waxed surface in which images are impressed. This metaphor resonated with the words “Set me as a seal upon your heart,” spoken by the bridegroom in verse 8:6 of the Song of Songs. As Jeffrey Hamburger has shown, this verse had connotations of mystical union and of taking on Christ’s image. Baldwin of Ford, for example, explained that with these words Christ says: “Love me as I love you. Have me in your mind, your memory, your desire, your yearning, your sighing and your sobbing.”

Thus, loving God was intertwined with keeping his image in one’s memory.

Nevertheless, the creation of ‘impressive’ mental images has often been studied with regard to passion iconography, but less so in the context of bridal mysticism. I argue that different strategies were employed in texts and images standing in the this mystical tradition, such as commentaries on the Song of Songs, to encourage the formation of impressive mental images. An example of this is the offering of different options for visualization, resulting in highly personalized mental images. There is, however, also a tension between love and memory: while imprinting the seal upon the wax or heart is a one-way process, the Song’s love dialogue implies a more reciprocal relationship between God and man.

Vloebergs, Sander (with: Faesen, Rob; Arblaster, John)

Thur. 27/10, 14.30-15.00 **Session 8 E 2.54**

SESSION PROPOSAL: INDIVIDUALIZATION, PERSONALIZATION AND COMMUNITY – REFLECTIONS ON LATE MEDIEVAL THEOLOGICAL ANTHROPOLOGY

General theme: “Recent historiography has pointed at the individualization of Western Christianity in the later Middle Ages, and has focused on the preponderance of personal devotion” (conference call for papers). These contributions focus on the fundamental difference between “individualization” and “personalization.” Individualization refers to the human person as an individual, an isolated “I”. Personalization refers to the human person as a “person” that stands in relationship with the other, and whose identity is received in the encounter with that other. This encounter has implications for wider communal life. These three presentations will each focus on different aspects of the nature, possibility and consequences of this encounter in some late medieval mystical and scholastic authors, and the tensions and complexities in these debates.

ABSTRACT TWO (SANDER VLOEBERGS): PERFORMING PERSONHOOD – HADEWIJCH’S URGE FOR A CREATIVE DIALOGUE WITH HER COMMUNITY.

This paper will focus on Hadewijch, a female author who lived during the early thirteenth century and wrote mystical texts in Middle Dutch. These creative writings express her personal devotion to God, who is called *Minne*. Her intimate, yet excessive and painful relation with this ineffable Divine Lover urges her to become a performer of the divine Love Game, showing her community what it means to be One with Christ. In this presentation, I would like to highlight how the personal relationship with Christ urges the mystic to lose herself in a kenotic movement towards the groundless Love of God. Rather than affirming it, this Love robs Hadewijch of her identity. It is this divine Love – demanding the painful loss of identity – that moves Hadewijch to mimic this excessive Love, resulting in creative outbursts towards her direct environment where she is both praised and rejected. Only the actual performance of divine Love in community, which she experiences as a struggle, can make her become a mature, perfected person.

Vroomen, Lisanne (University of Antwerp, Ruusbroec Institute)

Thur. 27/10, 15.00-15.30 **Session 7 E 2.55**

The devout song: personalized devotion?

Devout songs are strongly entangled with the identity building of individuals and suited for (personal) devotion and prayer. I will demonstrate this by focusing on theme and function of the songs from Berlin SBB-PK mgo 185, a manuscript which belonged to the Sisters of the Common Life of Zwolle. This textual analysis will broaden our knowledge of the function of devout songs, and will tell us more about the formation of the religious personality.

Many devout lyrics appeal to the individual. The songs invite the user to identify with an exemplary ‘I’, who struggles with problems typical for religious life. The user can apply the speech acts in the songs to express feelings, and strengthen and renew the intentions to lead a religious life. In this way, the songs shape the personal development, ideas and beliefs of the user. However, the songs are not an one-way-street: although the songs shape the individual, it is the individual that chooses which lyrics she will sing, read or write. This individual aspect of the songs becomes especially clear by comparing them with devout prose, for example by looking at the frequency of personal pronouns such as ‘I’ and ‘we’.

Devout songs are, furthermore, highly affective. Expressive language acts, such as expressions of love, can turn the heart of the user towards Jesus. Narrative songs, for example Christmas songs, can also inflame the heart of the user and can get her into the mood that is necessary for communication with the divine. This is integrated in the songs by means of requests. In this way, both expressive and narrative songs can be part of the personal meditatio and oratio, whether they are used in a group or by a single sister.

Zwart, Cora (University of Groningen)
Wed. 26/10, 16.30-17.00 **Session 3 E 2.55**

The religious life of alderman Dirck Borre van Amerongen (Utrecht, c.1438-c.1527)

In the later Middle Ages, individual devotion in Western Europe became most important. However, this devotion did not exclusively exist of private devotion at home. Individual devotion could be part of shared liturgical practices of religion as well, or be connected with, for example, processions as part of civic religion. To understand what religion meant, the parts and the whole, the individual and the collective, need to be considered together.

In my Phd-project, based on this, individuals form a new starting point for studying the urban connective force of religion in the Low Countries of the long fifteenth century. Leaving common group-approaches behind, late medieval city dwellers who owned and annotated religious books are now at the center. To start at this highly personal level provides a perfect opportunity to get as close as possible to their religious thinking. Not only books, but also other sources connected with these individuals show highly personalized devotion, like paintings, altars and their belongings, and religious objects at home. These people and, widening the scope, their on religious ties based urban networks, form the heart of my project; the religious ties consisting of preserved textual, material, and visual sources, and archival evidence.

This paper presents the case study of Dirck Borre van Amerongen, alderman and mayor of the city of Utrecht in the 1470s and 1480s. Dirck ordered, owned and annotated a miscellany in vernacular containing sermons, and his first wife owned a nice book of hours in vernacular and Latin. Both have been preserved. Dirck's personal beliefs as can be learned from the book of sermons, taken together with his up till now unknown religious actions, are illustrative for the diversity of means that urban citizens used, to experience and express a personal religious life connected with others.

Programme

Devotio. Individualization of religious practices in Western European Christianity

Wednesday 26-10-16		Thursday 27-10-16	
10.00 Opening CC5 Book launch <i>Gerardi magni Opera omnia</i> II, 2		10.00-11.30 Session 5 TvA 2.00.12 Internalization Smits Ganina Denissen	10.30-11.30 Session 6 en TvA 2.00.14 Franciscans Dlabačová Belt, v.d.
10.30-11.30 Plenary 1 CC5 v.Engen			
11.30-12.30 Plenary 2 CC5 Palmer		11.30-12.30 Plenary 3 CC3 Rudy Book launch <i>Piety in pieces</i>	
12.30-14.00 Lunch		12.30-14.00 Lunch	
14.00-15.30 Session 1 E 2.55 Individuals and individualism V. Dijk Bollmann Goudriaan	14.00-15.30 Session 2 E 2.53 Noble women Bloem Hand Nissim	14.00-15.30 Session 7 E 2.55 Piety in songs Mertens / v.d. Poel De Morrée Vroomen	14.00-15.30 Session 8 E 2.54 Theory 1 Faesen Vloebergs Arblaster
15.30-16.00 Tea break		15.30-16.00 Tea break	
16.00-17.30 Session 3 E 2.55 Lay piety Bialecki v.Aspere Zwart	16.00-17.30 Session 4 E 2.53 Piety and the Modern devout Hofman Logutova	16.00-17.00 Session 9 E 2.55 Spirituality Gaens Kiekens	16.00-17.00 Session 10 E 2.55 Theory 2 Khorkov Bocken
18.30-?? Conference dinner		17.00-18.00 drinks	

CC3 - Collegezalencentrum, Lecture Room 3

CC5 - Collegezalencentrum, Lecture Room 5

On this map:

https://www.google.com/maps/d/viewer?mid=1OdHV65876nkMS7c54vs_frV6aoI&usp=sharing

turn from the roundabout which connects Erasmuslaan and Heyendaalseweg to the West (= left), then turn left after the second blue bus, into Mercatorpad, then Max Weberpad, where you must open the door on your left-hand side

E 2.53; 2.54; 2.55 (Wednesday / Thursday afternoon) - lecture rooms in Erasmusplein 1, above University restaurant 'Refter'

TvA 2 - lecture rooms in Thomas van Aquinostraat 2, the building just to the West (left) of the Collegezalencentrum