



TESP 118 Clare of Assisi and Ignatius of Loyola:  
Jean Molesky-Poz, Ph.D.  
Religious Studies Department  
Santa Clara University  
Winter, 2009  
11:50-1:35, Kenna 216

Clare of Assisi and Ignatius of Loyola:  
Identifying Spiritualities as Light and Legacy (46201)

Course explores with depth and clarity Clare of Assisi, Patroness of Santa Clara University, and Ignatius of Loyola, Founder of the Jesuits, whose Ignatian charism infuses our SCU learning culture. Clare, the first woman to write a Form of Life for Christian women emerges as a leader in the Church; Ignatius, in his search for the presence and will of God, developed a way of proceeding: the Spiritual Exercises. This class examines their experiences in the context of their times, insights into humanity in relation to God, and their contributions and leadership in the Church. Inquires into and contrasts medieval, modern and contemporary contexts, issues and worldviews (theological, political and social). Students consider how Clare and Ignatius' lives and legacies remain lights and transformed continuities for us as we encounter questions of vocation, decision-making, relations with others, and discerning and activating one's work in the world. facing contemporary society.

Class coordinates with the theatrical rendition of *Shifting Light, The Life of St. Clare*, in the Mission Church, directed by Mark Larson and Kristin Kusanovich, February 17, 18 and 20<sup>th</sup>, and with the symposium, *Clare of Assisi: Light for Identity, Community and Humanity*, with artists and scholars on Thursday, February 19<sup>th</sup>. This course is meant to inquire into *Humanity: Exploring our identity to understand ourselves, others, and how we relate in the world*, sponsored by the Provost's Council on Inclusive Excellence, Winter Quarter, 2009.

**CLASS PROCEDURE:** The format of the class is seminar style, inclusive of lectures, student-led group discussion, theatrical renditions, symposium, interviews and films. Class meets twice a week. first class session of the week, the professor will provide a lecture on the topic of the week that will explore a contemporary theoretical perspective as well as supply the connecting analysis between the various theoretical models. The second class session of any given week will be a seminar style in which student facilitators will be asked to lead the class discussion by placing the readings in their theoretical context for the week. Within this seminar framework, we will raise to visibility the consequences of particular spiritual must keep in the forefront of our consciousness.

Each student will volunteer to become part of a group that will facilitate a discussion of the weekly-required reading..

Course Goals:

After taking this course, students will be able to:

- *Identify* and *contextualize* the lives of Clare of Assisi and Ignatius of Loyola, their perspectives, insights and contributions to the human community; *Identify* and *contextualize* their own lives, and understand the challenges that today presents.
- *Analyze* and *compare* primary genres as letters, autobiographies, rules, spiritual exercises and secondary literature as legends, biographies, articles in academic journals;
- *Recognize*, *contrast* and *analyze* medieval, modern and contemporary languages and worldviews in constructions of gender; human experience/agency; and sense of/ image of God;
- *Identify* and *construct* their own spiritual autobiography, *apply* Clarian and Ignatian discernment processes to a major decision in one's life, and *recognize* gifts and aptitudes emergent in one's life and vocation;
- *Dialogue* with one another on how at SCU, Clare and Ignatius (their visions and charisms) can inform our identity, relations with others and work in the world;
- *Evaluate* and *apply* insights from both Franciscan and Jesuit traditions to open-ended questions facing their personal lives contemporary society.

Department Goals:

Building upon the first two courses, the third course in RTC applies insights from the study of religion to difficult, open-ended questions of vital interest to contemporary society. From historical or current perspectives, this course takes critical engagement to a creative level either in theory or in practice. This course is taken only after completion of 88 units and RTC 1 and 2.

Core Curriculum Learning Goals and Objectives:

*This course fulfills Santa Clara's Core Requirement in Religion, Theology and Culture.*

Course Learning Goals:

- Students will be able to *identify* diverse perspectives and *evaluate* ethical positions on contemporary questions;
- Students will be able to *evaluate* and *apply* insights from the study of religion to open-ended questions facing contemporary society.

Texts:

*The Lady: Clare of Assisi: Early Documents* By Clare, Regis J. Armstrong  
Trans. Regis J. Armstrong. New City Press, 2006. ISBN 1565482212.

Modras, Ronald. *Ignatian Humanism: A Dynamic Spirituality for the 21<sup>st</sup> Century*. Loyola Press, 2004. ISBN 0829419861,

*Mueller, Joan. Clare of Assisi: The Letters to Agnes.*  
Liturgical Press. 2003. 0-8146-5168-2

Selected articles (electronic reserve) on E-RES: clarity (password)

Participation (Verbal 15%; attendance 5%):	20%
Group Work:	20%
Focus papers (2 5-7 page, 15% each)	30%
Final Project	30%
Spiritual Autobiography	
Reflections on Clare and Ignatius	

**Requirements:**

**Attendance & Participation (25%):** Students are expected to attend each class, to have completed all the readings and be ready to engage in conversation with observations, connections, and questions for each class. Three “lates” equal one absence. Three unexcused absences is a drop in a letter grade, class conversations and lecture will shape class format. Attendance is taken at the beginning class. Three unexcused absences is a drop in a letter grade; three late arrivals equal one absence. This grade will include group work, as discussed below. (25%)

**Group Work:** In groups of four, students will choose from a list of assigned topics, research the topic, prepare and present in a twenty minute powerpoint discussion how assume various processing and facilitating roles. Other students in small groups will work with campus ministry projects, i.e. several will facilitate one night on Clare of Assisi with the *Challenge* evening (coordinated by Lulu Santana); other students will lead discussions on Clare of Assisi at the inter-faith Thursday meal, asking the question: How can she be a light for us today? The third project available to students will be to interview Poor Clares, who live the life of Clare of Assisi in various monasteries in the U.S., and /or to interview Jesuits in various ministries asking the question how the vision and life of Clare or Ignatius can be a light for people today; work will be presented to students. These will be assessed by preparation, depth and breadth of research, and presentation that is engaging, effective and accurate. (20%)

**Papers:** There are two major papers scheduled for this course, one after the first section, the second at the end of the quarter. The first and second papers are 15% of your grade; the final autobiographical paper/project is 30%. Papers require six different primary and secondary sources, to be accurately cited. Paragraphs will occasionally be assigned related to homework readings with the intention of supporting your longer papers. Guidelines for assessment will be provided. (50%)

Week One

Jan 6      Spirituality: Medieval, Renaissance Humanism and Contemporary Worldviews  
 Spirituality, the experience at the core of our beings of something that is beyond the ordinary. How is this experience expressed in Medieval, Renaissance Humanism and Contemporary Worldviews?

Orientation, Introductions.

Jan 8      What do we learn of Clare of Assisi from Testimonies to her Life?

*Early Documents:* The Acts of the Process of Canonization (1253), 139-198

Students create rendition of thirteen interviewees at the Monastery of San Damiano and of eight citizens who knew Clare from the primary source, *The Acts of the Process of Canonization* on November 28, 1253. In small groups draw up an understanding of Clare as reflected in the interviews.

Week Two      Context of her life: Childhood, Adolescence, Images of Woman in the Courtly

Jan 13 Culture of Knighthood Using Clare's life as a case study, we examine her relations with her mother, her extended family, the expectations of women of her culture, to understand the context which shaped her decisions. This case study is meant to be a "window into the text" of students examining their own childhood, and adolescence.

Carney, "Introduction: Clare of Assisi: A Life Unfolding, 1-7.E-RES.

Heo. "The Loving Relationship of Clare with her Mother," 207-212. E-RES.

Above in *Clare Centenary Series, Clare of Assisi: A Medieval and Modern Woman, Clarefest Selected Papers*. Ed. Ingrid Peterson, O.S.F. The Franciscan Institute, 1996.

*Early Documents: The Legend of Saint Clare (1255), 272-329*

Jan 15 What's in a life?

Based on the writings of James Fowler, we examine social context of childhood and early adolescence as formative in identity and vocation.

Student reflective writing: Students examine own childhood environment (ethnicity, class, religious formation), social relations, images of self, aptitudes of women and of men as well as experiences they have had which they understand as religious experiences. Written praxis for autobiography relating spirituality and vocation.

Week Three

Jan 20

The Search for A Form, the Search for An Alternative

Part of maturing into one's identity is the search for a form, for a way of work and way of living that best expresses one's sense of meaning, significance and value. Here see looks at Clare's decision given the context of women's lives in medieval Europe.

Clare of Assisi, Introduction, 13-34

Bartoli, Marco, "The Space of Sanctity: Enclosed and Open to the World," in *Clare of Assisi*. Translated by Sister Frances Teresa, OSC. Quincy University, Franciscan Press, 1993, 12-35. E-RES.

Film: Clare of Assisi

Jan 22 Letters of Clare to Agnes as Expressions of her Vocation and Identity

After examining the structure of the genre of the medieval letter, we ask: What brings Clare most joy? How does Clare describe her experience of discovering her vocational identity? What images does Clare use to express her experience of the Mystery of God? What images does she use to express her vocation and way of being in the world?

Mueller: *The Letters to Agnes*, 1-55.

Optional: Armstrong, "Starting Points: Images of Women in the Letters of Clare, *Greyfriars Review*, Vol. 7, No. 3, 1993, 347-380. E-RES.

Week Four

Jan 27

Struggling to Form a Way of Life: The Strength of Friendships and Allies

Here we examine Clare's Third Letter to Agnes, considered a masterpiece of Franciscan literature. What do we learn of choosing "the one thing necessary"? of women's friendships? Of being of firm resolve even when one's vocation seems to be undermined by other's maneuverings. What do we learn of the time for struggle and the time for stillness in discerning?

Mueller: *The Letters to Agnes*, 56-113.

Student writing due: What brings me most joy? Discovering Your Gifts; Naming your Gifts. Based on exercises in Farrington, "The Attentive Heart," in *Hearing with the Heart*, 71-91, E-RES.

Jan 29

Together With My Sisters: Clare Stands Firm in her Leadership and Vision

The beginning of the 13<sup>th</sup> century saw an explosion of small women's communities across Europe. By 1216 religious authorities decided to bring them under the protection of the Holy See, creating and imposing a rule and way of life on all religious women. Clare, sure of her vision of the privilege of poverty, of the kinds of relations she wanted among her sisters, refused the Rule of the Papacy and for thirty years waited until Rome approved her Form of Life. What does the Rule reveal of Clare's sense of relations among women and among the Franciscan brothers? Among the sick and poor? What light can this rule provide for our own relations today? What can be learned about her process of clarity, patience, fasting, and firmness of purpose in living out one's vision?

Form of Life of Hugolino, The Privilege of Poverty, Form of Life of Pope Innocent IV, The Form of Life of Saint Clare (1253), 71-126.

Week Five  
Feb 3

Life as a Journey, Process, Development:

James Fowler: Stages of Spiritual Unfolding: Early Childhood, Adolescence, Adult Integration, Mature lifelong faith commitment. Personal life charts.

*Early Documents:* The Papal Decree of Canonization, 262-271.

*Early Documents:* The Versified Legend of the Virgin Clare, 197-261 or The Legend of Clare (1255), 272-329.

Feb 5

A Turn to the Ignatian Tradition:

Examining images of male in a period of emerging Renaissance Humanism, and how these images shaped Ignatius' understanding of himself, of his vocation, and his relation with the Mystery of God.

Lonsdale, David. S. J. "Images of Ignatius," in *Eyes to See, Ears to Hear*. Chicago, Ill: Loyola University Press, 1990, 8-31. E-RES

First paper due: Clare as a light for vocation, ways of being with others and work

Week Six

The Search for A Form, the Search for An Alternative: The question of identity grows more pressing for the Companions of Jesus

Feb 10

Humanist origins informed the Jesuit ethos; Ignatian spirituality and the Jesuit "way of proceeding" were rooted in the Renaissance, making the difference to this day.

Modras. "Ignatian Spirituality," 1-49, and "The Renaissance Origins of Ignatian Humanism, 51-84.

Feb 12

Ignatian charism in dialogue with the other

A measure of humanism is the ability to be in solidarity with people who are culturally, racially and socially different from ourselves. In our own lives, who are the culturally, racially and socially different from ourselves, and how do we relate with the other?

Modras, Matteo Ricci, 85-129.

Week Seven

- Feb 17 *Shifting Light; Life and History of Clare of Assisi*,  
Tuesday, Wednesday or Friday, Mission Chapel, 8 – 9 pm
- Feb 19 Clare of Assisi: Light to our Identity, Community and Humanity  
Symposium: Clare Hall, SCU library, 4-6
- Week Eight  
Feb 24 Anticipating liberation theology and the contemporary Jesuit commitment to the faith that does justice.
- Feb 26 Modras, Fredrich Spee, 131-173.  
Cosmic mysticism: Finding God in All Things  
  
Modras, Pierre Teilhard de Chardin, 175-201.
- Week Nine  
March 3 A Second Basque serves as general of the Society of Jesus.  
  
Modras, 243-283.  
  
Second paper due:  
Ignatian tradition as light for vocation, ways of being with others and work
- March 5 Franciscan and Ignatian Discernment: Making Decisions  
Both Clare and Ignatius developed discernment and decision-making processes in their lives. Here we examine these processes, and ask how they can be helpful to us in making decisions regarding our gifts, abilities, and vocation.  
  
Bezunartea, Jesu Maria, O.F.M.." Clare of Assisi and the Discernment of Spirits' In Greyfriars Review, Vol 8, 1994, Supplement, 3-15.  
  
Silf. Consolation and Desolation: How to Recognize Them, E-RES  
  
Lonsdale, "Discernment of Spirits, in *Eyes to See, Ears to Hear*. Chicago, Ill: Loyola University Press, 1990,63-83.. E-RES
- Week Ten  
March 10 How do Ignatian humanism and Clare's mutual relations bolster living a life with and "for others?"  
  
Modras, A Spirituality for the 21<sup>st</sup> Century, 285-302  
  
Hone, "Everything after God: Living the Spirit of Clare in Today's World," in *Spirit and Life: A Journal of Contemporary Franciscanism*. Ed Sr. Ann Carville, O.S. F. Vol 1, 1991.
- March 12 How at SCU, can Clare and Ignatius (their visions and charisms) inform our identity, relations with others and work in the world?  
  
Students who have done interviews with Jesuits or Poor Clares or Franciscans present their findings. But the day is dedicated to answering the question above.  
  
Final autobiographies on vocation, relations and work in the world due the following week. Guidelines will be provided.