

**SRS 2380: *God's Warriors: Religion in the Middle Ages***

Prof. Emma Anderson

**Fall Semester 2020**

**Course schedule:**

Mondays, 4:00–5:20 pm, Wednesdays, 2:30-3:50 pm, via *Zoom*.

**Professor's Contact Info:**

Email: [eanderso@uottawa.ca](mailto:eanderso@uottawa.ca)

Office Phone: (613) 562-5800, X1176 (if I am not there, please leave me a message and I will call you back)

**Office hours:**

My plan is to stay on *Zoom* for half an hour after each class (so Mondays from 5:20 pm until around 5:50 pm, longer if necessary and Wednesdays from 3:50 until around 4:20 pm, longer if needed) so you can ask me your individual questions, get assistance, etc. If there is something more personal or confidential you want to discuss with me, the best thing is to email me at [eanderso@uottawa.ca](mailto:eanderso@uottawa.ca). Then, if necessary, we can arrange a time to speak on the phone (or via *Zoom*), should that be necessary.

**Catalogue Course Description:**

Religious movements and devotions from the end of the Roman Empire to the dawn of the Protestant Reformation, including intra-Christian conflicts and Christian campaigns against heretics, witches, Jews, and Muslims.

**Extended Course Description:**

The medieval era was characterized by religiously-motivated violence, pogrom, and persecution. Medieval Christians targeted a wide range of religious others – both those whom they felt had turned from or perverted the true faith – like witches and heretics – to those whom they sought to force to embrace their religion – like Muslims and Jews.

This course seeks to contextualize this violence, from the Crusades in the Holy Lands to the horrific slayings of Cathar heretics in the heart of Europe. It will explore the ideological and physical violence meted out to Jews and suspected witches, the torture and forced conversions that characterized the Inquisition, and the burning of visionary saint Joan of Arc as a witch and heretic. It will chart the great explosion of anti-Muslim and anti-Jewish violence that marked the Spanish *Reconquista*, on the very eve of the Protestant Reformation and explore the voyages of exploration that mark the opening of the early modern era. Finally, it will reflect upon the ongoing legacy of the medieval period on our own politics, art, institutions, and identity.

Throughout, one of the central concerns of this course is to understand the motivations for medieval religious violence. How could those who followed the Gospel message of a crucified saviour seek to unleash, with such savagery and such self-satisfaction, such a torrent of violence against the very enemies that Jesus had commanded them to love?

**Required Texts:**

All of the readings for this course will be available online, either as e-resources through the Morisset Library, or on our course website, on Brightspace. Unless otherwise noted, immediately after the reading, readings are available on Brightspace. There is thus no need to buy a Course Packet. The only books that students are required to buy or take out from Morisset Library (or their local library) are those needed for the Fact vs. Fiction “Twinned” Book Reflection (details below).

### **Adaptions to the Course due to Covid 19:**

Because of the ongoing health restrictions related to Covid 19, the course is currently scheduled as an online seminar. Despite this, my plan is to offer my class lectures **synchronously** at the regular class times through Zoom, which will allow us to see and hear each other, as well as being able to view my PowerPoint slides at the same time). This will allow students to ask me questions or ask me to clarify points in real time, making the experience more like an in-classroom course. However, I will also be recording these classes (or at least the audio portion thereof) and posting them to Brightspace for the convenience of students who miss a class, or are following our course from a different time zone. However, students are encouraged to participate live as much as humanly possible for an optimal experience.

### **Assignments and Evaluation:**

#### **1) Research Paper Proposal (5%), due Wednesday, September 30, 2020**

Students are encouraged to think about topics for their Research Papers as soon as possible in the term so that they can get to work. To that end, I am asking students to write me up a formal Research Paper Proposal. This short outline should include their topic, their proposed thesis, and a bibliography of **at least five scholarly sources** (to ensure that there is enough material for a successful essay on their chosen topic). Students should await my approval of their topic before really getting down to work. If you have a topic in mind well before the September 30 deadline (or even during the summer, if you are reading ahead) please do let me know via email so that you can get my approval and get started early. Please note that students who do not submit a Research Paper Proposal **will not be permitted** to turn in their Research Paper. Students must submit me their Research Paper Proposal **through Brightspace before midnight** on Wednesday, September 30, 2020. Please note that more information is available regarding this assignment in a handout on Brightspace.

#### **2) Research Paper (30%), due on Wednesday, November 25, 2020**

All students must write a Research Paper of ten to twelve (10-12) pages (double-spaced, exclusive of title page, notes, or bibliography) pertaining to some aspect of medieval spirituality or religious encounter. Students must submit me their essay **through Brightspace before midnight** on Wednesday, November 25, 2020. Please note that more information is available regarding this assignment in a handout on Brightspace.

#### **3) Fact vs. Fiction “Twinned” Book Reflection (35%), due Monday, November 2, 2020**

Novels can often provide an incredibly stimulating and accessible “in” to the deep past, as fiction generally has a vividness and emotional vitality lacking in more academic writing that can make the people, attitudes, and events of the past seem more real. In this assignment, students will carefully read two books that address similar themes (one fiction and the other non-fiction) and then write a thoughtful essay of ten to twelve (10-12) pages (double-spaced, exclusive of title page, notes, or bibliography) that analyzes and assesses the works comparatively. Please pick one of the “twinned” titles below and start reading! Or, if you would like, feel free to suggest your own idea for two related books to the instructor, keeping in mind that your books must both address some aspect of medieval religious experiences or encounters (one must be fiction, the other non-fiction). While you may structure your essay as you wish, your essay must: 1) (very briefly) overview the works, 2) analyze points of difference in presentation and interpretation of similar incidents, people, or events and 3) reflect on how differences in presentation between fiction and non-fiction effected your appreciation or understanding of the material covered. Students must submit me their essay through Brightspace **before midnight** on Monday, November 2, 2020.

### **Suggested “Twinned” Books:**

#### **A) On Joan of Arc**

Fiction:

- *The Maid: A Novel of Joan of Arc*, by Kimberly Cutter
- *Saint Joan* by George Bernard Shaw

Non-fiction:

- *Joan of Arc: The Image of Female Heroism* by Marina Warner
- *Joan: The Mysterious Life of the Heretic Who Became a Saint* by Donald Spoto
- *Fresh Verdicts on Joan of Arc*. Bonnie Wheeler and Charles T. Wood, eds. New York: Garland Publishing, 1996 (**online resource of Morisset Library**).
- Dominique Goy-Blancquet, *Joan of Arc, a Saint for All Reasons: Studies in Myth and Politics*, 2016 (**online resource of Morisset Library**).

### **B) On the building of medieval cathedrals:**

Fiction:

- *The Pillars of the Earth* by Ken Follett (a novel)

Non-fiction:

- *The Gothic Enterprise: A Guide to Understanding the Medieval Cathedral* by Robert A. Scott.
- *Notre Dame: The Soul of France* by Agnès Poirier

### **C) On Witches and Witch-hunting:**

Fiction:

- *The Crucible* by Arthur Miller (a play)

Non-fiction:

- *The Witches: Salem, 1692* by Stacy Schiff
- *Satan and Salem: The Witch-Hunt Crisis of 1692* by Benjamin Ray, 2015 (**online resource of Morisset Library**).

### **D) On the Plague:**

Fiction:

- *The Year of Wonder: A Novel of the Plague* by Geraldine Brooks

Non-fiction:

- *The Black Death* by Joseph Byrne
- *The Black Death and the Transformation of the West* by David Herlihy and Samuel Cohn

Please note that students are responsible for obtaining their own copies of those books (those that are not available as e-books through Morisset Library) either by taking them out of Morisset Library or their local library, or by purchasing them. A great online source is Abe Books, an online used book store: <https://www.abebooks.com>. Make your selection early and get reading!

### **4) Take-Home Final Examination, (30%), due on Tuesday, December 15, 2020**

As this will be an online course, you will have a Take-Home Final Examination in lieu of the traditional three-hour exam written on campus. As such, the Final Exam will ask you to think back over the course's BROAD THEMES AND IDEAS, composing well-written formal essays in response to essay questions asking you to reflect upon the course's entirety. Your Final Exam questions will be posted on Brightspace, and you will submit your completed exams to Brightspace. You must do so **before midnight** on Tuesday, December 15, 2020.

**Please note:** All assignments are due on the dates indicated. Your work should be turned in through Brightspace. Late papers (without certified evidence of ill health or other compassionate consideration) will be penalized 2% points (out of a possible 100%) for each day they are late. **Plagiarism (the unattributed use of the work of others) is absolutely unacceptable and, if engaged in, will result in failure of the assignment, if not the course. For more information on plagiarism and its consequences, see [www.uottawa.ca/plagiarism](http://www.uottawa.ca/plagiarism).**

## Detailed Course Outline:

September 9, 2020:

### Introduction to the Course

During our first course meeting, we will explore the course's themes and main ideas, overview its objectives, structure, and evaluation format, and address student questions.

September 14, 16, 21, 2020:

### Medieval Catholic Spirituality

This section of the course will introduce students to Catholics' militant medieval spiritual worldview, highlighting topics that will be critical to their comprehension of the rest of the course. Among others, these subjects will include Catholic conceptions of the afterlife and the rise of purgatory, the cult of saints, the veneration of relics, the growing importance of the Virgin Mary and of the Eucharist, the role of the priest and the Catholic hierarchy, the practice of pilgrimage, and the construction of cathedrals.

#### Required Readings:

- 1) James Harpur. *The Pilgrim Journey: A History of Pilgrimage in the Western World*. Oxford: Lion Hudson, 2016, "Pilgrimage, Relics, and the Afterlife," p. 65-73 (on Brightspace).
- 2) Robert A. Scott. *The Gothic Enterprise: A Guide to Understanding the Medieval Cathedral*. Berkeley, CA: University of California Press, 2011, "Honoring the Dead," p. 183-208 (on Brightspace).
- 3) Marina Warner. *Alone of All Her Sex: The Myth and the Cult of the Virgin Mary*. London: Picador, 1990, Chapter Four, "Madonna," p. 149-159 (on Brightspace).
- 4) Charles Freeman. *Holy Bones, Holy Dust: How Relics Shaped the History of Medieval Europe*. New Haven, CT: Yale University Press, 2011, "Fervent Christian Pilgrims," p. 94-107, "The Wondrous Blood of Christ," p. 186-196 (**online resource of Morisset Library**).
- 5) *Primary Reading*: "Saint Francis of Assisi and the Christmas Crèche (1223)," and "The Spurious Saint Guinefort (mid 1200s)" in John Shinnars, ed., *Medieval Popular Religion, 1000-1500, A Reader*. Plymouth, UK: Broadview Press, 2007, p. 88-90, p. 475-477.

September 23, 28, 30, 2020:

### **Deus Vult!: Catholic Crusades in the "Holy Lands"**

Throughout the Middle Ages, European Catholics (including Popes, monarchs, knights, and even the poor and children) tried (generally in vain) to fulfill their dream of recapturing the holy city of Jerusalem from Muslims. Seminal, bloody events, the Crusades represented a decisive turn away from Christian passivism towards a new emphasis on aggrieved Holy War and a strong tendency to demonize and lash out at other monotheists, such as Jews and Muslims. This section of the course will attempt to contextualize theologically and historically this new Catholic turn towards militancy and violent conflict, as well as exploring one of its unintended results: the formation, in powerful and influential Muslim leaders such as the famous Saladin. **Please remember that your Research Paper Proposal is due via Brightspace, by midnight on Wednesday, September 30, 2020.**

#### Required Readings:

- 1) Anna Sapir Abulafia. *Religious Violence between Christians and Jews: Medieval Roots, Modern Perspectives*. London: Palgrave, 2002, Chapter 1, "Christian Violence and the Crusades," p. 3-17.
- 2) Jonathan Riley-Smith. *The Crusades, Christianity, and Islam*. New York: Columbia University Press, 2008, Chapters 1 and 2, "Crusades as Christian Holy Wars," and "Crusades as Christian Penitential Wars," p. 9-44.
- 3) Carole Hillenbrand. *The Crusades: Islamic Perspectives*. Edinburgh: Edinburgh University Press, 2010, p. 284-296, 297-322 (**online resource of Morisset Library**).
- 4) Matti Moosa. *The Crusades: Conflict between Christendom and Islam*. Piscataway, NJ: Gorgias Press, 2008, portion, p. 1084-1091.
- 5) Dan Jones. *The Templars: The Rise and Spectacular Fall of God's Warriors*. New York: Viking, 2017, Chapter 10, "Tears of Fire," p. 128-145.

October 5, 7, 2020:

### **The Templars**

Typically, those who have taken Catholic holy orders are not permitted to touch weapons, even to hunt, let alone participate in violence against other human beings. That makes it all the more interesting that orders of fighting monks arose in the Middle Ages. The story of the Templars – of humble beginnings, a flourishing into power and influence, and an ignominious and violent end – is a fascinating one, and provides important insight into the nature of pilgrimage, crusade, power, and opportunistic accusations of heresy.

#### **Required Readings:**

- 1) Jochen Schenk, “Aspects and Problems of the Templar’s Religious Presence in Medieval Europe from the Twelfth to the early Fourteenth Century,” *Traditio*, Vol. 71, 2016, p. 273-302.
- 2) Dan Jones. *The Templars: The Rise and Spectacular Fall of God’s Warriors*. New York: Viking, 2017, “Introduction,” p. 1-8, Chapter 1, “A Golden Basin Filled With Scorpions,” p. 11-23, Chapter 3, “A New Knighthood,” p. 36-50, Chapter 20, “Heretical Depravity,” p. 313-328.
- 3) *Primary Reading*: “A Pilgrim’s Guide to the Church of the Holy Sepulcher (c. 1350)” in John Shinnors, ed., *Medieval Popular Religion, 1000-1500, A Reader*. Plymouth, UK: Broadview Press, 2007, p. 200-204.

October 14, 19, 21, 2020:

### **“Kill them All: God will Know his Own” – The Suppression of the Cathar Heresy in Medieval France**

Even as Medieval Catholics turned outside Europe to confront those who did not share their religion, they also persecuted those whom they saw as having fallen away from the True Faith, into heresy (non-orthodox belief and practice). This section of the course will focus on the characteristics of medieval heresy, exploring the many theological, sociological, and cultural reasons why the violent rejection of heresy and heretics was so important in 10<sup>th</sup>, 11<sup>th</sup>, and 12<sup>th</sup> century Europe. Our focus will be primarily on the Cathar heresy, arguably the most important rival Christian theological movement in Europe before Protestantism. We will also explore the seminal role of the newly formed Dominican and Franciscan orders in the infamously bloody Albigensian Crusade (the war against the Cathars), and of their role in forming the spirituality and the sanctity of King Louis IX of France or Saint Louis. Finally, we will see how Catharism and Catholicism helped one another define and develop their competing theologies.

#### **Required Readings:**

- 1) Thomas F. Madden. *A Concise History of the Crusades (3<sup>rd</sup> edition)*. Lanham, MD: Rowman and Littlefield, 2014, “Crusading at Home,” p. 115-133.
- 2) Zoé Oldenbourg, *Massacre at Montségur: A History of the Albigensian Crusade*. London: Phoenix Press, 2000, p. 32-57, 109-121.
- 3) Christine Caldwell Ames. *Righteous Persecution: Inquisition, Dominicans, and Christianity in the Middle Ages*. Philadelphia: University of Pennsylvania Press, 2009, Introduction, p. 1-16.
- 4) M. C. Gaposchkin, “The Place of the Crusades in the Sanctification of Saint Louis,” in Thomas Madden, James Naus, and Vincent Ryan, eds. *Crusades: Medieval Worlds in Conflict*. Farnham, UK: Ashgate, 2010, p. 195-209 (**online resource of Morisset Library**).
- 5) Jacques Le Goff. *Saint Louis*. Notre Dame, IN: University of Notre Dame Press, 2009, “The King of the Relics: The Crown of Thorns,” p. 94-101 and “Conflicts and Criticisms” (section, p. 640-655)
- 6) *Primary Reading*: “Heresy and Orthodoxy in a French Village (1320)” in John Shinnors, ed., *Medieval Popular Religion, 1000-1500, A Reader*. Plymouth, UK: Broadview Press, 2007, p. 485-492

**\*\*\*Fall Reading Week is Saturday, October 24-Sunday, November 1, 2020.**

There will thus be **no classes on Monday, October 26 or Wednesday, October 28, 2020.**

Office hours are also cancelled for this week\*\*\*

November 2, 4, 2020:

### **The Black Death**

Across Europe and the Middle East, medieval peoples were ravaged by bubonic plague, known as the Black Death. Much more deadly and swift moving than our own current Covid 19 pandemic, the plague inspired a number of religious responses to try to explain why it was happening and to counter or thwart it through religious means. But the suffering and massive societal dislocation from such a horrifying illness also posed very thorny questions of theodicy that led some to doubt God's existence, or at least his benevolence. **Please remember that your Fact and Fiction Assignment is due via Brightspace, by midnight on Monday, November 2, 2020.**

#### **Required Readings:**

- 1) Justin Stearns. "New Directions in the Study of Religious Responses to the Black Death," which appears in the journal *History Compass*, (2009): p. 1363–1375 (**online resource of Morisset Library, also posted in Brightspace**).
- 2) John Aberth. "Religious Mentalities" (Chapter 5) in *The Black Death: The Great Mortality of 1348-1350: A Brief History with Documents*, 2005, p. 93-116 (**online resource of Morisset Library**).
- 3) *Primary Reading*: "Pious Responses to the Black Death in Tournai (1349)" in John Shinnars, ed., *Medieval Popular Religion, 1000-1500, A Reader*. Plymouth, UK: Broadview Press, 2007, p. 438-456.

November 9, 11, 2020:

### **The Medieval Persecution of the Jews**

Much of the suffering inflicted on the Jewish community during the horrific years of Hitler in Nazi Germany (including, even, its forcing of Jews to wear identificatory clothing and badges such as the yellow star of David) was presaged by incidents much earlier in Europe's past. But why were Europe's Jews, a small religious minority, so hated and feared by their Christian neighbours? This section of the course will explore the deep theological roots of Christian antisemitism, overview topics such as blood libel, pilgrimage and pogrom, expulsions and forced conversions. It will explore the similarities between Christian attacks on the Jews and other targets, as well as the unique features of Christian antisemitism, which made it so dangerous and vehement.

#### **Required Readings:**

- 1) Walter Laqueur. *The Changing Face of Anti-Semitism: From Ancient Times to the Present Day*. Oxford, UK: Oxford University Press, 2006, "Ancient and Medieval Anti-Judaism," p. 52-64.
- 2) Patricia Healy Wasylw, *Martyrdom, Murder, and Magic: Child Saints and their Cults in Medieval Europe*. New York, Peter Lang, Chapter 7, "Sacred Passions: William of Norwich and the Origins of the Ritual Murder Accusation," p. 107-120 (**online resource of Morisset Library**).
- 3) Mitchell B. Merback, *Pilgrimage and Pogrom: Violence, Memory, and Visual Culture at the Host-Miracle Shrines of Germany and Austria*. Chicago: University of Chicago Press, 2012, p. 1-13, 25-31.
- 4) Jeremy Cohen, ed. *Essential Papers on Judaism and Christianity in Conflict from Late Antiquity to the Reformation*. New York: New York University Press, 1991, "Jewish Proselytization," p. 209-226.
- 5) *Primary Reading*: "The Host and Libels Against the Jews (1303)" in John Shinnars, ed., *Medieval Popular Religion, 1000-1500, A Reader*. Plymouth, UK: Broadview Press, 2007, p. 118-121.

November 16, 18, 2020:

### **Christian Misogyny: The Medieval Persecution of Women as Witches**

Medieval Europe witnessed an explosion of Catholic rage against Muslims, heretics, and Jews – all of whom were seen as menacing and dangerous religious "others." But women too were often caught in the net of suspicion and paranoia which characterized what R. I. Moore called "the persecuting society." Witchcraft – the idea that people (most often women) could access demonic supernatural power to do unspeakable ills to the Christian community led to centuries of witch-hunting across Europe (and beyond, to the colonial Americas). Witch-hunting was one of the darker manifestations of the medieval Catholic imagination, in that it was "catching." While much of Catholic belief was adamantly rejected during the Protestant Reformation, Catholic

beliefs about witches and the necessity of weeding them out of the community were enthusiastically accepted by Protestant Reformers. This greatly expanded the geographical and temporal reach witch-hunting.

**Required Readings:**

- 1) R. I. Moore, "A Persecuting Society" (Chapter 5, p. 144-171) in *The Formation of a Persecuting Society: Authority and Deviance in Western Europe, 950-1250 (2<sup>nd</sup> Edition)*. Wiley, 2008 (**online resource of Morrisset Library**).
- 2) Grace Jantzen. *Power, Gender, and Christian Mysticism*. Cambridge University Press, 1995, Chapter 7, "Heretics and Witches," p. 242-277
- 3) *Primary Reading*: "The Sorcery Trial of Lady Alice Kyteler (1324)" in John Shinnors, ed., *Medieval Popular Religion, 1000-1500, A Reader*. Plymouth, UK: Broadview Press, 2007, p. 262-267.

November 23, 2020:

**Joan of Arc**

Joan of Arc was one of the most famous women of the Middle Ages (and, arguably, of all time). Ironically, however, the highly mystical spirituality for which she was revered by her French followers led to her condemnation as a witch and a heretic by her English captors and their Burgundian allies. Not only is Joan fascinating in her own right, but her treatment also sheds light on the fate of other, less spectacular cases of witchcraft and heresy.

**Required Readings:**

- 1) John Flower. *Joan of Arc: Icon of Modern Culture*. Hastings, UK: Helm, 2008, Chapter One, "Her Story, Their Story, Whose Version?" p. 5-51.
- 2) Karen Sullivan. *The Interrogation of Joan of Arc*. Minneapolis, MN: University of Minnesota Press, 1999, "The Voices from God," p. 21-41.
- 3) Larissa Juliet Taylor. *The Virgin Warrior: The Life and Death of Joan of Arc*. New Haven, CT: Yale University Press, 2009, "Judging the Maid," p. 130-152 (**online resource of Morrisset Library**).
- 4) *Primary Reading*: "The Faith of Joan of Arc (1431)" in John Shinnors, ed., *Medieval Popular Religion, 1000-1500, A Reader*. Plymouth, UK: Broadview Press, 2007, p. 61-68.

November 25, 30, 2020:

**Al-Andalus and the Reconquista: Medieval Spain**

Medieval Spain represents a special case in Europe, as many of the phenomenon we have already explored manifested themselves with particular force in this cultural, religious, and geographic context. At the beginning of the medieval period, Spain was in largely Muslim hands. In Spain's long "golden age" of *convivencia* (or harmonious co-existence) Jews, Muslims, and Christians lived together and learned from one another. But, increasingly, Spanish Catholics sought aggressively to reassert Christianity and reconquer all of the Iberian peninsula for the Cross (and for the sovereigns of the many lands that together made up medieval Spain. This section of the course will explore the *Reconquista*, the forced conversion and expulsion of Spanish Jews, and the infamous Inquisition instituted by the warrior Queen Isabella of Castille. **Please remember that your Research Paper is due via Brightspace, by midnight on Wednesday, November 25, 2020.**

**Required Readings:**

- 1) Brian A. Carlos. *Kingdoms of Faith: A New History of Islamic Spain*. New York: Basic Books, 2018, Introduction, p. 1-7, Chapter 24, "Crescent Under Cross," p. 317-332.
- 2) James Carroll. *Constantine's Sword: the Church and the Jews – A History*. Boston: Houghton Mifflin, 2001, "Convivencia to Reconquista," p. 321-332, "Expulsion in 1492," p. 341-349, 355-362.
- 3) Kirstin Downey. *Isabella: The Warrior Queen*. New York: Anchor Books, 2015, "Prologue," p. 1-2, "The Queen's War" (portion), p. 180-190, "Architects of the Inquisition," p. 205-232.
- 4) Amy G. Remesynder, "The Colonization of Sacred Architecture: The Virgin Mary, Mosques, and Temples in Medieval Spain and Early Sixteenth-Century Mexico," in *Monks and Nuns, Saints and Outcasts: Religion in Medieval Society*. Sharon Farmer and Barbara H. Rosenwein, eds. Ithaca, NY: Cornell University Press, 2000, p. 189-211.

December 2, 7, 2020:

### **The End of an Era?**

Traditionally, the Protestant Reformation and the beginning of the Age of Discovery has served as a convenient conceptual bookend for historians. And yet, for the discerning scholar, many aspects of medievalism remained to haunt European consciousness long after the Middle Ages. While Protestants scornfully rejected many aspects of medieval Catholicism, their own conceptions remained strongly influenced by them. Under attack, the Roman Catholic Church cleaved stubbornly to its traditional beliefs and practices despite constant Protestant provocation. Moreover, the wars sparked by religious differences between Protestants and Catholics bore many similarities to the older wars against heresy. Though much had changed as medievalism passed into modernity, much abided as well.

#### **Required Readings:**

- 1) Brad Gregory. *Salvation at Stake: Christian Martyrdom in Early Modern Europe*. Cambridge, MA: Harvard University Press, 1999, “The Willingness to Kill,” p. 74-90 and “The Willingness to Die,” p. 97-111.
- 2) Charles Freeman. *Holy Bones, Holy Dust: How Relics Shaped the History of Medieval Europe*. New Haven: Yale University Press, 2011, “Reasserting the Miraculous,” p. 254-265 (**e-resource of Morrisset Library**).
- 3) John France, *The Crusades and the Expansion of Catholic Christendom, 1000-1714*. London: Routledge, 2005, “Towards a New World, 1444-1714,” p. 286-299 (**e-resource of Morrisset Library**).
- 4) Robert Scribner, “Incombustible Luther: the Image of the Reformer in Early Modern Germany,” in *Popular Culture and Popular Movements in Reformation Germany*. London: The Hambleton Press, 1987, p. 323-338.
- 5) Paul Koudounaris, *Heavenly Bodies: Cult Treasures and the Spectacular Saints from the Catacombs*. New York: Thames and Hudson, 2013, “Holy Bodies: Relics and the Roman Catacombs,” p. 23-43.

Wednesday, December 9, 2020 (please note, we follow the Monday class schedule today):

### **The Medieval Legacy Today**

Despite the passage of centuries, the medieval era remains influential today. The nineteenth century went through a nostalgic craze for all things medieval that has left a lasting mark on church architecture with the neo-gothic style, even as the “mystery” and “romance” of the medieval period influenced nineteenth century literature and art. A number of ultra-conservative Catholic movements have been founded in self-conscious imitation of those of medieval Europe, which is seen as the apogee of the Catholic Church. Modernity has also seen the rehabilitation of medieval figures such as Joan of Arc, who was canonized (made a saint) only in the 20<sup>th</sup> century. Sadly, not all of the medieval holdovers are positive. As previously noted, many aspects of medieval antisemitism were incorporated into the Nazi assault against Europe’s Jews. Long memories of atrocities committed during the Crusades continues to bedevil the already fraught relationships between Christians, Muslims, and Jews in the Middle East and beyond.

#### **Required Readings:**

- 1) Carole Hillenbrand, *The Crusades: Islamic Perspectives*. Edinburgh, Scotland: Edinburgh University Press, 2010, “Epilogue: The Heritage of the Crusades,” p. 589-614 (**e-resource of Morrisset Library**).
- 2) Bonnie Wheeler and Charles T. Wood, eds. *Fresh Verdicts on Joan of Arc*. New York: Garland Publishing, 1996, “The Joan Phenomenon and the French Right” by Nadia Margolis, p. 265-282 (**e-resource of Morrisset Library**).
- 3) Dan Jones. *The Templars: The Rise and Spectacular Fall of God’s Warriors*. New York: Viking, 2017, p. 357-362 (extract of *Epilogue*).
- 4) Kris Swank, “I Shall Take No Wife:” Celibate Societies in Westeros and in Western Civilization,” in Brian Pavlac, ed. *Game of Thrones Versus History: Written in Blood*, 2017 (Chapter 16). (**e-resource of Morrisset Library**).

**\*\*\*Please remember that your Take-Home Final Examination, worth 30% of your final grade, is due via Brightspace, by midnight on Tuesday, December 15, 2020\*\*\***