

SRS 3112 Saints and Heretics

Winter 2022

Prof. Emma Anderson

Tuesdays, 8:30-9:50 am and Fridays, 10:00-11:20 am

(Online Course, via Zoom)

Office Hours:

I will always stay online after each class for student consultations. In addition, I will hold office hours every **Monday from 10:00 am-11:00 am** (via Zoom, using the same link that you use for class. Please note that you **must** email me in advance to book your time slot for Office Hours). Please note that the class Zoom link is always “on.” It is meant to facilitate communication not only between the prof and students, but between students as well. Feel free to use it as a meeting place to study collectively!

Professor’s Email: eanderso@uottawa.ca

Professor’s Phone: (613) 562-5800, X1176 (please leave me a message and I will call you back)

TA: To be announced.

Catalog Course Description:

Using the twin lenses of sanctity and dissent, this course explores seminal conceptual shifts over 2,000 years of Christian history: exploring the evolution of the cult of the saints and charting the development of Christian dissent and heresy.

Extended Course Description:

Saints and Heretics uses the twin lenses of sanctity and dissent to chart seminal shifts in Christian history from its origins to the present in order to better understand how Christian ideals of holiness and heresy have shifted over the ages. For, even as Christians have long elevated those they believed to be exceptionally holy, they have also condemned, tortured, and executed the “little foxes who spoil the vines:” the theologically heterodox. In some cases, of course, saints and heretics have actually been the same individual (such as Joan of Arc or Thomas More), differently perceived by different Christian groups – seen by some as beloved saints and martyrs, and by others as dangerous, treacherous evildoers.

Case studies of individual saints will help us to understand the hagiographic “rules” used to construct saints’ lives and “afterlives” (that is, the history of how they are perceived and interpreted, after their death, by the living). This course recognizes that saints are the creatures of more than one time: while their historical lives occupy the same modest span of years as any mortal, they can acquire new, subtle, startling, or even deeply contradictory meanings with the passage of time. Over the semester, we will also explore the highly gendered nature of sanctity and chart the evolution of the canonisation process.

This course will chart how sanctity has shifted over the ages, from an early, exclusive preoccupation with martyrs to the rise of the broader category of “saint” in the aftermath of Roman persecution. In the Middle Ages, arguably the heyday of saints, holy figures played such an important role in popular lay Catholicism that even a “martyred” greyhound could become a popular saint. Though the cult of saints was officially repudiated by Protestants during the Reformation, holy figures left a subtle but indelible mark on Reformation thought and practice. Luther, for example, was often seen as a saintly “thamaturge” (or miraculous wonder-worker). Protestants’ (apparent) spurning of the saints only increased Catholics’ ardour for these intermediaries between heaven and earth: leading to a Counter-Reformation surge in their popularity. Though embattled during the Enlightenment, saints still continue to perform a critical role in contemporary Catholicism as both exemplars and active intercessors. Throughout the course, we will emphasize the strong sense of personal connection that people have with saints: exploring how ordinary Catholics over the centuries have forged devotional relationships with them through prayer, pilgrimage, vows, and imagery.

This course takes a very wide definition of heresy, so as to allow us to explore the relationship not just between Christian orthodoxy and defiant sects, but with any ideological movement or intellectual development that challenges the dominance of Christian theology in the interpretation of human beings and their place in this

world and the next. This course thus understands Copernicus, Galileo, Darwin, Marx, and Freud as scientific “heretics.” Including the realities of disagreement, doctrinal enforcement, and bloody persecution in this course also shows that many of Christianity’s most familiar and popular saints were often forged in opposition to their age’s forgotten dissidents. Sanctity has invariably been forged on the whetstone of theological controversy. Saint Dominic made his reputation as the inveterate enemy of Cathar heretics, witches, and Jews, while Saint Louis battled Muslims for control of the Holy Land.

Required Readings:

All of the readings for this course are available online: either as e-readings through Morisset Library or as scans on Brightspace. There is thus no need to spend money on a Course Packet. The provenance of each reading is carefully noted on the syllabus.

The Semester’s Workload:

The term’s workload will consist of two writing assignments and two take-home examinations. My goal with this course is to spread out the assignments evenly throughout the semester to avoid student burnout at the end of term, and to avoid burdening students with long research papers just when they are feeling most overwhelmed. **Students are STRONGLY URGED to embrace this philosophy of a “front-loaded” course and to GET MOVING on all of their assignments VERY EARLY in the term.** The early due dates for the assignments in this class means that students will have earned 70% of their grade by March 18, 2022 (e.g. three full weeks before the end of the semester), with only the Final Exam left to do.

Examinations:

1) “Take-Home” Midterm Exam – 20%, due **Friday, March 4, 2022** (by midnight, electronic submission via Brightspace)

The midterm will consist of a short essays written in response to questions posed on material from the first half of the course (e.g. which explores sanctity and heresy from the dawn of Christianity to the Protestant Reformation). There will be a choice of questions. Your Midterm Examination will be posted on Brightspace on or before Friday, February 18, 2022 (our last class together before the Winter Reading Week). You will thus have all Reading Week to work on your midterm.

2) “Take-Home” Final Examination – 30%, due **Thursday, April 14, 2022** (by midnight, electronic submission via Brightspace).

Your Final Examination will be non-cumulative, addressing material **only** from the second half of the semester (e.g. which explores sanctity and heresy from the Catholic or Counter Reformation through to the present day). Once again, you will have a choice of questions to which to respond. As with the Midterm, your Final Examination questions will be posted on Brightspace on or before the last day of classes (Friday, April 8, 2022) and will be due six days later, on Thursday, April 14, 2022.

Writing Assignments:

*** Two Short Research Papers, one on a Saint, one on a Heretic** (25% each, for a total of 50%). Due Dates: **Tuesday, February 22, 2022** (e.g. DURING the Winter Reading Week) and **Friday, March 18, 2022** (by midnight, electronic submission via Brightspace)

Students are required to research and write two short research papers, one on a saint, the other on a heretic (broadly defined). Optimally, students will choose one figure from the earlier stages of Christian history (Early Christianity to the Reformation, which we will be exploring before the midterm examination) for their first essay and the other from its later phases (the Catholic or Counter Reformation to the present, which we will be examining after the midterm).

However, students wishing to do two figures from the same historical era, or who wish to take a totally different approach to these assignments (those who, for example, wish to write on the history of changes to the process of canonisation, for example, or who wish to write one, longer essay on two figures in some way linked by the concepts of sainthood and heresy) are encouraged to talk to the professor about their ideas. I strongly encourage student creativity, and urge you to follow your own interests and passions in this course.

Each student research paper must be eight (8) pages, double-spaced (and exclusive of front and end matter such as the title page, bibliography, notes, etc.). **All students must approach me for approval of both of their paper topics** (e.g. by staying on after class to talk, by coming to Office Hours, or by emailing me).

Please note: All assignments are due on the dates indicated. Late papers (without certified evidence of ill health or other compassionate consideration, such as a death in the family) will be penalized by 2 points out of a possible 100 for each day they are late.

Students experiencing health issues or serious family problems that might affect their ability to meet course deadlines are encouraged to get in touch with me as soon as possible (e.g. by staying after class, attending my office hours, or calling or emailing me). Students who habitually experiencing difficulties with writing papers or taking exams are encouraged to contact the many on-campus services which exist to assist them, such as the Academic Writing Help Centre (AWHC), 110 University Private, Tel.: 613-562-5601, www.sass.uottawa.ca/writing. Other relevant services of SASS include counselling services and student mentoring. For more information on these and other services, please see the end of this syllabus.

Please note that plagiarism (the unattributed use of the work of others) is **absolutely unacceptable** and, if engaged in, may result in failure of the course and additional academic penalties. For more information on plagiarism and its consequences, see <http://www.uottawa.ca/plagiarism.pdf>.

Course Outline:

Tuesday, January 11, 2022:

Introduction

Introduction to the course, its goals, themes, and objectives. Overview of assignments and other expectations for students, Q & A.

Part I: Sanctity and Heresy in Early Christianity (Friday, January 14 to Tuesday, January 25, 2022)

Friday, January 14 and Tuesday, January 18, 2022:

Sanctity and Suffering in Early Christianity

Jesus's horrifying death forged a compelling model for his followers, that of the martyr. In the face of a renewed Roman crackdown on Jews and other religious dissidents, and in the context of apocalyptic expectations, the early Christian movement lived in a context in which sanctity essentially *was* suffering. Early saints, seeking to emulate their master Jesus but feeling themselves unworthy of the same fate, requested to be crucified upside-down (St. Peter) or on an X-shaped cross (St. Andrew). Both men and women were martyred, and the admiration of their fellow Christians for the fallen became the seedbed of the Roman Catholic cult of the saints in the West.

Despite the importance of martyrdom in the shaping of early concepts of sanctity (in the early church, only martyrs were revered, the more global concept of "saint" had yet to evolve) there existed many different understandings within the early Christian movement regarding how the individual Christian should best witness to his or her faith in the context of persecution.

Required Readings:

1) Paul Middleton. *Radical Martyrdom and Cosmic Conflict in Early Christianity*. London: T&T Clark, 2006, "Making Martyrs," p. 1-14 (on Brightspace).

- 2) Lacey Baldwin Smith. *Fools, Martyrs, Traitors: The Story of Martyrdom in the Western World* (New York: Knopf, 1997), “The Early Christian Martyrs: “My Lady” Perpetua,” p. 89-103 (on Brightspace).
- 3) Gail Streete. “The Nakedness of Thecla,” in *Redeemed Bodies: Women Martyrs in Early Christianity*. Louisville, KY: Westminster John Knox Press, 2009, p. 73-89 (on Brightspace).

Friday, January 21 and Tuesday, January 25, 2022:

Christianities: Diversity of Belief and Practice in the Early Christian Movement

Jesus’ ministry challenged the religious, social, and political elites of his day and placed strong emphasis on empowering the marginalized, including women. Evidence suggests that female followers of Jesus, such as Mary Magdalene, played a strong leadership role in the early church. But as Christianity became increasingly institutionalized, women’s religious leadership was seriously challenged. However, while such early Christian figures were often marginalized, their memory didn’t fade. Even today, figures such as Mary Magdalene are being interpreted as powerful and empowering figures in women’s spiritual lives, even outside of Christian spheres.

Required Readings:

- 1) Robin Griffith-Jones. *Beloved Disciple: The Misunderstood Legacy of Mary Magdalene, the Woman Closest to Jesus*. New York: Harper One, 2008, “Not a Christian, but a Christ,” p. 75-90 (on Brightspace).
- 2) Jacobus de Voragine, *The Golden Legend: Readings on the Saints* (translated by William Granger Ryan, forward by Eamon Duffy), Chapter 96, “Saint Mary Magdalene,” p. 374-383 (e-resource available through Morisset Library).
- 3) Anna Fedele, “Reversing Eve’s Curse: Mary Magdalene, Mother Earth, and the Creative Ritualization of Menstruation.” *Journal of Ritual Studies*, Vol. 28, #2, 2014, p. 23-36 (e-resource available through Morisset Library, also available as a PDF on Brightspace).

Part II: Sanctity and Dissent in Medieval Catholicism (Friday, January 28 to Friday, February 11, 2022):

Friday, January 28 and Tuesday, February 1, 2022:

The Hey-Day of Sanctity: The Middle Ages

The medieval period represented the high-water mark for Catholics’ engagement with and entreaty of saints, as many of the most crucial beliefs and rituals involving the propitiation and veneration of saints date from this era. In medieval Europe, the ranks of saints expanded exponentially, often by popular fiat. While nominally controlled by the Vatican, saints could also be created by the persistence of the lay Catholic imagination: to wit Saint Guinefort, the holy greyhound popularly revered by medieval French Catholics as a “martyr” who could heal children.

During the Middle Ages, the red ink of saints’ feast days dominated the ritual calendar of the Catholic Church, the relationship between saint and “client” mimicked in important ways the unequal relationship between vassal and feudal lord, and huge and beautiful cathedrals were constructed to house saints’ relics and glorify God.

Required Readings:

- 1) Robert Bartlett. *Why Can the Dead do Such Great Things?: Saints and Worshippers from the Martyrs to the Reformation*. Princeton: Princeton University Press, 2013, “Patronage and Invocation: The Mutual Relationship,” p. 103-112, and “Relics and Shrines: Body Parts,” p. 239-250 (e-resource available through Morisset Library).
- 2) Jean-Claude Schmitt, *The Holy Greyhound: Guinefort, Healer of Children since the Thirteenth Century*. Cambridge: Cambridge University Press, “Introduction,” (section), p. 4-8 (on Brightspace).
- 3) 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).

Friday, February 4, 2022:

Female Saints and Heretics: The Blessed Virgin Mary and Joan of Arc

But not all medieval saints were not created equal. In the high Middle Ages, the meta-saint was the Virgin Mary, whose popularity rivalled (and, in the eyes of critics, threatened) that of her holy son. The rise of Mary also impacted how other Catholic women were interpreted. Mary's purity mandated the chastity of her saintly female imitators, such as Joan of Arc, the virgin warrior credited with liberating France.

Required Readings:

- 1) Marina Warner. *Alone of All Her Sex: The Myth and Cult of the Virgin Mary*. London: Picador, 1990, "Second Eve," p. 50-67 (on Brightspace).
- 2) John Flower, *Joan of Arc: Icon of Modern Culture*. Hastings, UK: Helm, 2008, Chapter One, "Her Story, Their Story, Whose Version?" p. 5-51 (on Brightspace).

Tuesday, February 8 and Friday, February 11, 2022:

The Albigensian Crusade: Heresy and Repression

The medieval period also witnessed the growing (and sometimes coercive) power of the Catholic Church across Europe. Despite this, dissident groups nevertheless emerged to challenge Catholic theology and ritual practices, including the popular Cathar movement in France, Italy, and Spain, which defiantly attacked the veneration of saints as unbiblical, even idolatrous. The Catholic Church's extirpation of the Cathars was the first major internal, European crusade against heresy. Despite being, in part, a haloed land-grab, the venture and featured much of the same extreme language of holy war against the ungodly was simultaneously employed in the crusade against Muslims in the Holy Lands.

The campaign against the Cathars also helped to sanctify two figures deeply implicated in its extermination of Catharism: Saint Dominic, founder of the Dominican order and a leader in the persecution of heretics and witches, and Saint Louis, the crusading king of France.

Required Readings:

- 1) Zoé Oldenbourg, *Massacre at Montségur: A History of the Albigensian Crusade*. London: Phoenix Press, 2000, p. 32-57 (on Brightspace).
- 2) Christine Caldwell Ames. *Righteous Persecution: Inquisition, Dominicans, and Christianity in the Middle Ages*. Philadelphia: University of Pennsylvania Press, 2009, Introduction, p. 1-16 (on Brightspace).
- 3) Jacques Le Goff. Saint Louis. Notre Dame, IN: University of Notre Dame Press, 2009, "The King of Relics: the Crown of Thorns," p. 94-101 and "Conflicts and Criticisms," (selection), p. 640-646 (on Brightspace).

Part III: New Concepts of Sainthood, Heresy, and Martyrdom during the Protestant Reformation

(Tuesday, February 15 to Friday, February 18, 2022)

Tuesday, February 15, 2022:

The Protestant Reformation in Theory and in Practice

The outbreak of the Protestant Reformation marked a true watershed in the Catholic cult of the saints. Though previously challenged by heterodox groups such as the Cathars, the institution had never faced the systematic attack it now underwent at the hands of Martin Luther, a former Augustinian priest and passionate devotee of Saint Anne, whom he now excoriated as unbiblical. Beyond questioning simply the saints, however, Protestantism questioned the entire edifice on which their cult had been founded: particularly the notion of prayer for the dead and the seemliness of having any other holy intercessor other than Jesus Christ.

Ironically, however, given Luther's barbed and often profane attacks on Catholic saints, the work of Robert Scribner has shown that in all likelihood Luther himself was understood as something of a saint by his own Protestant followers!

But Protestantism (perceived by the Catholic Church merely as a particularly pernicious and successful heresy) did not content itself with mere verbal jousting: it also employed symbolic violence against the material aspects of the Catholic cult of the saints. Through iconoclasm, or the destruction of sacred objects such as statues, relics, stained glass, etc., Protestants sought to demonstrate the inefficacy of such objects.

Required Readings:

- 1) Robert Bartlett, *Why Can the Dead do Such Great Things?* “The Protestant Reformation,” p. 85-91 (e-resource available through Morisset Library).
- 2) Robert Scribner, *Popular Culture and Popular Movements in Reformation Germany*. London: The Hambleton Press, 1987, “Incombustible Luther: The Image of the Reformer in Early Modern Germany,” p. 323-338 (on Brightspace).
- 3) Bruno Latour and Peter Weibel, eds. *Iconoclasm: Beyond the Images Wars in Science, Religion, and Art*. Cambridge: MIT Press, 2002, “The Icon as Iconoclasm,” p. 164-174 (on Brightspace).

Friday, February 18, 2022:

“Imitatio Christi with a Vengeance:” The Return of Christian Martyrdom

During the Protestant Reformation, in the wake of the blood and fire that Luther’s revolution had unleashed across Europe, the ancient vision of the saint as a martyr or “witness,” through his or her suffering to the truth of his or her faith regained its earlier popularity. Protestants who refused to countenance the notion that saints were the elite friends of God, through whose intercession one might hope to gain favour, readily recognized the legitimacy of the biblical model of the faithful Christian willing to “take up his cross” and endure wrongful trial, torture, and painful death for Christ.

Mainstream Protestants’ adoption of the mantle of martyrdom began a tug of war as Catholics, Protestants, and Anabaptists all claimed to be the true martyrs of Christ in their violent interactions with one another. As it had been centuries before, in Roman coliseums, once again a martyrs’ death was a spectacle, a pious show deliberately performed. The difference was that the martyrs’ crown was now being claimed by rival groups of Christians who, in addition to being subjected to persecution by the other groups, themselves also acted as persecutors.

The treacherous political context frequently created situations in which people (perhaps most infamously Thomas More) were forced to choose between their political and religious loyalties. More’s loyalty to the pope and his execution for treason made him a renegade in the eyes of members of the newly formed Anglican Church, but a saint and martyr to Catholics.

Required Readings:

- 1) Brad Gregory. *Salvation at Stake: Christian Martyrdom in Early Modern Europe*. Cambridge: Harvard University Press, 1999, selections “The Willingness to Kill” and “The Willingness to Die”: p. 97-111, 342-348 (on Brightspace).
- 2) Lacey Baldwin Smith. *Fools, Martyrs, Traitors: The Story of Martyrdom in the Western World*. New York: Alfred A. Knopf, 1997, “Sir Thomas More: “A Hero of Selfhood,” p. 149-153, 170-177 (on Brightspace).

*****Please note that due to the University of Ottawa’s Winter Reading Week, there will be no classes or office hours during the week of February 20-27, 2022*****

*****Please note that your first short Research Paper is due DURING the Break (on Tuesday, February 22, 2022) by midnight (electronic submission through Brightspace)*****

Part VI: Sanctity and Dissent during the Early Modern Period (Tuesday, March 1 to Tuesday, March 11, 2022)

Tuesday, March 1 and Friday, March 4, 2022:

Sanctity during the Catholic “Counter-Reformation:” New Soldiers of the Faith

For many Catholics, the full-on attack of Protestant reformers was galvanizing, rather than enervating, ushering in something of a Catholic renaissance often termed “the Counter Reformation.” The dominant response of the Catholic Church was not self-questioning but affirming of its longstanding traditions, including the veneration of saints. If anything, Catholics stubbornly revered their saints even more precisely *because* they were reviled by Protestants!

Like Protestants, Catholics were profoundly affected by the decades of confessional violence through which both groups lived, and also turned to the concept of martyrdom to explain the upsurge of violent death. But spurred on by the archeological discovery of new catacombs near Rome, Catholics during the Counter Reformation eagerly imported, decorated, and displayed full skeletons of purported early Christian martyrs in their churches to stress their institution's affiliation with the pure and ancient Christianity of the apostles.

But Protestantism also indirectly impacted Catholic thought and practice in many ways. For example, Luther's attacks on St. Anne (the mother of the Virgin Mary), coupled with the reaffirmation of patriarchy by both Protestants and Catholics during the Counter-Reformation period, led to the meteoric rise of Saint Joseph, the foster-father of Christ.

IMPORTANT REMINDER: Your Midterm Examination is due by midnight on Friday, March 4, 2022 (electronic submission through Brightspace).

Required Readings:

- 1) 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 Morisset Library).
- 2) Paul Koudounaris, *Heavenly Bodies: Cult Treasures and Spectacular Saints from the Catacombs*. New York: Thames & Hudson, 2013, "Holy Bodies: Relics and the Roman Catacombs," p. 23-43 (on Brightspace).
- 3) Alison Weber, *Teresa of Avila and the Rhetoric of Femininity*. Princeton, NJ: Princeton University Press, 1990, "The Consolidation of Counter-Reformation Misogyny," p. 29-41 (on Brightspace).
- 4) Charlene Villeseñor Black, *Creating the Cult of Saint Joseph: Art and Gender in the Spanish Empire*. Princeton: Princeton University Press, 2006, "Happy Families," p. 59-75 (on Brightspace).

Tuesday, March 8, 2022:

Martyrdom and Asceticism on the Catholic Frontier

Part and parcel of Catholic response to the Protestant Reformation of the sixteenth century was the militancy of global Catholic expansion. Faced with a schismatic movement that could not be reincorporated by persuasion or by force back into the bosom of the Catholic Church, Catholics "took their show on the road." If they could not reconquer a fractured Europe for Catholicism, then they would bring newly discovered parts of the globe under the Catholic aegis. This inaugurated something of a global religious "arms race," particularly in the Americas, in which Catholic and Protestant powers both sought to augment their overseas holdings and to convert the areas' original inhabitants to their particular confessional brand of Christianity.

Saints played an important part in global colonisation. For one thing, the colonies offered training grounds for the *formation* of saints. Canadian missionaries of both sexes (i.e. Jean de Brébeuf and Kateri Tekakwitha) saw and presented themselves in Counter-Reformation terms as the warriors, martyrs, and ascetics of Christ, prepared to give it all for "the greater glory of God."

Required Readings:

- 1) Emma Anderson, *The Death and Afterlife of the North American Martyrs*. Cambridge: Harvard University Press, 2013, "The Blood of Martyrs is the Seed of Christians," p. 54-85 (e-resource of available through Morisset Library).
- 2) Emma Anderson, unpublished article, "Kateri Tekakwitha" (available on Brightspace).

Friday, March 11, 2022:

Martyrs for Science?

A new group of renegades raised issues for both Protestants and Catholics in this era, as the work of Copernicus, Galileo and others questioned traditional earth-centered models of the universe, profoundly challenging the worldview of both Christian confessions and prompting claims that these scientists were heretics. Timing was everything with these scientific innovations: in all likelihood, had they occurred at a less tumultuous and divisive period in Christian history, then these new scientific would likely have been met with greater equanimity.

Required Readings:

- 1) Richard G. Olson. *Science and Religion, 1450-1900: From Copernicus to Darwin*. Baltimore: The Johns Hopkins University Press, 2004, Chapter 1, “Introduction Galileo and the Church – Or, How Do Science and Religion Interact?”, p. 1-18 (on Brightspace).
- 2) Gary B. Ferngren, ed., *Science and Religion: A Historical Introduction*. Baltimore: The Johns Hopkins University Press, 2002, “Galileo Galilei,” p. 105-115 (on Brightspace).

Part V: New Saints, New Martyrs, and New Heretics: Revolution and Reaction in France (Tuesday, March 15 and Friday, March 18, 2022)

Tuesday, March 15, 2022:

The French Revolution: New Challenges to and Appropriations of the Catholic Cult of Saints

The deep anti-clericalism of Enlightenment thought and the reactionary rejection of the Catholic Church in France during the Revolution brought many new challenges to the concept of sanctity. Broadly, while many Enlightenment philosophers used their powers of deduction and rationality to criticize what they saw as the credulity and superstition of Catholic beliefs, revolutionary movements (ironically enough!) often proved unable to resist appropriating many of the same visual symbols and rituals of the very religion that they were questioning.

Required Readings:

- 1) Albert Souboul, “Religious Feeling and Popular Cults during the French Revolution: “Patriot Saints” and “Martyrs for Liberty,” in *Saints and their Cults: Studies in Religious Sociology, Folklore, and History*. Cambridge: Cambridge University Press, 1983, p. 217-229 (on Brightspace).
- 2) Raymond Jonas, *France and the Cult of the Sacred Heart: An Epic Tale for Modern Times*. Berkeley: University of California Press, 2000, “Voltaire Moves In, the Saints March Out,” p. 68-82 (e-resource of Morisset Library)

Friday, March 18, 2022:

The Church Strikes Back: Reactionary, Romantic Catholicism

The nineteenth-century witnessed the rise of the romantic, feminine, and anti-modern saint, a paradigm that found its apotheosis in Sainte-Bernadette, the famed visionary of Lourdes. Bernadette was virtually illiterate, and almost stubbornly silent, and endured a difficult, illness-filled life and early death.

But Sainte-Bernadette and her public visions had a stupendous impact on the course of Catholicism, both in France and internationally: becoming a symbol of the humility, fervour, and childlike simplicity that the clergy sought to inculcate in their parishioners after more than a century of rebellion against and rejection of the church. Her cult thus came to reflect the Catholic Church’s defiance of modernity and its determination to fight for its own spiritual prerogatives in the face of a world apparently set on denying them.

IMPORTANT REMINDER: Your second short research paper is due tonight by midnight (electronic submission through Brightspace).

Required Readings:

- 1) Ruth Harris, *Lourdes: Body and Spirit in the Secular Age*. New York: Penguin Books, 1999, “Bernadette, p. 136-150, and “The White Lady,” p. 72-82 (on Brightspace).
- 2) Raymond Jonas, *France and the Cult of the Sacred Heart: An Epic Tale for Modern Times*. Berkeley: University of California Press, 2000, “A Modern Magdalene Seeks Forgiveness,” p. 198-223 (e-resource of Morisset Library).

Part VI: Grief, Doubt, and Darwin: Sanctity and Skepticism in the Nineteenth Century and Beyond (Tuesday, March 22 and Friday, March 25, 2022)

Tuesday, March 22, 2022:

Doubt and Grief, Evolution and the Afterlife

Protestants and Catholics in the mid-nineteenth century faced an onslaught of new challenges to their religious beliefs, initiated by the expanding frontiers of science and biblical criticism. At the same time, a growing religious liberalism led many to reject ideas of predestination and eternal damnation as cruel and outdated. For many (including, it is increasingly argued, Darwin himself), parental bereavement played a central – yet often unacknowledged – role in quickening doubt and undermining religious faith (and in turning it in new and unexpected directions).

Required Readings:

- 1) Gary B. Ferngren, ed., *Science and Religion: A Historical Introduction*. Baltimore: The Johns Hopkins University Press, 2002, “Charles Darwin and Evolution,” p. 208-231 (on Brightspace)
- 2) Ronald L. Numbers, *Science and Christianity in Pulpit and Pew*. Oxford University Press, 2007, “Experiencing Evolution: Psychological Responses to the Claims of Science and Religion,” p. 73-79 (e-resource of Morisset Library).

Tuesday, March 25, 2022:

Spiritualism

“Spiritualism” promised that communication was possible with dead loved ones, representing a seminal revision of the reformers’ assertions of an unbridgeable gap between the living and the dead. Many 19th century Christians took advantage of the obvious psychological benefits of spiritualist séances, reassuring themselves of their loved ones’ safety and happiness in the next world. The popularity of communing with the dead, argues historian Anne Braude, provided an important opening for women’s self-assertion in the spiritual marketplace, as mediums, providing an important impetus for the women’s rights movement. Moreover, the new vision of the afterlife promoted by Spiritualism directly defied older models emphasizing Heaven and Hell, particularly the latter.

Required Readings:

- * Ann Braude, *Radical Spirits: Spiritualism and Women’s Rights in Nineteenth-Century America*. Bloomington, IN: Indiana University Press, 2001, “Introduction: My Soul’s Thralldom and Its Deliverance,” p. xv-9 (on Brightspace), and “Inside the Séance Room,” p. 19-25, and “Andrew Jackson David and the Rejection of Calvinism,” p. 34-43, from the same volume, though scanned separately, also available on Brightspace).

Part VII: Suffering and Sanctity, Again: Debates over Miracles, Healing, and the Spiritual Value of Pain
(Tuesday, March 29 and Friday, April 1, 2022)

Tuesday, March 29, 2022:

“Thy Faith has Made Thee Whole:” A New Model of Protestant Sanctity

As well as rethinking the possibility of communication between the living and the dead, nineteenth-century Protestantism also reconsidered its traditional stance regarding miracles and healings. During the Protestant Reformation, everything conceptually related to the cult of the saints (including the many miracles claimed at shrines dedicated to them) was repudiated, and Protestants critiqued the Catholic Church for its encouragement of the hopeless to hope for miraculous intervention. Because they thought that “the age of miracles” had passed with the time of Jesus and his apostles, Protestant reformers dismissed contemporary miracles as impossible.

But in the second half of the nineteenth century, Protestants collectively changed their minds about the possibility of miracles and healings, insisting that Biblical-style miracles *were* actually possible in the present day. Protestant stress on health and wholeness, as we will see, obliquely questioned the continued Catholic link between sanctity and suffering.

Required Readings:

- Heather Curtis, *Faith in the Great Physician: Suffering and Divine Healing in American Culture*. Baltimore: The Johns Hopkins University Press, 2007, Introduction, p. 1-19 (on Brightspace).

Friday, April 1, 2022:

Stigmata: A History

But of course suffering has also long been positively perceived by Christians as a way of relating to Jesus' own painful torture and death. Those who suffer righteously and patiently are seen as imitating Christ, and as growing closer to him. Stigmatics, those who receive on their body the marks of Jesus' crucifixion, often seen as having been blessed with a visible (if painful) miracle. This school of thought sees suffering – rather than miraculous healing - as a school of Christian virtue which benefits the sufferer and the wider world.

Required Readings:

- 1) Ted Harrison, *Stigmata: A Medieval Mystery in a Modern Age*. New York: St. Martin's Press, (year?), "Why Then?" p. 114-129 (on Brightspace).
- 2) Sergio Luzzatto. *Padre Pio: Miracles and Politics in a Secular Age*. New York: Picador, 2011, Prologue, p. 1-12 (on Brightspace).
- 3) Robert Orsi. *Between Heaven and Earth: The Religious Worlds People Make and the Scholars who Study Them*. Princeton, NJ: Princeton University Press, 2005, "Two Aspects of One Life: St. Gemma Galgani and my Grandmother in the Wound between Devotion and History, the Natural and Supernatural," p. 110-145 (on Brightspace).

Part VIII: Saints and Politics, and the Politics of Saint-Making (Tuesday, April 5 and Friday, April 8, 2022)

Tuesday, April 5, 2022:

Violence, Sanctity, and Politics in the Twentieth Century

Saints do not exist independently of the political and social events and currents of their day. And neither do their cults. To remain relevant, saints' cults must continue to have a perceived resonance with the historical situation in which their venerators find themselves. Whether using stigmata as an oblique rebuke of Nazism, attempting to enlist seventeenth-century Martyrs to fight against "the Red menace" – godless Communism – or interpreting school shootings through the lens of early Christian martyrdom, sanctity, violence, and politics have always gone hand in hand.

Required Readings:

- 1) Michael O'Sullivan. *Disruptive Power: Catholic Women, Miracles, and Politics in Modern Germany, 1918-1965*. Toronto: University of Toronto Press, 2018, Chapter Five, "Disruptive Potential: Catholic Miracles under the Third Reich," p. 140-167 (e-resource of Morisset Library).
- 2) Emma Anderson, *The Death and Afterlife of the North American Martyrs*. Cambridge: Harvard University Press, 2013, Chapter 4, "For Canada and for God," (selections), p. 165-177, "The Martyrs and Masculinity," p. 200-209 (e-resource of available through Morisset Library).
- 3) Elizabeth Castelli, *Martyrdom and Memory: Early Christian Culture Making*. New York, Columbia University Press, 2004, "Religion as a Chain of Memory: Cassie Bernall of Columbine High and the American Legacy of Early Christian Martyrdom," p. 172-196 (e-resource of Morisset Library).

Friday, April 8, 2022:

Once and Future Saints

Old saints are reinvented (or forgotten) even as new saints constantly emerge. Saints often emerge at the local level by attaining a high level of meaning or significance for a particular groups. If they are to become "official" or "mainstream" saints, popular veneration must turn into official recognition by the Vatican. But some saints, even if explicitly condemned by Catholic officials, nevertheless continue to receive the prayers, offerings, and pilgrimages of the faithful. This, our last class will look at two popular "would-be saints:" Rose Prince, a twentieth century Indigenous woman, and Santa Meurte, the controversial "skeleton saint" and embodiment of death popular in Mexico and South America.

IMPORTANT REMINDER: The Final Examination will be posted on Brightspace today (at the latest) and is due by midnight on Thursday, April 14, 2022 (electronic submission through Brightspace).

Required Readings:

- 1) Emma Anderson, "Residential School Saint: The Life, Death, and Turbulent Afterlife of Rose Prince of the Carrier Nation," *Church History*, September, 2020, Volume 89, Issue 3, p. 592-631 (e-resource of Morisset Library, pdf also available on Brightspace).
- 2) Andrew Chestnut, *Devoted to Death: Santa Muerte, the Skeleton Saint*. New York: Oxford University Press, 2012, "Introduction: Blue Candle: Insight and Concentration," p. 1-25 (e-resource of Morisset Library).

Supplementary Information for Students Appendix of Student Responsibilities and Student Services:

Regulation on Plagiarism and Academic Fraud

Academic integrity means being responsible for the quality of your work, preparing it honestly and respecting the intellectual community you are part of as a student. It is a core value in all scholarly work.

Academic fraud refers to "an act by a student that may result in a false academic evaluation of that student or of another student" ([Regulation 14 - Academic Fraud](#)). Here are some examples:

- Submitting work prepared by someone else or for someone else
- Using work you have previously submitted for another course, without your professor's permission
- Falsifying or making up information or data
- Falsifying an academic evaluation
- Submitting work you have purchased on the Internet
- Plagiarizing (see below) ideas or facts from others

Plagiarism means using words, sentences, ideas and facts you have gotten from others and passing them off as yours, by failing to quote or reference them correctly. Plagiarism comes in many forms, including the following:

- Failing to place words or sentences you have taken from other authors in quotation marks ("...")
- "Copying and pasting" information found on the Internet without providing a reference
- Translating texts without providing a reference for their sources
- Not providing a reference for a paraphrase or a summary

Academic integrity is a value that is fundamental to all scholarly activity. Every member of the University community has the moral obligation to learn and share knowledge with honesty and integrity. Students should be proud to show their diploma, knowing that they've earned it honestly and by respecting the principles of academic integrity.

<http://www.uottawa.ca/vice-president-academic/academic-integrity>

Academic regulation 14 - Academic fraud and other information

<http://www.uottawa.ca/administration-and-governance/academic-regulation-14-other-important-information>

Free Services Available to Students

Arts Bistro – Technical Help

Do you need technical help related to our class? Password help? Help with Brightspace? Help uploading an assignment or accessing your exam? Please visit the Virtual Help Desk where tech support is waiting to help you. Please visit Arts Bistro and click on Help Desk.

<https://arts.uottawa.ca/en/arts-bistro>

Student Mentoring Centre - Faculty of Arts Academic Support

Run by the Faculty of Arts - meet with a mentor, take workshops, get involved in university life. Visit the website for info on writing, studying, time management, and many other helpful and fun topics.

<http://arts.uottawa.ca/en/mentoring>

Writing Centre - Faculty of Arts Academic Support (Service in English only)

During the fall and winter terms, graduate assistants from the Department of English are on hand to assist students with everything from style to grammar and the structure of their writing assignments. In addition, computerized dictionaries and databases complement the Centre's small library of print material. Internet access is restricted to academic learning activities only.

<http://arts.uottawa.ca/writingcentre/>

**** For service in French, see SASS Centre d'aide à la rédaction**

<http://sass.uottawa.ca/fr/redaction>

SASS - Student Academic Success Service

A free network of services and programs designed to give you the tools and information you need to succeed. From their website you can access the *Aboriginal Resource Centre, Academic Writing Help Centre, Access Service, Mental Health & Wellness, Counselling and Coaching Service* and *Mentoring*.

<http://sass.uottawa.ca/en>

Academic Essentials

Information on everything you need to do throughout your studies is available on this webpage – admissions, events and activities, fees, student guides, deadlines, financial aid and much more.

<http://www.uottawa.ca/strategic-enrollment-management/>

Good2talk

Fee, **confidential and anonymous** helpline providing professional counselling on any issue, and information and referrals for mental health, addictions and well-being to post-secondary students in Ontario, 24/7/365

<http://www.good2talk.ca/> or 1-866-925-5454

Sexual Violence: Support and Prevention

The University of Ottawa does not tolerate any form of sexual violence. Sexual violence refers to any act of a sexual nature committed without consent, such as rape, sexual harassment or online harassment. The University, as well as student and employee associations, offers a full range of resources and services allowing members of our community to receive information and confidential assistance and providing for a procedure to report an incident or make a complaint.

www.uOttawa.ca/sexual-violence-support-and-prevention