

## **SRS 3317: Christianity**

**Winter Semester, 2022**

Tuesdays, 11:30 am -12:50 pm and Fridays, 1:00-2:20 pm

**(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](mailto:eanderso@uottawa.ca)

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

**TA:** Charnjot Ghuman, [cghum076@uottawa.ca](mailto:cghum076@uottawa.ca)

### **Catalog Course Description:**

A study of the cultural formation of religious symbols, beliefs, practices, and institutions in the history of Christianity.

### **Extended Course Description:**

This course will take a thematic rather than a chronological approach to exploring the history of Christian thought and practice, focusing in particular upon intriguing paradoxes, ambivalences, and striking contradictions in Christian teachings. Before the Midterm Examination we will focus on Christian attitudes toward the body, exploring the history of Christian asceticism and abstinence from the time of Jesus to the present, even as we note how these tendencies were strongly challenged during the Protestant Reformation, which promoted marriage even for members of the clergy. Secondly, we will explore how Christian assumptions about gender have shaped historical and contemporary debates about women’s religious leadership. Thirdly, we will explore the curious dynamic in Christian between suffering violence (as martyrs and ascetics) and perpetuating it against others. Christianity’s emergence as a small sect, subject to sporadic but brutal persecution under the Romans was arguably pivotal in shaping Christians’ linking of suffering with sanctity. And yet, as their religion became dominant, Christians began to employ as well as to endure violence: furiously lashing out against pagans, Jews, witches, and heretics.

After the midterm, we will turn first to an exploration of Christian pilgrimage, and then Christian aesthetics (exploring medieval Catholic art and architecture, as well as its radical rejection in acts of violent iconoclasm, or image destruction, during the Protestant Reformation). Following this, we will consider paradoxical Christian attitudes towards poverty and wealth: from Gospel messages which emphasize communalism and dependence on God’s provision, to the extreme poverty of the early Franciscans, such as Francis and Clare of Assisi, to the contemporary “Prosperity Gospel,” which sees wealth as a tangible manifestation of God’s blessing and approval. We will then explore whether the ideal Christian life is best lived in solitude (as with hermits and anchorites) or in community, and explore some of the various ways which different Christian groups, including the Moravians, Shakers, Mormons, and Hutterites have attempted to make their communities into “heavens on earth.” Finally, we will turn to the fascinating topic of children and Christianity, looking both at the historical experiences of these youngest Christians, but also how children (and childhood itself) has served as living symbols of and inspirations for the Christian faith: a development that has often had fateful consequences.

### **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 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 11, 2022 (e.g. one month before the end of the semester), with only the Final Exam left to do.

## ***Examinations:***

**1) "Take-Home" Midterm Exam – 20%, due Friday, February 18, 2022** (by midnight, electronic submission via Brightspace)

The midterm will consist of a short essay written in response to questions posed on material from the first half of the course (e.g. exploring the body, gender, and violence in Christianity). You are being asked to write and submit your Midterm Examination before the Winter Reading Week so that I can grade it for you during the break. The Midterm will be posted for you on Brightspace on Friday, February 11 (at the latest), giving you at least one week to complete it. Submission is virtual, through Brightspace.

**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 Christian pilgrimage, aesthetics, attitudes to wealth and poverty, concepts of community, and perceptions of children and childhood). 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:***

**3) Two Research Papers** (25% each, for 50% of your final grade). The first research paper is due on **Friday, February 11, 2022** and the second due **Friday, March 11, 2022**).

In addition to their two examinations, students will also be evaluated on two eight page (double-spaced), formal research papers, each **focusing upon some aspect of Christian history**, on a subject to be chosen by the student. The eight pages refers to the text exclusively, typed in double spacing, and not the bibliography or footnotes).

Students may chose, in their essays, to take a thematic approach to their topic, researching changes and developments in one limited aspect of Christian perception, thought, or practice (such as sin or sanctity). Students may also choose to take a more historical approach: exploring a watershed moment or turning point in Christian history (i.e. Constantine's adoption of Christianity as the official religion of the Roman Empire, developments at the Council of Nicaea (or Trent), the split between the Orthodox and Roman Catholic Church, etc.).

Unless the student receives prior permission from the instructor (which is certainly possible for students wishing to take an in-depth look at the evolution of a trend, figure, cult, or doctrine over the course of their two papers), their two research papers must differ **substantially** in topic. Students are encouraged to start thinking about possible topics immediately, and to discuss their ideas with the professor. **It is mandatory for students to get the professor's permission for both of their essay topics before starting their project** (by talking to me about your topic during "coffee break" or after class, coming to my office hours, or emailing me).

**Please note:** Should you wish to examine in more depth one of the topics explored in the course (i.e. Christian concepts of the body, wealth, children, community, etc.) you are certainly welcome to do so, but **you**

**must** bring significant new research to their discussion of the issue. Re-hashes of concepts and ideas discussed in class do not a research paper make!

**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>.

### Detailed Course Outline:

Tuesday, January 11, 2022:

#### **Introduction to the Course**

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

January 14, 18 and 21, 2022:

#### **The Body, Sexuality, and Sin in Christian Thought**

*"Yet in my flesh shall I see God" vs. "If thy right hand offends thee, cut it off"*

Christian attitudes towards the body have been paradoxical since the time of Jesus. The human body has often been cast as a source of sinfulness, yet, paradoxically, it is also the site of Christian witness in martyrdom and ascetic practices. After Christianity became the official religion of the Roman Empire in the fourth century, Christianity ceased to be a persecuted minority sect and opportunities for Christians to demonstrate their devotion to their religion through martyrdom dried up. Asceticism, a sort of penitential self-sacrifice of the body, gradually took the place of martyrdom as the indicator of Christian piety. Prominent in this thinking was the need to "master" or "chastise" the flesh through the avoidance of food, sleep, and sexual contact. This period saw the promotion of voluntary celibacy and the lifelong retention of virginity, a phenomenon which drew strength from the emerging cult of the Virgin Mary.

The body and sexuality were often perceived as potent, troubling, and sometimes even demonic forces by early Christian writers. Men and women both strove to "overcome the flesh" through heroic asceticism and renunciation, but for women this was a higher stakes battle. Such attitudes toward the body and sexuality paved the way for the Catholic Church's adoption, in the 11<sup>th</sup> century, of an exclusively celibate priesthood. Christian valorization of virginity and sexual continence continues into our own period through such phenomenon as abstinence-only sex education in contemporary evangelical culture.

And yet, Christians celebrate as a pivotal turning point in history the incarnation of Jesus. Moreover, they have traditionally believed in the resurrection of the body and its eventual reunion with the soul. Such theological insistence on the goodness of materiality must enter into any discussion of Christian perceptions of embodiment. They show that, in Christian thought, the body and sexuality have not been uniformly viewed as negative or dangerous. "The flesh," though often excoriated as something to struggle against and overcome, has also been celebrated as the temple of the Holy Spirit, and a pivotal part of human identity and selfhood.

#### **Required Readings:**

- 1) Euan Cameron. *Interpreting Christian History: The Challenge of the Churches' Past*. Oxford: Blackwell, 2005, "Asceticism," p. 60-67 (on Brightspace).
- 2) Jane Dillenberger, "Eve: the Mother of All Living," in *Image and Spirit in Sacred and Secular Art*. New York: Crossroad, 1990, p. 15-27 (on Brightspace).
- 2) Marina Warner. *Alone of All Her Sex: The Myth and the Cult of the Virgin Mary*. London: Picador, 1990, Chapter Six, "Virgins and Martyrs" p. 68-78 (on Brightspace).
- 3) Edward Muir. *Ritual in Early Modern Europe*. Cambridge: Cambridge University Press, 1997, "This is my Body," p. 158-165 (on Brightspace).
- 4) Diarmaid MacCulloch. *Reformation: Europe's House Divided, 1490-1700*. London: Penguin, 2003, "Protestantism and the Family," p. 647-662 (on Brightspace).

5) Elizabeth Abbott, *A History of Celibacy*. Toronto: Harper Collins, 1999, “The Power Virgins,” p. 438-451 (on Brightspace).

January 25, 28 and February 1, 2022:

### **Gender and Religious Authority**

“Male and female...all are one in Christ Jesus” vs. “Let your women keep silent in Church”

Jesus’ ministry challenged the religious, social, and political elites of his day and placed strong emphasis on empowering the marginalized, including women. The 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. Writers such as Paul, while affirming that “there is neither male nor female, slave nor free, for we are all one in Christ Jesus,” also mandated that women keep silent and covered in churches. Over the centuries, a more professionalized clergy became, in both the Catholic and Orthodox branches of Christianity, exclusively male. Though the Protestant Reformation brought a new theological underpinning for women’s religious leadership, Roman Catholicism still defines the priesthood as an exclusively male role, leading to the development of recent break-away movements that ordain women.

#### **Required Readings:**

1) Jane Schaberg, *The Resurrection of Mary Magdalene: Legends, Apocrypha, and the Christian Testament*. New York: Continuum, 2002, p. 65-75, 100-105 (on Brightspace).

2) Rebecca Larson. *Daughters of Light: Quaker Women Preaching and Prophesying in the Colonies and Abroad, 1700-1775*. New York: Alfred A. Knopf, 1999, “Introduction,” p. 3-13, and Chapter One, “Beginnings,” p. 14-23 (on Brightspace).

3) Julie Ingersoll. *Evangelical Christian Women: War Stories in the Gender Battles*. New York: New York University Press, 2003, Introduction, p. 1-8, 16-26. (on Brightspace)

4) Jill Peterfeso, *Womanpriest: Tradition and Transgression in the Contemporary Roman Catholic Church*, 2020, Chapter 1, “Called,” p. 20-32 (e-resource of Morisset Library).

February 4 and 8, 2022:

### **Embracing Victimhood: Suffering and Sanctity**

“Take up your cross and follow me”

Christianity was born in the context of persecution. Though patchy, regional, and sporadic, the Roman campaign against the early Christian community was formative: engendering its self-understanding as a suffering, misunderstood minority movement, and valorizing the proper response to violence as principled, non-violent submission. The good Christian was to prefer a bloody and painful death at the hands of persecutors to a renunciation of his or her Christian beliefs and identity.

The story of the suffering and death of Christ himself and his warning that those who followed him risked a similar fate thus made non-violent submission to violence, or martyrdom, a predominant theme in Christian self-understanding over the centuries, affecting Christian identity long after the period of its initial Roman persecution. Those who suffer righteously and patiently are seen as imitating Christ, and as growing closer to him.

#### **Required Readings:**

1) Paul Middleton, *Martyrdom: A Guide for the Perplexed*. London: T&T Clark, 2011, “Following Jesus the Martyr,” p. 65-76 (on Brightspace).

2) Brad Gregory. *Salvation at Stake: Christian Martyrdom in Early Modern Europe*. Cambridge: Harvard University Press, 1999, “The Willingness to Die,” p. 97-111 (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, p. “Mildred, is it Fun to Be a Cripple?” The Culture of Suffering in Mid-Twentieth Century American Catholicism,” p. 19-47. (on Brightspace).

4) Paula Kane, “She Offered Herself Up: The Victim Soul and Victim Spirituality in Catholicism,” *Church History*, Vol. 71, #80, March 2002, p. 80-91, 106-119 (on Brightspace).

February 11, 15, and 18, 2022

**“Righteous” Persecution: Inflicting Suffering**

*“I come not to bring peace, but with a sword...”*

And yet, despite the ubiquity and power of the martyrdom ethic, which commands Christians passively to “turn the other cheek,” Christians have, nonetheless, inflicted as well as endured terrible violence.

Beginning with Christianity’s institutionalization as the official religion of the Roman Empire, some Christians sought revenge upon the pagan officials who had previously persecuted them. As Christianity grew in social and political influence, relations with non-Christians both within and outside “Christendom” became strained, if not blood-soaked. Medieval Christians persecuted European religious minorities such as the Jews, often on the basis of elaborate fantasies which insisted that the Jews were themselves the instigators of the violence, through their supposed attacks on the Eucharist, or upon Christian children. Christians often justified these campaigns of violence against heretics, witches, and non-Christians in religious terms: if they could persuade sinners, even through the use of torture, to abjure their false and sinful beliefs, they reasoned, they could help them to achieve eternal life.

With the Protestant Reformation, a new golden age of Christian martyrdom dawned as Catholics and Protestants across Europe tortured and killed one another on the basis of their differing Christian beliefs.

**IMPORTANT REMINDER: Your first short research paper is due on February 11, 2022 by midnight** (electronic submission through Brightspace). **Your Midterm Examination will be posted on February 11, 2022, and is due by midnight on February 18, 2022** (electronic submission through Brightspace).

**Required Readings:**

- 1) Michael Gaddis. *There is No Crime for Those who have Christ: Religious Violence in the Christian Roman Empire*. Berkeley: University of California Press, 2005, p. 88-97 (e-resource of Morisset Library)
- 2) Brad Gregory. *Salvation at Stake: Christian Martyrdom in Early Modern Europe*. Cambridge: Harvard University Press, 1999, “The Willingness to Kill,” p. 97-111 (on Brightspace).
- 3) Grace Jantzen. *Power, Gender, and Christian Mysticism*. Cambridge University Press, 1995, Chapter 7, “Heretics and Witches,” p. 246-253, 264-277 (on Brightspace).
- 4) 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, 39-52. (on Brightspace).
- 5) Inga Clendinnan. “Disciplining the Indians: Franciscan Ideology and Missionary Violence in Sixteenth-Century Yucatan,” in *Past and Present*, #94, February 1982, p. 25-48 (on Brightspace).

February 19-27, 2017:

**Winter Term Reading Week** (no classes, no office hours)

March 1, 4, and 8, 2022:

**Christian Pilgrimage**

*“I was glad when they said to me, “Let us go to the house of the Lord.” Our feet are standing within your gates, O Jerusalem”*

Virtually from the beginning of Christianity, travelling to be in the very places where the Christian story unfolded has been seminal to the engendering of Christian devotion. Traditional centres of Christian pilgrimage include Jerusalem and Rome, but these have been rivalled in recent centuries by new spiritual centres, such as Lourdes and Fatima, made holy by “apparitions” (or visions) of the Virgin Mary, often by women, children, peasants, shepherds, or other socially marginal figures.

**Required Readings:**

- 1) Dallen Timothy and Chad Emmett, “Jerusalem, Tourism, and the Politics of Heritage,” in *Jerusalem: Conflict and Cooperation in a Contested City*. Madelaine Adelman and Miriam Elman, eds. Syracuse, NY: Syracuse University Press, 2014, p. 276-290 (e-resource of Morisset Library).

- 2) Emma Anderson, "Pilgrims' Presence: Catholic Continuity in Quebec," in *Everyday Sacred: Religion in Contemporary Quebec*. Montreal: McGill-Queen's University Press, 2017, p. 156-185 (e-resource of Morisset Library).
- 3) Lena Gemzöe, "The Feminization of Healing in Pilgrimage to Fátima," in Jill Dubisch and Michael Winkelmann, eds. *Pilgrimage and Healing*. Tucson: University of Arizona press, 2005, p. 25-48 (available on Brightspace).
- 4) Rosemary Mahoney, *The Singular Pilgrim: Travels on Sacred Ground*. Boston: Houghton Mifflin, 2003, "Lourdes," p. 50-73 (available on Brightspace).

March 11 and 15, 2022:

### **Christian Aesthetics**

*"Solomon also inlaid all the inner walls of the Temple both the inner and outer sanctuaries with carved engravings of cherubim, palm trees, and blooming flowers."*

The medieval period represented a high point of Catholic aesthetic expression across Europe, as artists and architects vied with one another to create proud monuments of stone in honour of Christ, his mother, the Virgin Mary, and the ever-expanding pantheon of Catholic saints. The forgers of this Gothic aesthetic creates a panoply of symbols, iconography, and typologies of sacred space that are still vivid and meaningful today by marrying form with function. In this class, we will focus on how to "read" the many theological symbols encoded into Catholic church architecture, and uncover their hidden meanings. But we will also explore the controversy that trying to envision God has engendered, and consider the startling history of Christian violence against Christian religious images – iconoclasm. **IMPORTANT REMINDER: Your second short research paper is due on March 11, 2022 by midnight** (electronic submission through Brightspace).

#### **Required Readings:**

- 1) Richard Taylor. *How to Read a Church: A Guide to Images, Symbols and Meanings in Churches and Cathedrals*. Ebury Press, 2003, "Reading a Church: Preliminaries," p. 1-20 (on Brightspace).
- 2) Leo Steinberg, *The Sexuality of Christ in Renaissance Art and in Modern Oblivion*. New York: Pantheon Books, 1983, p. 1-35 (on Brightspace).
- 3) Eleanor Heartney, *Postmodern Heretics: The Catholic Imagination in Contemporary Art*. New York: Midmarch Arts Press, "Body and Soul: The Working of the Incarnational Consciousness," p. 1-24 (on Brightspace).
- 4) Bruno Latour and Peter Weibel, eds. *Iconoclasm: Beyond the Images Wars in Science, Religion, and Art*. Cambridge: MIT Press, 2002. "The Icon as Iconoclasm," by Joseph Koerner, p. 164-193 (on Brightspace).
- 5) George Fulford and Louis Bird, "Who is Breaking the First Commandment?" Oblate Teachings and Cree Responses in the Hudson Bay Lowlands," in *Reading beyond Words: Contexts for Native History*. Jennifer Brown and Elizabeth Vibert, eds. Peterborough, ON: Broadview Press, 2003, p. 293-318 (on Brightspace).

March 18 and 22, 2022:

### **God and Mammon: Christians, Wealth, and Poverty**

*"It is easier for a camel to get through the eye of a needle than for a rich man to enter the kingdom of heaven."*

Despite the apparent definitiveness of this Gospel admonition, Christian perceptions about wealth have been ambivalent. Jesus seems to have favoured a highly communitarian ethic, encouraging his followers to depend upon God (and the charity of one's fellow man) for the provision of life's essentials. Christian communalists, such as the Anabaptist Hutterite movement, have put these principles into practice, living communally and sharing all that they produce. Medieval Catholics (such as Francis and Clare of Assisi) institutionalized an extreme poverty for their religious orders, mandating that their monks and nuns own nothing and rely solely on the charity of others to eat.

And yet, despite these precedents, wealth has also been perceived by Christians as a sort of worldly reward for God's elect, particularly since the Protestant Reformation. In one of the most famous and provocative arguments in the field of religion and economics, Max Weber suggests a causal connection between the rise of Protestantism and capitalism. He argues that the psychological demands of Calvinism (a branch of

Protestantism which suggests that God has foreordained each Christian to redemption or damnation) led Calvinists to look for signs of their spiritual status in their worldly success. Thus, as wealth became seen an indicator of divine favour, Calvinists were strongly motivated to pursue worldly success to reassure themselves that they were redeemed. Some contemporary Christian groups, such as the Word of Faith movement, are explicit that God offers happiness, health, and worldly success for his faithful followers.

**Required Readings:**

- 1) John Dominic Crossan. *Jesus: A Revolutionary Biography*. San Francisco: Harper Collins, 1989, “Open Commemality” and “Radical Egalitarianism,” p. 66-76 (on Brightspace).
- 2) Joan Mueller. *The Privilege of Poverty: Clare of Assisi, Agnes of Prague, and the Struggle for a Franciscan Rule for Women*. University Park, PA: The State University of Pennsylvania Press, 2006, Introduction, p. 1-6, 39-41, 105-106, 114-118.
- 3) Max Weber. *The Protestant Ethic and the Spirit of Capitalism*. New York: Charles Scribner’s Sons, 1958, “Calvinism,” p. 98-110, 114-124 (on Brightspace).
- 4) Milmon F. Harrison. *Righteous Riches: The Word of Faith Movement in Contemporary African American Religion*. Oxford University Press, 2005, p. 3-5, 8-14, 22-28 (e-resource of Morisset Library).

March 25 and 29, 2022:

**Solitude and Community**

*“Turn towards me and be gracious unto me, for I am solitary and afflicted” vs. “God setteth the solitary in families”*

How should a Christian live? From its inception, Christianity has been, paradoxically, a religion that both encourages solitary, ascetic living, and the solidarity of community. Ironically, desert ascetics seeking solitude in the wilderness soon found that the holy extremity of their lifestyle attracted curious well-wishes and would-be acolytes, leading to the foundation, ultimately, of monastic communities. But the ideal of living a life of solitude, extreme poverty, and prayer endured in the practices of medieval anchorites and recluses, many of whom lived out their entire lives confined to a tiny cell.

For many other Christians, however, the faith was inescapably communitarian, because so much of the Gospels emphasizes the Christian’s obligations to one’s fellow human beings. This two-class block will explore the unusual community arrangements of the Hutterites, Shakers, Moravians, and early Mormons.

**Required Readings:**

- 1) Peter Anson. *The Call of the Desert: The Solitary Life in the Christian Church*. London, SPCK, 1964, Chapter 16, “Anchorites and Anchoresses,” p. 169-179.
- 2) Aaron Spencer Fogleman. *Jesus is Female: Moravians and the Challenge of Radical Religion in Early America*. Philadelphia: University of Pennsylvania Press, 2007, Chapter 3, “The Challenge to Gender Order,” p. 73-104 (on Brightspace).
- 3) Stephen Taysom. *Shakers, Mormons and Religious Worlds: Conflicting Visions, Contested Boundaries*. Bloomington, IN: Indiana University Press, 2011, p. 1-3, Chapter 3, “Godly Marriage and Divine Androgyny: Polygamy and Celibacy,” p. 100-151 (on Brightspace).
- 4) Donald Kraybill and Carl Bowman. *On the Backroad to Heaven: Old Order Hutterites, Mennonites, Amish, and Brethren*. Baltimore: John Hopkins University Press, 2001, “The Hutterites,” p. 20-59. (on Brightspace)

April 1, 5, and 8, 2022:

**Christianity and Children**

*“Suffer the little children to come unto me, and do not try to stop them, for the kingdom of Heaven belongs to such as these....”*

Children were present in Christianity from its inception, both as actors and as powerful symbols. In this three-class block, we will explore how the youngest members of the faith profoundly impacted its theology and ritual practices. Nuns vowed to celibacy used images of infants in their devotional practices. The Puritans of New England overturned central tenants of their faith so as to better protect their families. And, at various

points in Christian history, such as the nineteenth and twentieth centuries, with its spate of child visionaries of the Virgin Mary, the young had a disproportionate impact on the development of their faith.

But the perceived innocence and vulnerability of children were so used to craft powerfully destructive, even violent ideas – such as blood libel – horrifying and false allegations of ritual murder made against vulnerable Jewish minorities. Today, with the ongoing clergy sex abuse crisis in the Catholic Church, the impact of religion upon the youngest members of society has once again taken centre stage. **IMPORTANT REMINDER: Your take home final examination will be posted on or before April 8, 2022, and is due before midnight on Thursday, April 14, 2022** (electronic submission through Brightspace).

**Required Readings:**

- 1) Patricia Healy Wasyliw. *Martyrdom, Murder, and Magic: Child Saints and their Cults in Medieval Europe*. New York: Peter Lang, 2008, “Sacred Passions: William of Norwich and the Origins of the Ritual Murder Association,” p. 107-120 (e-resource of Morisset Library).
- 2) Ronda Kasl, “Delightful Adornments and Pious Recreation: Living with Images in the Seventeenth Century,” (selection, p. 154-163) in Ronda Kasl, ed. *Sacred Spain: Art and Belief in the Spanish World*. New Haven: Yale University Press, 2009 (on Brightspace).
- 3) David D. Hall. *Lived Religion in America: Toward a History of Practice*. Princeton, NJ: Princeton University Press, 1997, “Family Strategies and Religious Practice: Baptism and the Lord’s Supper in Early New England,” p. 41-68 (e-resource of Morisset Library).
- 4) David Blackbourn, *Marpingen: Apparitions of the Virgin Mary in a Nineteenth-Century German Village*. New York: Vintage Books, 1995, p. 110-130 (on Brightspace).
- 5) Daniel Dennett, *Breaking the Spell: Religion as a Natural Phenomenon*. New York: Penguin Books, 2006, “What Shall we Tell the Children?” p. 321-328 (on Brightspace).
- 6) Robert Orsi, “What is Catholic about the Clergy Sex Abuse Crisis?” *The Anthropology of Catholicism*. Berkeley, CA: University of California Press, 2019, p. 282-292 (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
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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>

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### **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**

Free, **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](http://www.uOttawa.ca/sexual-violence-support-and-prevention)