

SCRIPTURE AND TRADITION 26: GENDER IN EARLY CHRISTIANITY WINTER 2017

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SCTR 26.47643/WGST 46.47670
 Casa Italiana 7
 Tu/Th 10:20 a.m.–12:00 p.m.
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Required Books

New/Used/RentN/RentU/E-Book

- Robert J. Miller (and Robert W. Funk), ed. *The Complete Gospels*, 4th ed. Salem, Oregon: Polebridge Press, 2010; original 1992, 1994. [ISBN 978-1-59815-018-6] [\$37/\$27.75/\$29.60/\$7.40/no ebook]
- Ross Shepard Kraemer and Mary Rose D'Angelo, eds. *Women and Christian Origins*. New York: Oxford University Press, 1999. [ISBN 978-0195103960] [\$38.95/\$29.20/\$31.15/\$17.55/\$37.99]
- Teresa M. Shaw. *The Burden of the Flesh: Fasting and Sexuality in Early Christianity*. Minneapolis: Fortress, 1998. [ISBN 978-0800627652] [\$29/\$21.75/\$26.10/\$13.05/\$27.55]
- Readings on Camino [All readings on Camino: roughly \$15 if printed]

Recommended Book

- The Bible, NRSV*. New York: Oxford University Press, 1989. [978-0195283808] [\$30/\$22.50/\$24/\$6/free]
You do not NEED to have a Bible for this class, as many of our primary texts are in The Complete Gospels, and others will be provided online (www.biblia.com/books/nrsv or Camino). If you use a Bible, this version is recommended but not required.

Course Description

Christianity has been a major shaping force in western history and in the history of the United States. Its sacred scriptures, and the way these scriptures were interpreted in the foundational centuries of late antiquity, have played a major role in constructing social values and norms today. This course takes one social construct, the notion of gender, and examines how it was understood and practiced in the worlds in which Christianity was born. How “manly” was Jesus? What did he have to say about men, women, the body, and sexuality? Was his teaching on this topic revolutionary or commonplace in the Jewish world? How did Greek and Roman ideas and practices influence and change this early Christian teaching? How could a tradition that extolled celibacy become the foundation today for the pro-marriage camp? Why were the early Christian texts that extolled virginity so patently erotic? How did early Christian men and women view and manage the desires of the flesh? As we pose these questions to our texts, we will also address the impact of these issues on gender debates today, both in the Christian church and in society.

Purpose of the Core Course in Religious Studies

At Santa Clara University, the study of religious belief and practice in various cultural contexts (including your own) is one of the central features of the Core Curriculum. This has always been important in Jesuit Catholic education, which is why you'll end up taking three Religious Studies courses with us. But the purpose of these Core courses isn't to make you believe certain teachings or to limit your inquiry to one tradition. Religious Studies at Santa Clara is broader, deeper, and more analytical than you might expect. In this second course, we want you to think deeply and critically about complex religious phenomena, like the interplay of gender, social status and evolving religious beliefs, using different disciplinary approaches (such as history, archaeology, literary analysis, theology, and feminist and gender theory). You'll have the chance to think deeply about how religious beliefs today impact and are themselves shaped by cultural constructions of gender. We hope that this approach will help you to negotiate a world in which religious beliefs are one of many factors in the diverse ways that people frame their lives.

Core-lations: Core Requirement, Pathway, & WGST

This course fulfills the **RTC 2** requirement in the Core and counts toward the major or minor in **Women's & Gender Studies** as well. It is also associated with **Gender, Sexuality & the Body** pathway. If you declare this pathway, you may use a representative piece of work from this course as one of the Pathways materials you will upload via eCampus during your junior or senior year. It's a good idea to store electronic copies of your work on Dropbox or Google Docs as well as on your own computer or flash drive to give you ready retrieval options when you're ready to assemble your Pathways material and prepare to write your Pathways reflection essay. For more on Pathways, see <https://www.scu.edu/provost/core/>.

RTC 2 Prerequisites

If you are seeking RTC 2 credit for this course, you must have completed an RTC 1 course before this quarter. The only exception is transfer students entering SCU with 44 or more units completed, who may take any two RTC classes (1, 2 or 3) in any order at any point in their career. We also recommend this course not be taken by first-year students with fewer than 44 units, given the nature of its learning objectives.

RTC 2 Learning Objectives

By the end of this course, you will be able to:

- Analyze religious texts to discern the assumptions they make about gender, using feminist and gender perspectives;
- Integrate and compare different disciplinary approaches to the study of gender in both antiquity and the contemporary world; and
- Clarify and express your own beliefs in dialogue with the critical analysis of early Christian notions of gender, sexuality and the body.

How to Prepare for Class

Reading and Study Prior to Class

The readings listed under each day's topics should be read before that class. They will provide the basis for our class discussion. Readings listed as "primary" are those from the past (e.g., the New Testament, the Jewish and Roman sources), while those listed as "secondary" are from modern scholars. If time is tight, prioritize the primary readings and always bring them to class. There is a class prep page on the course website for each day's class (the link is in the left column on every page). You can reach it from the calendar on the course website or from the links each day on our Camino syllabus. The class prep page introduces you to the readings, offers questions to help you focus on the most important issues, and provides access to the PowerPoint slides for that day's lecture. Take a look at these before you do the reading so you know what to pay attention to; this will help you participate in class and prepare effectively for quizzes and exams. Occasionally, you will be asked to collect data from the readings or to reflect on your own beliefs in light of the readings, ahead of or during class, in order to probe the material more deeply. (*learning objectives a, c*)

Where to Find the Readings

Most of our primary readings are in the Bible and the extra-canonical Christian material, which you'll find in *The Complete Gospels*, one of our major texts (it's in the bookstore and on reserve in the library—just go to the Circulation Desk, and ask for the resource you need for SCTR 26, Prof. Murphy). Most of the secondary readings will be in our other two course textbooks, *Women and Christian Origins* and *The Burden of the Flesh*. Occasionally, though, the primary or secondary reading won't be in one of those three books, but on our course Camino page. All of the Camino essays are from books, and those books are on hard-copy reserve at the Circulation Desk. You'll also find the primary texts linked to our Camino syllabus, when they are available online (however, *The Complete Gospels* provides a better translation).

Questions, Lecture and Discussion

Each class will begin with questions about the readings, yours for the professor and the professor's for you (there will be occasional, unannounced quizzes). There will be some lecture each day on the core material from the reading, step-by-step practice at analyzing the source material, and plenty of opportunities for you to seek clarification from the professor and each other. (*learning objectives a, b, c*)

Assessment and Grading

Grade Components and Scale

| | |
|--|-----|
| Class Participation (oral and written participation 25%, attendance 5%) | 30% |
| Quizzes & Exams (quiz #1 5%, midterm 15%, quiz #2 10%) | 30% |
| Research Paper (includes a dig site paper [15%] and other stages; see below) | 40% |

Scale

| | | | | | | | |
|-----------|----|-----------|----|-----------|----|-----------|----|
| 93.5–100 | A | 86.7–89.9 | B+ | 76.7–79.9 | C+ | 66.7–69.9 | D+ |
| 90.0–93.4 | A- | 83.3–86.6 | B | 73.3–76.6 | C | 63.3–66.6 | D |
| | | 80.0–83.2 | B- | 70.0–73.2 | C- | 60.0–63.2 | D- |

Oral Participation & Attendance

Class participation is a critical part of this course. It includes your informed oral remarks in class—during formal lectures, open discussion periods, and small-group break-outs. In order to participate, you’ve got to come to class (see the attendance policy below) and bring the readings, your questions and required assignments with you. Your informed oral comments and questions, based on your reading, reflection and written preparation, are a substantial contribution to your classmates, so they count for 25% of your entire grade. Attendance counts for 5% of your grade (30% of your grade total). (*learning objectives a, c*)

Computer & Smartphone Use

In order to cultivate attention and encourage your interaction with each other, the use of computers or smartphones during lecture and discussion is not allowed in this class.

Critical Inquiry

There is one major creative research project required for this course that will allow you the opportunity to explore a gender debate in early Christianity or today through an interdisciplinary lens. The topic you pick will determine the relevant research site among the various sites we cover on the syllabus. This 15-page paper will have four parts:

1. Four pages will discuss the archaeological, epigraphic and literary evidence for your site (you will find a bibliography of sources and copies of many of the articles on our course Camino page, in the “Dig Sites” folder). You’ll draft these four pages before class on your Dig Site day, and use your draft to lead a discussion of your findings. You’ll submit the paper electronically to the assignment drop box on Camino before class on your presentation day. (*learning objectives a and b*)
2. Eight pages of your paper will address the early Christian or contemporary debate you’ve chosen using feminist analysis and tying your topic to the archaeological, epigraphic and literary evidence from Christian antiquity. (*learning objective b*)
3. Two pages of your paper will be a reflection on the archaeological, literary and feminist methods you’ve used in the paper. (*learning objective b*)
4. Your paper will conclude with one page of reflection on how the study of your topic has reinforced, expanded, challenged, or otherwise affected your own beliefs (religious or secular) about your topic. (*learning objective c*)

You’ll find complete directions for each part of the paper at the “Assignments” tab on the course web site, along with the grading rubric. Some possible topics and the early Christian sites to which they map are posted on the “Research” tab on the course web site. The online Style Sheet indicates formatting guidelines for all written work. 40% of grade.

The research paper is due in stages to help you manage the workload and receive feedback to strengthen the final project:

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|---|---------------|---------------------------|
| Choose Dig Site <i>in-class</i> | 2nd week | Thursday, January 19 |
| Topic statement & working bibliography <i>1-page paper to Camino drop box before class</i> | 4th week | Tuesday, January 31 |
| Dig Site paper and presentation <i>in-class and 4-page paper to Camino drop box before class</i> | 4th-9th weeks | Tues Jan 31 – Thurs Mar 2 |
| Outline of entire paper <i>2-3 page paper to Camino drop box before class</i> | 10th week | Tuesday, March 14 |
| Final research paper <i>e-copy due by 12:10 pm to Camino drop box</i> | 11th week | Tuesday, March 21 |

All papers are due in electronic form and in Microsoft Word format. There is a Camino drop box for each assignment, and all papers will be automatically checked against TurnItIn.com. Feedback will also be provided within the TurnItIn’s GradeMark tool.

Exams & Quizzes

Two reading quizzes are scheduled during the quarter. These quizzes will be brief (roughly 30 minutes), and are intended to help you keep up with the readings; they will total 15% of your grade. One midterm exam is scheduled. It is cumulative of material covered up to that point in the course, and you will have the full class period to complete it. It counts for 15% of your grade. (*learning objectives a, b*)

Extra Credit

Extra credit opportunities will be posted online at “Extra Credit Events” periodically throughout the quarter. To receive extra credit, attend the event, write a 2-3 page summary and evaluation, and turn it in within one week of the event (papers on events attended during the 10th week of class have to be submitted by Friday of that week). Points can only be counted if all regular assignments have been completed. Directions for the paper can be found online at “Extra Credit Events.” 3% of grade max (students usually do two papers to reach the max). (*learning objective c*)

Assessment of Course

The course will be assessed at mid-quarter with a short evaluation and at the end of the quarter with an online numerical evaluation and, in class, with an SALG and a narrative evaluation.

Policies & Protections for You

Attendance

If you're sick or something comes up, please notify the professor in advance or within a week of the missed class. *Remember: You're not doing yourself or anyone else any favors if you come to class sick—you can always make up the work.* Notifying the professor means that the absence is excused; it's unexcused and counts more against your grade if you don't let the professor know. After the first excused absence, and for all unexcused absences, your attendance and class participation grades will be affected. At two or more unexcused absences (10+% of the course) your entire grade for the course begins to drop. Five unexcused absences (25% of course) will result in a failing grade. Daily roll will be taken. 5% of grade +.

Academic Integrity

The Academic Integrity pledge is an expression of the University's commitment to fostering an understanding of—and commitment to—a culture of integrity at Santa Clara University. The Academic Integrity Pledge, which applies to all students, states:

I am committed to being a person of integrity. I pledge, as a member of the Santa Clara University community, to abide by and uphold the standards of academic integrity contained in the Student Conduct Code.

Students are expected to uphold the principles of this pledge for all work in this class. What that means in this course is that you are expected to collaborate to share ideas, resources, and questions, particularly on group work and exam preparation. This sharing becomes cheating or plagiarism when you present as your original work the insights or work of another. Work on extra credit, exams and the research paper is expected to be original to you. That does not mean that every idea and insight you write about will be your own. What it does mean is that your assignments should be guided by your insights and, when you do rely on an authority other than yourself, you note that reliance through standard footnotes and bibliography (see the “Style Sheet” at the course website). If you are caught cheating or plagiarizing on a required assignment, you will receive an “F” on the assignment and in the course, and the matter will also be forwarded for further action to the Office of Student Life.

For more information about Santa Clara University's academic integrity pledge and resources about ensuring academic integrity in your work, see www.scu.edu/academic-integrity.

Discrimination & Sexual Misconduct (Title IX)

Santa Clara University upholds a zero tolerance policy for discrimination, harassment and sexual misconduct. If you (or someone you know) have experienced discrimination or harassment, including sexual assault, domestic/dating violence, or stalking, the professor encourages you to tell someone promptly. For more information, please consult the University's Gender-Based Discrimination and Sexual Misconduct Policy at <http://bit.ly/2ce1hBb> or contact the University's EEO and Title IX Coordinator, Belinda Guthrie, at 408.554.3043, bguthrie@scu.edu. Reports may be submitted online through <https://www.scu.edu/osl/report/> or anonymously through Ethicspoint at <https://www.scu.edu/hr/quick-links/ethics-point>.

Disability Accommodation Policy

If you have a disability for which accommodations may be required in this class, please contact Disabilities Resources, Benson 216, www.scu.edu/disabilities, as soon as possible to discuss your needs and register for accommodations with the University. If you have already arranged accommodations through Disabilities Resources, please discuss them with the professor during her office hours within the first two weeks of class. Students who have medical needs related to pregnancy may also be eligible for accommodations.

While the professor is happy to assist you, she is unable to provide accommodations until she has received verification from Disabilities Resources. The Disabilities Resources office will work with students and faculty to arrange proctored exams for students whose accommodations include double time for exams and/or assisted technology. (If you have approved accommodations for time-and-a-half on exams, please let the professor know as soon as possible). Disabilities Resources must be contacted in advance to schedule proctored examinations or to arrange other accommodations; they would be grateful for advance notice of at least two weeks. For more information you may contact Disabilities Resources at 408.554.4109.

Accommodations for Pregnancy and Parenting

In alignment with Title IX of the Education Amendments of 1972, and with the California Education Code, Section 66281.7, Santa Clara University provides reasonable accommodations to students who are pregnant, have recently experienced childbirth, and/or have medically related needs. Pregnant and parenting students can often arrange accommodations by working directly with their instructors, supervisors, or departments. Alternatively, a pregnant or parenting student experiencing related medical conditions may request accommodations through Disability Resources.

| Wk | Date | Pages of Reading | Topic of Lecture & Discussion |
|--------------------------|------|------------------|---|
| UNIT 1. JESUS & WOMEN | | | |
| 1 | 1/10 | | INTRODUCTIONS & DEFINITIONS |
| | 1/12 | [16] | WERE JEWISH WOMEN OPPRESSED? THE BABATHA ARCHIVE <u>Primary Reading:</u> Excerpts from the Babatha archive (online at class prep; please print and bring to class) <u>Secondary Reading:</u> WCO 50-79 (on Camino if you do not yet have the course textbook; online class prep) |
| 2 | 1/17 | [33] | WAS JESUS A FEMINIST? THE GOSPELS AS EVIDENCE <u>Primary:</u> Gospel of Mark (CG; on Camino if you do not yet have the course textbook) <u>Secondary:</u> Gleason, "By Whose Gender Standards (If Anybody's) Was Jesus a Real Man?" in <i>New Testament Masculinities</i> , 325-7 (Camino); online class prep <u>Prepare for class discussion:</u> 1. A list of the women mentioned in Mark's gospel, by chapter:verse, name, and action they perform. 2. A discussion of how Mark's Jesus fits and/or does not fit the three features of the Roman masculine ideal presented in the last class (include ch:vs references to back-up claims). This will not be turned in, so it does not need to be typed; but it will be checked. |
| | 1/19 | [32] | WOMEN IN JESUS' TEACHINGS: DID HE LIBERATE THEM? <u>Primary:</u> Q 13:18-21; 17:34-35; 7:35; 10:21-22; 14:26-27 + 17:33; 18:14 (Note: Q designations follow Luke's chapters and verses; you'll find Q in CG, or you can use the online synopsis of all six Q passages you'll find at online class prep) <u>Secondary:</u> WCO 150-70 (Camino and textbook); online class prep ✱ Choose Dig Site (in-class) |



| Wk | Date | Pages of Reading | Topic of Lecture & Discussion |
|---|------|------------------|--|
| UNIT 2. | | | |
| WOMEN IN THE PAULINE COMMUNITIES AND TRADITIONS | | | |
| 3 | 1/24 | [30] | <p>A WOMAN'S POSITION: WOMEN IN THE CLASSICAL & ROMAN PERIODS</p> <p><u>Primary</u>: Excerpts from Xenophon, <i>Oeconomicus</i> (Camino)</p> <p><u>Secondary</u>: WCO 199-218; online class prep</p> |
| | 1/26 | [20] | <p>ANXIETIES OVER MEN'S POSITION: THE SAME-SEX TEXTS</p> <p><u>Primary</u>: Genesis 19; Judges 19; Leviticus 18; 20:10-16; Romans 1:18-32; 1 Corinthians 6:9-10; 1 Timothy 1:9-10 (online at syllabus and class prep; or use your own Bible)</p> <p><u>Secondary</u>: Martin, "Arsenokoites and Malakos: Meanings and Consequences," from <i>Sex and the Single Savior</i> (Camino); online class prep</p> <p>⇒ Quiz #1</p> |
| 4 | 1/31 | [23] | <p>PAUL'S VIEWS OF WOMEN'S ROLES</p> <p><u>Primary</u>: Genesis 1-3; Romans 16; 1 Corinthians 1; 7; 11; Galatians 3:28 (online at syllabus and class prep; or use your own Bible)</p> <p><u>Secondary</u>: WCO 221-35 (see WCO p. 207 for women's names in Romans 16); online class prep</p> <p>⇒ <i>Topic statement and bibliography of 10 professional sources for research paper due (Camino)</i></p> <p>✘ <i>Dig Site 1: Women & Prophecy in the Cults of Corinth (Greece)</i></p> |
| | 2/2 | [42] | <p>THE LEGACY OF PAUL: THE IDEAL WIFE</p> <p><u>Primary</u>: Ephesians; 1 Timothy 2 (online at syllabus and class prep; or use your own Bible)</p> <p><u>Secondary</u>: WCO 236-49; Osiek & MacDonald, "Ephesians 5 and the Politics of Marriage," pp. 118-43 in <i>A Woman's Place</i> (Camino); online class prep</p> <p>✘ <i>Dig Site 2: Roman Culture in a Near Eastern City (Ephesus, Turkey)</i></p> |
| 5 | 2/7 | [18] | <p>THE OTHER LEGACY OF PAUL: THE UNMARRIED WOMAN</p> <p><u>Primary</u>: <i>Acts of Paul and Thecla</i> (Camino, from Kraemer, <i>Women's Religions in the Greco-Roman World: A Sourcebook</i>)</p> <p><u>Secondary</u>: WCO 249-53; online class prep</p> <p>✘ <i>Dig Site 3: The Cult of St. Thecla in Asia Minor (Seleucia, Turkey)</i></p> |
| | 2/9 | | ⇒ MIDTERM EXAM |



| Wk | Date | Pages of Reading | Topic of Lecture & Discussion |
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UNIT 3.

THE REORIENTATION OF DESIRE IN EARLY CHRISTIANITY

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| 6 | 2/14 | [50] | <p><i>THE DAVINCI CODE & THE HISTORICAL MAGDALENE</i> <u>Primary:</u> <i>Gospel of Thomas</i> Logion 114, <i>Gospel of Mary</i> 10 (CG); Gospel synopses (ministry, burial, empty tomb), Luke 6:12-16 + 7:36-50 + 8:1-3; Luke 10:38-42 + John 11:1-12:8 (online at class prep) <u>Secondary:</u> Brown, excerpt from <i>The Da Vinci Code</i>, and Bock, "Was Jesus Married," pp. 31-45 in <i>Breaking The Da Vinci Code</i> (both on Camino); WCO 105-128 (Mary Magdalene); 273-82 (Gnosticism); online class prep ✘ Dig Site 4: Gnostic Groups in Egypt (Nag Hammadi)</p> |
| | 2/16 | [35] | <p>JESUS IN FEMALE FORM: THE MONTANIST PROPHETS OF MOUNT PEPUZA <u>Primary:</u> Excerpts about the Montanist Prophets Maximilla and Priscilla, pp. 259-68 in Kraemer, ed., <i>Women's Religions in the Greco-Roman World: A Sourcebook</i> (Camino) <u>Secondary:</u> Trevett, "Gender, Authority and Church History: A Case Study of Montanism," <i>Feminist Theology</i> 6 (1998) 9-24 (Camino); online class prep ✘ Dig Site 5: The Montanist Shrine at Mount Pepuza, Phrygia (Turkey)</p> |
| 7 | 2/21 | [35] | <p>DISCIPLINING DRESS: TELLING WOMEN WHAT TO WEAR <u>Primary:</u> Tertullian, "On the Apparel of Women" (Camino) <u>Secondary:</u> Schüssler Fiorenza, excerpt from <i>Sharing Her Word: Feminist Biblical Interpretation in Context</i> (pp. 143-52) and Olson, "Matrona and Whore: Clothing and Definition in Roman Antiquity," pp. 186-204 in <i>Prostitutes and Courtesans in the Ancient World</i> (Camino); online class prep ✘ Dig Site 6: Clothing & Dress in Rome (Italy)</p> |
| | 2/23 | [40] | <p>DYING FOR A LIFE: MARTYRDOM & GENDER <u>Primary:</u> Martyrdom accounts of Perpetua and Felicitas and Agnes (Camino) <u>Secondary:</u> Frilingos, "As If Slain," pp. 64-88 in <i>Spectacles of Empire</i> (Camino); WCO 345-54; online class prep <u>Optional:</u> Revelation 4-6; 17-19; 21:9-22:7 ✘ Dig Site 7: Gender & Martyrdom in North Africa (Carthage, Tunisia)</p> |
| 8 | 2/28 | [44] | <p>REAL (CHRISTIAN) MEN: AN OXYMORON? <u>Primary:</u> Excerpts from Augustine's <i>The City of God</i> and <i>On the Trinity</i>, and from Athanasius of Alexandria, <i>Life of Antony</i> (Camino) <u>Secondary:</u> Kuefler, "The Manliness of Faith: Sexual Difference and Gender Ambiguity in Latin Christian Ideology," pp. 206-244 in <i>The Manly Eunuch</i> (Camino); online class prep ✘ Dig Site 8: Manly Values in Rome (Italy) ✘ Dig Site 9: Desert Warfare: Hermits & Their Foes (Wadi Natrun, Egypt)</p> |



| Wk | Date | Pages of Reading | Topic of Lecture & Discussion |
|----|------|------------------|---|
| 8 | 3/2 | [25] | <p>HOLY HYMEN: VOWING VIRGINITY WITHIN MARRIAGE</p> <p><u>Primary</u>: Matthew 1–2; <i>Infancy Gospel of James</i> (CG); excerpts from John Chrysostom and Tertullian advocating virginity and recommending against remarriage, pp. 122-6 and 144-55 in <i>Women in the Early Church</i> (Camino)</p> <p><u>Secondary</u>: Castelli, “Virginity and Its Meaning for Women’s Sexuality in Early Christianity,” <i>Journal of Feminist Studies in Religion</i> 2:1 (1986) 61-88 (Camino); online class prep</p> <p>✘ <i>Dig Site 10: Artemis & the Virgin Mary in 4th-Century Ephesus (Turkey)</i></p> <p>✘ <i>Dig Site 11: Spiritual Marriages in 4th-Century Antioch (Turkey/Syria)</i></p> |
| 9 | 3/7 | [54] | <p>HOLY HARLOTS</p> <p><u>Primary</u>: Excerpts from Sophronius, <i>Life of St. Mary of Egypt</i>, Deacon James, <i>Life of Pelagia the Harlot</i>, and Ambrose, <i>Concerning Virgins</i> 2.3-4 (all on Camino)</p> <p><u>Secondary</u>: <i>Burden of the Flesh</i> 1-26; read pp. 15-27 from Lelwica, <i>Starving for Salvation</i> (Camino; you’ll read the rest of the chapter for next Tuesday); online class prep</p> <p><u>Optional</u>: Garber, “Religious Habits,” in <i>Vested Interests: Cross Dressing and Cultural Anxiety</i> (Camino); online class prep</p> <p>✘ <i>Dig Site 12: Prostitution in the Roman Empire (Pompeii, Italy & elsewhere)</i></p> <p>✘ <i>Dig Site 13: Gender Constructs in the Christian East (Edessa & Nisibis, Turkey/Iraq)</i></p> |

UNIT 4.
THE BODY AS LOCUS OF SALVATION

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| 9 | 3/9 | [52] | <p>ASCETIC FASTING: NOTIONS OF THE BODY</p> <p><u>Secondary</u>: <i>Burden of the Flesh</i> 27-78; online class prep</p> <p>⇒ <i>Quiz #2</i></p> |
| 10 | 3/14 | [46] | <p>ASCETIC FASTING: ANOREXIA AS A PATH TO POWER</p> <p><u>Secondary</u>: <i>Burden of the Flesh</i> 79-112; read pp. 27-38 from Lelwica, <i>Starving for Salvation</i> (Camino); online class prep</p> <p>⇒ <i>Outline for research paper due on Camino by 5:00 p.m. tonight</i></p> |
| | 3/16 | [27] | <p>THE GENDER OF JESUS; COURSE EVALUATIONS</p> <p><u>Secondary</u>: Mathews, “Christ Chameleon,” in <i>The Clash of Gods</i> (Camino); online class prep</p> |
| 11 | 3/21 Tu | | <p>⇒ <i>Your research paper is due by the end of our final exam period (12:10 pm). Submit your paper to the assignment drop box on Camino; you do NOT need to submit a hard copy to the professor. This paper is in LIEU of a final exam.</i></p> |

