

HIS 289
Visionaries, Mystics, and Saints
in Medieval and Renaissance Europe

MW, 10:25-11:40 a.m.
Meliora 209
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What marked out some people as “friends of God” in medieval and Renaissance Europe? And how could contemporaries and modern authors write about interior religious states? The notion of sainthood and the status of mystical visionaries could, in fact, be topics of major dispute, as the example of Joan of Arc demonstrates. Was she a saint, a witch, or a demoniac? A saint could be an asset as well as a source of trouble. This course examines the linked phenomena of mysticism, visions, and sanctity, as well as the tensions surrounding them, through an introduction to major scholarship on the field, as well as to important contemporary sources for the study of saints and mystics.

Part 1: Origins of the cult of the saints

M August 31. Introduction.

W September 2. Martyrs as spiritual heroes.

Readings: Peter Brown, *The Cult of the Saints: Its Rise and Function in Latin Christianity* (Chicago: University of Chicago Press, 1982), Preface, ch. 1-2;
Mary-Ann Stouck, ed., *Medieval Saints: A Reader* (Toronto: University of Toronto Press, 1998), “The Martyrdom of St. Polycarp, Bishop of Smyrna,” “The Martyrs of Lyons and Vienne,” and St. Augustine on the Rites at the Martyrs’ Tombs”

M September 7. Labor Day holiday.

W September 9. The cult of martyrs.

Readings: Brown, *Cult of the Saints*, ch. 3-4;
Stouck, *Medieval Saints*, “Tertullian’s Address to the Martyrs,” “The Trials and Execution of Cyprian”

M September 14. Martyrdom as subversive.

Readings: Stouck, *Medieval Saints*, “The Passion of SS. Perpetua and Felicitas”;
 *Aviad Kleinberg, *Flesh Made Word: Saints’ Stories and the Western Imagination* (Cambridge, MA: Harvard University Press, 2008), ch. 3 (BB)

For further reading:

Robert Bartlett, *Why Can the Dead Do Such Great Things? Saints and Worshippers from the Martyrs to the Reformation* (Princeton: Princeton University Press, 2013). [N.B.: Bartlett’s book is encyclopedic in scope and length. It should be considered essential reading on the topic of saints in general, but perhaps best savored over the course of the semester.]

Aviad Kleinberg, *Flesh Made Word* (in its entirety; also a good general overview of writing about saints in the medieval period up to around 1300).

Peter Brown, “The Rise and Function of the Holy Man in Late Antiquity,” *Journal of Roman Studies* 61 (1971): 80-101, a seminal article now to be read in conjunction with Brown’s 1993 essay “Arbiters of the Holy: The Christian Holy Man in Late Antiquity,” in Brown, *Authority and the Sacred: Aspects of the Christianisation of the Roman World* (Cambridge and New York: Cambridge University Press, 1995), 55-78. See also the essays in James Howard-Johnson and Paul Antony Hayward, eds., *The Cult of Saints in Late Antiquity and the Middle Ages: Essays on the Contribution of Peter Brown* (Oxford: Oxford University Press, 1999).

Part 2: Desert fathers and mothers

W September 16. The desert fathers.

Readings: Stouck, *Medieval Saints*, “Christianity in the Desert: St. Antony the Great,” “Antony’s Disciples: Paul the Simple,” “The First Hermit: St. Paul of Thebes,” “A Famous Pillar Saint: Symeon Stylites”

M September 21. Desert mothers: holy harlots and transvestite saints.

Readings: Stouck, *Medieval Saints*, “A Harlot in the Desert: Mary of Egypt,” “A Transvestite Saint: Mary/Marina”;

*Valerie R. Hotchkiss, *Clothes Make the Man: Female Cross Dressing in Medieval Europe* (London: Routledge, 1999), ch. 2 (BB).

W September 23. **No class.**

For further reading:

Lynda L. Coon, *Sacred Fictions: Holy Women and Hagiography in Late Antiquity* (Philadelphia: University of Pennsylvania Press, 1997).

Part 3: Monastic saints

M September 28. Model monks and nuns.

Readings: Stouck, *Medieval Saints*, “St. Martin of Tours,” “Venantius Fortunatus’s *Life of St. Radegund*”;

Jason Glenn, “Two Lives of Saint Radegund,” in *The Middle Ages in Texts and Texture: Reflections on Medieval Sources*, ed. Jason Glenn (Toronto: University of Toronto Press, 2011), 57-69 (BB).

For further reading:

Sharon A. Farmer, *Communities of Saint Martin: Legend and Ritual in Medieval Tours* (Ithaca, NY: Cornell University Press, 1991).

Part 4: The cult of relics

W September 30. Relics in theory and practice.

Readings: Brown, *Cult of the Saints*, ch. 5-6;

Victricius of Rouen, “In Praise of the Saints,” trans. Philippe Buc, in *Medieval Hagiography: An Anthology*, ed. Thomas Head (London and New York: Routledge, 2001), 31-52 (BB);

Stouck, *Medieval Saints*, “Pilgrimage and Miracles in North Africa”

[For an annotated translation of Victricius’s sermon, see Gillian Clark, “Victricius of Rouen: Praising the Saints.” *Journal of Early Christian Studies* 7.3 (1999): 365-399, available online through Project MUSE.]

Be sure to visit the wonderful online exhibit “Treasures of Heaven” at <http://www.learn.columbia.edu/treasuresofheaven/>, especially the section labeled “Relics and Reliquaries.”

M October 5. Fall Break.

W October 7. Relic thefts.

Readings: Stouck, *Medieval Saints*, “Theft of Relics: the Translation of SS. Marcellinus and Peter”;

Patrick Geary, *Furta Sacra: Thefts of Relics in the Central Middle Ages*, rev. ed. (Princeton: Princeton University Press, 1991), xi-xiv, 28-43, 129-34 (BB).

M October 12. The use and abuse of relics: critiques and appropriations.

Readings: Guibert of Nogent, “On Saints and Their Relics,” trans. Thomas Head, in Head, *Medieval Hagiography*, 399-428 (BB);

Stouck, *Medieval Saints*, “False Relics and Imposters,” “The Humiliation of St. Mitrias”

For further reading:

Thomas Head, “The Genesis of the Ordeal of Relics by Fire in Ottonian Germany:

An Alternative Form of ‘Canonization,’” in Gábor Klaniczay, ed., *Procès de canonisation au Moyen-Âge: Aspects juridiques et religieux / Medieval Canonization Processes: Legal and Religious Aspects*, Collection de l’École française de Rome, vol. 340 (Rome: École française de Rome, 2004), 19-37.

Martina Bagnoli, Holger A. Klein, C. Griffith Mann, and James Robinson, eds., *Treasures of Heaven: Saints, Relics, and Devotion in Medieval Europe* (New Haven: Yale University Press, 2010). (A wonderful exhibit catalogue and essay collection that gets at not simply the artistry of medieval reliquaries, but also relics’ use in lived religion.)

Patrick Geary, *Furta Sacra* (in its entirety; a real classic at this point).

Patrick Geary, “Humiliation of Saints,” in Stephen Wilson, ed., *Saints and their Cults: Studies in Religious Sociology, Folklore and History* (Cambridge: Cambridge University Press, 1983), 123-140.

Part 5: Miracles

W October 14. Functions of miracle collections.

Readings: Selections from “The Book of Sainte Foy’s Miracles,” in Pamela Sheingorn, ed., *The Book of Sainte Foy* (Philadelphia: University of Pennsylvania Press, 1995), 39-97 (ideally read through p. 111) (BB);

Kathleen Stewart Fung, “Divine Lessons in an Imperfect World: Bernard of Angers and *The Book of Sainte Foy’s Miracles*,” in Glenn, *Middle Ages*, 119-28 (BB).

For further reading:

Benedicta Ward, *Miracles and the Medieval Mind: Theory, Record, and Event, 1000-1215*, rev. ed. (Philadelphia: University of Pennsylvania Press, 1987).

Rachel Koopmans, *Wonderful to Relate: Miracle Stories and Miracle Collecting in High Medieval England* (Philadelphia: University of Pennsylvania Press, 2011).

Michael Goodich, *Violence and Miracle in the Fourteenth Century: Private Grief and Public Salvation* (Chicago: University of Chicago Press, 1995).

Part 6: Saints and boundaries

M October 19. Christians and Jews.

Readings: Thomas of Monmouth, “Life and Passion of Saint William of Norwich,” trans. August Jessop et al., in Head, *Medieval Hagiography*, 515-36 (BB);

*Gavin I. Langmuir, “Thomas of Monmouth: Detector of Ritual Murder,” *Speculum* 59 (1984): 820-46 (BB).

Topics for final papers due in class on October 19.

W October 21. Christians, Muslims, and other converts.

Reading: *Amy G. Remensnyder, “The Colonization of Sacred Architecture: The

Virgin Mary, Mosques, and Temples in Medieval Spain and Early Sixteenth-Century Mexico,” in *Monks and Nuns, Saints and Outcasts: Religious Expression and Social Meaning in the Middle Ages*, ed. Sharon Farmer and Barbara Rosenwein (Ithaca, N.Y.: Cornell University Press, 2000), 189-219 (BB);

Songs of Holy Mary of Alfonso X, the Wise: A Translation of the Cantigas de Santa María, trans. Kathleen Kulp-Hill (Tempe AZ : Arizona Center for Medieval and Renaissance Studies, 2000), *Cantigas* numbers 27, 169, 185, and 329 (BB).

For further reading:

Miri Rubin, *Gentile Tales: The Narrative Assault on Late Medieval Jews* (New Haven and London: Yale University Press, 1999).

Amy G. Remensnyder, *La Conquistadora: The Virgin Mary at War and Peace in the Old and New Worlds* (New York: Oxford University Press, 2014).

Thomas of Monmouth, *The Life and Passion of William of Norwich*, trans. Miri Rubin (Harmondsworth, UK: Penguin, 2015).

Part 7: The question of female sanctity

M October 26. Women, food, and Eucharistic devotion: the Bynum thesis.

Readings: Thomas de Cantimpré, “The Life of Margaret of Ypres, ” <http://monasticmatrix.osu.edu/cartularium/life-margaret-ypres> (BB);

*Caroline W. Bynum, “Women Mystics and Eucharistic Devotion in the Thirteenth Century,” in Caroline Walker Bynum, *Fragmentation and Redemption: Essays on Gender and the Human Body in Medieval Religion* (Cambridge, MA: Zone Books, 1992), 119-50 (BB).

W October 28. Women and possession.

Readings: Stouck, *Medieval Saints*, “Women’s Spirituality I: Christina the Astonishing,” “Women’s Spirituality II: Umiltà of Faenza”;

*Barbara Newman, “Possessed by the Spirit: Devout Women, Demoniacs, and the Apostolic Life in the Thirteenth Century,” *Speculum* 73 (1998): 733-70 (BB).

M November 2. Challenges to Bynum’s model of female piety.

Readings: “Catherine of Siena: Her Life and Letters,” in Mary-Ann Stouck, *A Short Reader of Medieval Saints* (Toronto: University of Toronto Press, 2009), 156-88 (BB);

*Karen Scott, “Mystical Death, Bodily Death: Catherine of Siena and Raymond of Capua on the Mystic’s Encounters with God,” in *Gendered Voices: Medieval Saints and Their Interpreters*, ed. Catherine M. Mooney (Philadelphia: University of Pennsylvania Press, 1999), 136-67 (BB).

For further reading:

Caroline Walker Bynum, *Holy Feast and Holy Fast. The Religious Significance of*

Food to Medieval Women (Berkeley: University of California Press, 1987). (Truly a classic.)

Catherine M. Mooney, ed., *Gendered Voices: Medieval Saints and Their Interpreters* (in its entirety).

John W. Coakley, *Women, Men, and Spiritual Power: Female Saints and Their Male Collaborators* (New York: Columbia University Press, 2006).

Part 8: New models of sanctity

W November 4. Francis of Assisi.

Readings: Stouck, *Medieval Saints*, “The Conversion of St. Francis of Assisi and the Founding of his Order,” “Humanistic Hagiography: the Writings of St. Francis’s Companions,” “*The Official Life of St Francis: the Stigmata*,” “*The Canticle of Brother Sun*,” “The Canonization of St. Francis”

M November 9. Francis: contested, reconfigured, and appropriated.

Readings: Sean L. Field, “Franciscan Ideals and the Royal Family of France (1226-1328), in *The Cambridge Companion to Francis of Assisi*, ed. Michael J. P. Robson (Cambridge: Cambridge University Press, 2012), 208-223 (BB);

*Robert Kiely, *Blessed and Beautiful: Picturing the Saints* (New Haven and London: Yale University Press, 2010), “Further Considerations of the Holy Stigmata of Saint Francis: Where Was Brother Leo?” 227-57 (BB).

For further reading:

André Vauchez, *Francis of Assisi: The Life and Afterlife of a Medieval Saint*, trans. Michael F. Cusato (New Haven: Yale University Press, 2012).

Augustine Thompson, O.P., *Francis of Assisi: A New Biography* (Ithaca, NY: Cornell University Press, 2012).

M. Cecilia Gaposchkin, *The Making of Saint Louis: Kingship, Sanctity, and Crusade in the Later Middle Ages* (Ithaca and London: Cornell University Press, 2008).

Part 9: Visionaries and mystics as subversive

W November 11. Visions and dissent.

Readings: *Louisa Burnham, “The Visionary Authority of Na Prou Boneta,” in Alain Boureau and Sylvain Piron, eds., *Pierre de Jean Olivi (1248-1298): Pensée scolastique, dissidence spirituelle et société* (Paris, J. Vrin, 1999), 319-339 (BB);

“Na Prou Boneta,” trans. David Burr,
<http://www.history.vt.edu/Burr/heresy/beguins/Prou.html> (BB).

M November 16. The question of discernment.

Readings: *Renate Blumenfeld-Kosinski, “The Strange Case of Ermine de Reims

(c. 1347-1396): A Medieval Woman between Demons and Saints,” *Speculum* 85 (2010): 321-57 (BB);

“The Visions of Ermine de Reims,” in Renate Blumenfeld-Kosinski, *The Strange Case of Ermine de Reims: A Medieval Woman between Demons and Saints* (Philadelphia: University of Pennsylvania Press, 2015), 157-79 (BB).

For further reading:

Nancy Caciola, *Discerning Spirits: Divine and Demonic Possession in the Middle Ages* (Ithaca: Cornell University Press, 2003).

Dyan Elliott, *Proving Women: Female Spirituality and Inquisitional Culture in the Later Middle Ages* (Princeton, NJ: Princeton University Press, 2004).

Renate Blumenfeld-Kosinski, *The Strange Case of Ermine de Reims: A Medieval Woman between Demons and and Saints* (in its entirety).

Part 10: Canonization and canonization processes

W November 18. Canonization inquests as sources.

Reading: “The Canonization Process for St. Vincent Ferrer,” trans. Laura Smoller, in Head, *Medieval Hagiography*, 781-804 (BB);

*Laura A. Smoller, “Miracle, Memory, and Meaning in the Canonization of Vincent Ferrer, 1453-1454,” *Speculum* 73 (1998): 429-54 (BB).

For further reading:

André Vauchez, *Sainthood in the Later Middle Ages*, trans. Jean Birrell (Cambridge, UK: Cambridge University Press, 1997).

Aviad M. Kleinberg. *Prophets in their Own Country: Living Saints and the Making of Sainthood in the Later Middle Ages* (Chicago: University of Chicago Press, 1992).

Aviad M. Kleinberg, “Proving Sanctity: Selection and Authentication of Saints in the Later Middle Ages,” *Viator* 20 (1989):183-205.

Gábor Klaniczay, ed., *Procès de canonisation au Moyen-Âge: Aspects juridiques et religieux / Medieval Canonization Processes: Legal and Religious Aspects*, Collection de l’École française de Rome, vol. 340 (Rome: École française de Rome, 2004).

Part 11: Contested sanctity: Margery Kempe

M November 23. Margery Kempe, I.

Reading: *The Book of Margery Kempe*, trans. B. A. Windeatt (Harmondsworth, UK: Penguin Books, 1985, 1994), 33-248;

Clementine Oliver, “Why Margery Kempe is Annoying and Why We Should Care,” in Glenn, *Middle Ages*, 323-32 (BB).

W November 25. Margery Kempe, II.

Reading: *The Book of Margery Kempe*, 148-297.

Part 12: Renaissance saints and visionaries

M November 30. Saints in Renaissance art.

Reading: *Kiely, *Blessed and Beautiful*, “Manliness and Saintliness: The Cases of Mark, Sebastian, and Rocco,” 109-44 (BB).

W December 2. Changing images and legends of St. Lucy.

Reading: *Barbara Wisch, “Seeing is Believing: St. Lucy in Text, Image, and Festive Culture,” in *The Saint between Manuscript and Print: Italy, 1400-1600*, ed. Alison K. Frazier (Toronto: Centre for Reformation and Renaissance Studies, 2015), 101-42 (BB).

For further reading:

Alison K. Frazier, ed., *The Saint Between Manuscript and Print: Italy, 1400-1600* (in its entirety).

Gabriella Zarri, “Living Saints: A Typology of Female Sanctity in the Early Sixteenth Century,” in Daniel Bornstein and Roberto Rusconi, eds., *Women and Religion in Medieval and Renaissance Italy*, trans. Margery J. Schneider (Chicago: U. of Chicago Press, 1996), 219-303.

Tamar Herzog, *Savonarola’s Women: Visions and Reform in Renaissance Italy* (University of Chicago Press, 2008).

Tamar Herzog, “Christ Transformed into a Virgin Woman”: *Lucia Brocadelli, Heinrich Institoris, and the Defense of the Faith* (Rome: Edizioni di Storia e Letteratura, 2013).

Part 13: Visions and sanctity contested: Joan of Arc

M December 7. Joan of Arc’s trial, I.

Readings: *Dyan Elliott, “Seeing Double: John Gerson, the Discernment of Spirits, and Joan of Arc,” *American Historical Review* 107 (2002): 26-54 (BB);

Daniel Hobbins, ed. and trans., *The Trial of Joan of Arc* (Cambridge, MA: Harvard University Press, 2005), 49-117.

W December 9. Joan of Arc’s trial, II.

Reading: *Trial of Joan of Arc*, 119-155; 204-13.

For further reading:

Larissa Taylor, *The Virgin Warrior: The Life and Death of Joan of Arc* (New Haven: Yale University Press, 2009).

Final paper due Thursday, December 17, by noon in the History Department.

Books to purchase:

- Peter Brown, *The Cult of the Saints: Its Rise and Function in Latin Christianity* (The Haskell Lectures on History of Religions) (Chicago: University of Chicago Press, 1982). ISBN-13: 978-0226076225; ISBN-10: 0226076229.
- Mary-Ann Stouck, ed., *Medieval Saints: A Reader*, 2nd ed. (Toronto: University of Toronto Press, 1998). ISBN-13: 978-1442601017; ISBN-10: 1442601019.
- *The Book of Margery Kempe*, trans. B. A. Windeatt (Harmondsworth, UK: Penguin Classics, 2000). ISBN-10: 0140432515; ISBN-13: 978-0140432510.
- *The Trial of Joan of Arc*, trans. Daniel Hobbins (Cambridge, MA: Harvard University Press, 2007). ISBN-13: 978-0674024052; ISBN-10: 0674024052.

All other readings in the course are available through Blackboard in the section marked Readings and are labeled in the syllabus with the indication (BB).

Course requirements:

- Attendance at and active participation in all classroom discussions (10%).
- Five written responses (2-3 pages; 500-750 words) to the readings for a given day (40%).
- For readings to which you do not submit a written response, you must bring to class (in writing) either a question raised by the readings or a salient quotation that you wish to discuss in class (5%).
- An article review (4-5 pages; 1000-1250 words) of one of the articles marked in the syllabus by an asterisk (*) (20%). The paper will be due two class periods after that reading is discussed in class.
- A final paper (10-12 pages; 2500-3000 words) on a topic chosen in consultation with the instructor (25%). Ideally, your paper will compare two (or more) different accounts (written, visual, musical, or dramatic) of a single visionary or saint's life (or miracles). Alternatively, for example, you might look at two different saint's lives in the case where one text serves as a clear model for another text. Your topic should lead you to the close reading of at least two sources, as well as an exploration of major scholarship on the subject.

About the reading responses:

You should choose to respond to those readings that most move, intrigue, or puzzle you. Your response should demonstrate that you have thought deeply about this set of readings by discussing a question that these reading have raised for you, exploring something in the readings that provoked some strong response in you, or even digging deeper into

some aspect of the readings that you found confusing. The best way to think is to write! You may select any readings throughout the semester to which to respond, but all responses are due on the day on which readings are to be discussed in class.

About the article review:

An article review offers a summary the article's thesis, as well as an evaluation of the thesis and how effectively the author has proved that thesis. Your essay should answer the following questions:

- Thesis. What is the author's thesis? What question is he or she trying to answer, and how does that fit within a wider body of scholarship?
- Sources. What type(s) of primary sources does the author use to make his or her argument? What are the strengths and weaknesses of the sources?
- Method/approach. What sorts of techniques and methods does the author use to evaluate his or her sources? Does the author rely on any particular social theory or theories?
- General assessment. How successful is the author in establishing his or her point? Do the sources support the thesis being presented?

Some online resources for the study of saints, visionaries, and mystics:

Acta Sanctorum: The Full-Text Database (in Latin; now available through the U. of R. River Campus Libraries): <http://www.library.rochester.edu>

Dumbarton Oaks Hagiography Database (lives in Greek):

<http://www.doaks.org/research/byzantine/resources/hagiography-database>

Feminae: Medieval Women and Gender Index:

<http://inpress.lib.uiowa.edu/feminae/Default.aspx>

Geschichtsquellen des deutschen Mittelalters (includes a section on saints):

<http://www.geschichtsquellen.de/index.html>

Hagiografía Hispánica (primary and secondary sources about medieval and early modern saints, in Castilian and Catalan):

http://www.cervantesvirtual.com/portales/hagiografia_hispanica/presentacion/

Hagiography Society (keeps an ongoing bibliography of works by members):

http://www.hagiographysociety.org/?page_id=237

Internet Medieval Sourcebook: Saints' Lives:

<http://legacy.fordham.edu/Halsall/sbook3.asp>

Monastic Matrix (resources for the study of medieval women's religious communities):

<http://monasticmatrix.osu.edu>

Narrative Sources from the Medieval Low Countries (includes saints' lives):

http://web.archive.org/web/20110606050030/http://www.narrative-sources.be/index_uk.html

Société des Bollandistes (the group responsible for the massive *Acta sanctorum*; site contains and online version of the *BHL*, as well as a nice list of online resources):

<http://www.bollandistes.org/index.php>

Grading scale:

A	100-93%
A-	92.9-90%
B+	89.9-87%
B	86.9-83%
B-	82.9-80%
C+	79.9-77%
C	76.9-73%
C-	72.9-70%
D+	69.9-67%
D	66.9-63%
D-	62.9-60%
F	Below 60%

In case of some mix-up, it is a good idea to save all returned work until you receive your grade at the end of the semester.

General policies:

Late work will be penalized 10% for each calendar day late. I do not accept emailed assignments without prior arrangement and only under the most exigent of circumstances.

Attendance:

Students are responsible for all material covered in and announcements made in class; attendance is, thus, crucial for doing well in the course. Participation in discussions is a critical component of the course. The instructor reserves the right to impose a failing grade for the course after a student's absence from four or more discussions. (For the sake of accounting, three tardies will constitute one absence.)

Learning objectives:

At the end of this course, students will be able to

- Explain the contested nature of medieval and Renaissance sanctity
- Identify some of the cultural uses of saints and their relics in medieval and Renaissance Europe
- Read and understand primary sources as products of a specific historical context
- Identify and analyze the arguments of major secondary works on medieval and Renaissance saints, mystics, and visionaries
- Formulate an argument in clear, written prose and support it with evidence from primary sources
- Correctly cite sources in footnotes/endnotes and bibliographies

Students with disabilities: The Center for Excellence in Teaching and Learning (CETL, 1-154 Dewey Hall, 585-275-9049) offers a variety of disability services for undergraduates and graduate students in Arts, Sciences & Engineering. These services aim to provide an inclusive experience and equal access to academic content and program requirements. They can help you to request accommodations for your success in this

class. You can learn more at: www.rochester.edu/college/cetl/undergraduate/disability. If you have any questions or concerns, please feel free to contact me as well.

Classroom etiquette: Please turn off cell phones or set them to a silent alert. In the rare event you must enter late or leave class early, please let me know in advance.

Academic honesty: All assignments and activities associated with this course must be performed in accordance with the University of Rochester's Academic Honesty Policy. Cheating and plagiarism are serious offenses and will be treated as such. Anyone who engages in such activities will be turned over to the College Board on Academic Honesty for disciplinary action, as outlined at <http://www.rochester.edu/College/honesty/>.

Disclaimer: The instructor reserves the right to change topics and assignments on the syllabus at any point in the semester.