

**The Vikings and Early English Homiletics
or
Vandalizing and Sermonizing
An Integrative Studies Course
English 3025 (History 3990, Religion 3990)**

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COURSE DESCRIPTION:

Students and teacher(s) in this course seek to understand the very foundation of English prose as well as that of sermons in English by examining (in Modern English translation) the first English sermons and their cultural context(s). To this end, Old English sermons, history (including Vikings and the Benedictine Movement), Old English theology, and manuscript history and art will be explored.

PREREQUISITES: Junior or senior academic standing. Required of English majors.

REQUIRED BOOKS:

Boenig, Robert. *Anglo-Saxon Spirituality*. Classics of Western Spirituality. Paulist Press, 2001.

Butcher, Carmen Acevedo. *God of Mercy: Ælfric's Sermons and Theology*. Mercer University Press, 2006. ISBN:.

Lacey, Robert and Danny Danziger. *the year 1000*. London: Little, Brown and Company, 1999. ISBN 0316511579.

REQUIRED INTERNET RESOURCES:

Firsby Anglo-Saxon Village Website:
<http://www.kami.demon.co.uk/gesithas/saxby/ashall.html>

The Village of Wichamstow:

<http://www.regia.org/village.htm>

Anglo-Saxon Cultural Links:

<http://www.englishheathenism.homestead.com/anglosaxlinks.html>

Story (and Pictures) of the Sutton Hoo Burial Site Online:

<http://www.nationaltrust.org.uk/places/suttonhoo/learning/mrspretty.html>

Good Anglo-Saxon Online Resource With Lots of Links:

<http://www.englishheathenism.homestead.com/introduction.html>

Color Pictures of Sutton Hoo Burial Gold:

<http://www.suttonhoo.org/>

http://www.earlybritishkingdoms.com/kids/sutton_pics.html

And Seamus Heaney at opening ceremonies for the exhibition:

<http://news.bbc.co.uk/1/hi/england/1871372.stm>

Find the Order of St. Benedict website and explore it carefully.

Find the “Umlta” website and explore its profundity, too.

Check your professor’s website regularly for updates and new handouts:

www.carmenbutcher.com

The Electronic *Sermo Lupi Ad Anglos*:

<http://english3.fsu.edu/~wulfstan/>

Explore these Medieval history websites:

<http://www.btinternet.com/~timeref/>

<http://members.aol.com/TeacherNet/Medieval.html>

(Medieval English towns) <http://www.trytel.com/~tristan/towns/towns.html>

Take a short online quiz on Medieval history:

<http://www.smr.herefordshire.gov.uk/education/games/medieval%20village%20quiz.htm>

Oxford English Dictionary online. <http://www.oed.com/>. Free access is available through the Shorter College portal. We will discuss how to get there.

Norton Anthology of English Literature Online Resources—see Middle Ages link

<http://www.wwnorton.com/nael/welcome.htm>

Warning: The *OED* notwithstanding, information on the Internet is not vetted; therefore, you get multiple opportunities to use your fine brains in assessing whether or not the

information you are reading is cogent and reliable. If you're still not sure, ask a librarian, or come see me.

MULTI-MEDIA RESOURCES:

The Making of a Manuscript [videorecording] / produced by the Centre for Medieval Studies, University of Toronto in co-operation with the Media Centre ; written by A.G. Rigg ; producer-director, Bob Rodgers. Toronto, Ont. : Media Centre, University of Toronto, 1974. Videotape 1494 (23 min.).

The Sutton Hoo Ship Burial [videorecording] / Centre for Medieval Studies, University of Toronto. [1972] Videotape 1493 (25 min.).

BOOKS TO BE CONSULTED:

Holmes, George. *The Oxford History of Medieval Europe*. Oxford University Press, 2002.

Backhouse, Janet. *The Illuminated Page: Ten Centuries of Manuscript Painting in the British Library*. University of Toronto Press, 1998. ISBN: 0802043461

Bettley, James. *Art of the Book: From Medieval Manuscript to Graphic Novel*. Victoria and Albert Museum Studies, 2001. ISBN: 0810965720

STRONGLY SUGGESTED TEXTS (BUY THESE OR VISIT THE LIBRARY):

John C. Hodges, et al. *The Harbrace College Handbook*. 15th edition. (with InfoTrac) See website: http://www.newtexts.com/newtexts/book.cfm?book_id=1616

Merriam-Webster's Collegiate Dictionary. 11th edition.

FURTHER BACKGROUND MATERIAL:

Barry, Patrick, O.S.B. *Saint Benedict's Rule: A New Translation for Today*. Herefordshire: Ampleforth Abbey Press, 1997.

Butler, Lionel, and Chris Given-Wilson. *Medieval Monasteries of Great Britain*. London: Michael Joseph, 1979.

Chambers, R. W. *On the Continuity of English Prose from Alfred to More and His School*. EETS (Original Series 186a). 1932. London: Oxford University Press, 1950. xlv-clxxiv.

- Chittister, Joan. *Wisdom Distilled from the Daily: Living the Rule of St. Benedict Today*. San Francisco: HarperSanFrancisco, 1991.
- . *The Rule of Benedict: Insight for the Ages*. New York: Crossroad Publishing Company, 1992.
- Christ, Karl. *The Handbook of Medieval Library History*. Trans. Theophil M. Otto. London: The Scarecrow Press, 1984.
- Clark, Willene B. and Meradith T. McMunn, eds. *Beasts and Birds of the Middle Ages: The Bestiary and Its Legacy*. Philadelphia: University of Pennsylvania Press, 1989.
- de Dreuille, Mayeul, O.S.B. *The Rule of Saint Benedict: A Commentary in Light of World Ascetic Traditions*. New York: Paulist Press, 2002.
- Dix, Dom Gregory. *The Shape of the Liturgy*. 2nd ed. Westminster: Dacre Press, 1945.
- Doyle, Leonard, trans. *The Rule of St. Benedict*. Collegeville, MN.: The Liturgical Press, 2001.
- Farmer, David H. *The Oxford Dictionary of Saints*. 2nd ed. 1978. Oxford: Oxford University Press, 1987.
- Goppelt, Leonhard. *Typos: The Typological Interpretation of the Old Testament in the New*. Trans. Donald H. Madvig. Grand Rapids, Mich.: William B. Eerdmans Publishing Co., 1982.
- Hughes, Andrew. *Medieval Manuscripts for Mass and Office: A Guide to Their Organization and Terminology*. Toronto: University of Toronto Press, 1982.
- Hulme, William H., ed. *The Middle-English Harrowing of Hell and Gospel of Nicodemus*. EETS Extra Series 100 (c). London: Kegan Paul, Trench, Trübner & Co., Ltd., 1907.
- James, E. O. *Seasonal Feasts and Festivals*. London: Thames and Hudson, 1961.
- Jungmann, J. A. *The Mass of the Roman Rite: Its Origins and Development (Missarum Sollemnia)*. Trans. Rev. Francis A. Brunner. 2 vols. New York: Benziger Bros., Inc., 1950.
- . *Pastoral Liturgy*. London: Challoner Publications, 1962.
- Kardong, Terrence G. *Benedict's Rule: A Translation and Commentary*. Collegeville, MN: The Liturgical Press, 1996.

- Ker, N. R. *Catalogue of Manuscripts Containing Anglo-Saxon*. Oxford: Oxford University Press, 1957.
- . *Medieval Libraries of Great Britain: A List of Surviving Books*. 2nd ed. Offices of the Royal Historical Society. London: Butler & Tanner, Ltd., 1964.
- Knowles, David M. *Bare Ruined Choirs: The Dissolution of the English Monasteries*. Cambridge: Cambridge University Press, 1976.
- . *The Monastic Order in England*. 2nd ed. 1940. Cambridge: Cambridge University Press, 1963.
- Knowles, David M. and Neville Hadcock. *Medieval Religious Houses: England and Wales*. London: Longman Group, Ltd., 1971.
- Lambert, M. D. *Medieval Heresy: Popular Movements from Bogomil to Hus*. London: Edward Arnold, 1977.
- Lampe, G. W. H. "The Reasonableness of Typology." *Essays on Typology*. London: SCM Press Ltd., 1957. 9-38.
- Lawrence, C. H. *Medieval Monasticism: Forms of Religious Life in Western Europe in the Middle Ages*. London: Longman House, 1984.
- Logeman, Dr. H. ed. *Saint Benedict of Nursia. The Rule of S. Benet: Latin and Anglo-Saxon Interlinear Version*. London 1888. N.c.: Elibron Classics Series, 2003.
- Payne, Ann. *Medieval Beasts*. London: The British Library, 1990.
- Pickering, F. P. "The Calendar Pages of Medieval Service Books: An Introductory Note for Art Historians." Monograph No. 1. Reading Medieval Studies. Reading: Reading University Center for Medieval Studies, 1980.
- Skinner, Patricia, ed. *Jews in Medieval Britain: Historical, Literary, and Archaeological Perspectives*. Woodbridge: Boydell & Brewer, 2003.
- Smalley, Beryl. *The Study of the Bible in the Middle Ages*. 3rd ed. 1952. Oxford: Basil Blackwell, 1983.
- Symons, Dom Thomas, ed. and trans. *Regularis Concordia Anglicae Nationis Monachorum Sanctimonialiumque: The Monastic Agreement of the Monks and Nuns of the English Nation*. London: Thomas Nelson and Sons, Ltd., 1953.
- de Waal, Esther and Kathleen Norris. *Seeking God: The Way of St. Benedict*. 2nd edition, Colleagueville, MN: Liturgical Press, 2001.

Walsh, Katherine and Diana Wood, eds. *The Bible in the Medieval World: Essays in Memory of Beryl Smalley*. Ecclesiastical History Society Series 4. Oxford: Blackwell, 1985.

Weber, R. *Biblia Sacra Iuxta Vulgatam Versionem (104209)*. American Bible Society: 1990.

Woolcombe, K. J. "The Biblical Origins and Patristic Development of Typology." *Essays on Typology*. London: SCM Press Ltd., 1957. 39-75.

Wormald, Francis and C. E. Wright. *The English Library Before 1700*. London: The Athlone Press, 1958.

COURSE REQUIREMENTS:

HOW TO SUCCEED IN THIS COURSE: Read all materials assigned, take notes, look up unfamiliar terms, explore the Internet and books, read, read, read, and come to class prepared to ask questions and discuss the material. Concentrate on thinking in an interdisciplinary fashion. Old English literature studies are particularly well-suited for an interdisciplinary course because the literature can only be understood within the historical, musical, artistic, archaeological, theological, manuscript, and cross-cultural contexts. If needed, there will be mini-quizzes/essays and/or pop tests.

INTERNET RESOURCES PRESENTATION:

Let this presentation be five to ten minutes long. That means: Don't let it be shorter than five minutes, nor longer than ten. Penalties (grade reductions) result when the time deadlines are not met. Dr. Butcher is a stickler for time deadlines! The trick is this: You can say much in five minutes if it is a very well-organized five minutes. Think of Jerry Seinfeld's stand-up routine, Abraham Lincoln's speeches, and I Corinthians 13. So prepare beforehand. Dr. Butcher will go over things that will help, and you may make other suggestions to the class, if you have them. Always speak up (please)!

For this presentation, find and describe one fine Anglo-Saxon website *not* on this syllabus. Use a fitting visual aid. Be sure to have a handout on which you list the URL's. Introduce us to new online research you have discovered. You are also encouraged to make a PowerPoint presentation. If you can, at least bring in a laptop so the class can see the websites. Laptops are available in the library and in the computer lab on campus. Or you can use another suitable visual or aural aid—a poster, piece of music, book, or pictures—use your imagination.

Make the report interesting. Remember that this is (yawn) college, when minds may be wandering to the nearest television, so spice it up with interesting facts and a telling style of presentation. Use good speaking form, etc. This will be a bonafide aid to you when you step up to the platform to accept your Noble Prize. Practice now, seriously.

I will go over “good speaking form” in class in great detail. Your grade for the presentation is 50% content. Was real information passed on to the audience? Was the information correct? Was a mastery of information shown? Was the most salient information chosen? Was there solid content or constant fluff?

The other 50% of your presentation is based on style. Was the presentation interesting? Was it attention-getting in the right way? Did it pose memorable questions? Did it make us think? Was it dead boring?

JOURNAL:

You should immediately start keeping a personal journal on your required readings for this class. Your journal will consist of ten double-spaced, typed pages and ten entries. Several readings may be covered in one entry, if you wish, but detail is encouraged and even required in every entry. This journal should somehow be bound (even the simple but elegant staple will do the trick).

INTERNET RESEARCH COMPONENT OF THE JOURNAL

Let one journal entry describe five solid, fascinating, reliable websites (that you found and/or that you explored thoroughly)—these sites will discuss topics or show artifacts pertinent to the Anglo-Saxon world and Old English literature. Let another journal entry include your reaction to the website that features Wulfstan’s *Sermo Lupi Ad Anglos*. What did you find there? What did you learn? What is the site’s purpose? What was helpful (or not) about this site? In another journal entry, describe the official Sutton Hoo website (given above). What did you find there? What was of interest? What did you learn? What is your reaction to this multi-layered website?

The journal should also contain your reactions to the Anglo-Saxon world we encounter in these Internet-research assignments, class discussions, lectures, readings, and other research. Be sure to check the library here, at Berry, and downtown for other research materials. Further sample journal entries will be discussed in class.

No exceptions will be made for tardiness. If late, the journal will earn a zero. Any late assignment will earn a zero, which is debilitating to a grade. The journal is due early so you can get your reading into your intelligent pate and start processing it for the final essay assignment.

This close reading work will also facilitate class discussions. I want interesting class discussions. Also, your personal journal must demonstrate your familiarity with every reading assignment below. That means that you should comment on each reading assignment. These reading materials have been carefully selected to represent several different historical, theological, rhetorical, and manuscript questions that we will be considering.

Your journals will be graded on content (50%) and writing form (50%). You must demonstrate a knowledge of all reading material (including introductions), and you must do so in a cogent, crisp, summary fashion. Write well. Don't get sloppy with comma splices and such. These will lower the grade because where there are sloppy comma splices there is sloppy thinking. Good writing will elevate your argument. Always determine to write your best, at all times. Also, get to the point. And when you have questions about the material, state them. Questions are wonderful gifts, wonderful like diamonds in the mind. You are expected to have good questions.

Here are your reading assignments:

- Read every scintillating, scholarly scrupulous page of *The Year 1000*.
- Read Dr. Carmen Acevedo Butcher's introduction for *God of Mercy*.
- Read (also in *God of Mercy*) nine sermons by Ælfric (Ælfric wrote them all; take your pick).
- Read the following from *Anglo-Saxon Spirituality*:
 - The Introduction
 - Blickling Homilies X, XIV, XIX
 - Vercelli Homilies II and VI
 - Ælfric's homilies on St. John, St. Dionysius, St. Oswald, and Easter
 - All three of Wulfstan's homilies given in *Anglo-Saxon Spirituality*
(As noted above, also find *Sermo Lupi Ad Anglos* online and write up what you found in one journal entry. Test-drive the website for it.)

TAKE-HOME ESSAY TEST:

The take-home test is due in to me on finals day. This test is one organized interdisciplinary essay addressing an essay question that you will be given long in advance of the essay's due date. This *must* be an interdisciplinary essay, and the question will be both pointed and open-ended to allow you to write in interdisciplinary fashion on a topic you can (to a great extent) shape yourself. Write in your best style, with cogency and many, many details. (God is in the details!) **It is due on the assigned finals hour, and, if late, this essay will receive a zero. Please TYPE IT, double-spaced, on unlined white paper.** Do quote apt passages or lines from works we've read, seen, or listened to together and from works you've read (online, in print) or seen on your own.

Attendance: Attendance is more important than it may first appear. Students are expected to behave professionally. A student who fails to attend at least two-thirds of the total class meetings will be administratively dropped from English 3040. See the Shorter College General Catalog, page 32. For MWF courses, this is 14 absences; for TR courses, it is 10. **Being late three times constitutes one absence. Be on time. Each class is a performance. Come to class and be on time.**

GRADING POLICY: Internet Presentation 30%, Journals 30%, Final 30%, and remember that Class Participation is also an important 10%! Come to class.

A 90-100%; B 80-89%; C 70-79%; D 60-69%; F 0-59%

SPECIAL NEEDS POLICY: If you have accessibility questions for which you may need accommodations, you are encouraged to contact the Director of Educational Support in FSU at 219.233.7323 as early as possible in order to discuss these needs.

WARNING!

Academic Dishonesty: It is your responsibility to carefully read page 33 of the Shorter College General Catalog, as well as page A58 of the Shorter College Student Handbook. Students committing academic dishonesty will be punished according to these rules. **Any dishonest work (plagiarism, use of unauthorized assistance, or other dishonest work) will be given the grade of 0 (zero)**. Plagiarism involves presenting another person's work (whether taken from another student, from a printed source, or from an electronic source of any kind) as your own work, without giving credit to the author or source. Proper credit should always be given both for direct quotations **and** for ideas or information used from another source. Unauthorized assistance is defined as taking a test and using another student's paper, one's notes, prepared answers, cell phones, or other electronic devices for answers. Deliberately providing another student with unauthorized assistance is also considered academic dishonesty. It is your responsibility to be aware of what constitutes "proper credit" and "unauthorized assistance." Read the rules, know them, and follow them.

It is the student's responsibility to be thoroughly familiar with the complete Academic Integrity Policy listed for your ease of reference at www.carmenbutcher.com under "Handouts," classified alphabetically under "Honesty."

Classroom Behavior: Students will be treated with respect and kindness. Students are always expected to conduct themselves as the professional students they are. Students who disrupt class and obstruct the learning process will be asked to leave and/or drop the course. This course is a learning community; people who make it impossible for others to learn will not be welcome members of that community.

Do not bring any kind of food or drink to class.
Do not bring your cell phone to class.

LAST FRIENDLY WORDS OF ADVICE:

As noted above, your final grade is comprised of the following triumvirate of grades: presentations (30%), Internet journals (30%), take-home interdisciplinary essay (30%), and class participation (10%). Class participation is inextricably linked to your class attendance; if you don't attend class regularly, you cannot possibly score well in class participation.

Keep these questions in mind during the term:

What is a homily? How does it differ from a sermon? (See *God of Mercy* introduction.)

How were the Anglo-Saxons different from us modern people? How similar?

How has the English language evolved since Anglo-Saxon days? Be specific.

What was it like to be a monk in tenth-century England?

Compare (and contrast) Ælfric's sermons with Wulfstan's and with the earlier Blickling and Vercelli homilies.

Explain how Christianity came to England (all at once, or in dribs and drabs?). Who is the St. Augustine who landed in Canterbury, and when did he land there? Who is Gregory the Great? How did monks make use of pagan temples? What does this say about their philosophy of proselytizing?

Would you expect to find monastic ruins in Ireland? Why?

What is Ælfric's main point? How does he view eschatology? Is his theology Christocentric? If so, how do you know this? Why is Ælfric important?

How do Ælfric's sermons compare to the ones you may hear in church on Sunday?

How does the Internet enhance Old English scholarship?

Who were the Vikings and what made them so formidable? What impact did they have on the early church?

Did Vikings ever threaten Ælfric? Explain.

Do you like the rhetoric of the earlier Blickling and Vercelli sermons? Why or why not? (To answer this question, you must explain what that rhetoric is.)

Did medieval England have a high literacy rate? Explain what affect this literacy rate had on the spread of Christianity. Also, explain Ælfric's hesitancy to translate the Bible into the vernacular. What was he afraid of?

How is Ælfric connected to the Medieval women mystics who followed him?

STUDENT OUTCOMES:

- Students will learn the history of the Anglo-Saxons and its modern relevance. They will develop proficiency in critical thinking skills. (Educational Principle I, D2 and D3, TPP I-1, 3, 4, 5, 6)
- Students will gain an ability to understand the cultures and literatures of Anglo-Saxons and Vikings in England and elsewhere. (Educational Principle I, D2, TPP I-2, 4, 6)
- Students will show a mastery of good presentation techniques, group discussion, and Internet research. (Educational Principle I, D3, TPP I-3, 4, 5, 6)
- Students will learn to analyze Internet websites for reliability. (Educational Principle I, D2 and D3, TPP I-5, 6)

- Students will learn to analyze complex metaphors and ideas through different media (literature, art, music). (Educational Principle I, D1, TPP I-1, 4, 5, 6)
- Students will write a cogent interdisciplinary essay on an assigned Old English literature or Anglo-Saxon historical (or other interdisciplinary) topic. (Educational Principle III, D1, TPP I-1, 4, 5, 6 and TPP IV-6)
- Students will learn to integrate their knowledge of this ancient period's history and literature with their knowledge of other subject areas. (Educational Principle IV, D1 and D3, TPP I-2, 4, 6)
- Students will learn to analyze ancient manuscripts. (Educational Principle I, D1, TPP I-1, 4, 5, 6)
- Students will be prepared through conscientiously studying and presenting on topics in Old English literature for careers in education, and their lives will be forever enriched. (Educational Principles VIII and VI, D1 and D3, TPP I-2, 4, 6)