MI 60005 – 01  Paleography  
Gura, David T.

T 3:30 – 6:00 PM

The course is an intensive survey of Latin scripts from antiquity through the Middle Ages and Renaissance. Students will be able to accurately read and transcribe Latin scripts, expand systems of abbreviation, identify, date, and localize (when possible) different hands, and defend their interpretations. There will be a strong emphasis on the different varieties of Gothic script (textualis, cursiva, hybrida). Once the class reaches the twelfth century, students will work extensively with Notre Dame's medieval collection of 50 manuscripts and over 300 fragments. All meetings will be held in the Special Collections Seminar Room.

MI 60118 – 01  Translating Anglo-Saxon Poetry  
Abram, Christopher

TR 9:30 -10:45 AM

The most famous Anglo-Saxon translator, King Alfred, recommended translating sometimes “word for word” and sometimes “sense for sense”. But how would we apply his advice to poetry, where the relationship between the text’s words and the sense(s) it conveys is particularly vexed, fluid, open, or strained? Or where making “sense” is not even the communicative goal of the text? In this course, we will examine all aspects of the art and science of translating Old English verse. We’ll introduce ourselves to translation theory as it applies to poetry; we’ll delve into Old English verse aesthetics in an attempt to understand what makes these poems worth translating, what we can hold on to and what we have lost from the poetic idioms available to us; we’ll see how the Anglo-Saxons themselves translated poetry by looking at their renderings of Latin texts into the vernacular; we’ll look at the history of translating Old English in the modern era, and we’ll read and discuss many translations by professional Anglo-Saxonists and professional poets alike. Naturally, we will also translate lots of Old English poetry ourselves, but our goal will not be the production of sterile, philologically “correct” glosses to the texts, but to see how we might recapture the force and beauty of the poetry in modern English, or to see what we might gain from transforming or deforming it in a spirit of creative and critical experimentation. This course is open to all: students of modern poetry, practising poets and Anglo-Saxon specialists alike will have much to contribute to our discussions. Knowledge of the Old English language is not a prerequisite for this course; students will be able to pick up the essentials as we go along. Alongside full participation in classroom activities, this course will require students to submit two polished, annotated translations of their own and one research paper.

MI 60412 – 01  Popes, Patriarchs, and Councils  
Avvakumov, Yury

TR 3:30-4:45 PM

This course examines medieval theological thinking about the Church?her unity, her boundaries, the variety of cultural traditions within her, her place in the world, and the ways the Church should be structured and governed. We shall base our discussions upon the reading of the medieval Latin texts in translation from the time of the Gregorian
Reform in the 11th century to the age of Conciliarism and the Pre-Reformers in the 15th century. The course will also provide an introduction into the main texts, figures and tenets of Byzantine ecclesiological thinking from the 11th century up to 1453 (about one third of the course material). We shall also explore and discuss the opportunities and challenges medieval thinking poses to contemporary ecclesiological discourse.

**MI 60426 – 01 Patristic Exegesis**  
*Cavadini, John*  
*TR 2:00 -3:15 PM*

This course will be an examination of traditions of biblical interpretation in the early Church. Since the greatest proportion of exegetical literature in the early Church was homiletic, this course will also entail an examination of traditions of preaching. We will devote considerable attention to ancient allegorical schools of interpretation (Origen), to reactions against it ("Antiochene" exegesis), and to Western exegetes (Augustine, Gregory the Great). We will also look at the uses of the Bible in ascetical literature (desert Fathers and Mothers, etc.).

**MI 60461 – 01 Early Christian Jerusalem**  
*Young, Robin*  
*TR  9:30 -10:45 AM*

How did Christians appropriate and create traditions about the holy land and city of Jerusalem? Early Christianity, emphasizing its otherworldly and international mission, contained differing opinions about the importance of these places. This course explores various early Christian traditions about Jerusalem and the land of Israel -- their holiness for Christians as the land of promise, the site of the ministry and passion of Jesus, and, from the third to the seventh centuries, a center for pilgrims and monastic establishments. It also considers the role of the bishops of Jerusalem in theological controversy, imperial largesse and building programs and the ongoing importance of Jerusalem for ancient Judaism. The course also explores the adjustments among religious communities invested in the city and the land during the first centuries after the arrival of Islam.

**MI 60466 – 01 The Eucharist in the Middle Ages**  
*Wawrykow, Joseph*  
*MW 1:30-2:45 PM*

The Eucharist stands at the heart of western European Christianity in the high middle ages. The insistence of church officials on regular reception of the Eucharist; the numerous scholastic treatments of the theoretical issues associated with the Eucharist; the recourse by spiritual authors, especially women, to the Eucharist to express their most profound religious and devotional insights; the pointed reference to the Christ Eucharistically-present to establish Christian identity and to distinguish the members of Christ from others, both within and outside of western Europe; the development of new rituals focussed on aspects of the Eucharist; the burgeoning of artistic representations of Eucharistic themes all testify to the centrality of the Eucharist in medieval theological and religious consciousness. Through the close reading of representative texts by a wide variety of 13th-century authors, and, the study of the different kinds of 'Eucharistic' art, this course examines the uses made of the Eucharist by a broad spectrum of high medieval Christians. A special concern of the course is the relation between Eucharistic doctrine and religious practice -to what extent have teachings about transubstantiation
and real presence shaped religious expression? How has religious experience itself occasioned the refinement of these doctrines?

**MI 60478 – 01 Islam and Muslim-Christian Dialogue**  
Reynolds, Gabriel  
*TR 11:00-12:15 PM*  
In our course we will consider Christianity’s encounter with Islam, from the Islamic conquests of the 7th century to the internet age. The first section of the course is historical. We will examine how various historical contexts have affected the Christian understanding of Muslims and Islam, from the lifetime of the Prophet Muhammad to September 11 and beyond. The second section of the course is systematic. How are Christians today to respond to Islam, in light of recent world events and recent Church teaching? In addressing this question we will analyze primary theological sources that express a range of responses, from pluralism to dialogue to evangelism. Students in this class will be introduced to the Quran, to the life of Muhammad, to the difference between Sunni and Shi’ite Islam, to Church teaching on Christianity’s relationship with Islam, and to trends in the theology of religions.

**MI 60553 – 01 Dante II**  
Moevs, Christian  
*TR 2:00-3:15 PM*  
An in-depth study, over two semesters, of the entire Comedy, in its historical, philosophical and literary context, with selected readings from the minor works (e.g., *Vita Nuova, Convivio, De vulgari eloquentia*). Lectures and discussion in English; the text will be read in the original with facing-page translation. Students may take one semester or both, in either order.

**MI 60558 – 01 Dante’s World of Books**  
Baranski, Zygmunt  
*T 2:00-5:00 PM*  
“Dante’s World of Books” aims to examine the oeuvre and career of, arguably, the most original and influential writer in Western culture from three closely interlinked perspectives. First, the course provides an overview of all Dante’s writings, the books he actually produced. Second, it explores his intellectual formation and his attitude towards the literary tradition, the books that were probably present in his “library”. Third, it will assess the manner in which Dante synthesized his different ideological and poetic interests in order to develop an incisive and powerful assessment and critique of humanity’s position in the order of divine creation. In the Middle Ages, the created universe was often metaphorically described as “God’s book” or the “book of creation”. The course thus attempts to investigate the complex inter-relationship that Dante forged between his books and the “book” of the Supreme Artist, a popular and highly influential medieval image for God the Creator.

**MI 60632 – 01 Medieval Latin Survey**  
Bloomer, W. Martin  
*MW 11:45-1:00 PM*  
The aim of this course is to experience a broad spectrum of Medieval Latin texts. Readings representative of a variety of genres (literary and subliterary), eras, and regions will be selected. Students planning to enroll in this course should be completing Introduction to Christian Latin Texts or they must secure the permission of the instructor.
Those with interests in particular text types should inform the instructor well in advance so that he can try to accommodate their interests.

**MI 60720–01 Late Antique/ Early Christian Art**  
**Barber, Charles**  
*TR 9:30-10:45 AM*

Art in Late Antiquity has traditionally been characterized as an art in decline, but this judgment is relative, relying on standards formulated for art of other periods. Challenging this assumption, we will examine the distinct and powerful transformations within the visual culture of the period between the third and sixth centuries AD. This period witnesses the mutation of the institutions of the Roman Empire into those of the Christian Byzantine Empire. Parallel to these social changes we can identify the emergence of a Christian art that defines our basic assumptions about the role of art in a Christian society. The fundamental change in religious identity that was the basis for this development had a direct impact upon the visual material that survives from this period. This course examines the underlying conditions that made images so central to cultural identity at this period.

**MI 60773 – 01 Performing Renaissance Polyphony**  
**Blachly, Alexander**  
*TR 2:00-3:15 PM*

This course will focus on the performance issues in presenting Renaissance sacred polyphony: specifically, how to determine tempos, how to tune an a cappella choir, where to apply the sharps and flats of musica ficta, and how to differentiate music by a composer like Josquin Desprez from the music of a composer like Carlo Gesualdo.

**MI 60813 – 01 Augustine and Political Thought**  
**Keys, Mary**  
*W 3:00-5:30 PM*

In the first half of this seminar we focus on Augustine’s ethical and political thought, studying his masterwork, The City of God, and a selection of his letters. In the second half of the seminar we examine Augustine’s influence in contemporary political thought and the commentary of contemporary scholars on his writings. Readings for this portion of the course include works by political theorists such as Hannah Arendt, Reinhold Niebuhr, Jean Bethke Elshtain, Alasdair MacIntyre, Charles Taylor, and Eric Gregory, and Augustine scholars such as Robert Dodaro, Robert Markus, Ernest Fortin, John von Heyking, John Cavadini, and Frederick Crosson.

**MI 63246 – 01 Proseminar: Medieval Islamic World**  
**Tor, Deborah**  
*M 1:30-4:00 PM*

The purpose of this course is to introduce students to the major historiographical issues and modern scholarly interpretations of the medieval Islamic world, from the rise of Islam in the early 7th century until the Mongol conquests in the 13th. Such issues will include the rise of Islam and the official biography of the Prophet Muhammad; the early formation of the religion; the meaning and role of the Caliphate at different periods; the 'Abbasid Revolution; the respective role of the various ethnic groups, Arab, Persian and Turkish, in Islamic history; military slavery; the break-up of Islamic political unity and the rise of the autonomous Persianate dynasties; and the transition from Persian to Turkish political primary in the Seljuk period.
MI 63265 – 01  Medieval Communication  Hobbins, Daniel

_W 3:00 – 5:30 PM_
This course is designed to introduce students to the rich literature on late medieval communication from a historian’s perspective. It can serve as the basis for a field examination in medieval history; it may also provide ancient and early-modern historians and medieval literary scholars with the basis for a fruitful comparative approach to their fields.

MI 63340 – 01  Aquinas on Actions and Intentions  O’Callaghan, John

_TR 9:30-10:45 AM_
An examination of Aquinas’ treatment of the nature of human action. The voluntary, the involuntary, and the non-voluntary. Intention and choice. The relationship between intellect and will as originating action. As the occasion arises some discussion of contemporary action theory insofar as it bears upon or differs from Aquinas--Davidson, Anscombe, Thompson, etc.. If time permits action theory as exhibited in the New Natural Law Theory.

MI 63377 – 01  Relations and Identities in Medieval Philosophy  Cross, Richard

_R 3:30- 6:00 PM_
By means of close readings of texts, this course looks at the varieties of sameness proposed by various medieval philosophers, and traces the origins of the notion of identity. As necessary background, the course begins by examining general medieval understandings of relations. Most though not all of the texts will come from discussions of the Trinity.

MI 63421 – 01  Early Christianity Seminar  Daley, Brian

_R 3:30 – 6:00 PM_
“You are a chosen race, a royal priesthood, a holy nation; once you were no people, but now you are God’s people.” (I Pet 2.9-10). So the author of the First Letter of Peter addresses a group of Christian congregations across Asia Minor (see 1.1) towards the end of the first century. It is striking that while reflection on the structures and boundaries of the Church, on the articulation and purpose of authority within it, and on the importance and limits of community in our human sharing of God’s work of salvation, have all been central topics of reflection and argument for Christian theologians of all persuasions since the time of the Reformation, there are, arguably, no early Christian treatises simply on the reality of the Church, as there are on the being of God or the person and identity of Christ - no obvious Patristic essays in ecclesiology. This seminar will be based on the assumption that the reality of Church is nevertheless a central object of theological meditation in early Christianity, integral to the Fathers’ understanding of God’s salvation in history. We will study just how the community of life in Christ was imagined and spoken of by the Church Fathers, by reading works by a series of major theologians, Eastern and Western, from the end of the first century of our era to the middle of the seventh. We will ask what images and categories they used to speak of the Christian community, what Biblical texts they drew on, and what conclusions they drew for how the community is to be shaped, nourished and led. We will also hear reports on several
influential modern theologians whose vision of the Church has been shaped by reading Patristic literature.

**MI 63487 – 01 Hagiography**  
_Astell, Ann_  
_F 9:00-11:30 AM_  
In recent years, a burgeoning scholarship on medieval and early modern hagiography has explored its literary conventions; its expression in a variety of forms: chronicles, romances, sermons, legenda, sequences, hymns, drama, (auto)biography, visual art, and parody; its social, cultural, and political uses; its relationship to historical and biblical writing; its complex authorship; and its depiction of gender. Less frequently has hagiography been studied in relation to specifically theological questions (biblical, moral, liturgical, and dogmatic). Drawing upon the theoretical resources of narrative theology, dialogical hermeneutics, and theo-aesthetics (in combination with the resources of other disciplines) participants in the seminar will seek answers from various perspectives to the question: What is the theological significance of the saint's Life?

**MI 63568 – 01 Books, Authors, Readers in Italy**  
_TBA_  
_T 3:30-6:15 PM_  
The course will treat the history of the book in Italy, with a particular focus on the transmission and the reception the Italian classics. It will analyze the forms and means of transmission of literary texts in the late middle ages (how a manuscript was assembled, bought, read, etc.), the practice and the metaphors of reading (especially in Petrarch), the diffusion of the masterpieces of Dante, Petrarch and Boccaccio, the changing shape of books in the Renaissance, the innovation of printing and its consequences on Sixteenth Century culture and literature (the entertainment poetry, the linguistic debate, the problems of authorship, the censorship). The period covered is comprising mainly the 13th to the 16th Century, from the origins of Italian literature to the Counter-Reformation, but the course will also approach the book history of modern Italy, making use of the holdings of the Department of Special Collections. Students will develop research papers examining the relationship between book history and the development of Italian literary and cultural history.

**MI 66020 – 01 through 35 Directed Readings, Graduate**  
_Various_  
Offers graduate students a possibility, normally in their second or third year, to work closely with a professor in preparing a topic mutually agreed upon. Student and professor must sign a form that records the readings.

**MI 67002 – 01 through 04 2nd Year Research Tutorial II**  
_Various_  
Second-year graduate students in medieval studies produce a substantial, original research paper based on the intensive program of reading in primary sources (preponderantly in the original language) and scholarly literature undertaken with a teacher in the previous semester. Alternatively, by permission of the Medieval Institute’s director, students may use the tutorial to expand and polish a paper prepared originally for a previous research seminar.
MI 67020 – 01 Editing Medieval Manuscripts
Emery, Kent
R 2:00 -4:30 PM
In this course, students will be introduced to the principles and basic procedures involved in editing later medieval Latin texts from manuscripts: the reading and transcription of manuscripts, the collation of manuscripts, the preparation of an apparatus criticus and a apparatus fontium, the presentation of critically edited texts in print, etc. Students will learn the importance of paleographic, codicological, philological, and historical-bibliographical analysis in critical editions executed according to the "historical method." By reference to exemplary critical editions of later medieval Latin works, students will also be introduced to hermeneutical issues involved in editing. Moreover, students will be introduced to the techniques, sources and instruments of primary research among the manuscripts, and will prepare a term-long heuristic project. Having passed the Medieval Institute Latin examination (or some equivalent) is a prerequisite for enrolling in the course; any exceptions to the prerequisite must be approved by the teacher, after consultation with him.

MI 77001 – 01 Field Examination Preparation
Boulton, Maureen
Offers students a possibility, normally in their second or third year, to work closely with a professor in preparing for one of their field examinations.

MI 77002 – 01 though 35 Dissertation Proposal Preparation
Various
Offers students the opportunity to work with their adviser in preparing their dissertation proposal.

MI 88001 – 01 through 35 Resident Dissertation Research
Various
Independent research and writing on an approved subject under the direction of a faculty member.

MI 88002 – 01 through 35 Nonresident Dissertation Research
Various
Required of nonresident graduate students who are completing their theses in absentia and who wish to retain their degree status.

MI TBD The (Un)Natural World in Medieval Literature
Abram, Christopher
TBD
Can we get ‘back to nature’ by going back in time? Did medieval people perceive and represent their physical environments in ways radically different to ours? When did ‘nature’ divorce from ‘culture’ and why? How do ‘pre-scientific’ communities think the world works? Can we blame René Descartes for our alienation from the world that should nurture us? Or was feudalism at fault? Or Christianity? In this course, we’ll attempt to answer these questions (and many more) through a cross-cultural investigation of the nature of ‘nature’ in medieval literatures of the North Sea region. Informed by readings of ecocritical theory, we will attempt to navigate worldviews of medieval texts as they react to (and thereby conceive of and produce) space and place, landscape, the non-human, the inexplicable and uncanny, in the most mundane and most exotic surroundings: the worlds that medieval people called home and the worlds they created for themselves. This class will be seminar-based and student-led: students will be
required to introduce primary texts to the group and will be called upon to lead off discussion when their text comes up in the schedule. The geographical and temporal scope is flexible, but we will potentially be looking at texts in Old English, Old Norse, Anglo-Norman and early Middle English, as well as Latin of different periods and a bit of medieval Welsh and Irish. All texts will be available in translation, although students will be encouraged to bring their linguistic expertise to bear on original texts wherever possible. Medievalists of all backgrounds are welcome—not just literary scholars.