

**MI 20348 01 The Thought of Aquinas***CRN 20112***O'Callaghan, John***TR 11:00A-12:15P*

This course provides an overview of certain central teachings of St. Thomas Aquinas with attention particularly to philosophical topics touching upon theological questions. 1) Faith and reason and the ways to God; 2) Human nature, particularly soul, body, and the image of God; 3) Law and Virtue; 4) Nature and Grace.

**MI 20408 01 The Eastern Church: Theology and History***CRN 20512***Avvakumov, Yury***MW 12:30-1:45P*

The course provides an overview of the variety of the Eastern rite Churches belonging to different cultural traditions of Eastern Europe and the Eastern Mediterranean world. The students will be introduced to the theological views and liturgical life of the Eastern rite Christians, i.e., Orthodox, Oriental and Eastern Catholic, and their fascinating history. In the second part of the course we shall explore the Byzantine rite Churches in more detail, and discuss the challenges their theology and history present to the Christian world at large. Special attention will be given to Slavic Christianity and especially Russian and Ukrainian religious history. Reflection on the diversity of Christian traditions will lead to important insights into theological topics of central importance for today such as theology of culture, ecclesiology, sacramental theology and theology of history.

**MI 20473 01 Islam and Christian Theology***CRN 15133***Reynolds, Gabriel***MW 9:25-10:15A*

While many Christians have described Islam as a Christian heresy, many Muslims consider Christianity to be an Islamic heresy. Jesus, they maintain, was a Muslim prophet. Like Adam and Abraham before him, like Muhammad after him, he was sent to preach Islam. In this view Islam is the natural religion--eternal, universal, and unchanging. Other religions, including Christianity, arose only when people went astray. Therefore Muslims have long challenged the legitimacy of Christian doctrines that differ from Islam, including the Trinity, the incarnation, the cross, and the new covenant and the church. In this course we will examine Islamic writings, from the Qur'an to contemporary texts, in which these doctrines are challenged. We will then examine the history of Christian responses to these challenges and consider, as theologians, how Christians might approach them today. Regarding the Islamic Challenge to Christian Theology is the second of two required theology courses at Notre Dame (the 'development' course). These two courses are directed towards a number of goals. First, they provide students with information about the Bible and Christian theology that in itself is important. Second, they form the basis of a Catholic community at Notre Dame where all students (whether or not they are practicing Catholics) have a common experience of texts and questions that might be discussed not only in class but while eating mashed potatoes in North Dining Hall. Third, theology itself is meant as a guiding light for all other classes. As with the great European universities (Paris, Bologna, Oxford, Cambridge etc.), Notre Dame was founded by the church to be a community where students are strengthened in their faith and morals, and therefore more able to see the truth in other fields, whether

biology, music, or history. Like the first required course (Foundations), *Regarding the Islamic Challenge to Christian Theology* has the same goals. This is not an Islamic Studies course. It is a course which takes Islam's challenge to Christian teaching as the starting point for Christian theological reflection.

**MI 20485 01 C.S. Lewis: Sin, Sanctity, and the Saints**  
CRN 15802

**Fagerberg, David**  
TR 9:30-10:45A

What is the path for each person through sanctification to the beatific vision? Using the fiction of C.S. Lewis for sign posts along that path, this course will consider the doctrine of sin (*Screwtape Letters*), sanctification as cooperating with grace (*The Lion, the Witch & the Wardrobe*, *Perelandra*), and the final formation of saints (*The Great Divorce*, *The Last Battle*). Other authors will be helpful in understanding Christian spirituality as a struggle to overcome the passions and cultivate the virtues: St. Augustine, Maximus the Confessor, Sayings of the Desert Fathers, Dorothy Sayers, Joseph Pieper, and G.K. Chesterton.

**MI 20609 01 Reading and Writing Latin Prose**  
CRN 13864

**Krostenko, Brian**  
MWF 12:50-1:40P

This second-year language course continues the review of grammar begun in CLLA 20003 and introduces students to stylistic analysis through close readings of Latin prose authors such as Cicero and the younger Pliny. A special feature of the course is that students learn to write classical Latin for themselves.

**MI 20670 01 Irish Literature and Culture I**  
CRN 17323

**Mulligan, Amy**  
TR 12:30-1:45P

Ireland can lay claim to one of the most extensive, unique, and oldest literatures in Europe. By engaging with a wide range of literary texts from the medieval and early modern periods (ca. 800-1800), participants will consider how changing social, cultural, literary and intellectual contexts, in terms of both authors and audiences, have dramatically transformed Ireland's literature over the centuries. By looking at authors ranging from heroic bards and literary monks to lamenting wives and satirizing schoolmasters, we will examine the dynamics of production and the voices that speak to us from Ireland's past. Additionally, by thinking about the identities of those who have more recently translated and edited the versions of the texts we will read, by questioning the different topics that scholars have chosen to explore, and by articulating our own responses to often arresting works from the Irish literary tradition, we will begin to understand the complexities and rich possibilities inherent in experiencing these literary masterpieces in a time and place very different from medieval or early modern Ireland. Participants will read both primary literary texts, which may include but are not limited to *The Táin*, stories from *Early Irish Myths and Sagas*, poems from *An Duanaire: Poems of the Dispossessed*, Merriman's *Midnight Court*, as well as a number of critical essays. Participants will be required to write several short response papers, to compose discussion questions to help direct class conversations, and to write 2 papers (4-5 pp. and 6-7 pp.)

**MI 20772 01 Medieval and Renaissance Music History I**  
*CRN 13487***Blachly, Alexander**  
*TR 2:00-3:15P*

A survey of music. The study of the major forms and styles in Western history. Required of music majors and minors, but open to students with sufficient musical background.

**MI 30212 01 The Age of Charlemagne**  
*CRN 20113***Noble, Thomas**  
*TR 2:00-3:15P*

The Carolingian (from Carolus, Latin for Charles: Charles the Great--Charlemagne--was the most famous Carolingian) period, roughly the 8th and 9th centuries, was foundational for Western Europe. But this was also the time when the mid-Byzantine Empire consolidated its position and when the Abbasid family of caliphs introduced important and durable changes in the Islamic world. This course will focus on the West in the age of Charlemagne, but will draw frequent comparisons with and make continuous reference to Europe's Byzantine and Islamic neighbors. The course will explore such themes as: Europe's Roman and Christian inheritances from antiquity; the peoples of the Carolingian world; kingship and empire; political and social institutions and ideologies; religious and secular law; war and diplomacy; agriculture and trade; the church--popes, bishops, monks, and nuns; theology; art and architecture; Latin and vernacular literature. Reading assignments will combine modern scholarship and primary sources (in translation). Students will write midterm and final examinations and will choose between several short papers or one long paper.

**MI 30221 01 The Reformation**  
*CRN 20114***Duker, Adam**  
*TR 5:05-6:20P*

A narrative history of Christianity in Western Europe from c. 1500-c. 1650, which takes an international and comparative perspective, including Catholicism, Protestantism, and radical Protestantism. Topics covered include Christianity on the eve of the Reformation, Christian humanism, Luther and the German Reformation, the Peasants' War and Anabaptism, the English Reformation, Calvin and Calvinism, Catholic Reform and the Council of Trent, the French Wars of Religion, confessionalization, the Thirty Years War, and the English Revolution. Major themes include matters of religious content (doctrinal positions and devotional sensibilities), the relationship between different Christian groups and political regimes, the impact of religious changes across the population, and the definitive emergence of Christian pluralism. Lectures plus discussion.

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**MI 30222 01 Tudor England: Politics and Honor**  
*CRN 20115***Rapple, Rory**  
*TR 9:30-10:45*

The period from 1485 to 1603, often feted as something of a 'Golden Age' for England, saw that country undergo serious changes that challenged the traditional ways in which the nation conceived of itself. These included the break from Rome, the loss of England's foothold in France, and the unprecedented experience of monarchical rule by women. Each of these challenges demanded creative political responses and apologetic strategies harnessing intellectual resources from classical, Biblical, legal, chivalric and ecclesiastical sources. This course will examine these developments. It will also look at how the English, emerging from under the shadow of the internecine dynastic warfare of the fifteenth century, sought to preserve political stability and ensure a balance between continuity and change, and, furthermore, how individuals could use these unique circumstances to their own advantage.

**MI 30258 01 Religious Movements in the Middle Ages**  
*CRN 20513***Van Engen, John**  
*TR 11:00A-12:15P*

Monks, friars, beguines, heretics. The high middle ages (roughly 1040-1450) produced one new religious movement after another, each claiming to live a truer life than those before, each rearranging their relationship to society and the world at large. One might call them the 'drop-outs' of their time, and one might also call them the 'elites' of their time, and both descriptions would be partly true. This course will take students through their history with equal attention to women (such as beguines) and to men, to those of whom the church approved (such as Franciscans) and those whom the church regarded as dissenters or heretics (such as radical apocalyptic thinkers and English Lollards). Much of the reading will be in primary sources, that is, the writings produced by these figures, with accompanying lectures to guide the way. The emphasis fall both on their teaching and claims and the nature of the medieval society into which they fit or against which they were rebelling.

**MI 30272 01 Religious Movements in the Middle Ages**  
*CRN 20117***Whitnah, Lauren**  
*TR 12:30-1:45P*

This course examines the three major Abrahamic religions of the medieval West. We will explore the similarities and the differences among the three religions, and consider how they influenced each other and how they distanced and refuted each other. The goal is to investigate the range of ideas concerning the nature of faith and law existing in the Middle Ages and to think about how context-political, social, cultural, and intellectual-informs those ideas. During the semester students will compare important texts from the three major religions, analyze their content, and evaluate the relationships among them. All of our reading will be primary sources, available for purchase at the bookstore or as part of a course pack.

**MI 30289 01 Blessed are the Poor? Poverty and Charity, 100 BC-1600 AD**  
*CRN 20514***Edgren, Allison**  
*MW 5:05-6:20P*

Debates rage back and forth today in politics and religion about social justice, poverty and charity. And, indeed, poverty is a serious problem, but we are not the first generation to grapple with it. From the slaves of the ancient world to homeless beggars and cripples at the beginning of modernity, from voluntarily poor monks to exploited women to revolting peasants, the many faces of the poor have haunted history. Society's responses have spanned the spectrum from heroic altruism to disdain and

violence. In the one and a half millennia from the rise of a Christianity preaching charity to the birth of early modern reforms, the poor have always been with us. Did anything fundamentally change? What effect did all the efforts of society and religion have? Why have men and women approached poverty in so many ways, and what lessons about structures, causes and solutions does history offer? We answer these questions by looking at Christian Europe alongside glances at neighboring Jewish, Muslim and pagan traditions of charity. Students interested in social justice, poverty issues and religion's impact on the world are especially welcome.

**MI 30301 01 Ancient and Medieval Philosophy**  
*CRN 12857*

**Freddoso, Alfred**  
*MW 2:00-3:15P*

This course will concentrate on major figures and persistent themes. A balance will be sought between scope and depth, the latter ensured by a close reading of selected texts.

**MI 30301 02 Ancient and Medieval Philosophy**  
*CRN 19581*

**Dumont, Stephen**  
*TR 3:30-4:45P*

This course will concentrate on major figures and persistent themes. A balance will be sought between scope and depth, the latter ensured by a close reading of selected texts.

**MI 30411 01 Christian Theological Traditions I**  
*CRN 13571*

**Cavadini, John**  
*TR 11:00A-12:15P*

This course offers a survey of Christian theology from the end of the New Testament to the eve of the Reformation (well, almost). Taking the theological idea of 'Mystery' as our theme, we will acquaint ourselves with theologians or theological developments of major significance in the period covered by the survey. Thus, students will be invited to think about the character and nature of the theological task while investigating major issues, challenges, and questions at the intersection of faith and reason.

**MI 30411 02 Christian Theological Traditions I**  
*CRN 12866*

**Heintz, Michael**  
*MW 11:00A-12:15P*

This course offers a survey of Christian theology from the end of the New Testament to the eve of the Reformation (well, almost). Taking the theological idea of 'Mystery' as our theme, we will acquaint ourselves with theologians or theological developments of major significance in the period covered by the survey. Thus, students will be invited to think about the character and nature of the theological task while investigating major issues, challenges, and questions at the intersection of faith and reason.

**MI 30500 01 Survey of Spanish Literature I**  
*CRN 12878*

**Juarez-Almendros, Encarnacion**  
*MW 12:30-1:45P*

A survey of Spanish literature through 1700. Readings of selected texts in prose, poetry, and theater from the medieval, Renaissance, and baroque periods.

**MI 30577 01 Medieval-Renaissance Italian Literature and Culture**  
*CRN 12876***Moevs, Christian**  
*TR 11:00A-12:15P*

An introduction to the close reading and textual analysis of representative texts from the Duecento through the Renaissance, including Lentini, Guinizzelli, Cavalcanti, Dante, Petrarch, Boccaccio, Poliziano, Machiavelli, and Ariosto.

**MI 30677 01 A Divine Vernacular: Old Irish**  
*CRN 20515***Mulligan, Amy**  
*TR 3:30-4:45P*

Early Irish sources record that at the Tower of Babel, when faced with the disordered confusion of languages Fénius Farsaid and Goídel Glas deployed a team of scholars to take ‘what was best of every language and what was wisest and finest’; from these choice linguistic elements they made the Irish language, Goídelc, ‘Gaelic’ or (Mod. Irish) ‘Gaeilge.’ These origin myths tell us that Irish was created to restore and preserve God’s language and heavenly speech, and that eventually it was brought from the Holy Land to Ireland, where Irish linguistic and literary culture flourished. Old Irish was at a very early period used extensively as a language of learning and literature: Irish is Europe’s oldest vernacular, or native, literary culture, and Old Irish texts are some of the most diverse and intriguing of the Middle Ages, as we will explore in this course. When the Irish began to create literature in their native language, what ideas, stories and aspects of their culture were they most interested in exploring? Operating in a culture with a vibrant oral, story-telling bardic culture, how did the Irish use their native language to preserve and develop these spoken traditions in writing? In this course participants will divide their time between 1) learning the fundamentals of the Old Irish language (no previous experience necessary!) and 2) studying key texts which give us insight into medieval Irish thinking about the role and importance of language and literary culture. We will examine early heroic sagas, saints’ lives, myths about legendary poets and the act of literary creation, stories of pre-Christian women warriors and otherworldly prophets, monstrous human heroes and poems as diverse as those celebrating the natural world, praising God, recording fears about Viking raids and even pondering the difficulty of getting thoughts down on paper. All literary texts will be available in English translation, though as our Old Irish skills develop over the course of the semester, we will also increasingly engage with the texts in their original Old Irish forms. No previous knowledge of Irish (modern or otherwise), or other medieval languages, is necessary for this course. Course requirements will include completion of language exercises, translation of a text of the participant’s choosing (creative adaptations as well as linguistically precise translations are possible), a paper on any aspect of medieval Irish literary, linguistic or textual culture, and 1-2 exams. Graduate students will be expected to undertake additional reading, writing and translation

**MI 30704 01 Survey of Italian Renaissance Art**  
*CRN 20118***TBA**  
*TR 2:00-3:15P*

This course will examine the painting, sculpture and architecture produced in Italy from the very end of the twelfth through the beginning of sixteenth century; from Giotto's Franciscan spirituality to Michelangelo's heroic vision of man and God. A wide variety of questions will be considered in the context of this chronological survey including changing conventions of representation, the social function of art, and the impact of the Renaissance ideology of individual achievement on the production of art and the role of the artist.

**MI 40102 01 History of the English Language**  
CRN 20648**Machan, Tim**  
MW 12:30-1:45P

This is a course on the history of the English language from its elusive but largely reconstructible roots in Indo-European to more or less the present, with a heavy bias towards the earlier pre-modern periods. The goals of the course are to acquaint students with the development of English morphology, phonology, syntax, semantics, graphics, and vocabulary, and to explore the cultural and historical contexts of the language's transformation from the Anglo-Saxon period onward. In working toward these goals, we'll spend time rooting around in the dustbins of English etymology, lexicography, onomastics, and dialectology, and we will explore some current problems in usage and idiom. The course is by nature heavily linguistic, which is to say we'll be spending a lot of time talking about language, grammar, and the forces that act upon spoken and written English. Students can expect to achieve a basic understanding of the cultural and linguistic phenomena that have shaped the language we now speak and write; they will become versed in the fundamental methodology and terminology of historical and descriptive linguistics; they will learn to effect a reasonably credible pronunciation of Old, Middle, and Early Modern English (including something very close to Shakespeare's probable pronunciation); they will discover the true meanings of their own given name and surname; and they will gain experience researching a couple of aspects of the language that interest them. In addition to regular reading and workbook assignments, the course's requirements include two exams, three essays, and responsible attendance.

**MI 40110 01 Introduction to Old English**  
CRN 20646**Abram, Christopher**  
MW 9:30-10:45A

In November 1882, Gerard Manley Hopkins wrote to his friend and fellow-poet Robert Bridges: "I am learning Anglo-Saxon and it is a vastly superior thing to what we have now." Auden was similarly moved by his first encounter with Old English: "I was spellbound. This poetry, I knew, was going to be my dish . . . I learned enough to read it, and Anglo-Saxon and Middle English poetry have been one of my strongest, most lasting influences." ENGL 40212 is an introduction to the language and literature that so captivated Hopkins and Auden, that later inspired Tolkien and Lewis, and that remains the historical and linguistic foundation of English literary studies. Our focus for about half the term will be the grammar of Old English, but from the very beginning we will read from a variety of texts in verse and prose (including riddles, a monastic sign-language manual, and King Alfred's prefatory letter to the Old English translation of Gregory the Great's *Pastoral Care*), and the course will culminate in a focused study of *The Wanderer* and *The Dream of the Rood*. This course may be especially useful for students interested in historical linguistics and the history of the English language, in the Anglo-Saxon foundations of British literature, and in medieval literature in general. Requirements include two exams, a series of grammar quizzes, and a translation project. The final exam will involve a short oral recitation. Graduate students will meet for two extra class periods and will be assigned some additional reading.

**MI 40153 01 Chaucer: Canterbury Tales**  
CRN 20647**Kerby-Fulton, Kathryn**  
MW 3:30-4:45P

Geoffrey Chaucer wrote in a time of great social, political, and religious upheaval, a time in which the stakes of English writing were uncertain. This course examines Chaucer's efforts during that period to

create sustained fiction in English through his most ambitious and experimental work, *The Canterbury Tales*. Ultimately, we will find out what earned Chaucer the title “Father of English poetry.”

**MI 40198 01 Robin Hood and the Medieval Outlaw**  
CRN 20637

**TBA**  
TR 11:00A-12:15P

This course explores medieval outlaw legends with a focus on the mythic Robin Hood. We will begin with English medieval romances of exile and return (for example, *King Horn*, *Havelok the Dane*, and *Sir Orfeo*). Then we will turn to early English ballads and dramas that feature Robin Hood, reading the full early extant tradition. For comparison, we will also read other outlaw legends in medieval literature, such as those of *Eustache the Monk*, *Fouke fitz Waryn*, and *Gamelyn*. The course will engage students in interdisciplinary study, incorporating literature, history, legend, folklore, law, politics, and social economics. The subject examines the state of one who dwells by choice or necessity at the margin, or on the outside, of society. Students will be asked to consider basic questions of social ethics, class disparity, political power, rebellion, individual freedom, conscience, and (anti)heroism. For their essays, students will be invited to draw upon versions of Robin Hood or other outlaws in modern culture, if they wish to do so. Some American films about Robin Hood will be featured as further ‘texts’ for study, including the classic 1938 *Adventures of Robin Hood*.

**MI 40330 01 The Philosophy of Augustine**  
CRN 20516

**Gersh, Stephen**  
TR 11:00A-12:15P

The course is intended as an introduction to Augustine's work from the philosophical viewpoint, although necessarily certain theological questions will also be examined. The emphasis will fall partly on the reading of selected texts (in English translation) beginning with dialogues of Cassiciacum such as *Against the Academics*, *On Order*, *Soliloquies*, *On the Teacher*, continuing with *On the Quantity of the Soul*, *On Music*, *On the Immortality of the Soul*, *On Free Choice of the Will*, and concluding with *The City of God*. The course will also identify certain philosophical themes as particularly worthy of discussion, including Augustine's ideas about the nature of God, his theories of knowledge and language, and his notions of the relations between good and evil, providence and free will. Requirement: one final paper (ca. 20 pp.) and an oral book report.

**MI 40364 01 Anselm and Nicholas of Cusa: God as Maximum**  
CRN 20517

**Gersh, Stephen**  
TR 12:30-1:45P

A study of two of the most important non-scholastic philosophical writers before 1500 - Anselm of Canterbury and Nicholas of Cusa - laying emphasis upon the methodological and doctrinal continuities and contrasts between them. Of Anselm, we shall read *Monologion*, *Proslogion*, and *De Veritate*, and of Cusanus *De Docta Ignorantia*, *De li Non Aliud*, and *De Possess*. Among the philosophical issues selected for discussion will be 1. starting from Anselm's notion of God as “That-than-which-a-greater-cannot-be-thought” - the theological and cosmological notion of maximum; 2. the contrast between Anselm's Aristotelian-Boethian logic and the alternative logic(s) of Cusanus; and 3. the contrast between Anselm's (apparently) Augustinian Platonism and the more Dionysian and “Chartrian” Platonism(s) of Cusanus. Requirement: one final written paper of approximately 20 pages.

**MI 40552 01 Dante I**  
*CRN 20119***Moevs, Christian**  
*TR 2:00-3:15P*

An in-depth study, over two semesters, of the entire Comedy, in its historical, philosophical, and literary context, with selected reading 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 40584 01 Meaning, vulnerability & human identity:  
the relationship between theological & literary reflections**  
*CRN 16938***Montemaggi, Vittorio**  
*TR 12:30-1:45P*

This course explores the contribution that the coming together of theological and literary reflection can make to our understanding of the nature of meaning. Focusing on the work of Augustine, Aquinas, Dante, Primo Levi, Dostoevsky and Shakespeare, students will address questions such as ‘What is it we are doing when speaking, reading, using language?’, ‘How do the intellect and the imagination work in relation to literary texts?’, ‘How might all this relate to our ways of thinking about God, human nature, and the relationship between them?’ Such questions will be addressed, in particular, through reflection on how the texts studied invite us to think about the nature of love, forgiveness, vulnerability and creativity.

**MI 43259 01 Violence in Early Modern England and Ireland**  
*CRN 20518***Rapple, Rory**  
*TR 11:00A-12:15P*

Early Modern Britain and Ireland were violent places. This course tries to discover more about the diverse character of violent interaction in the sixteenth and seventeenth century by examining primary sources of the period using early printed books diaries and memoirs. After a survey of library resources and a number of particular accounts of violent events and occurrences, students will get the opportunity to write a longer piece of writing based on their own research analysing their own choice of early-modern document concerning violent action. The aim of the course is to aid students to analyse early modern concepts, thinking and assumptions about violence without submitting people in the past to “the condescension of posterity”. The initial sweep of the course will cover sectarian, ethnic, class-based and domestic violence as well as other types.

**MI 43341 01 Aquinas's Philosophy and Theology**  
*CRN 20519***O'Callaghan, John**  
*MW 11:00A-12:15P*

A close examination of the philosophical arguments within the first thirteen questions of Aquinas’ *Summa Theologiae*, including arguments about the distinction between philosophy and Sacred Theology, the existence of a god, divine simplicity, divine perfection, divine goodness, divine infinity, divine immutability, divine eternity, divine unity, how God is known by us, and how God is spoken about by us.

**MI 43347 01 Aquinas on Virtue and Law**  
*CRN 19582***Freddoso, Alfred**  
*MW 3:30-4:45P*

A close study of virtue and law, and of their relation to one another, in the moral theory of St. Thomas Aquinas, as laid out in the First Part of the Second Part of the *Summa Theologiae*.

**MI 46020 01 Directed Readings-Undergrad**  
*CRN 14237***TBA**

Offers advanced undergraduate students a possibility to work closely with a professor in preparing a topic mutually agreed upon.

**MI 50001 01 Introduction to Medieval Studies**  
*CRN 13686***TBA**  
*M 5:05-5:55P*

A one-credit-hour course designed to introduce students to the basic bibliographies, handbooks, and research tools in medieval studies. Professors from various disciplines will participate. Open only to honors track majors in Medieval Studies.

**MI 56001 01 Senior Research Paper**  
*CRN 14731***Major, Linda**

This class offers a student a chance to research a topic in medieval studies and write an in-depth seminar paper on the subject. By the end of the semester, a 20- to 25-page research paper will be submitted to the professor for the final grade.

**MI 56001 01 through 5 Senior Honors Thesis I-Research****TBA**

This course is part of a two-semester sequence open only to seniors in the Medieval Studies honors program. Guided by a faculty adviser, students will research and write a thesis that results in a scholarly examination of a clearly defined topic. In the fall semester, students formalize the choice of a topic initially selected at the end of their junior year and complete the research begun on the project during the preceding summer. Specific deadlines for a thesis proposal and bibliography are available from the Director of Undergraduate Studies.