

MI 60003 01 Intro to Christian Latin Texts

Hildegund Muller

This class surveys the development of Christian Latin language and literature from their origins through Late Antiquity and the early Middle Ages. It introduces students to the various important linguistic, stylistic and literary influences that contributed to Christian Latin poetry and prose. Students will also be introduced to the varieties of Christian Latin texts and the bibliographical and research skills needed to pursue research into these texts. All along we will be concerned to improve our abilities to read and understand the Latin of the tradition that stretches from the first translations of scripture to the treatises of Jerome and Augustine. The survey of Medieval Latin language and literature in the spring semester follows and builds upon this course.

MI 60007 01 Western Codicology

David Gura

This course will train students in the forensic approaches to the medieval manuscript book as a physical artifact. Students will learn to collect and interpret codicological data (e.g., collation, layout, decoration, distribution of scribal labor, book bindings, provenance, etc.). These skills will culminate in the ability to generate analytical manuscript descriptions and to integrate them into a larger research program. Specific treatment will be given to problematic genres of manuscripts such as Bibles, liturgical and music manuscripts, calendars, books of hours, legal texts, and fragments. In addition to the acquisition of codicological skills, students will learn to identify texts and develop a command of the secondary resources and bibliographic reference materials essential to the critical study of manuscripts. Students will work extensively with the medieval manuscripts in the collections of the Hesburgh Library and acquire plenty of hands-on experience. Pre-requisites: Students must be proficient in Latin; a previous course in Latin paleography is not required, but recommended.

MI 60036 01 Neoplatonism's Medieval Forms

Wiebke Marie Stock

Neoplatonic philosophy is one of the or maybe even the most influential intellectual movement in Late Antiquity, the Middle Ages and into modern times. Neoplatonic ideas shaped philosophical, theological, mystical and literary texts and art and architecture. The course will study a wide range of Neoplatonic texts and of texts inspired by Neoplatonism from Antiquity into the Middle Ages, including the Byzantine, Latin and Arabic tradition. As the intellectual basis of the course, we will first study pagan Neoplatonism in late Antiquity. We will focus mainly on the founder of Neoplatonism Plotinus who transforms Platonic thought and combines it with Aristotelean ideas without neglecting Stoic input as well. Later developments in Neoplatonism will be discussed as well, since they are the basis of Christian transformations of Neoplatonism (e.g. Porphyry, Proclus). Then we will move to the first Christian transformations of Neoplatonic thought in late Antiquity, especially Dionysius the

Areopagite, but also Boethius and Augustine. After a briefer detour to Neoplatonism in Byzantium we will focus on the neoplatonic traditions in the Middle Ages, focusing especially on the first translations of Dionysius the Areopagite and his reception in philosophy, theology, mysticism and art. Furthermore, we will take a look at the Arabic tradition. Topics discussed in the course will include: 1) The Good, the One and God; 2) Intellect; 3) Soul; 4) Self, person, self-consciousness; 5) the intelligible realm and the visible world; 6) body; 7) matter 8) evil; 9) freedom; 10) the ascent of the soul and the union with the divine; 11) art and its analogical power. Most texts will be read in translation, but we will also look at selected passages in Greek or Latin (for those who read these languages; they are not a requirement for the course).

MI 60037 01 The Medieval Islamic World

Deborah Tor

The purpose of this course is to introduce graduate 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, in preparation for qualifying examinations in the Medieval Middle Eastern or Islamic field. Such issues will include the rise of Islam and the official biography of the Prophet Muhammad; the early formation of the religion, including the formation of Sunnism, the various forms of Shiism, and other religious sects; the meaning and role of the Caliphate at different periods; the 'Abbasid Revolution and its messianic pretensions; the respective role of the three major 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; the subsequent transition from Persian to Turkish political primacy in the Seljuq period; and the catastrophic ending of the classical period of Islamic history by the Mongol invasions under Chengiz Khan and his descendants.

MI 60405 01 Liturgical History

Maxwell Johnson

Survey of liturgical history and sources with regard to both Eastern and Western rites. Fundamental liturgical sources including basic homiletic and catechetical documents of the patristic period. Basic introduction to the methodology of liturgical study. Requirements will include short papers and exams.

MI 60419 01 Idols and Icons

Robin Jensen

A study of the place of the image in religious practice, beginning with pre-Christian critique of images and continuing through the broad Christian tradition. Topics include the role of images in Greco-Roman religion, philosophical censure of representational art, Jewish attitudes toward pictorial art, Christian repudiation of idolatry, the emergence of portrait icons, the iconoclastic controversies in the 8th and 9th centuries (both East and West), the theological defense of image veneration, and the various Reformation perspectives on the role of visual art in Christian worship and devotional practice.

MI 60466 01 Eucharist in the Middle Ages

Joseph Wawrykow

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 focused 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 60484 01 Christ the Beautiful

Francesca Murphy

The class will review various New Testament portrayals of Jesus and compare the methodology of Biblical studies and of systematic theology. This will lead us to the complex comparison of the Jesus of history and the Christ of faith. We will review the core Christological definitions of Nicaea, Constantinople, Chalcedon and Nicaea IV. We will learn about the controversies about portraying Christ and the saints in the Eastern Church, leading down to Nicaea II. We will relate this to iconoclasm in the period of the Protestant and Catholic Reformations, and we will study Trent on Icons and Images. We will study modern Orthodox Iconophiles' theologies such as that of Paul Evdomikov. We will study the changing depictions of Christ in Art from the 2nd century to modern times with a special focus on Christ in contemporary art. We will consider three Jesus movies' specifically with reference to the aesthetics of the depiction of Christ. Running parallel each of these movies, we will read *Love Alone is Credible* by Hans Urs von Balthasar.

MI 60498 01 Marriage: Rituals and Theology

Gabriel Radle

This course studies the history and theology of the sacrament of marriage. It begins by considering ancient Jewish and Greco-Roman beliefs about marriage and examines the ways ancient peoples of the Mediterranean world formed and celebrated nuptial unions. It then considers early Christian debates on the role of sex and marriage in the Church and analyzes the earliest evidence for Christian marriage ritual. The course explores the development of marriage rites across various Christian traditions of East and West throughout late antiquity, the Middle Ages, the early Modern period, and today, and compares the theological visions and socio-cultural values expressed in these rites. In addition to original texts (in translation), students will engage with visual and material sources for Christian marriage in different periods and cultural contexts.

MI 60552 01 Dante I

Theodore Cachey

Many have considered Dante's Comedy to be the greatest poetic achievement in Western literature. It is also perhaps the most perfect synthesis of medieval culture, and the most powerful expression of what even today remains the foundation of the Catholic understanding of human nature, the world, and God. This course is 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 will be in English; the text will be read in the original, but all who can follow with the help of a facing-page translation are welcome.

MI 60577 01 Med-Ren Italian Lit & Culture

Christian Moevs

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. We will trace the profile of Italian literary history in this period, setting the texts in their cultural and historical context (including music, art, and architecture), with attention to the changing understanding of human nature and the physical world in these centuries. Taught in Italian. Required for majors and supplementary majors in the Literature and Culture concentration; either this course or ROIT 30721 is required for majors in the Italian Studies Concentration.

MI 60659 01 Islamic Theology

TBA

This course studies the major themes of Islamic theology. It starts from the early debates concerned with Muslim views of God, the nature of the Quran, the prophethood of Muhammad and ends with current debates about the status of Islamic law (sharia). It also discusses divine vs. human will, the role of politics in Muslim view of salvation and the limits of rationality. It traces how these topics moved from simple formulae to complex concepts due to socio-political controversies and conditions, whether they were sectarian or interreligious conflicts, crises of legitimacy, colonialism or modernity. The arguments of various schools are presented, and translated excerpts from prominent theologians are studied. As we read these texts we ask ourselves a number of questions. For example, what alternatives were possible for theologians other than what later became standard Muslim doctrines? What is the importance of imagination in the creation of these theological systems? Did modern Muslim theologians have better options to handle ancient traditions that most of them ended up adopting? Do some modern Muslim theologians have an alternative view to offer? The course is meant to help students see the problems of theology from an Islamic viewpoint that may deepen their understanding of wider religious questions.

MI 60716 01 Identities in Modern Spain

Encarnacion Juarez-Almendros

This course examines the role of appearances and representation of bodies in the creation of identity in early modern Spanish autobiographies from fourteenth to seventeenth century. The seminar

emphasizes recurrent issues such as gendered writing of the self, clothing, sicknesses, physical and mental disability, medical and moralist prescriptions, and poverty.

MI 63252 01 Byzantium and the Crusades

Alexander Beihammer

This course explores crucial aspects of the encounter between the Frankish West, Byzantium, and the Muslim East in the time of the early crusades in the eleventh and twelfth century. It mainly focuses on the analysis of primary sources referring to topics of cross-cultural encounter, exchange, and perception in the period under discussion. In an interdisciplinary approach, we will compare Latin, Byzantine, and Arabic primary sources of the period with respect to their intellectual background and intended audience, their ideological framework, thought world, and the ways different authors belonging to the three spheres perceived and conceptualized the other in their historical writings. This course invites graduate students, who are interested in the medieval West, Byzantium, or Islam, to work together, juxtaposing and comparing the particularities of each sphere, and thus to arrive at exciting new conclusions.

MI 63467 01 Medieval Liturgies

Peter Jeffery

The purpose of this seminar is to examine the various sacramental rites in the Middle Ages, especially the Eucharistic liturgy, and to attempt to reconstruct them within the context of liturgical enactment, architectural space, artistic and musical decoration, etc. The seminar must necessarily deal with liturgical texts, but this is only a first step for understanding the broader dimensions of the liturgy. Architectural, artistic and musical components will be taken into consideration. Numerous commentaries on the liturgy are also an important source for garnering the medieval understanding of the liturgy, especially in its allegorical interpretation. A tangential but key element for the understanding is the devotional and spiritual practices that grew up alongside the official liturgy. Therefore, some attention will be given to these dimensions, including liturgical drama.

MI 63470 01 Medieval Latin Reading

Joseph Wawrykow and Ann Astell

The course aims to give graduate students the opportunity to read in Latin, to translate, and to comment upon primary texts from the medieval Western theological tradition. Each semester the Latin readings for translation reflect a specific genre of theological prose writing. Prerequisite: two semesters of Latin grammar or the equivalent.

MI 63471 01 Islamic Origins

Gabriel Reynolds

In 1851 the French scholar Ernest Rénan wrote: "one can say without exaggeration that the problem of the origins of Islam has definitely now been completely resolved." In 2012, however, scholars are more divided than ever over the question of Islamic origins. Rénan's confidence stemmed from the appearance in his day of medieval Muslim biographies of Muhammad, which in their detailed descriptions of the Muslim prophet seemed to offer reliable historical data. Yet they are also late

sources. The earliest Islamic biographies date from approximately 150 years after the traditional death date of Muhammad (632). The only earlier sources that scholars have to work with are the Quran --a text marked by Biblical allusions and religious exhortation, not historical narratives --and the early Greek, Syriac and Armenian literature (primarily Christian) which alludes to the rise of a new religious movement in the Near East, but not in the manner of later Islamic works. All three sources --the Quran, early non-Muslim literature, and classical Islamic sources --present particular interpretive challenges. In this seminar we will address the question of Islamic origins by appreciating the particular types and functions of these sources. At the same time we will examine the debate over these sources in recent scholarship, with particular attention to the theories of those (esp. Wansbrough, Crone, and Luxenberg) who argue that the origins of Islam are more closely related to the development of Christianity in the Late Antique Near East than is traditionally assumed. In this regard the present seminar is not a foray into Religious Studies as much as a studied examination of a movement (Islam) that is closely connected to Christianity, and of a text (the Quran) that itself claims to present the proper exegesis of Biblical narratives. Accordingly students are not assumed to have any special background in Islamic Studies or in Arabic. They will be asked, on the other hand, to apply their knowledge of the History of Christianity (and Judaism) and Biblical Studies to the study of Islamic origins. In Fall 2012 students in the seminar will have the opportunity to participate in the activities of an international Mellon Foundation project on the study of the Quran hosted at Notre Dame.

MI 66020 02-41 Directed Readings-Grad 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 67001 01-06 2nd Year Research Tutorial I Various

An intensive program of reading in primary sources (preponderantly in the original language) and scholarly literature with a view to identifying a worthwhile, original research project for completion in the following semester.

MI 77001 01-03 Field Examination Preparation Various

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 01-38 Dissertation Proposal Preparation Various

Offers students the opportunity to work with their adviser in preparing their dissertation proposal.

MI 88001 02-38 Resident Dissertation Research Various

Independent research and writing on an approved subject under the direction of a faculty member.

MI 88002 02-38 Non-Resident Dissertation Research

Various

Required of nonresident graduate students who are completing their theses in absentia and who wish to retain their degree status.

MI 90202 01 Premodern Humor

Christopher Abram

Humor is a universal in human culture. Scholars in many different disciplines have attempted to understand its pervasiveness, but it is a phenomenon that does not seem susceptible to a singular explanation. Different people in different times and places laugh at different things for different reasons. Although understanding other people's sense of humor can be challenging - perhaps especially when we are at so great a temporal and cultural remove from them as we are from medieval people - it can provide a singularly revealing insight into their lives, their attitudes, their fears and aspirations - how they saw the world and how they tried to change it. In this class, we will interrogate humor in medieval literature from multiple perspectives in an attempt to discover what made people in the past laugh, why and how it made them laugh, and in what ways premodern senses of humor differed from our own. We'll study a range of texts in many genres from western and northern European traditions that cover the period from ca. 600CE to ca. 1400CE. All texts will be read in translation.

MI 90203 01 Middle Scots Literature

Tim Machan

This course will explore the wealth of literature associated with Scotland from about 1300 to 1603 and the unification of the Scottish and English crowns. During this time, Scots writers (or makars) drew widely on models from the Continent (especially Latinate traditions), England, and Scotland itself. They addressed political issues like Scottish independence, literary issues like the fashioning of native Scots traditions, social issues like the legal infrastructure of Scotland, cultural issues like the impact of Humanism, and whimsical issues like the wisdom of animals. Often bypassed because of its language and because it does not fit neatly into paradigms of English literary history, Middle Scots literature produced some of the greatest and least read masterpieces of medieval Britain, including John Barbour's *Bruce*, Robert Henryson's *Moral Fables* and *Testament of Cresseid*, William Dunbar's lyrics, Gavin Douglas's *Palis of Honour* and *Eneados*, Richard Holland's *The Buik of the Howlat*, and David Lindsay's *Dreme*. We will read many of these works for their intrinsic and historical significance, and also consider relations between Middle Scots literature and textual production, including the importance of large individual manuscripts (like the Bannatyne, Asloan, and Maitland manuscripts), the repurposing of Scots poems in southern Middle English works, and the impact of Edinburgh's nascent printing trade.

MI 98200 01-02 Dissertation Completion

Various

This course is a required course for graduate students who have completed 8 years of study.