

MI 60003 01 Introduction to Christian Latin Texts

Hildegund Müller

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 60006 01 Greek Paleography

David Gura

This course is an introduction to Greek paleography and provides an overview of uncial and minuscule scripts used in papyri, manuscript books, and the early imprints. Students will develop the skills necessary to read, transcribe, and contextualize Greek manuscripts. Areas include: letter forms, abbreviations, ligatures, dating, localization, formal vs. informal hands, scriptoria, and individual scribes. Emphasis is placed on manuscripts and scripts from Late Antiquity through the Byzantine period and Italian Renaissance. Students will work with Notre Dame's small but illustrative collection of papyri, Byzantine manuscripts, and Greek imprints. Intermediate knowledge of Greek is required.

MI 60037 01 Proseminar: 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 century, 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 Shi'ism, 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 60039 01 Demonology in Late Antiquity
and the Early Middle Ages

Wiebke-Marie Stock

A belief in daemons has been and is even still, in some places and cultures, widespread. The course will address human understanding of the daemonic as a cultural, theological and philosophical phenomenon. The main focus will be on Late Antiquity. After considering the philosophical tradition from the Presocratics to Plato and the Stoics, we shall focus on later thinkers, especially Plutarch, Plotinus, Porphyry, Iamblichus and Proclus. Furthermore, we will read some Christian authors in Late Antiquity and the early Middle Ages. Central questions are: What are daemons? How do they differ from gods or human beings? What is their function in the universe and what effect do they have on human beings and the world? Are they supplementary to standard ideas of the divine or in some sense contrary to such ideas? Are daemons good or evil? What is a guardian spirit? Is the guardian spirit internal and external? How do daemons affect human beings? What is Socrates' daimonic sign? Why and how do daemons become evil forces in Christianity? 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). The course is by design a graduate course, but is open to well-qualified undergraduates.

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 60414 01 Introduction to Early Christianity

John Cavadini

From its origins in the Judaism of first-century Palestine, early Christianity spread quickly into Aramaic-, Greek-, and Latin-speaking communities of the Roman Empire. This course will introduce the institutions created by Christianity as it separated from Judaism, as well as its interaction with the cultures into which it spread around the Mediterranean basin and into Mesopotamia and the Caucasus. From these interactions came an articulated church structure, with literary and liturgical cultures specific to particular territories, and a cluster of beliefs both shared with and differentiated from Graeco-Roman and eastern cultures. Along with the history of these cultures, the course will consider the book cultures of early Christianity and its catechists, who gave rise to a web of teachings modulated in controversy and ecumenical councils. The resultant theology, particularly teachings about the divine nature of Jesus and the related doctrine of the triadic godhead, is an important philosophical legacy of early Christianity, and will be the focus of inquiry as the course progresses.

MI 60469 01 The Holy Land

Gabriel Reynolds

In our course "The Holy Land" we will investigate the place of the Holy Land, especially Jerusalem, in the religious ideas of Christians and Muslims through the centuries. The first half of the course is designed to give students an introduction into the historical events that shaped the religious identity of the Holy Land, including: the Christian reception of Jewish veneration for the land of Israel, the triumph of the Byzantine Church and the legend of Saint Helen's discovery of the Cross, the Islamic conquest of Palestine, the rise and fall of Crusader States, the centuries of later Islamic rule, and the religious fervor after the founding of Israel in 1948. In the second half of the course we will turn to the memories and visions of individual believers, Christian and Muslim. To this end we will study the personal accounts of pilgrims to the Holy Land, the descriptions of geographers, the writings of Eastern Orthodox monks of the Palestinian desert, and the popular religious pamphlets and websites/videos of the Muslim and Christian faithful today. Through our studies we will both examine the place of the Holy Land in Christian-Muslim Relations, and reflect theologically on the meaning of the Holy Land to the Church.

MI 60473 01 Eucharist

Gabriel Radle

The Church makes the Eucharist and the Eucharist makes the Church. The goal of this course is a comprehensive understanding of the nature and development of the Christian Eucharist. It will provide perspective on the origins and historical development of the eucharistic liturgy, examine the structure and content of eucharistic liturgies (esp. the Roman Mass), and undertake a systematic reflection on various theological issues (e.g. real presence, transubstantiation, the role of the priest, excommunication, etc.). Illumined by historical and theological reflection, students will also engage in critically examining contemporary pastoral concerns.

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 Iconophile' 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 60577 01 Medieval-Renaissance Italian Literature and 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 60006 01 Greek Paleography

David Gura

This course is an introduction to Greek paleography and provides an overview of uncial and minuscule scripts used in papyri, manuscript books, and the early imprints. Students will develop the skills necessary to read, transcribe, and contextualize Greek manuscripts. Areas include: letter forms, abbreviations, ligatures, dating, localization, formal vs. informal hands, scriptoria, and individual scribes. Emphasis is placed on manuscripts and scripts from Late Antiquity through the Byzantine period and Italian Renaissance. Students will work with Notre Dame's small but illustrative collection of papyri, Byzantine manuscripts, and Greek imprints. Intermediate knowledge of Greek is required.

MI 60782 01 St. Hildegard in the Digital World

Margot Fassler

Hildegard of Bingen (1098-1179) is the only theologian in the entire Western canon who was also a great composer, a dramatist, a poet, a scientist, and an artist. This interdisciplinary course explores her extraordinary abilities and output from several vantage points, with an emphasis on her first major treatise *Scivias*, written between 1141 and 1151. *Scivias* (short for know the ways of the Lord) is a summa, a massive sentence collection that takes passages from scripture and arranges them to make a history of the cosmos from its beginning to an apocalyptic end of time. The treatise also incorporates strikingly beautiful illuminations, a play, and song texts, all integrated into the theology, creating a unique hermeneutic of praise. In this course we examine not only Hildegard's theological writing, her music, poetry, dramatic work, and her scientific theories, but we study them within the context of the liturgy of the Roman Catholic church in the Latin Middle Ages, with special emphasis on the ways monks and nuns in the Benedictine order celebrated and sang.

MI 63197 01 The (Un)Natural World in Medieval Literature

Christopher Abram

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.

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 63455 01 The Hesychast Controversy

Alexis Torrance

This course focuses on later developments in Byzantine theology, particularly as they relate to the tumultuous theological debates over Hesychasm in the fourteenth century. To many Byzantines, at stake in these debates was nothing less than a correct understanding of God and the knowledge of God, a sentiment that has carried through into modern Eastern Orthodoxy. By way of introduction, key theological sources directly preceding the Hesychast Controversy will be examined, including Gregory II of Cyprus, Nikephorus Blemmydes, Gregory of Sinai, and Theoleptus of Philadelphia. From here the historical and theological contours of the Controversy itself will be studied, with an emphasis on the works of Gregory Palamas, Barlaam of Calabria and Gregory Akindynos. Together with analysis of the theology on both sides of the debate, special attention will be paid to the thought of perhaps the most peaceable theologian of the period: Nicholas Cabasilas. The latter part of the course will involve the study of the afterlife of the Hesychast Controversy in Eastern Orthodoxy, and its ramifications for modern theological discourse.

MI 63470 01 Medieval Latin Reading

Ann Astell and Joseph Wawrykow

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 90101 01 Medieval Multilingualism Tim Machan

Like any living language, medieval English, whether Old or Middle, did not live alone. Cohabiting especially with Latin, Welsh, Norse, and Cumbrian in the Anglo-Saxon period, and French as well in the later medieval period, English also experienced transient visits by Flemish, Dutch, Italian, Hebrew, Irish, and German. As a result, the medieval English experience was fundamentally multilingual and multicultural. In this course, we will explore three general aspects of this experience: institutional multilingualism, such as English-French coexistence in the later Middle Ages; personal multilingualism, whether between individuals or within individual works; and translation theory and practice. Among the questions we will ask (and try to answer) are: how did medieval speakers understand their own multilingual experience? How did multilingualism function as a literary trope? What can literary multilingualism reveal about its counterpart in daily life? How can individual multilingual moments generate larger features of languages and their contact with one another? How did multilingualism affect the character of the English language and notions of English literature? How did medieval multilingualism produce any distinctive sociolinguistic features of the medieval (as opposed to any other) period?

MI 66020 01-39 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 77001 01 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 01-39 Dissertation Proposal Preparation Various

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

MI 77011 01 Nonresident Field Exam Preparation Various

Offers nonresident 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 88001 01-40 Resident Dissertation Research Various

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

MI 88002 01-39 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 98200 01-02 Dissertation Completion

Various

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