

MI 60006 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 60118 Translating Old English Poetry**Christopher Abram**

The most famous translator of Latin into Old English, 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 look at the history of translating Old English in the modern era, and we'll read and discuss many translations by professional scholars 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 medieval 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 60414 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 60452 St. Maximus the Confessor

Alexis Torrance

This course examines the life and thought of St Maximus the Confessor (c. 580 - 662), widely regarded as one of the most important and influential of all Byzantine Theologians. The course will move progressively through a large swathe of the Confessor's corpus, which includes an abundance of interconnected ascetic, mystagogical, cosmological, eschatological, and Christological material. The aim is to get a handle on the Confessor's complex and multi-layered theological vision, discuss his sources, as well as his ongoing relevance for the discipline of theology.

MI 60473 Eucharist

Kimberly Belcher

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 provides perspective on the origins and historical development of the eucharistic liturgy across traditions, examines the structure and content of eucharistic liturgies (esp. the Roman Mass, but also other liturgical rites), the historical relationship between the Eucharist and the arts (esp. music and architecture) and undertakes 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 issues as well as current debates in the "liturgy wars".

MI 60675 Travels to Medieval Holy Lands, Otherworlds and 'New Worlds'

Amy Mulligan

One of the most popular genres of medieval literature was the travel tale, and Celtic, Norse and British authors created an exciting range of stories about far-flung, fantastical, and holy or heavenly places, and the experiences of quite normal people in these often really abnormal places. While these texts generally stage transformations, meetings, and confrontations with new peoples, landscapes and ideas at geographically remote sites, the narratives typically lead audience members to reflect on issues of identity and belief that are actually very close to home. Analyzing the role of travel and visits to different worlds across several types of texts (legendary histories and origin accounts, hagiographies, adventure and voyage tales, sagas, pilgrimage accounts, etc.) we will identify several of the universal attributes, styles, compositional goals and motifs found in travel literature. We will also explore the differences between, for instance, secular and sacred travel tales, with particular attention to the role of the audience, the reader who undertakes an imaginative, textual journey by turning a book's pages or listening to a tale's oral performance. Participants will read both primary literary texts (all available in English translation), as well as a number of critical essays. Primary texts (some excerpted) may include but are not limited to *Lebor Gabála Éirenn* (Book of Invasions of Ireland), *Acallam na Senórach* (Colloquy of the Ancients), *Navigatio Brendani* (Voyage of St. Brendan), Irish *immrama* (voyage tales), the Prologue to *Snorri Sturluson's* *Gylfaginning* (Fooling of Gylfi), the Norse *Vínland sagas*, Geoffrey of Monmouth's *Historia Regum Britanniae* (History of the Kings of Britain), the Welsh *Mabinogi*, the *Travels of Sir John Mandeville*, and a pilgrimage account (TBD).

MI 63041 Rabbis, Priests, Imams, & Infidels

Thomas Burman

Medieval religious professionals--Rabbis, Priests, and Imams--often found themselves engaging with the beliefs and texts of religious others, whether they were opponents within their own faith traditions or outside it. Moreover, a vast literature of religious polemic and apologetic survives from this period in many languages. This course will explore a number of such works, as well as influential recent scholarship on apologetic and polemic. Students will write a twenty to thirty page research essay.

MI 63565 Cartographies of Italy: Language and Territory from Dante to the Nation-State

Theodore Cachey

This course reconceptualizes the history of the Italian language as a spatial and cartographic process. Rather than treating linguistic standardization as a purely literary or philological phenomenon, the seminar approaches “Italian” as a historically produced abstraction emerging in parallel with the mapping of the peninsula. Long before political unification in 1861, Italy functioned as a linguistic and cartographic construct: a space stabilized through vernacular theory, humanist philology, print capitalism, and increasingly precise visual regimes of territorial representation. Beginning with early vernacular texts and Dante’s theorization of the “illustrious vernacular,” we examine how linguistic authority and territorial imagination were mutually constituted. Renaissance Ptolemaic cartography, the *Questione della lingua*, and the rise of print culture will be read alongside the development of new spatial technologies that rendered the peninsula legible as a bounded totality. In the modern period, dialect atlases, state cartography, and Risorgimento debates will be analyzed as parallel practices of abstraction, classification, and normalization. Drawing on Benedict Anderson’s theory of imagined communities, critical cartography (Harley, Cosgrove), and spatial theory, the course treats maps, grammars, and literary canons as technologies of representation that produce rather than merely reflect cultural space. How does language become territorialized? How does cartography naturalize linguistic hierarchy? And how do visual and textual regimes together transform a fragmented peninsula into a national form? By placing philology, visual culture, and political theory in dialogue, the seminar investigates Italy as an epistemological and spatial formation — a nation made through the intertwined constructs of map and language.

MI 66020 Directed Readings-Grad

Varies by Section

A broad survey of purpose-built spaces for Christian worship, from the beginnings to the present. The course will attend to questions of form and aesthetics and the functionality of these spaces for liturgy or other church activities. Finally, the course will consider the social, economic, and political dimensions of church building projects.

MI 67001 2nd Year Research Tutorial I

Varies by Section

A broad survey of purpose-built spaces for Christian worship, from the beginnings to the present. The course will attend to questions of form and aesthetics and the functionality of these spaces for liturgy or other church activities. Finally, the course will consider the social, economic, and political dimensions of church building projects.

MI 60701 Special Studies - Medieval

Marius Hauknes

Independent study in Medieval art history under the direction of an individual faculty member.

MI 77001 Field Examination Preparation

Varies by Section

A broad survey of purpose-built spaces for Christian worship, from the beginnings to the present. The course will attend to questions of form and aesthetics and the functionality of these spaces for liturgy or other church activities. Finally, the course will consider the social, economic, and political dimensions of church building projects.

MI 77002 Dissertation Proposal Preparation

Varies by Section

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

MI 83368 Medieval Jewish Philosophies of Creation

Stephen Ogden

The idea of creation stands at the center of the Abrahamic religions and is pivotal to their respective doctrines of faith. Yet these doctrines took shape also in response to existing philosophical and scientific theories concerning the nature and origin of the world, often redefining the very concept of creation in this process. This interaction was especially fruitful for the Jewish and Islamic traditions during the Middle Ages, generating extensive discussions across theology, philosophy, and scriptural exegesis about the origin and structure of the cosmos. Among the central issues debated in this process were creation ex nihilo, temporal creation, the relation between causal necessity and divine voluntarism, the eternity of intelligible beings, and the material constitution and nature of the cosmos. In addressing these questions, Jewish and Islamic thinkers frequently adopted established philosophical frameworks—Aristotelian and Neoplatonic, among others—while reshaping them in light of their theological commitments and exegetical traditions. These encounters raise the broader question of whether we may speak of distinct “philosophies of creation” emerging from this intellectual exchange. The course will explore this question through a thematic reading of central texts from both traditions: on the Jewish side, Sa’adia Gaon, Solomon Ibn Gabirol, Abraham Ibn Ezra, and the Maimonidean tradition; on the Islamic side, al-Kindi, al-Farabi, Avicenna, al-Ghazali, and Averroes. Particular attention will be given to the shared conceptual frameworks and points of transmission linking Jewish and Islamic discussions of creation, but we will also likely examine briefly the early Christian account of Augustine and the later Christian account of Aquinas in conversation with the Jewish and Islamic models.

MI 83434 Syriac Theology in the Early Christian World

Jeffrey Wickes

This course examines in translation the major theological corpora of the early Syriac world, 4th-6th century. It pays particular attention to how Syriac theology emerged in conversation with patristic theologies in the Greco-Roman world. Depending on student interests, it may also engage connections to Judaism and early Islam.

MI 83435 Qur’anic Exegesis

Mun’im Sirry

This course examines the history, interpretation, and translation of the Qur’an through close readings of passages that reflect polemical contexts involving other religious communities, notably Christians (naṣārā), Jews (yahūd), and polytheists. We will also study Qur’anic passages that have been understood as addressing key theological, legal, and mystical dimensions of Islam. Throughout these readings, central questions of interpretation will be foregrounded. Structured as a graduate seminar, the course draws on both primary and secondary sources. Through critical engagement with primary texts from the genres of Qur’anic sciences (‘ulūm al-qur’ān) and exegesis (tafsīr), students will compare the interpretive approaches of different exegetes and identify recurring interpretive challenges. To situate the exegetical tradition within its broader historical context, the course also engages recent scholarship in Qur’anic and tafsīr studies. NO PRIOR KNOWLEDGE OF ARABIC IS REQUIRED FOR THIS COURSE.

MI 83447 Thomas Aquinas and the Liturgy

Innocent Smith

This seminar explores Thomas Aquinas’s relationship to the liturgy, attending not only to his writings about the liturgy but more fundamentally to the formative influence of liturgical texts and rites on his theology. The seminar will first examine historical, hagiographical, and liturgical evidence for Thomas’s liturgical life, with particular

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attention to Dominican liturgical manuscripts from Thomas's lifetime. We will then consider the liturgical resonances of Thomas' citations of scripture, as well as his theological use of liturgical orations and chants across a range of theological contexts. Finally, we will do a close reading of Thomas' treatment of liturgy and prayer in the *Summa Theologiae* and other writings, focusing on Thomas's discussion of the ceremonial precepts of the Old Law (I-II, qq. 101–103), the relationship of internal and external expressions of the virtue of religion (II-II, qq. 80–86), and the presence and function of liturgical references within Thomas's treatment of the sacraments (III, qq. 60–83). Seminar participants will be expected to lead discussions of primary and secondary readings as well as writing and presenting a seminar paper on some aspect of the themes of the course (including parallel topics such as liturgy in Bernard of Clairvaux, Bonaventure, or Albert the Great).

MI 83463 Christianity in the Mirror of Medieval Judaism

Jeremy Brown

How did medieval Jews understand Christianity and express the range of challenges it presented? The seminar will explore representations of Christianity in medieval Jewish thought in texts composed within Christendom as well as Muslim ruled lands, writings dating from the late eleventh to the early fifteenth century. Students will examine the Bible Commentary of Rashi, Judah Halevi's *Book of the Kuzari*, writings by Moses Maimonides, Moses Nahmanides, and refutation manuals from Franco-German territories and Iberia. Themes and foci assessed in terms of historical development include the interpretation of Hebrew prophecies, eschatology, messianism, disputation, polemic, apologetics, and philosophy. Course serves masters and doctoral students in Theology (especially History of Christianity), Medieval Studies, and History.

MI 88001 Resident Dissertation Research

Varies by Section

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

MI 88002 Nonresident Dissertation Research

Varies by Section

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

MI 98200 Dissertation Completion

Varies by Section

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