

MI 10662 – 01 Intro to Arabic Culture/Civ

Bualuan, Ghada

MWF 10:40-11:30 AM

This course is an introductory survey of Arabic culture and civilization from the pre-Islamic era to the conquest of Constantinople in 1453. The course will trace the origins of the Arab people and their distinctive culture and literature. The revelation of the Qur'an to the Prophet Muhammad and subsequent development of Islam will be treated in detail. Following this, the course will focus on the spread of Islamic civilization, its interactions with other cultures, and its contributions to scholarship in the areas of literature, art, and architecture.

MI 20001 – 01 - 02 The World of the Middle Ages

Noble, Thomas F. X.

MW 1:55-2:45 PM

The Middle Ages have been praised and reviled, romanticized, and fantasized. Books, movies, and games like Harry Potter, The Lord of the Rings, Prince of Persia, Assassin's Creed, and Game of Thrones continue to spark our interest in and curiosity about the Middle Ages. Because of these, most of us have some kind of imaginative vision of the Middle Ages. But what were these ten centuries between Rome and the Renaissance really like? What do we mean when we talk about a "Medieval World"? This course will consider major themes and creations of the medieval civilization(s) that grew up in Europe, the eastern Mediterranean, and the Islamic world after the fall of Rome, exploring continuities and changes, war and peace, contacts and separations. We will constantly ask how can we know about the Middle Ages, and what kinds of things can we know, as we examine many types of medieval sources, including literary works, historical texts, religious and philosophical writings, and works of art. We will especially focus on certain kinds of people in medieval history and literature across cultures: rulers, lovers, warriors, traders, and believers. This course will constitute an extended introduction to the dynamic and fascinating world of the Middle Ages.

MI 22001 – 01 through 04 World of the Middle Ages Tutorial **Noble, Thomas F. X.**

F 12:50-1:40 PM, F 1:55-2:45 PM

Discussion section accompanying MI 20001.

MI 20408 – 01 The Eastern Church: Theology and History **Avvakumov, Yury and**

TR 12:30-1:45 PM

Dunkle, Brian

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 20752 – 01 Art of the Medieval Codex**Joyner, Danielle***TR 2-3:15 PM*

In classical times text and image were applied to papyrus and scrolls, in the mid-15th century movable type and woodcuts printed text and images into paper books. During the intervening millennium text and images were written, drawn, and painted by multiple hands onto the bound parchment of medieval codices. As an introduction to the study of medieval manuscripts, this class will begin with an overview of codicological methods and then move through a series of thematic questions as they relate to specific manuscripts made in Western Europe between the 5th and 15th centuries. We will consider production methods, text-image relationships, issues of patronage and use, and many other questions as we examine the central role manuscripts played in the evolution of medieval European culture.

MI 30214 – 01 Italian Renaissance**Meserve, Margaret***MW 10:40-11:30 AM*

This course examines the political, cultural, social, and religious history of Italy from about 1350 to 1550. Starting with an extended study of Florence, its economic foundations, social and political structures, artistic monuments, and key personalities, the course then examines how the culture of the Florentine Renaissance spread to the rest of Italy, especially to the papal court of Rome and the princely courts of northern Italy, and, finally, to the new nation-states of northern Europe. Key topics will include: the growth of the Italian city-state; the appearance of new, Renaissance "characters" (the merchant, the prince, the courtier, the mercenary, the learned lady, the self-made man); Renaissance humanism and the classical revival; the relationship between art and politics; and Renaissance ideas of liberty, virtue, historical change, and the individual's relationship to God. The course will not tell a story of steady progress from medieval to modern institutions, societies, and modes of thinking; rather, we will consider the Renaissance as a period in flux, in which established traditions thrived alongside creative innovations and vigorous challenges to authority. Students will write one long paper and take a midterm and a final exam.

MI 30235 – 01 Medieval Middle East**Tor, Deborah***MW 11:45-12:35 PM*

This course offers a survey of Middle Eastern history from the rise of Islam in the seventh century CE until the rise of Mongol successor polities in the fifteenth century. The course is structured to cover political and cultural developments and their relationship with broader changes in society during the formative centuries of Islamic civilization. Specific topics include: the career of the Prophet Muhammad and the origins of the earliest Muslim polity; the creation and breakup of the Islamic unitary state (the Caliphate); the impact of Turkish migrations on the Middle East; social practices surrounding the transmission of learning in the Middle Ages; the diversity of approaches to Muslim piety and their social and political expression; popular culture; non-Muslims in Islamic society; the creation of the medieval Islamic "international" cultural order.

Among the more important themes will be long-term cultural and social continuities with the Islamic and ancient Near East, and concepts of religious and political authority.

MI 30241- 01 Ancient Japan**Choi, Peter***TR 11:00-12:15 PM*

History is not a single "true story," but many competing narratives, each defined by values, interests, and political commitments. This course on ancient Japanese history provides an overview of three sets of competing narratives: first, the politically charged question of Japan's origins, when we explore archeological evidence and chronicles of the Sun Goddess; second, the question of whether culture (through continental imports of writing, religious forms, and statecraft) or nature (as disease and environmental degradation) defined the Yamato state from the sixth to the ninth century; and, third, whether Heian court power rested on economic, political, military, judicial, or aesthetic grounds and if its foundations were undermined internally or by the invasion of the Mongols. In examining these competing narratives, we aim to develop the disciplined imagination necessary to enter another culture and another time.

MI 30262 – 01 The Popes and the Papacy**Noble, Thomas F. X.***MW 4:30-5:45 PM*

A history of the popes.

MI 30263 – 01 The Natural World in the Middle Ages**Wilky, Caroline***TR 9:30-10:45 AM*

Medieval thinkers believed that God created two books, "the Book of Scripture" and the "Book of Nature," capable of teaching moral and spiritual truths. In this course we will examine how medieval men and women "read" the Book of Nature as a source of knowledge about themselves and the divine. We will also reflect on the impact their views have had in shaping modern conceptions of nature and humanity. Some of the issues we will address include: What role did the natural world play in salvation history? How did medieval thinkers reconcile the biblical commands to dominate and to care for the natural world? What intrinsic value did animals, plants, and stones have? What power did nature exercise over human life? What separated the human from the nonhuman and the marvelous from the quotidian? To answer these questions we will examine a variety of primary texts including theological, literary, legal, artistic, and cartographic sources. The course will begin with a survey of biblical and classical attitudes towards nature and end with a discussion of the European commodification of the natural resources of the New World. The majority of the course, however, will focus on the Middle Ages. In addition to sharpening critical thinking and writing skills, students will develop a conceptual vocabulary that will enable them to discuss in a variety of contexts fundamental questions about the relationship between humanity and the natural world.

MI 30301 – 01 Ancient and Medieval Philosophy**Freddoso, Alfred***MW 1:30-2:45 PM*

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

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 30500 – 02 Survey of Spanish Literature I **Vitulli, Juan***TR 12:30- 1:45 PM*

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

MI 30530 – 01 French Literature and Culture I **Boulton, Maureen***TR 11:00A-12:15PM*

Reading of selections and complete works of outstanding French authors from major genres and periods. Students are expected to have already taken ROFR 30310.

MI 30667 – 04 The Arabic Literary Heritage **Guo, Li***TR 3:30-4:45 PM*

This course introduces students to classical/medieval Arabic literature from its beginnings in the pre-Islamic period to the eve of the Ottoman Empire (600-1517). Its emphasis is on direct examination of Arabic literature through a close reading of the representative texts in English translation. Among the topics to be discussed: the impact of Islam on the Arabic literary tradition, the relationship between convention and invention, the emergence of lyric genres and the development of a concept of fiction. Readings include pre-Islamic Arabian poetry, the Qur'an (as literary text), lyric poetry and Sufi poetry, the Arabian Nights and medieval Arabic narrative romances. No knowledge of Arabic is required.

MI 30720 – 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 the eighth centuries AD. This period witnesses the mutation of the institutions of the Roman Empire into those of the Christian Byzantine Empire. 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, such that the eighth century witnesses extensive and elaborate debates about the status and value of religious art in Jewish, Moslem, Byzantine, and Carolingian society. This course will examine the underlying conditions that made images so central to cultural identity at this period.

MI 30814 – 01 Gateway to East Asia I **Yasar, Kerim***TR 3:30-4:45 PM*

An interdisciplinary introduction to the literature, history, art, religion, and philosophy of China, Japan, and Korea from antiquity to ca. 1400. Readings are focused on primary texts in translation and complemented by critical and scholarly studies, films, and other

materials from the visual arts. The objective of the course is to gain a greater understanding of these cultures while exploring, and possibly challenging, the received dichotomies that shape our interpretations of the world. The course will include guest lectures by Asian studies faculty in East Asian Languages and Cultures, Anthropology, History, Political Science, and Comparative Theology.

MI 40191 – 01 Imitation and Devotion**Monta, Susannah and
Zieman, Katherine***TR 11:00-12:15 PM*

This team-taught course will ask, What does it mean to write “original” poetry in imitation of the Bible? To voice one’s own prayers by redeploying words and forms set down by another? To write one’s life narrative using scriptural narratives as the primary frame? To presume to write a prophetic allegory in imitation of Revelation? How did medieval and Reformation-era men and women legitimate their efforts to imitate, in writing and in practice, the highest forms of religious authority for their own religious and literary purposes? In the late middle ages and the early Reformation period, imitation of prior literary models, not originality, was the highest literary value. In devotional practices as well imitation of exemplary figures, most especially Christ himself, was critically important. This course will explore questions about authoritative literary and religious discourses, and about the relative values of imitation and originality, in the late medieval and early Reformation periods. Over the semester, we’ll raise questions about areas of continuity and change across the supposedly sharp historical line dividing pre- from post-Reformation culture. The authors we’ll read include Margery Kempe and Anne Askew (two of the earliest female religious writers in the English language); Richard Rolle and Thomas à Kempis (author of the vastly popular *Imitatio Christi*); Richard Maidstone, Thomas Brampton, Sir Thomas Wyatt, and Philip and Mary Sidney (poets who versified the Psalms); treatises arguing for (and sometimes against) biblical translation; and the visionary poetry of William Langland and Edmund Spenser. Assignments will include regular response papers, a research-based paper of ten to twelve pages in length, an oral presentation, and a final exam.

MI 40192 – 01 Allegory and Imagination**Frese, Dolores***TR 9:30-10:45 AM*

In this class we will read a selection of writings from the early Christian era through the late Middle Ages that make use of allegorical varieties of representation. Readings will include the prison diary of St. Perpetua, and 4 dreams she records there while awaiting execution by wild beasts; the Old French Quest of the Holy Grail, one of the greatest exemplars of medieval allegorical method (and the ancestor of Monty Python's provocative 20th c. re-write); four mythic fictions from Medieval Wales [The Mabinogion]; and the four great poetic narratives included in the unique manuscript (British Cotton Nero Ax) that include Pearl [a dream vision]; Purity [a homiletic verse narrative that traces themes and varieties of 'cleanness' throughout salvation history, from the fall of the angels to the poet's own contemporary era]; Patience [a short and imaginatively provocative re-telling of the story of Jonah & the Whale] and the courtly romance, Sir Gawain & the Green Knight, one of the best known and most loved imaginative texts from the medieval period. Through this highly varied set of texts--all of which make unique uses of the allegorical method of representation so favored by

medieval poets and writers--we will try to understand the theoretical basis of the emerging practice of allegory, and ways in which that theory produces such a rich array of poetic and prose texts.

MI 40412 – 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 40433 – 01 Augustine**Daley, Brian***MW 8:00 – 9:15 AM*

Augustine of Hippo was arguably the most influential theological thinker in the history of western Christianity. A brilliant professional rhetorician and a profound student of Neoplatonic philosophy, Augustine brought his gifts and training to the service of the Church when he was baptized, after a long struggle of faith, in 387. Yet perhaps because of his gifts, he was always surrounded by controversy, and has remained so down to the present - appearing to many to be responsible for some of the main shortcomings of the Church's theology and practice, even as his writings largely set the agenda for later theological discussion in the West. In this course, we will read a representative sample of his major works - some of his early philosophical treatises, the *Confessions*, his homilies on I John and on some of the Psalms, some of his controversial works on grace and human freedom, and parts of *On Christian Teaching*, *On the Trinity*, and *On the City of God*. Our goal will be to discover Augustine's characteristic blend of exegesis, pastoral concern, philosophical speculation, and spirituality, and to let it challenge and nourish our own reflective faith.

MI 40460 – 01 Jesus and the Spiritual Life**DeFrancis, James***MW 11:45-1:00 PM*

From the very origins of the Christian tradition, theologians have sought the face of Jesus both through systematic theological reflection on the nature of Jesus' person and saving work and through that encounter with the risen and ascended Jesus by prayer and discipleship commonly known as the Christian spiritual life. In this course, we will consider how these two aspects of Christology, the theological and the spiritual, have come together in the writings of some of the patristic and medieval Church's most eminent theologians. In what ways, we will ask, does a particular theological account of Jesus' person and saving work influence or shape devotion to him by prayer and discipleship? And, conversely, how do various forms of prayer and discipleship to Jesus influence or shape particular theological accounts of his person and work? Following an overview of the early Church's Christological controversy and its biblical origins, we will

undertake a sustained, careful reading of several classical Christological texts from Athanasius, Gregory Nazianzus, Augustine, Bernard of Clairvaux, Bonaventure, and Thomas Aquinas. As we work through these texts, students will be invited, and encouraged, to consider the significance of these classic Christological reflections for their own lives and personal spiritual development. How, we will ask ourselves and each other, do these Christologies challenge us to reflect more deeply on our core beliefs about Jesus and to deepen our encounter with him by our prayer and discipleship in the world of today. Our inquiry will be primarily discussion-based and will entail several exegetical papers as well as a final exam.

MI 40461 – 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 40466 – 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 40532 – 01 From Roland to the Holy Grail**Boulton, Maureen***TR 9:30-10:45 AM*

This is a survey of medieval French literature from 1100 to 1300, including the epic, the romance, drama, and poetry.

MI 40553-01 Dante II**Moevs, Christian***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 40632 – 01 Medieval Latin Survey**Bloomer, W. Martin***MW 11:45-1 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.

MI 43285 – 01 Knighthood/Chivalry in Medieval Europe**D’Arcy Boulton***TR 3:30-4:45 PM*

This course introduces students to the history of knighthood (the status of noble heavy cavalryman) and chivalry (the distinctive ethos and code of the knightly class) from their emergence in Western Europe between 950 and 1180 through their apogee between 1180 and 1380 to their slow decline between 1380 and 1625 (and their revival in the 19th century). It will deal first with the knight as warrior, vassal, and monk (in the religious orders of knighthood), then with the knight as nobleman and landowner, and finally with the knight as courtier and civil servant in the emerging state. It will next proceed to an examination of knightly games, festivals, and iconography, and conclude with a look at the survival and revival of chivalry in the post-Gothic period.

MI 43349 – 01 Ethics of Aristotle and Aquinas**Solomon, William***MW 4:30- 5:45 PM*

Many philosophers regard the ethical thought of Aristotle as expressed in the *Nicomachean Ethics* as the high point of ethical thought in the ancient world. Similarly, the ethical thought of Thomas Aquinas, especially as expressed in the *Summa Theologiae* and in the *Commentary on Aristotle’s Nicomachean Ethics*, is frequently regarded as the summit of ethical thinking in the medieval period. In spite of many surface differences between the pagan thought of Aristotle and the deeply Christian thought of Aquinas, the thought of Aristotle had an enormous influence on Aquinas, an influence discernible not only in the particular views held by each of these thinkers, but also in the overall structures of their ethical theories. In this course, we will do a close reading of the *Nicomachean Ethics* with the goal of achieving a critical understanding of Aristotle’s ethical theory. Following this reading, we will examine key texts from the *Summa* and the *Commentary on the Ethics* in order to achieve a similar understanding of Aquinas’s ethics. In the final part of the course, we will look briefly at a number of contemporary figures (including Alasdair MacIntyre, Ralph McInerney, Etienne Gilson, and John Finnis) who have held diverging views on the relation of Aristotle and Aquinas. Our goal will be both to understand the ethical views of these great thinkers and to come to a better

appreciation of the relation of their views. In particular, we will be concerned to discern how the addition of Christian insights to pagan philosophy both allows for continuity and divergence.

MI 43376 – 01 The Cardinal and Theological Virtues **O’Callaghan, John**
MW 9:30 -10:45 AM

An examination of the nature of virtue generally, and its manifestation in the cardinal virtues of Justice, Temperance, Courage, and Prudence and the Theological virtues of Faith, Hope, and Love. What is meant by saying 'cardinal virtue' versus 'theological'. How are the virtues related and how do they differ. Basis of the course will be the treatment of these virtues given by Josef Piper supplemented by selections from Aquinas.

MI 43808 – 01 The World at 1200 **Glowacki, Donna and Joyner, Danielle**
TR 11:00-12:15 PM

The 12th and 13th centuries were a dynamic period in world history as civilizations across the globe experienced significant growth, reorganization, and even collapse. Trade, wars, missionary work, and exploration fostered extensive and far-reaching interactions among neighboring and more distant cultures. Genghis Khan, the Crusades, the Khmer Empire, the end of the Toltec Empire, and the peak of the ancestral Pueblo occupation of the Mesa Verde cliff dwellings are but a few of the forces and civilizations shaping the world at A.D. 1200. Traditionally, these civilizations and events are studied diachronically and in relative isolation from contemporaneous global developments. This course departs from tradition and adopts a synchronic analysis of the dramatic changes experienced across the globe during the twelfth and thirteenth centuries. By examining these cultural shifts in light of simultaneous transitions in other areas of the world, new questions and answers can be generated concerning the activities and processes that shape people's lives in past and present civilizations.

MI 46020 – 01 through 05 Directed Readings- Undergraduate **Various**
Offers advanced undergraduate students a possibility to work closely with a professor in preparing a topic mutually agreed upon.

MI 53556 – 01 Italian Senior Seminar **Moevs, Christian**
TR 11:-12:15 PM

An in-depth study of a particular author, theme, genre, or century. In addition to treating the primary texts, some critical material will be required reading. This course culminates in a substantial research paper. The Italian Seminar courses are numbered in the range ROIT 53000 to 53999.

MI 53810- 01 Issues in Sacred Architecture **Stroik, Duncan**
M 6:30-9:00 PM

An upper-level seminar exploring themes related to issues in sacred architecture. The course is open to architecture students and students in other disciplines.

MI 56001 – 01 Senior Research Paper

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 58001 – 01 through 03 Senior Honors Thesis II: Writing

This course is part of a two-semester sequence open only to seniors in the Medieval Studies honors program who have completed MI 58001 successfully. Guided by a faculty adviser, students will use the research completed in the fall to write drafts and a final version of their senior honors thesis. Specific deadlines and requirements for the written stages of the thesis are available from the Director of Undergraduate Studies.