

**CORSI DI LICENZA IN INGLESE**  
**LICENTIATE COURSES IN ENGLISH**



Pontificia  
Università  
della  
**SANTA  
CROCE**

## LICENTIATE COURSES IN ENGLISH

In response to the increasing importance of the English language for the universal Church, the various Schools of the Pontifical University of the Holy Cross offer optional courses taught in English with a participatory methodology frequently practiced in Anglophone universities.

They are open to students of other universities in Rome and can be taken as elective courses.

ECTS	Credits ECTS ( <i>European Credit Transfer System</i> ). One ECTS credit corresponds to 25 hours of workload (lectures, seminars, projects, practical work, and individual study).
HOURS	Credit hours (Weekly lesson hours during one semester).

		PROFESSOR	ECTS	HOURS	SCHOOL
<b>1<sup>st</sup> SEMESTRE</b>					
Y562	Narrative Ethics: A Contemporary Approach to Aristotle, Augustine, and Aquinas	R.A. Gahl	3	2	FIL
<b>2<sup>nd</sup> SEMESTRE</b>					
Y592	The Galileo Affair: Science, Philosophy and Religion	R. Martínez	3	2	FIL
IAA3	Christian Art and Architecture in Rome. From Antiquity to the Present	R. van Bühren	6	4	CSI

## OTHER COURSES

Some courses of the Program of Church Management (PCM) can be recognized by the Faculties (see the PCM section for abstracts and details) (cfr. p. 257ss.).

**ABSTRACTS****1<sup>ST</sup> SEMESTER****Y562 NARRATIVE ETHICS: A CONTEMPORARY APPROACH  
TO ARISTOTLE, AUGUSTINE, AND AQUINAS**

To recover the richness of the Aristotelian-Thomistic tradition of moral philosophy, this course offers a contemporary reading of classical texts, especially Aristotle, Augustine, and Aquinas, with attention to temporality, choice, intention, and the unity of life. Alasdair MacIntyre's proposal for appreciating the role of a tradition of moral enquiry embodied by a community of life will be used to offer a contemporary viewpoint for the rediscovery of the tradition while highlighting the components of philosophical anthropology, moral psychology, and action theory that offer an account of the moral life such that the acting person is at once a character, protagonist, and (co) author of his or her own life story.

The course study begins with a series of ground breaking publications by MacIntyre in the late Twentieth Century and early Twenty-first Century that critique modern moral philosophy while proposing a rediscovery of classical ethics and the narrative structure of the moral life, pursued within the context of a full, flourishing human life worth living. After the contemporary introduction, with a critique of modern moral philosophy, the course turns to classical texts with a study of select passages from Aristotle's *Nicomachean Ethics*, Augustine's *The Confessions*, Evagrius' *Practikos*, and Aquinas' *Prima Secundae* and *Secunda Secundae* of his *Summa Theologiae*.

The course concludes with a study of recent psychological discoveries that confirm and complement Aristotelian-Thomistic virtue ethics while highlighting its implications for a narrative understanding of the moral life.

**Bibliography:** Readings will include selections from Aristotle's *Nicomachean Ethics* and *Poetics*, St. Augustine's *Confessions*, St. Thomas Aquinas' *Summa Theologiae*, Evagrius Ponticus' *Practikos*, Alasdair MacIntyre's *After Virtue* and *Epistemological Crises*, and Ogunyemi, Omowumi, *The Unity of Autobiographical Temporality of the Narrative Self in Contemporary Psychology and Neuroscience*.

Wed h. 15.00-16.40

Prof. R. Gahl, Jr.

2<sup>ND</sup> SEMESTER

## Y592 THE GALILEO AFFAIR: SCIENCE, PHILOSOPHY AND RELIGION

The Galileo affair has been carefully examined, especially after the work of the Commission appointed by John Paul II to review its historical, epistemological, exegetic and cultural significance. However, interpretations often disagree on some central points, such as the doctrinal value of condemnation, its scientific and cultural significance, or the responsibilities behind the decisions of Church authorities. The course will present an accurate reconstruction of the events, the scientific basis of the conflict and its theological and epistemological meaning, based mainly on the original writings of Galileo and other contemporary documents.

1. Science and Religion: the Galileo Affair and the "Conflict thesis". 2. Pre-Copernican Science: astronomy and cosmology. 3. The Copernican Revolution and its cultural and religious reception. 4. Galileo: Life and Science. 5. Origin of the Copernican Controversy. 6. Science and Sacred Scripture: the Copernican Letters. 7. The condemnation of Copernicanism (1616): the role of the Holy Office and the Index. 8. Galileo's activity after 1616: his epistemological views. 9. The Dialogue of the Two Chief Systems of the World. 10. The process against Galileo (1633). 11. Galileo and the Church after the process. 12. Contemporary interpretations of the Galileo Affair.

Bibliography: M. Artigas, M. Sánchez de Toca, *Galileo e il Vaticano: storia della Pontificia commissione di studio sul caso Galileo, 1981-1992*, Marcianum: Venezia 2009. F. Beretta (ed.), *Galilée en procès, Galilée réhabilité?*, Éditions Saint-Augustin: Saint Maurice 2005. S. Drake, *Galileo at Work. His Scientific Biography*, University of Chicago Press: Chicago-London 1978. A. Fantoli, *Galileo: For Copernicanism and for the Church*, University of Notre Dame Press, Notre Dame 1996. M.A. Finocchiaro, *The Galileo Affair. A Documentary History*, University of California Press, Berkeley 1989; *Retrying Galileo, 1633-1992*, University of California Press: Berkeley 2005. G. Galilei, *Le Opere di Galileo Galilei*, Edizione Nazionale a cura di A. Favaro, G. Barbèra: Firenze 1968. E. McMullin (ed.), *The Church and Galileo*, University of Notre Dame Press: Notre Dame 2005. S. Pagano (ed.), *I documenti vaticani del processo di Galileo Galilei (1611-1741)*, Archivio Segreto Vaticano: Città del Vaticano 2009. W. R. Shea, M. Artigas, *Galileo in Rome: the rise and fall of a troublesome genius*, Oxford University Press: Oxford 2004; *Galileo Observed. Science and the Politics of Belief*, Science History Publications: Sagamore Beach 2006.

Wed h. 15.00-16.40

Prof. R. Martínez

### IAA3 CHRISTIAN ART AND ARCHITECTURE IN ROME. FROM ANTIQUITY TO THE PRESENT

This course introduces to the rich artistic and architectural heritage of Rome's past and present. Classroom lectures are supplemented with on site lectures (in churches, museums, and archaeological sites\*). The city of Rome offers an unique opportunity to combine academics and faith in a meaningful and enlightening manner. In this regard, the purpose of this course is to encourage an appreciation of the aesthetic culture of Christianity throughout the ages. The grade for the course is based on attendance and two exams.

Art in the Mediterranean region. Why do Christians have art and architecture? The Catacombs of Rome and the earliest Christian art. Constantine, continuity and change in the 4<sup>th</sup> century. Christianization of the city of Rome: church buildings and pictorial decorations from the 4<sup>th</sup> to the 6<sup>th</sup> centuries. Pilgrimage and devotion to saints. Reused icons and architectural spolia in Romanesque churches. The power of devotional images in medieval Rome. Architecture of the mendicant orders in the 13<sup>th</sup> and 14<sup>th</sup> centuries: artistic patronage and architectural transformation in the Middle Ages. Renaissance art: mimesis, perspective and the reception of classical antiquity. Baroque art: rhetorical gestures and facial expressions. Church architecture after the Council of Trent: the impact of aesthetic changes and liturgical reforms on the sacred space. Churches of the 20<sup>th</sup> and 21<sup>st</sup> centuries: the impact of secular architecture and Liturgical Movement, of Vatican Council II (1962-1965) and of Liturgical Reform (since 1964).

\* There will be entrance fees for the sites and museums we shall visit for onsite lectures (ca. 30 Euros).

Thu h. 15.00-17.45

Prof. Ralf van Bühren