

SPIRITUALITY AND CULTURE

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Challenges of Modern Culture to Spiritual Theology

The License and Master Program

In response to an increasing need for spiritual research and monastic wisdom in the modern world, Sant'Anselmo will offer a new English-speaking program, "Spirituality and Culture", beginning Fall semester. Subtitled "Challenges of Modern Culture to Spiritual Theology", the program presents the Benedictine spiritual tradition read in the context of modern culture. This program of the Faculty of Theology will be fully accredited November 2017 and run through May 2019.

The program is oriented to Benedictines, members of other religious orders, priests and laypeople who are interested in deepening their spirituality, enlarging their knowledge of modern cultural challenges and acquiring skills for formation work. Scholarships are available. Monks are welcome to live at Sant'Anselmo during and between the modules; nuns in neighboring monastic facilities.

The program comprises four modules, each of which contains four perspectives. The modules are offered in eight two-week sessions within two years. In addition to the License, European "Master's" degrees and diplomas are also available.

Curriculum of the Program «Spirituality and Culture»

The themes of the course are:

1. Responsibility for the material values in cultures and religions (economy and finance)
2. Foreignness and migration in cultures and religions
3. The challenges of physical and natural sciences, technology and environmental protection in cultures and religions
4. Social responsibility in cultures and religions (free time, creativity, aging, sickness and death)

Each of these themes is presented through the following perspectives:

1. The general status of the theme
2. References to the Bible and the Rule of Saint Benedict
3. Ancient and modern Christian writers
4. Ethical and pastoral perspectives

The formula of the program is flexible: it comprises four modules, each

of which contains the four perspectives listed above. Each perspective is presented by two professors. The modules, divided in two parts, are offered in eight two-week sessions within two years.

Students who successfully complete all four modules will receive a License in Theological Spirituality. Those who complete two modules may receive a European “Master’s” degree, which is a short-course specialization of study that, unlike in some countries, is not an academic degree. Those students who complete single modules will receive a diploma.

In each module there will be 8 courses taught by 8 different instructors. Each course consists of 12 classes (45 minutes in duration), and concludes with an essay of at least 12 pages, written under supervision of one of the instructors.

Each course is worth 3 ECTS (75 hours= 12 in class + 63 outside class).

Each of the four modules is worth of 24 ECTS.

For Master (2 modules): 48 ECTS + 6 ECTS (reading and review, at least of 10 pages of 2 books indicated by two instructors) + 6 ECTS (the final essay of at least 30 pages, supervised by one of the instructors) = 60 ECTS.

For License (4 modules): 96 ECTS + 24 ECTS (the final essay of at least 50 pages with defense and comprehensive oral exam) = 120 ECTS

For the final oral exam, each instructor provides 1 potential question. So there will be 8 questions for every module and 32 questions in total. The student may be asked about any question. The commission will be formed of 2 instructors plus the president.

THE COURSES IN THE FIRST YEAR OF THE PROGRAM (2017/2018)

I Module: Foreignness and migration in cultures and religions, First Year

56101 *Identity and Otherness: the contemporary context of faith and monastic traditions* 3 ECTS

B.A. Eckerstorfer

Obiettivi: Faith (particularly of a Christian guise) has become under pressure; at the same time it has received new attention and significance. Secularization (or rather de-Christianization) and migration are challenges that need a thorough reflection and a genuine response on behalf of religious communities. On a cultural level, religion has received new attention and significance, in the midst of polarizations unheard of in recent decades. How can theology and lived faith-traditions enter into dialog with “the other”? A contribution to “applied spirituality” as it has recently been discussed in various fields. Monasticism plays a key role in this introductory argument, establishing the foundations of the program “Spirituality & Culture”.

Argomenti:

- This course seeks to understand how religions of any kind are situated, mainly in the Western world. It offers a survey of models that lead to a typology of various ways to deal with the topics in question.
- The focus will be put on how a religious group can cope with the challenges of today, i.e. how it can find and maintain its identity in the face of globalization that emphasizes “otherness”.
- Students will be equipped with concepts that help to show how religious identity need not be opposed to otherness but can embrace it.
- Students will be acquainted with tools that enable them to discuss various ideas and areas of conflict in the issues raised, always related to actual experiences of people who seek to live their faith in the (post-)modern context.
- Students will be introduced to theoretical frameworks and exposed to discussions that lead to the acquisition of skills that are fundamental to the theme of spirituality in contemporary culture facing radical change..

Modalità di svolgimento: Lectures and discussions. Students will be required to participate actively in the sessions and contribute according to their previous training and personal experiences.

Modalità di verifica: Will follow the norms of the program. Preferably a paper of around 3,000 words that will form the basis of an oral exam.

Bibliografia: Will be submitted during the course; the particular interest of students will be considered and expounded in respect of their personal post-course study program..

56102 *From Adam in exile – to the community of God’s children with no strangers.* 3 ECTS

K. Mielcarek

Obiettivi:

- Knowledge of biblical phenomena of foreignness and migration.
- Understanding of complexity of the subject.
- Ability to spot migration and otherness within biblical tradition.
- Capacity to extract separate scenes/issues in order to interpret their contemporary significance.
- Ability to interpret chosen pericopes in their proper historical context.
- Competence to evaluate contemporary events in the light of biblical content.
- Good general understanding of presented texts and demonstration of some skills to communicate it effectively.
- Demonstrate an ability to compare and relate features of the set texts.
- Undertake defined learning activities with a measure of autonomy, asking for guidance where necessary.
- Using course material provided, research, plan and write an essay on a chosen aspect of the subject, to a specified length and deadline.

Argomenti: People being strangers, exiles or a fugitives are often present within biblical narrative. It applies also to a condition of constant migration either individuals or larger groups. Both in the past now such situation frequently cause tensions and violence, but also miraculous transformations, goodness and hospitality. What is the biblical/Christian answer to the phenomena like migration and foreignness?

Structure

1. Introduction: biblical terminology and definitions of phenomena
Ancient Near East situation drawn on the basis of extra biblical sources
2. Israel history from Adam to Kanaan
3. The Hebrews as Kanaan residents among the others – owners or tenants?
4. Israel people as strangers in Babylon, repatriates to the Land, persecuted by Greeks, scattered by Rome.
5. Jesus the stranger and the migrant.
6. The Church – a community of aliens to the world and yet God’s children with no strangers..

Modalità di svolgimento: Comparative study of extra-biblical material to draw a proper background. Historical critical analysis of biblical texts

along with some elements of narratology and sociological approach. The material prepared in such a way will be subject to exegesis and some theological conclusions.

Modalità di verifica: Writing an essay on a chosen aspect of the subject (approved by lecturer) (3000 words).

Bibliografia: [https://www.dropbox.com/s/er2wqvmvyr9zqb4/MIELCA-REK%20-%20Bibliography %202.docx?dl=0](https://www.dropbox.com/s/er2wqvmvyr9zqb4/MIELCA-REK%20-%20Bibliography%202.docx?dl=0).

56103 *Spirituality of Alienation: strangers in a foreign land* 3 ECTS
D. Foster

Obiettivi:

1) At the end of the course, students will have a knowledge and understanding of

- Early Christian social and historical context for a consideration of the themes of alienation, journey and related themes;
- Social teaching of the Fathers, especially Basil and John Chrysostom, including care for the poor, vulnerable and slavery;
- Monastic wisdom on Early Christian (especially monastic) perspectives on finding holiness in vulnerability;
- Selected modern texts from various periods and cultures addressing the theme of the course;

2) During the course, students will have an opportunity to apply their knowledge and understanding by

- using classic texts as a key for understanding the literary texts selected
- using their engagement with literature to reflect on the importance of these themes for Christian faith and spiritual growth in the contemporary world.

3) During the course, students will be able to make judgements

- in discussion of prepared material with the teacher and each other
- in question and answer during the teaching period
- in personal evaluations used for the final assessment.

4) During the course, students will make use of communication skills as follows:

- taking notes from the provided written materials and from the teaching sessions
- listening and responding to the teacher and other students
- writing a short paper for the final assessment.

5) During the course, students will be able to use the following learning skills:

- reading and analysis of literary texts
- learning from preparatory material and class notes.
- independent research into the material and background of the topic
- research, planning and completion of a short module paper

Argomenti: Alienation can be considered in a number of ways, not only in terms of the foreignness of migration, wealth and poverty, but also racial marginalisation, the nationalist, political and racial upheavals of European twentieth century, which have all contributed to the contemporary Christian experience of culture. The Early church and the birth of the monastic movement reflect similar issues and a source of living spiritual wisdom for us today.

Structure

1. Introduction to Early Christian background and modern context
2. Aliens in a foreign land
3. Nowhere to lay the head
4. Hospitality
5. Insofar as you did it to one of the least of these
6. Mystery of Christ hidden from the ages.

Modalità di svolgimento: In each case, the theme will be presented in the context of early Christian and monastic literature, as well as in relation to modern literature, based on a discussion of relevant texts and their value for understanding contemporary Christian vocation and mission.

Modalità di verifica: Assessment will take the form of a short module paper, presenting a personal reading of one of the texts studied or another agreed with between teacher and student, which may be taken from a list of recommended reading.

Bibliografia: Monastic background and framework for the course

BELDEN C LANE, *The solace of fierce landscapes : exploring desert and mountain spirituality* (New York : Oxford University Press, 2007). BENEDICTA WARD (ed.), *The Desert Fathers: Sayings of the Early Christian Monks* (London: Penguin Classics, 2003). ROBERT C. GREG, *Athanasius : The Life of Antony and the Letter To Marcellinus William Harmless*, *Desert Christians: An Introduction to the Literature of Early Monasticism* (Oxford: University Press, 2004). BASIL THE GREAT, *On Social Justice* [St Vladimir's Popular Patristics series]. JOHN CHRYSOSTOM, *On Wealth and Poverty* [St Vladimir's Popular Patristics series] *From Glory to Glory, texts from the Gregory of Nyssa's mystical writings*, introduction by Jean Daniélou [St Vladimir's Seminary Press].

56104 *Migration of peoples has always been a big challenge for cultures and religions. How to help a Foreigner crossing borders of countries, cultures and religions, to feel “at home”?* 3 ECTS

D. Tiguila

Obiettivi:

- All cultures and religions have had to confront the presence of foreigners and the phenomenon of migration. This ancient problem is cruelly actual. Our different cultures and religions are questioned about. This course will enable students, whatever their culture and faith, acquire clear concepts and a fair approach to these issues.

- The concept of being foreigner is vast and complex. Cultural as well as religious behavior are impacted. It is important for social and religious ethic to have a clear and appropriate analysis method. Because the purpose of this course is to tackle the problem of being foreigner and of migration from ethical and pastoral perspective, it'll help students to get skills and tools for better understanding of the issue.

- From ethical and pastoral perspective, this course will provide the student an approach of the problem that allows him to shape his cultural and religious convictions and his desire for appropriate action.

- This appropriate action is considered on a personal level as well as on entire society's level.

- While providing a better understanding, this course will enable the student to appreciate better the problems in order to work for sustainable solutions.

- Pope Francis and the Church invite us to go to the periphery looking for those who are no more used to our church's structures. This course will enable the students to become really a new generation of pastoral agents wherever they may be.

- I wish those participating to this course to be ready for groups discussions and sharing and so to spread what they'll learn.

- At the end of this process we expect students to involve themselves in concrete actions i.e. Associations for Refugees, Justice and Peace...

- By pointing out some tools like: Books, documentaries, conferences, social mass media... Visit and encounter of people, engagement in social assistance to Foreigners... this course will encourage students for further researches to update their knowledge and awareness of the topic.

Argomenti: We live in a 'global village' in the era of 'globalization'. But paradoxically, we have never been tempted to shut ourselves up behind walls and protectionist policies! Could it be that the Foreigner has always kept his strength to disturb, shake up and even terrify our little quietude «to be at home?» I invite you to a short journey in which, at first, we will discover the devastating extent of this

phenomenon. Then secondly, we will seek ways and means by which the one that is welcomed and also the one that hosts can really enjoy the happiness of feeling ‘at home!’

Structure

Cultures questioned by the issue of migration and immigration: ethical and pastoral perspectives. Example Kabiye in northern part of Togo, West Africa.

Religions questioned by the issue of migration and immigration: ethical and pastoral perspectives. Example Catholicism.

Modalità di svolgimento: Provocative questions or reflections to introduce a free sharing based on one’s own experience and knowledge; then we could come to what we keep.

Modalità di verifica: At the end of this course, which I do not want at all theoretical, I’ll ask each one of the students to write a paper that will serve her/him in her/his life: “How can I, with my culture and religion, welcome a Foreigner so that he may feel at home?”.

Bibliografia: To be delivered by the Professor at the beginning of the course..

SCHEDULE 2017 (November)

Ore	6 novembre	7 novembre	8 novembre	9 novembre	10 novembre
8:30-9:15	56101 Eckerstorfer	56101 Eckerstorfer	56102 Mielcarek	56101 Eckerstorfer	56102 Mielcarek
9:20-10:05	56101 Eckerstorfer	56101 Eckerstorfer	56102 Mielcarek	56101 Eckerstorfer	56102 Mielcarek
10:15-11:00	56102 Mielcarek	56102 Mielcarek	56103 Foster	56103 Foster	56103 Foster
11:05-11:50	56102 Mielcarek	56102 Mielcarek	56103 Foster	56103 Foster	56103 Foster
11:55-12:40	56104 Tiguila	56104 Tiguila	56104 Tiguila	56104 Tiguila	56104 Tiguila

Ore	13 novembre	14 novembre	15 novembre	16 novembre	17 novembre
8:30-9:15	56101 Eckerstorfer	56101 Eckerstorfer	56101 Eckerstorfer	56103 Foster	56103 Foster
9:20-10:05	56101 Eckerstorfer	56101 Eckerstorfer	56101 Eckerstorfer	56103 Foster	56103 Foster
10:15-11:00	56102 Mielcarek	56102 Mielcarek	56103 Foster	56104 Tigulla	56104 Tigulla
11:05-11:50	56102 Mielcarek	56102 Mielcarek	56103 Foster	56104 Tigulla	56104 Tigulla
11:55-12:40	56104 Tigulla	56104 Tigulla	56104 Tigulla		

II Module: Responsibility for the material values in cultures and religions (economy and finance), First Year

56105 *Religion and economy: Does religion have a responsibility towards modern economic world?* 3 ECTS

I. Jonveaux

Obiettivi:

- Reading of classical texts in social sciences about religion and economics
- Acquisition of main theoretical concepts about religion and economics
- Applying concepts and theoretical framework to empirical cases
- Analysis of a new empirical case
- Working the position of scientific objectivity
- Discussing a text with a critical point of view
- Presenting a topic
- Making a question of research
- Analysis of relationships between religion and economy in modern society.

Argomenti: Modern economic world is since 2008 undergoing a crisis of sense and it will be looking more and more for alternative models of economy. Does religion have a responsibility in economic systems? Or can religion offer other models of economy? Economy and religion were traditionally considered in social sciences as conflictual entities, but some religious institutions like monasteries could also develop performant forms of economy. To what extent can religious institutions propose forms of economy which can be accorded with religious values?

Structure:

This seminar deals with four main topics:

- State of the question in the classic sociological literature about religion

and economy (Max Weber, Peter Berger, Pierre Bourdieu...)

- Present topicality of this question in modern society
- Specific question of contemporary monastic economy: What can monastic economy bring to the world?
- Alternative models of economy and religious values (from a model of consumption to a model of satiety)

Relationships between religion and economy does not mean only the position of religion towards economy but also religious determinants of economy, the economic analysis of religion or economy of religious institutions.

Modalità di svolgimento: This seminar will adopt the perspective of the sociology of religion and economic sociology. With some case studies, students will be introduced to empirical approaches of social sciences.

Modalità di verifica: Immanent exam (participation in the class) and paper (around 8-10 pages).

Bibliografia: The bibliography will be given at the beginning of the course. The texts, which will be discussed during the course will be sent a month before.

56106 *The principle of handling your own property according to Luke.*

3 ECTS

K. Mielcarek

Obiettivi:

- Knowledge of biblical notion about handling material values.
- Understanding of specificity of Lukan approach in the light of a wider biblical tradition.
- Ability to spot the issue of material values within Lukan work.
- Capacity to extract separate scenes/issues in order to interpret their contemporary significance.
- Ability to interpret chosen pericopes in their proper historical context.
- Ability to evaluate contemporary events in the light of biblical content.
- Good general understanding of presented texts and demonstration of the ability to communicate it.
- Demonstrate an ability to compare and relate features of the set texts.
- Undertake defined learning activities with a measure of autonomy, asking for guidance where necessary.
- Using course material provided, research, plan and write an essay on a chosen aspect of the subject, to a specified length and deadline..

Argomenti: Lukan work is full of economic questions which are hotly debated by contemporary scholarship. In recent decades quite a number of vast researches

and a lot more smaller studies have been produced. Some authors say that the narrative of Luke-Acts is somewhat contradictory on the matter, some others struggle to draw a coherent theological viewpoint from all Lukan texts. How should one deal with the issue of possession? Does Luke give a clear answer to it?

Structure

1. Introduction: general background of the economic and social situation in the Ancient Near East.

2. Material values in the main Old Testament traditions (a panorama of biblical views presented in the different collections: Torah, Deuteronomist, Prophets, Sapiential literature).

3. The new approach toward possessions in Jesus' teaching according to Luke

4. Wealth and possession in Lukan parables.

5. The early Church and material values.

6. Summary: Lukan theology on wealth and possessions.

Modalità di svolgimento: Comparative study of extra-biblical material to draw a proper background of the theme. Historical critical analysis of biblical texts along with some elements of narratology and sociological approach. The material prepared in such a way will be subject to exegesis and some theological conclusions.

Modalità di verifica: Writing an essay on a chosen aspect of the subject (approved by lecturer) (3000 words).

Bibliografia: <https://www.dropbox.com/s/9l6lqe753jeqwnp/MIELCA-REK%20-%20Bibliography%201.docx?dl=0>

56107 *Discovering the monastic tradition. Seminar.*

3 ECTS

M. Casey

Obiettivi: The seminar will be moving around the areas of institutional memory, the re-formation of monasticism, a review of the various historical paradigms of monasticism and the presentation of the notion of paradigm shift, subjective culture, objective culture... It would be a coherent whole, but containing several openings for possible developments.

Argomenti: My mode of teaching is heuristic and interactive; My normal approach is to take a question or a text or a series of texts and allow the theme to develop over several different parallel tracks until it arrives satisfying conclusions as far as I am concerned. Then when it comes to teaching to invite the participants to make similar journeys of discovery — presupposing that I have already explored alternative avenues that they might take — but with the end result, the various learnings, dependent on what the students bring to the project. I cannot at this point be certain where the work will lead. It would be dishonest to pretend to have certain objectives

when usually these clarify themselves only as my explorations of the theme develop and according to the dynamic of the learning sessions. I know in what direction I would have headed but I am in no way able to guarantee my arrival.

Bibliografia: To be presented later

56108 *In place of materialism, gratitude: How much do I need?* 3 ECTS
M. Wilde

Obiettivi: The Rule of St. Benedict and its proposal of an economy of gratitude and common good over entitlement and hoarding

Understanding of the overarching value of respect. Reflection of one's own consumptional behaviour

Understanding of the needs of different cultures and individuals Recognizing responsibilities

Detachment from the restriction of one's own cultural prerequisites Approaching other cultures with respect

Argomenti: Arguments

Today's economic system is built on the maximization of private consumption. What is good for the economy, however, must not be good for the individual. In monastic spirituality, based on the early Christian community's way of life, the natural desire for "having and possessing" is counter balanced by a culture of sharing, responsibility, solidarity, and respect of the other's needs, without neglecting the material and spiritual needs of the individual.

Modalità di svolgimento: Reading texts, reflections and discussions.

Modalità di verifica: Oral exam.

Bibliografia: *The Acts of Apostles; The Rule of Saint Benedict; The Dialogues of Gregory the Great* (Book 2. Life of St. Benedict); ANTOINE DE SAINT EXUPÉRY, *The Little Prince*; ERICH FROMM, *To Have or to Be*, Harper&Row Publishers 1976; MAURITIUS WILDE, *Rispetto. L'arte della stima reciproca*, EMP 2012.

SCHEDULE 2018 (January)

Ore	15 gennaio	16 gennaio	17 gennaio	18 gennaio	19 gennaio
8:30-9:15	56105 Jonveaux	56105 Jonveaux	56106 Mielcarek	56105 Jonveaux	56106 Mielcarek
9:20-10:05	56105 Jonveaux	56105 Jonveaux	56106 Mielcarek	56105 Jonveaux	56106 Mielcarek
10:15-11:00	56106 Mielcarek	56106 Mielcarek	56107 Casey	56107 Casey	56107 Casey
11:05-11:50	56106 Mielcarek	56106 Mielcarek	56107 Casey	56107 Casey	56107 Casey
11:55-12:40	56108 Wilde	56108 Wilde	56108 Wilde	56108 Wilde	56108 Wilde

Ore	22 gennaio	23 gennaio	24 gennaio	25 gennaio	26 gennaio
8:30-9:15	56105 Jonveaux	56105 Jonveaux	56105 Jonveaux	56107 Casey	56107 Casey
9:20-10:05	56105 Jonveaux	56105 Jonveaux	56105 Jonveaux	56107 Casey	56107 Casey
10:15-11:00	56106 Mielcarek	56106 Mielcarek	56107 Casey	56108 Wilde	56108 Wilde
11:05-11:50	56106 Mielcarek	56106 Mielcarek	56107 Casey	56108 Wilde	56108 Wilde
11:55-12:40	56108 Wilde	56108 Wilde	56108 Wilde		

II Module: The challenges of physical and natural sciences, technology and environmental protection in cultures and religions, First Year

56109 Current points of culturally significant contact between science, technology and religion 3 ECTS

S. Visintin

Obiettivi:

- The student knows the main content of current cultural issues as they relate to science, technology and religion;
- The student knows authors and texts that influence the current cultural panorama of technical and scientific background;

- The student knows the philosophical, cultural and religious implications of some possible future developments in science and technology;
- The student can judge on these and other related issues in respect of philosophy, science and religion;
- The student knows how to use the learned content to express orally and in writing his/her position on these issues;
- The student has ability, method and basis for further development and autonomously develop research on this topic.

Argomenti: The course aims to introduce the current status of some culturally relevant issues where there is an overlap between scientific disciplines (mathematical, physical and natural), technology and religion.

I. Cosmology: the fascination of oriental pantheism.

II. The 4th Revolution: life in the Infosphere.

III. Towards the new Humanity: yet another clash between the «will to power» and the various religious (and lay) monotheisms.

Modalità di svolgimento: Lectures with time for discussion and debate.

Modalità di verifica: Write an elaborate.

Bibliografia: L. FLORIDI, *The Fourth Revolution. How the Infosphere is Reshaping Human Reality*, Oxford 2014; R. KURZWEIL, *The Singularity is near*, London 2005; J. C. LENNOX, *God and Stephen Hawking*, Oxford 2011; I. PERSSON, J. SAVULESCU, *Unfit for the Future. The Need for Moral Enhancement*, Oxford 2012; *Laudato Si'*, *Lettera enciclica del santo padre Francesco sulla cura della casa comune*.

56110 *Bible and cultures*

3 ECTS

T. Eid

Obiettivi: By the end of this course, every student is supposed to show the following competences: appreciate the meaning of the Bible and to critically evaluate the different scientific interpretations, have an overview of the different biblical method of interpretation, recognize the importance of the other sciences (History, Archeology, Geography and Ethics) to understand the Biblical text and know the existence of similarity between Biblical Texts and other ancient texts from other cultures.

Argomenti: First of all, the course offers a global explanation of the sense of the Sacred Scripture (God's word and the word of men). Secondly, it gives the possibility to understand better the biblical Text in dialogue with ancient and modern cultures. The first offers to the student reading keys for the Sacred Scripture, while the second presents some techniques (the narrative approach and historical-critical

approach) for interpreting a biblical text: it will deepen the moral, historical archeological aspect in some texts.

This course aims to study some texts in the Bible that seem difficult to be understand nowadays. During this course, will be highlighted the relationship of the first chapters of Genesis to the book with the Mesopotamian epics (Gn 1 – 2 ;; 6 – 7), will be discussed the morality in the Bible (Gn 27) and why God exterminated people (Ex 12,29 ;; Jos 6).

Modalità di svolgimento: In the session, the lesson will be interactive about a Biblical Text.

Modalità di verifica: At the end of the course, the exam will be oral.

Bibliografia: DALLEY, S., *Myths from Mesopotamia* (Oxford 1992). KRAMER, S. N. – BOTTERO, J., *Lorsque les dieux faisaient l'homme : mythologie mésopotamienne* (Paris 1989). QUESNEL M. – GRUSON P., *La Bible et sa culture* (Paris 2000). SKA J.-L., *Les énigmes du passé. Histoire d'Israël et récit biblique* (Bruxelles 2001). TOURNAY R.-J. – SHAFER, A., *L'épopée de Gilgamesh* (Paris 1994)..

56111 *Some Topics in the Teachings of Thomas Merton and Paul VI on Our Being Witnesses to Peace in the Post-Christian Era.* 3 ECTS

M. Zaninelli

Obiettivi:

- To understand the basis of a spiritual reading
- To know well the spiritual dimensions of the writers presented especially Thomas Merton
- To be able to use knowledge to obtain a spiritual self-improvement as much the others too
- To become promoter of a new spirituality born from this study of ancient and modern writers that can help everybody to become more complete in the spirituality sphere of his/her own
- To acquire some criteria of discernment
- To evaluate critically what in a spiritual text can really help for a new and positive spiritually starting from some authors of the Tradition and others of the modern and contemporary area
- To be ready to face a theological debate on the themes we are going to present during the course
- To have a good level of understanding to make himself/herself ready to talk about the authors and themes we are going to present and studying during the course
- To be able to acquire all the instruments necessities to formulate a synthesis of a particular argument

- To have learned some capacity of education to continue to study in a self-way and to produce research about different spiritual arguments

Argomenti: All world religions provide spiritual guidance and directives to improve the culture in which they are resident that include practices for their believers to become persons, who promote peaceful societies. Promoting peace is a major topic in Thomas Merton's literary legacy as he matured in his conception of his monk's vocation to dialogue with the world of his time. This course of study includes investigating the ancient traditions for peace-making in the sayings of the desert fathers and mothers of the 4th century, and in the writings of Augustine of Hippo and Thomas Aquinas as foundational elements upon which Merton built his thoughts. We shall also relate peace-making to issues in contemporary technology and ecology.

Writing contemporaneously with Merton, and maintaining a correspondence with the monk, Pope Paul VI published his encyclical *Populorum Progressio* on the development of cultures. This encyclical followed and was informed by the Pope's address to the United Nations in New York City in October, 1965 in which he famously proclaimed, "No to the war! Stop the war!" Paul VI clarified for his time that all human beings are to be "builders of peace." Pope Francis, addressing the American Congress in Washington, D.C. on September 24th, 2015 referred to Thomas Merton as one of four American icons. Merton, he said, had the ability to build bridges between cultures and religions with the goal of promoting world peace. This course investigates topics in the writings of these two Christian witnesses for promoting world peace in what Merton described as a "post-Christian era." Participants in this module will discuss paths to peace today that are promoted in the writings of Merton and Paul VI. The aim of this module is ultimately practical: we will formulate our own understanding of what we must do to become contemporary peace-makers in a world of competition for resources marked by continuing violence in human societies. We shall investigate the relationships between peace-making and promoting environmental protection and productive uses of our technologies and media. Dialogue among adherents of the world's religions is a primary practice in the promotion of practical peace-making.

Modalità di svolgimento: Lecture, discussion and reading useful to establish a new interest for Thomas Merton and the others authors we are going to face during classes.

Modalità di verifica: Each student has the possibility to choose an argument treated during classes and develop it using readings or different instrumentals media to interact with the teacher.

Bibliografia: THOMAS MERTON, *Peace in the Post-Christian Era*, Orbis, NY 2004; THOMAS MERTON, *Cold War Letters*, Orbis, NY, 2006; THOMAS MERTON,

Passion for Peace, A Crossroad Book, NY, 1995; THOMAS MERTON, *Faith and Violence*, University of Notre Dame, IN, 1965; THOMAS MERTON, *A Thomas Merton Reader*, Doubleday, NY 1974; THOMAS MERTON, *The Intimate Merton*, Harper-Collins, NY, 2001; THOMAS MERTON, *La contemplazione in un mondo che cambia* (a cura di Mario Zaninelli), Ed. Nerbini, Firenze, 2016; JIM FOREST, *The Root of War is Fear*, Orbis, NY, 2016; MARIO ZANINELLI, *Pope Paul VI (Giovanni Battista Montini) and Thomas Merton. (a shorten version)*, in Universal Vision. *A Centenary Celebration of Thomas Merton*, European Perspectives from the Merton Journal, (edited by Fiona Gardner, Keith Griffin and Peter Ellis, Great Britain, 2014, pp. 85-98; MARIO ZANINELLI, *Giovanni Battista Montini (Paolo VI) e Thomas Merton. Corrispondenza (1949-1968)*, (testo integrale in prima edizione), in Istituto Paolo VI, *Centro Internazionale di Studi e Documentazione*, Notiziario n. 70, Brescia, 2015, Inediti e Rari pp. 5- 56. GIANCARLO PANI S.I., *Thomas Merton e Giovanni Battista Montini*, in *La Civiltà Cattolica*, (quad. 3984), Roma, pp 577-581; A. MONTANARI – M. RENZINI – M. ZANINELLI, *Thomas Merton. Il sapore della libertà*, Paoline, Milano, 2014; website: www.merton.org.

56112 *Science and Religion: Partners or Competitors?*

3 ECTS

E. Linton

Obiettivi:

- Students will be grounded in a phenomenological approach to understanding human communication.
- Students will learn to reflect on the act of theorizing and will be introduced to various communication theories.
- Students will be asked to evaluate communication theories, as well as to develop their own theory for pastoral situations in which science seems to challenge religion.
- Students will develop their own case studies in which religion seems to be challenged by science. These will serve as “phenomenon” to be theoretically analyzed.
- Students will learn the value of suspending judgments in communication.
- Students will judge the merits of various communication theories, including their own.
- Students will consider how communication experiences (especially, their own) constitute the message.
- By becoming more reflective about communication, students will more consciously theorize about their own communication experiences.
- Students will learn to take ethnographic notes and how write case studies.
- Students will sharpen their ability to theorize and evaluate theories.

Argomenti:

1. Identifying issues between science and religion.
2. Presentation of communication theory.
3. Theorizing about issues between science and religion.
4. Participants will develop and present their own theories..

Modalità di svolgimento: The consistent message of this course will be that one's theory of communication effect's the relationship between science and religion. The course will not attempt to answer the question implicit in its title (are science and religion partners or competitors?) , but will raise questions about this relationship and expect students to develop their own theory about the conditions of this relationship.

Modalità di verifica: A class presentation, a accompanying paper and a 15 minute oral will contribute to the students final evaluative grade.

Bibliografia: ANDERSON, ROB & ROSS, Veronica (1994). *Questions of Communication*. New York: Saint Martins Press. GROSS, A.G., HARMON, J.E., & Reidy, M.S. (2002). *Communicating Science: The Scientific Article from the 17th Century to the Present*. West Lafayette, Indiana: Parlor Press. IHDE, DON (1986). *Experimental Phenomenology: An Introduction*. Albany, New York: State University of New York Press. KUHN, THOMAS S. (1970). *The Structure of Scientific Revolutions*. Chicago, Illinois: University of Chicago Press. SWEET, WILLIAM & FEIST, RICHARD (2007). *Religion and the Challenges of Science*. England: Ashgate Publishing Limited.

SCHEDULE 2018 (March)

Ore	5 marzo	6 marzo	7 marzo	8 marzo	9 marzo
8:30-9:15	56109 Visintin	56109 Visintin	56110 Eid	56109 Visintin	56110 Eid
9:20-10:05	56109 Visintin	56109 Visintin	56110 Eid	56109 Visintin	56110 Eid
10:15-11:00	56110 Eid	56110 Eid	56111 Zaninelli	56111 Zaninelli	56111 Zaninelli
11:05-11:50	56110 Eid	56110 Eid	56111 Zaninelli	56111 Zaninelli	56111 Zaninelli
11:55-12:40	56112 Linton	56112 Linton	56112 Linton	56112 Linton	56112 Linton

Ore	12 marzo	13 marzo	14 marzo	15 marzo	16 marzo
8:30-9:15	56109 Visintin	56109 Visintin	56109 Visintin	56111 Zaninelli	56111 Zaninelli
9:20-10:05	56109 Visintin	56109 Visintin	56109 Visintin	56111 Zaninelli	56111 Zaninelli
10:15-11:00	56110 Eid	56110 Eid	56111 Zaninelli	56112 Linton	56112 Linton
11:05-11:50	56110 Eid	56110 Eid	56111 Zaninelli	56112 Linton	56112 Linton
11:55-12:40	56112 Linton	56112 Linton	56112 Linton		

IV Module: Social responsibility in cultures and religions (free time, creativity, aging, sickness and death), First Year

56113 *Social responsibility and community endeavors in the face of aging, getting sick, and dying* 3 ECTS

P. Okogie

Obiettivi:

- Religious knowledge and understanding, that is, Jewish, Catholic and Islamic teachings concerning aging, sickness and death.
- Jewish, Catholic, Islamic perspectives, understandings of the nature and function of socio-economic factors and circumstances in the processes of aging, getting sick, and dying.
- The correct principles, the right policies, the appropriate law, the right people in the right place, in the right committees for short term and long term action have to be in place, in order to ensure that the role and duty of the society, that the social factors work together and in favor of aging with grace, with dignity and responsibility, not living day by day irresponsibly and getting sick recklessly, and not dying too young, nor with little or no love and respect, nor without hope and care.
- The key is to see and put into action all that will be necessary to promote health and general wellness, and ensure that the right thing is done at the right time to the right people (in this case, the right people are the aging, the sick, and the dying;; but, at the same time, it is important to remember that prevention is better than cure. So, the society should put in place the things that will promote health, and keep people healthy. The society should not put too much burden on the people, should not engage in public policies, nor make laws that can make her people become too old too quickly, too sick too often, nor be the cause of premature deaths, because of too much stress, too much work, overwhelming manual and mental labor, nor encourage, directly or indirectly, certain habits such as smoking, strong drinks like alcohol, etc).

- Good judgments are a result of good perception, good deliberation, good thinking. Knowledge of the facts and their backgrounds is important. Situations vary and circumstances can be very different.

- In healthcare, there are no easy solutions precisely because there are often so many changing features and unfixed circumstances. Even when two cases appear very similar, what is appropriate in one case, may not be appropriate in the other.

- It is important to keep one's beliefs and convictions open to revision and to correction in the face of growing knowledge and the dynamic nature of the understanding of the human condition in general and of the human body in particular.

- This is why stubborn stereotypes, biases and prejudices can do a great harm, and even destroy the best of human efforts.

- Listening with attention and with patience, responding appropriately, accurately, and speaking with knowledge and understanding, and with clarity and precision, but also always with humble conviction because one can never to be so sure to have in one's possession all the knowledge, nor be so sure to fully grasp that which is going on. Ambiguity is perennially present in every form of human knowledge.

- Speaking with charity and fairness is a process that we will seek to cultivate and encourage.

- One will learn to weigh the facts, that is, analyze them and interrogate them, draw out their meaning and value and become creative with them by being able to build on them or even reconstruct them or generate one's own ideas, so that the initial ideas would serve only as a stringboard and also learn to communicate, that is, learn to express clearly what one has in mind, so that the listeners can get one's point correctly, exactly, and finally, learn to work with others as a team, for a greater peaceful co-existence of peoples of different cultures and many different backgrounds of the world.

Modalità di svolgimento: The teacher's lectures will expect and encourage adequate preparation for and active participation in class discussion. The materials to read will be indicated beforehand.

Modalità di verifica: Each student will take an exam of twenty minutes in the end. Before that, there will be an in-class exam, the nature of which will be determined by the teacher at the end of the first six hours of lectures.

Bibliografia: It will be supplied later..

56114 *A Biblical Culture of Wellness*

3 ECTS

G. Polan

Obiettivi:

- A basic knowledge of biblical literature, both Old and New Testaments
- An appreciation for the importance of wellness in modern day life

- Reading biblical texts in their context and making application to present day life
- Showing an awareness of both tradition and contemporary in an understanding of personal and communal wellness
- Showing an expression of moderation in living one's life
- Exemplifying balance in comparing ways of contemporary life
- The ability to reflect on biblical texts
- The ability to articulate from experience what establishes «wellness» for life in today's society and world
- A healthy application to one's life of the rich biblical tradition
- A personal reflection on the holiness and gift of one's life.

Argomenti: This course will consider how the Scriptures address the questions of «living life well as people of faith.» As the Scriptures speak of work, creativity, suffering, aging, balance in life, sickness and death, we will consider how we can make an application of these topics in relation to our contemporary culture and also the culture of religious life and its commitments.

The course will be directed thematically, taking the topics listed above and considered from their biblical contexts and reflected on in their contemporary situation.

Modalità di svolgimento: This course will include lecture by the professor, presentations by the students, and the opportunity for questions and discussions.

Modalità di verifica: Students will be examined in two ways: 1) In relation to their presentation to the class on an assigned topic;; 2) A ten minute oral examination.

Bibliografia: DAVID BROOKS. *The Road to Character*. New York: Random House Books, 2015. GREGORY POLAN. *The Psalms: Songs of Faith and Praise . Mahweh, NJ: Paulist Press, 2014. The Book of Psalms. The Book of Proverbs. The Book of Sirach*

56115 *How to become an “elder”?* – *Spiritual progress and religious authority in early monasticism and their meaning today* 3 ECTS

I. Bán

Obiettivi: The student...

- ...knows the most important theories about spiritual progress and spiritual fatherhood in early monasticism
- ...knows some basic models of exercising (and relating to) religious authority (both hierarchical and charismatic)
- ...is capable of applying monastic teaching about ascetic practice, Scriptural exegesis and contemplation in his/her own personal life

- ...can use his/her new knowledge about authority in the religious community where he/she exercises a ministry
- ...can discern between an authentic Christian view on spiritual progress and problematic or non-Christian ideas of “illumination” and semi-pelagianism.
- ...is able to find criteria for the evangelical way of exercising authority.
- ...can express his/her own view on spiritual progress in the light of the monastic tradition.
- ...can communicate the values that are necessary while dealing with hierarchical or charismatic authority.
- ...can analyze and interpret independently texts of classic and modern monastic writers concerning progress and authority.
- ...can identify the main sources of theories on spiritual progress in the contemporary spirituality.

Argomenti:

The course proposes a study on the relationship between spiritual progress, holiness and increasing social responsibility in the early monastic tradition. By the means of analyzing texts from different geographical contexts and different stages of the development of the early monastic movement, students can meet models of progress and concepts of authority with their social applications then and now.

Structure

0. Introduction: The call to perfection, holiness and social responsibility
1. Spiritual progress in ancient Egypt (Evagrius and the desert Fathers)
 - a. ascetic practice
 - b. struggling with evil thoughts
 - c. spiritual exegesis as a mean of progress
 - d. contemplation
2. Pedagogy in monastic progress: Spiritual fatherhood in early monasticism
3. Perfection in anachoresis and social responsibility – some patterns
 - a. Anthony the Great
 - b. Hilarion
 - c. Syriac monasticism
4. Exercising different types of authority in the monastery and the Church
 - a. The Fathers of Gaza
 - b. Syriac monasticism
5. Conclusion: Spiritual progress and authority in an age of crisis

Modalità di svolgimento: Frontal lessons and discussion with the help of texts.

Modalità di verifica: Paper on a chosen aspect of the topic (8-10 pp).

Bibliografia: Primary Sources:

Evagrius of Pontus, The Greek Ascetic corpus (ed. R. E. SINKEWICZ), Oxford 2003. ATHANASIAS OF ALEXANDRIA, *The Life of Anthony. The Coptic Life and the*

Greek Life (tr. T. Vivian, A. Athanassakis), Kalamazoo, 2003 BARSANUPIHUS AND JOHN OF GAZA, *Letters I-II* (tr. J. Chrissavgis), 2006.

Studies:

DRISCOLL, J., *Steps to Spiritual Perfection: Studies on Spiritual Progress in Evagrius Ponticus*, Mahwah (NJ), 2005. BUNGE, G., *Spiritual Fatherhood: Evagrius Ponticus on the Role of Spiritual Father*, Crestwood (NY), 2016. E. WIP-SZYCKA: «Le monachisme égyptien et les villes» in *Études sur le christianisme dans l'Égypte de l'antiquité tardive*, Roma 1996. B. BITTON-ASHKELONY, A. KOFSKY (szerk.): *Christian Gaza in Late Antiquity*, Leiden-Boston 2004

56116 *Responsibility as a spirituality of creativity*

3 ECTS

B. Sawicki

Obiettivi: At the end of the course the student is expected to:

- notice and understand the spiritual aspect of responsibility,
- see and understand the mutual report between spirituality and creativity,
- interpret and motivate different forms of responsibility in spiritual categories,
- apply spiritual concepts to deepen his/her understanding of creativity,
- deepen his/herspiritual experience through creative acts,
- interpret behaviors in terms of creativity,
- promote the importance of creativity for spirituality
- transmit the creative aspects of spirituality in particular situations of spiritual challenges,
- be open for always new perspectives of creativity for spiritual growth,
- read various social challenges in spiritual context.

Argomenti: Originality and activity belong to the most important aspects of modern humanism. Performance and play are more present than responsibility and service. Christian spirituality as such, read in the key of monastic tradition, has always favored real individual growth, appealing to human sensibility and harmonious interaction with nature and neighbors. Remaining open to social problems, such spirituality may be regarded as a model of a gentle and successful connection between human harmonious growth and efficient social sensitivity. Creative activity, always combining expression of personal originality with sharing it with other people seems to be a new vehicle to transmit spiritual values in everyday life. In this way a creative spirituality can help in individual formation, shape in a new way our rapports towards other people and open new perspectives in handling with our crucial existential questions such as sickness, aging, death – simultaneously opening for a new understanding of Paschal Mystery of Jesus Christ.

Structure

1. Discovering one's own mission in the world: originality, uniqueness, expression as a base of our interaction with God, neighbors and world

2. Being with others: sensibility, taste, style and harmony
3. Necessity of bonds: ambiguity of branding, importance of rite, search for intimacy
4. Formation towards creative spirituality: new perspectives of lectio divina, observations and writing (stories, haiku), practice of music and visual imagination as exercises of integration
5. Memory as a way towards one's spiritual identity and communion: history, narrations, study, free time
6. Participation in Paschal Mystery of Jesus as the most creative form of life: education, dialog, performance

Modalità di svolgimento: Multimedia presentation leading into outline of problems and concluded with discussion in the class.

Modalità di verifica: One written text (min. 15 pages), based on a solid research of literature, presenting a possibility of application of the themes of the course in specific environment of the student.

Bibliografia: H.URS VON BALTHASAR, J.K RICHES (ed.), *The Golry of God*, vol. I – IV, Ignatius Press San Francisco 1985-1989, E.J.COLEMAN, *Creativity and Spirituality. Bonds between art and religion*, State University of New York Press, New York 1998, M. CSIKSZENTMIHALY, *Creativity, Harperperennial. Modernclassics*, New York, London, Toronto, Sydney 2013, M. COVERLEY, E., *The art of wandering. The writer as walker*, Oldcastle Books Harpenden, 2012, W.A DYRNESS, *Poetic Theology: God and Poetics in Everyday Life*, William B.Eerdman's Pulishing Company Grand Rapids 2011, W.A DYRNESS, *Visual Faith (Engaging Culture):Art, Theology, and Worship in Dialogue* Baker Academic Ada Township 2001, E. DISSANAYAKE, *Art and Intimacy. How the Art began*, University of Washington Press Seattle and London 2000, H.GARDNER, *Art, mind & brain – a cognitive approach to creativity*, Basic Books, New York 1982, I.ILLICH, *In The Vineyard of Text: A Commentary to Hugh's Didascalion* University of Chicago Press 1993, A. JACOBS, *A Theology of Reading. The Hermeneutics of Love*, Westview Press, 2001, P.STOLTZFUS, *Theology as performance. Music, Aesthetics, and God in Western Thought*, t&t clark New York London 2006; C. VALTERS PAINTNER, *The Artist's Rule: Nurturing Your Creative Soul with Monastic Wisdom*, Sorin Books 2011, C. VALTERS PAINTNER, *Awakening the Creative Spirit: Bringing the Arts to Spiritual Direction*, Morehouse Publishing 2010, *Creativity and Spirituality*, J.M.WATKINS, *Creativity as Sacrifice*, Fortress Press, Minneapolis 2015, J.WILSON HARTGROVE, *The wisdom of stability: Rooting Faith in a Mobile Culture*, Paraclete Press Brewster 2010

OPTIONAL COURSE

54133 *Monastic Practices of Spirituality: hermeneutical and interdisciplinary explorations* 1,5 ECTS

T. Quartier

Obiettivi:

- Students gain knowledge and understanding of contemporary monastic practices of spirituality as an interdisciplinary empirical contribution to method and theory in Monastic Studies;
- Students apply the knowledge and understanding of empirical method and theory to the fields of monastic stability and monastic liturgy;;
- Students learn to judge the practices of monastic stability and monastic liturgy in their own context;
- Students acquire skills to communicate about cases from their own cultural context with students from another discipline (liturgical studies) in a shared workshop to enhance their interdisciplinary learning skills.

Argomenti: Monastic life is highly constituted by spiritual practices that take different forms in the history of monasticism and in different cultures where monks and nuns discover their charism. Furthermore, in many societies the interest in monastic practices goes beyond the walls of abbeys. Clergy, lay persons and artists among others feel inspired by the wisdom of monastic life. To understand what it means to re-invent monastic practices of spirituality today, it is necessary to hermeneutically analyze sources like the Rule of St Benedict and bring it in dialogue with contemporary experiences. In this course, we explore three topics: articulations of monasticism;; monastic stability;; and monastic liturgy. In a concluding workshop, students will explore their own spiritual context and exchange with one-another and students from another discipline (liturgical studies).

Modalità di svolgimento:

- During the lectures, basic concepts of monastic practices of spirituality are presented which are related to the literature by the students;
- Every lecture contains responsive parts in which students apply the concepts to their own cultural and spiritual background;
- During the workshop the students present and discuss cases from their own background in an interdisciplinary setting.

Modalità di verifica: Written paper.

Bibliografia: QUARTIER, THOMAS (2014). *Monastic Martyrs of Compassion. Murdered Trappist Monks in Algeria and the Different Meanings of Martyrdom*. In: *Mortality* 19 (2) pp. 224-242. QUARTIER, THOMAS (2014). *Practitioners of Liturgical Spirituality. Empirical Inside-Perspectives in Abbey Churches*. In: *Ye-*

arbook for liturgy-research 30, pp. 203-221. WAALJMAN, KEES (2002). *Spirituality. Forms, Foundations, Methods*. Leuven: Peeters Pbl (selected chapters).

SCHEDULE 2018 (May)

Ore	14 maggio	15 maggio	15 maggio	16 maggio	17 maggio
8:30-9:15	56113 Okogie	56113 Okogie	56114 Polan	56113 Okogie	56114 Polan
9:20-10:05	56113 Okogie	56113 Okogie	56114 Polan	56113 Okogie	56114 Polan
10:15-11:00	56114 Polan	56114 Polan	56115 Baán	56115 Baán	56115 Baán
11:05-11:50	56114 Polan	56114 Polan	56115 Baán	56115 Baán	56115 Baán
11:55-12:40	56116 Sawicki				

Ore	21 maggio	22 maggio	23 maggio	24 maggio	25 maggio
8:30-9:15	56113 Okogie	56113 Okogie	56113 Okogie	56115 Baán	56115 Baán
9:20-10:05	56113 Okogie	56113 Okogie	56113 Okogie	56115 Baán	56115 Baán
10:15-11:00	56114 Polan	56114 Polan	56115 Baán	56116 Sawicki	56116 Sawicki
11:05-11:50	56114 Polan	56114 Polan	56115 Baán	56116 Sawicki	56116 Sawicki
11:55-12:40	56116 Sawicki	56116 Sawicki	56116 Sawicki	54133 Quartier	54133 Quartier
15:30-16:15				54133 Quartier	
16:20-17:05				54133 Quartier	
17:15-18:00					54133 Quartier
18:05-18:50					54133 Quartier