

1. language

English.

N.B.: In all publications of this Course, the current non-inclusive grammatical use must be understood as not exclusive of gender equality and inclusion, in an explicit and clear way.

2. Course contents

Coordinator: Prof. don Fabio Iodice

Year Course: 1.

Semester: 1.

U.F.C.: None

Prerequisites: None

Equivalence: None

Modules: 12

Lectures: 12

3. bibliography

Along the Course the professor will very often refer to salient passages from Sacred Scriptures, then it would be desirable to come to the classroom with a version of *The Holy Bible* in a current language, but you can also use a version downloaded on your Mobile, I-Pad or Lap Top, no problem.

In any case, the reference text of this Course will be exclusively *The Holy Bible* edited by Salvatore Garofalo, Marietti, Turin 1961.

You will prepare the final exam: 1) by STUDYING the *Lecture Notes* you will take during the Lessons. May be (I mean, I'm NOT obliged), I will provide my own *Lecture Notes* in the form of a Dispensation from Lessons and 2) (IN ADDITION), by choosing one of the following options in the list below (the text readings are intended to be complementary and not substitutive of the *Lecture Notes* contents, given in the classroom by the professor):

Option I: A selected reading from Giuseppe Ricciotti, *Vita di Gesù Cristo*, Rizzoli, Milan 1941. Any English version will be fine (usually the students prepare the exam on Id., *The Life of Christ*, translated by Alba I. Zizzamia, Doctor in Law, Rome 1951), or Id., *Gli Atti degli Apostoli tradotti e commentati*, Coletti Editore, Roma 1951, or Id., *Le Lettere di San Paolo tradotte e commentate*, Coletti Editore, Roma 1949. Students can choose one of the chapters there contained, previously communicated by e-Mail to the professor, at last 10 days before the exam and agreed with him).

Option II: Second Vatican Ecumenical Council, *Dogmatic Constitution on Divine Revelation Dei Verbum solemnly promulgated by his holiness Pope Paul VI on November 18, 1965*. English version on: <http://www.vatican.va/archive/index.htm>. Students can choose one of the Numbers there contained, previously communicated by e-Mail to the professor, at last 10 days before the exam and agreed with him.

Option III: A selected reading from Giacomo Tantardini, *Il cuore e la Grazia in sant'Agostino. Distinzione e corrispondenza*, Città Nuova, Roma 2006 or, Id., *Il tempo della Chiesa secondo Agostino: seguire e rimanere in attesa. La felicità in speranza*, Città Nuova, Roma 2010. Students can choose one of the Lessons there contained, previously communicated by e-Mail to the professor, at last 10 days before the exam and agreed with him.

Option IV: A selected reading from Antonio Persili, *Le mirabili tracce della gloriosa Risurrezione, pro manuscripto*, La Casa della Stampa, Tivoli 1986. Students can choose one of the chapters there contained, previously communicated to the professor by e-Mail, at last 10 days before the exam and agreed with him.

Option V: A selected reading from José Miguel García Pérez, *La vita di Gesù nel testo aramaico dei Vangeli*, Biblioteca Universale Rizzoli, Milano 2005. Students can choose one of the chapters there contained, previously communicated by e-Mail to the professor, at last 10 days before the exam, and agreed with him.

Option VI: Pietro Card. Parente, *Teologia di Cristo*, Città Nuova, Roma 1975 or Id., *L'io di Cristo*, Morcelliana, Brescia 1951. For both, Students can choose one of the chapters there contained, previously communicated to the professor by e-Mail, at last 10 days before the exam, and agreed with him or Id., Mgr. Pietro Parente, *Nuove tendenze teologiche*, in Osservatore Romano 9-10 February 1942, p. 1. about the indexing of the booklet "The School of Saulchoir" by Fr. Marie-Dominique Chénu exponent of the so-called "Nouvelle Théologie".

Option VII: A selected reading from John Henry Card. Newman, *Gesù. Pagine scelte*, Edizioni Paoline, Milan 1992. Students can choose one of the chapters there contained, previously communicated by e-Mail to the professor, at last 10 days before the exam and agreed with him.

N.B.: Now – only for students who want something more in order to deepen the subject in the future of their life, or who aspire to 30L/(*Thirty and Praise*), I provide below other possibilities of choice Options, IN ADDITION:

Option a) A selected reading from Léonce de Graindmaison, S.J., *Gesù Cristo, la sua persona, il suo messaggio, le prove*, translated by Antonio Boni, Editrice La Scuola, Brescia 1940. The work had been published in 1929 in Paris by the Beauchesne Publishing House in two volumes. Even before reading it, Fr. Marie-Joseph Lagrange, who in 1928 had read its presentation in the *Dictionnaire apologétique*, envisioned it as "a work of unparalleled importance". Students can choose one of the chapter there contained, previously communicated by e-Mail to the professor at last 10 days before the exam and agreed with him.

Option b): A selected reading from Constant Henri Fouard, *La vie de N. S. Jésus-Christ*, Lecoffre, Paris 1880. Any edition will be fine. Students could choose one of the chapters there contained, previously communicated to the professor by e-Mail at last 10 days before the exam and agreed with him.

Option c): A selected reading from Ludolfo di Sassonia, *Vita Christi*, Strasbourg 1472 (begun perhaps in 1328). Any edition will be fine. Students could choose one of the chapters there contained, previously communicated to the professor at last 10 days before the exam, by e-Mail and agreed with him. Although it is considered the first biography of Jesus, based on the *Gospels* and on the works of the Fathers of the Church, rather than a historical work it is a work of meditation, which had a notable influence on the religious sentiment of the time. Over the Course of the century it was translated into Italian by Domenico da Monticchiello. In 1472 the first printed edition of the work came out, which was translated into several languages and was also read, during his convalescence, by Ignatius of Loyola, who drew inspiration from it to abandon his military career for religious life. It was translated into Italian by Francesco Sansovino and printed several times starting from 1570. See, Id., *Vita di Nostro Signore Gesù Cristo compendiata dal testo di Ludolfo certosino e volgarizzata per la prima volta dalla seconda edizione francese*, Libreria dell'Immacolata, Bologna 1867.

Option d): A selected reading from É. Card. Le Camus, *La vie de N.-S. Jésus-Christ*, iii voll., Maison Alfred Mame et Fils, Tours 1921. Any edition will be fine. Students could choose one of the chapters there contained, previously communicated by e-Mail to the professor at last 10 days before the exam and agreed with him.

Option e): A selected reading from H. Didon, *Jésus Christ*, Librairie E. Plon, Nourrit et C.ie, Imprimeurs et Éditeurs, Paris 1821. Any edition will be fine. Students could choose one of the chapters there contained, previously communicated by e-Mail to the professor at last 10 days before the exam and agreed with him.

Option f): A selected reading from L. C. Fillion, *Vita di Gesù Cristo. Esposizione storico-critica-apologetica*, translated by G. Fiori on the 11th original edition awarded with the Juteau-Duvigneaux Prize (1923) by the *Académie Française*, iii voll., Casa Editrice Marietti, Torino-Roma 1940. Any edition will be fine. Students could choose one of the chapter there contained, previously communicated by e-Mail to the professor at last 10 days before the exam and agreed with him.

Option g): A selected reading from H. Lesêtre, *Notre Seigneur Jésus Christ dans son Saint Évangile*, Lethielleux, Paris 1899 Any edition will be fine. Students can choose one of

the chapter there contained, previously communicated by e-Mail to the professor at last 10 days before the exam and agreed with him.

Option h): A selected reading from A. J. B. Berthe, *Jésus-Christ, sa vie, sa passion, son triomphe*, Librairie de la Sainte Famille, Paris 1902. Any edition will be fine. Students could choose one of the chapters there contained, previously communicated by e-Mail to the professor and agreed with him.

4. learning objectives

The Course introduces the first-cycle students (Bachelors) to the basic theological knowledge and terminology in Christology, some of classic authors, main currents and the major issues of the subject. Students will get acquainted with the major topics and by the end of Course, they will have:

- gained an understanding what are the reasons for a theological study in a medical faculty, what does it mean, in general to study and what is an university, what is Theology as a science and what Christology is
- distinguished Christology from other branches of theological thought and sciences and of what distinctive methods theologians use to study it
- familiarized themselves with the theological work and with some of the most important theological systems
- carefully examined and developed their own views on a range of important theological questions in Christology and recognized the reasoning behind opposing viewpoints on those questions
- developed their general skills in interpreting and evaluating theological arguments in Christology
- justifying and defending their theological opinions

5. PREREQUISITES

None. The contents of the Course are sufficient for the subject and don't have to be compared or integrated in any previous program, or any other Course.

6. EQUIVALENCE

None. The contents of the Course are essential for dealing scientifically with the subject, and cannot be replaced with those programmed for anyone else.

7. teaching methods

The Course will consist basically of traditional classroom Lectures as teaching method. Oral presentation of the Lectures by professor and flipped classrooms. By placing itself at the center of the Learning Cycle, the professor is not simply a facilitator, but he must be a real authority in the classroom, that introduces the students to the total reality (see, J. A. Jungmann, S.J., *Christus als Mittelpunkt religiöser Erziehung*, Freiburg i. B. 1939, p. 20).

- Student participation is promoted, both in the classroom and using discussion groups, computer and internet groups
- Theological *Tischreden*: themed group dinners, with presentations of ethnic foods, typical of the tradition and culture of the origin students' countries, with discussion on theological topics that cannot be explored during the ordinary lessons
- Group presentation of topics by students or experts on the Course invited
- Discussion sessions and dialogue between students, with participation of professor as a moderator
- Use of the inductive and deductive methods
- Open-sessions question that generate debate with the participation of the professor as moderator
- Preparation of essays, concept maps and timelines by a student or a group of students
- Presentation of videos or documentaries by the professor or the students, for analysis and group commentary
- Documentary research on specific topics provided by the professor, conducted by students

- using various bibliographic sources
- Written works of students
- Timely use of the CM: Case Method or PBL: Problem-Based Learning
- PBL Assignments or Projects
- Guided visits real and virtual to monuments, museums, libraries and archives
- Direct contact with sources and research papers on them
- Learning games
- Design-based learning
- Example Choice
- Experiential learning
- Active learning activities
- Passive learning, or direct instruction and lecturing, or other style of learning teacher-centered
- Phenomenon-based learning

8. MORE informations

Students who have any kind of trouble can personally get in touch with the coordinating professor to agree about more explanations and insights, integrative materials and possible solutions. Come and see me! We can meet at the Professor's Lounge. Come and visit me during my Office Hours (below) or send me an e-Mail for an appointment if you have any question about the Course or would like to chat. I'd love to see my students!

Notice of Office Hours: Every Monday in the Calendar of Lessons, starting from 5:30 PM Office Hours, or by appointment. Please, see me often!

Student representatives could pass round a sign-up sheet during the first week of lessons, where you will be asked to select a time to meet me, for 10 minutes or more, so that we can get to know each other and discuss your background and interests. Talking one-on-one or in a small group is the best way to get a handle on the material and method of the Course.

You will probably get more out of it if you come with a specific question, but coming to talk about the issues in general is fine, too.

If you have friends in the community, feel free to come as a small group.

If you want to meet, but have a schedule conflict, let me know by e-Mail and we can find a different time.

If you want, I could also provide Office Hours prior to a paper's deadline.

I will try to respond to your e-Mail within 48 hours. If I haven't replied to it within 72 hours please send me a gentle reminder. Since I do not respond to e-Mails over the weekend, students should send them before 3.00 PM on Friday. It's also better not to send me e-Mails with complicated questions less than 48 hours before the paper or the exam are due (remember, everyone else is doing that, too!). Plan ahead.

Place of Advice and Office Activities: Professor's Lounge.

9. methods for verifying learning and for evaluation

The final exam will be oral. Anyway, the professor reserves the right to apply the exam in writing. The final evaluation will be based 1) on the sum of the marks of the final exam on the contents (*Lecture Notes*), 2) the presentation of the selected optional reading agreed with the professor, 3) the evaluation of the active participation during the Lectures and the contribution to the work group.

10. EXTENDED program

The Lectures aim to show the person of Jesus Christ, I mean, the Event of the Christian religious experience in front of the Religious Sense.

After an Introduction in which the salient aspects of the reflection on the Religious Sense are summarized, the Course helps to realize how man in all times, since his remote origins, has felt the need to relate to the ultimate Mystery of God, through attempts that gave birth to the various religions. The impossibility of achieving clarity and security has

made man feel the urgency or the need for help offered by the Mystery itself, that is, for a Revelation.

All the affirmations in this sense in the various spiritual histories of peoples have been as “superseded” by an exceptional Fact: in a certain historical moment a man, Jesus of Nazareth, not only revealed the Mystery of God, but identified himself with the Divine. How this event began to impose itself on the attention of men; how he created a clear conviction; how he communicated the Mystery of his person; how it confirmed its unveiling with a new and perfect conception of human life.

So, the themes and the questions that will be treated in the Lectures are:

1. MODULE I - PREFACE

- The Meaning of Studies
- The Idea of University
- Introduction to Theology

2. MODULE II - INTRODUCTORY

- Life and the Religious factor
- The Dizzying Human Condition
- Reason in Search of a Solution

3. MODULE III

- The Religious Creativity of Man
- Some Attitudes of Religious Constructiveness
- A Spectrum of Hypothesis

4. MODULE IV

- The Need for Revelation
- Some Examples
- Facing an Unimaginable Claim

5. MODULE V

- The Enigma as a Done in the Human Trajectory
- A Radical Overturning of the Religious Method
- No Longer Just an Hypothesis
- A Problem that Must Be Solved
- A Problem of Fact

6. MODULE VI

- How the Problem Arose in History
- The Fact as a Criterion
- Concerning the Method
- The Starting Point

7. MODULE VII

- Hypothesis on Jesus

8. MODULE VIII

- Over Time a Depth of Certainty
- The Itinerary of Conviction
- A Question Arises, A Certainty Breaks Forth
- A Case of Moral Certainty

9. MODULE IX

- The Pedagogy of Christ in Revealing Himself
- The Essentials of the Pedagogy of Christ's Self-Revelation
- For His Sake: The Core of Freedom
- The Moment of Identification

10. MODULE X

- The Explicit Declaration
- The First Dawning of Explicitness
- A Challenge
- The Conclusive Declaration
- The Discretion of Freedom

11. **MODULE XI**

- The Conception that Jesus has of Life
- Morality to Understanding
- Human Stature
- Human Existence
- An Awareness Expressed as Asking
- The Law of Life

12. **MODULE XII**

- The Mystery of Incarnation
- An Extraordinary Historical Reality
- The Terms of this New Reality
- Instinctive Resistance



UNIVERSITÀ
CATTOLICA
del Sacro Cuore

PRAYER BEFORE THE FIRST LESSON

Actiones nostras, quaesumus DOMINE, aspirando praeveni et adiuuando prosequere: ut cuncta nostra oratio et operatio a te semper incipiat, et per te coepta finiatur. Per Christum DOMINUM nostrum. Amen.

With your animating spirit, o LORD, prevent our actions and follow them with your help: so that every action we take from you begins and ends in this way for you. We ask you for Christ our LORD; and so be it.