



«ETTORE MAJORANA» FOUNDATION AND CENTRE FOR SCIENTIFIC CULTURE
TO PAY A PERMANENT TRIBUTE TO ARCHIMEDES AND GALILEO GALILEI, FOUNDERS OF MODERN SCIENCE
AND TO ENRICO FERMI, THE “ITALIAN NAVIGATOR”, FATHER OF THE WEAK FORCES



INTERNATIONAL SCHOOL OF IUS COMMUNE

41st Course

ETHICS, PUBLIC OFFICES

AND THE ETHICAL CONDUCT OF OFFICE HOLDERS

ERICE-SICILY: 2 – 6 OCTOBER 2022

Sponsored by the: • Italian Ministry of Education, University and Scientific Research
• Sicilian Regional Government • University of Catania

PROGRAMME AND LECTURERS

I criteri di selezione degli ufficiali pubblici nel dibattito giuridico e teologico tra medioevo e prima età moderna

• O. CONDORELLI, Università di Catania, IT

Arbitrio del potere e legalità della norma nel diritto comune classico. Una rilettura di Ennio Cortese

• E. CONTE, Università di Roma Tre, IT

Ufficio ed etica dell'ambasciatore nel diritto comune medievale

• D. FEDELE, CNRS-Lille, FR

Sindicating public officials in the Italian city-republics – The framework of the ius commune and some practical experiences

• S. LEPSIUS, Ludwig-Maximilians Universität, München, DE

Precetti evangelici e “ius civile”: echi della “riforma radicale” nell’“Oratio in laudem Iuris Civilis” di Claude Chansonnette (1522)

• F. MARTINO, Università di Messina, IT

Gli eccessi del principe verso i sudditi. Ricerche sulle “Summae poenitentiales” e “confessorum”

• A. PADOVANI, Università di Bologna, IT

Storie di sopraffazioni e di giustizia. Etica del potere ed etica degli ufficiali nelle cronache normanne

• B. PASCUTA, Università di Palermo, IT

Corrupt Judges in the Ius commune

• K. PENNINGTON, Catholic University of America, Washington DC, US

After Rome: legislation on corruption in the post-Roman kingdoms

• H. REIMITZ, Princeton University, NJ, US

Il sindacato degli ufficiali pubblici nel Regnum Siciliae

• R. SORICE, Università di Catania, IT

“la mala condotta / è la cagion che l’mondo ha fatto reo” (Pg XVI, 103-105): Dante’s View of Corruption in the Interplay of Politics, Power, and Money

• D. STOCCHI-PERUCCHIO, Rochester University, Rochester, NY, US

Presentation of new researches on the “ius commune”

PURPOSE OF THE COURSE

In Western thought the intertwining of religious precepts, moral rules, and juridical norms has continuously fed constant reflections on defining the principles of the common good and of good government. Religious, ethical, and juridical values that have infused the life of medieval society now and then have had compelling artistic representations as the Allegory of Good and Bad Government by Ambrogio Lorenzetti’s frescos in Siena’s Palazzo Pubblico.

The law, theology, and political theory come together, resolving the differences of the three disciplines and their different methodologies, in a meditation on the definition of the common good of secular institutions and of the Church. The selection of public officials, the rules governing their actions, the practices of controlling their work, and the systems that repress their abuses were all defined by the rules of the common good.

The course intends to explore some of these historical and intellectual paths in the Middle Ages and the early modern period, along an itinerary from which spring some distinctive features of Western civilization.

APPLICATIONS

Persons wishing to attend the School are requested to write to:

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• PLEASE NOTE

Participants must arrive in Erice no later than 12 a.m. on 2nd October 2022.

POETIC TOUCH

According to legend, Erice, son of Venus and Neptune, founded a small town on top of a mountain (750 metres above sea level) more than three thousand years ago. The founder of modern history — i.e. the recording of events in a methodic and chronological sequence as they really happened without reference to mythical causes — the great Thucydides (~500 B.C.), writing about events connected with the conquest of Troy (1183 B.C.) said: «After the fall of Troy some Trojans on their escape from the Achaei arrived in Sicily by boat and as they settled near the border with the Sicilians all together they were named Elymi: their towns were Segesta and Erice.»

This inspired Virgil to describe the arrival of the Trojan royal family in Erice and the burial of Anchises, by his son Aeneas, on the coast below Erice. Homer (~1000 B.C.), Theocritus (~300 B.C.), Polybius (~200 B.C.), Virgil (~50 B.C.), Horace (~20 B.C.), and others have celebrated this magnificent spot in Sicily in their poems. During seven centuries (XIII-XIX) the town of Erice was under the leadership of a local oligarchy, whose wisdom assured a long period of cultural development and economic prosperity which in turn gave rise to the many churches, monasteries and private palaces which you see today.

In Erice you can admire the Castle of Venus, the Cyclopean Walls (~800 B.C.) and the Gothic Cathedral (~1300 A.D.). Erice is at present a mixture of ancient and medieval architecture. Other masterpieces of ancient civilization are to be found in the neighbourhood: at Motya (Phoenician), Segesta (Elymian), and Selinunte (Greek). On the Aegadian Islands — theatre of the decisive naval battle of the first Punic War (264-241 B.C.) — suggestive neolithic and paleolithic vestiges are still visible: the grottoes of Favignana, the carvings and murals of Levanzo.

Splendid beaches are to be found at San Vito Lo Capo, Scopello, and Cornino, and a wild and rocky coast around Monte Cofano: all at less than one hour’s drive from Erice.

More information about the «Ettore Majorana» Foundation and Centre for Scientific Culture can be found on the WWW at the following address:
<http://www.csem.infn.it>