Reading the Classics, proudly presented by the Catholic Institute of Sydney and the Friends of the Veech Library, is a community education programme intended for people who wish to extend their knowledge by reading philosophy and spirituality texts. No previous study assumed, but people with a background in the subject area are welcome. Participants will be guided through reading and the discussion of the texts by an experienced teacher of the discipline.

For more information on the course please feel free to contact The Registry Office at Catholic Institute of Sydney (Ph: 02 9752 9500 or at cisinfo@cis.catholic.edu.au).

CATHOLIC INSTITUTE OF SYDNEY

The Catholic Institute of Sydney is an independent Catholic theological faculty supported by the Archdiocese of Sydney as a member institute of the Sydney College of Divinity. It provides courses leading to tertiary awards as well as occasional public lectures and community education courses.

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ARISTOTLE’S
DE ANIMA

With Rev. Dr. Andrew Murray sm
2013

7pm – 9pm
14th August, 21st August
28th August, 4th September
11th September, 18th September
THE COURSE

Over six weeks, the class will work through the *De Anima* in manageable portions. Although preparatory material will be given, the major activity of the class will be reflecting through structured discussion on what has been read each week. Students can expect to gain confidence in reading an Aristotelian text and to achieve a basic knowledge of his thought on the soul. No previous experience in philosophy is presumed.

FEES

Tuition fee is $120.

There is a 10% discount available for Members of the Friends of the Veech Library.

THE TEACHER

Andrew Murray has lectured at the Catholic Institute of Sydney in philosophy since 1992. He has interests in the history of philosophy particularly Aristotle and political philosophy.

THE TEXT

The *De Anima* or *On the Soul* is Aristotle’s key work on living things. What is the difference between something that is living and something that is not? The standard answer that greeted Aristotle was, ‘the soul’, but views differed about the soul. Should he follow the pre-Socratic materialists, who reduced it to atoms, or Plato, who gave the soul an existence of its own and temporary residence in the body? Aristotle took a middle course describing the soul as the form of the body and first principle of life. He then investigated the activities that follow upon life – sensation, imagination, and intellection. The work remains relevant in a time in which the materialist option is most often taken.