Postgraduate Course

CONTRIBUTIONS TO POSTLIBERAL THEOLOGY: A NEW BEGINNING







As Pope Saint John Paul II claimed, the decisive character of all cultures is the way it is related to the greatest mystery, the mystery of God. The renewal of culture therefore implies a radical reconsideration of this fundamental relationship in all the dimensions of human existence.

This course would like to contribute to the discussion that began some sixteen years ago in Granada at the "Meetings for a New Beginning," where Archbishop Javier Martínez Fernández brought together American Protestant theologians of various denominations, English Anglican theologians belonging to the Radical Orthodoxy movement, and Catholic theologians from America and Europe.

In times when faith is often reduced to a "personal matter," people who still think that the Church represents hope for society, need to "reclaim the world by situating its concerns and activities within a theological framework" (Radical Orthodoxy manifesto). Thus, we invite you to listen to lectures that illuminate theology's vital link to the natural and social sciences, politics, aesthetics, poetry, economy, and metaphysics. Our team of excellent professors will critically analyze the contemporary liberal view on certain key issues by demonstrating how revelation's concrete implications and the Church's rich heritage are as inspiring to us as ever when we seek to radically rethink current problems and renew our own lives.



Prof. Dr. Beáta Tóth Program Director



Dr. phil. hab. Mátyás Szalay Coordinator



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John Milbank

is an Anglican theologian, formerly Research Professor of Religion, Politics and Ethics at the University of Nottingham, where he also directs the Centre of Theology and Philosophy. Previously, he taught at the University of Virginia, the University of Cambridge and the University of Lancaster. He is also chairman of the trustees of the ResPublica think tank. His work integrates subjects, such as systematic theology, social theory, ethics, aesthetics, philosophy, political theory and political theology in a cross-disciplinary manner. He first gained recognition for the volume Theology and Social Theory (1990) which laid the theoretical foundations for the movement known as Radical Orthodoxy. He has collaborated on three books with the title Theology and the Political: The New Debate (2005), The Monstrosity of Christ: Paradox or Dialectic (2009), and Paul's New Moment: Continental Philosophy and the Future of Christian Theology (2010).

Social Sciences and Theology

Date: February 1, 2022

Class description:

Theology needs to be warier in its relations to the social and political sciences than it has been in the past. Modern political theory and modern economics are rooted in a distorted Augustinianism which wavers between excessive pessimism and excessive optimism; in either case tending to shift the focus from the ethical to a kind of mechanised providentialism. The primacy of the social over either the economic or the political promoted by sociology is truly an heir to the post-politics of ecclesiology. However, the legacy of a distorted Augustine is manifest here also, combined with a substitution of society for God. Yet the internal implicit deconstruction of sociology by Mauss, with its foregrounding of gift-exchange can be re-integrated with ecclesiology and is compatible with Catholic Social Teaching, which it also potentially enriches.

Bibliography:

Milbank, J. (2008). Chapter 1. Theology and Liberalism. In *Theology and Social Theory: Beyond secular reason*. John Wiley & Sons.

- Milbank, J. and Pabst, A. (2011). El pensamiento de John Milbank. Una introducción a la "Radical Orthodoxy". Nuevo Inicio, 2011, p.29-67



D. Stephen Long

is Cary M. Maguire University Professor of Ethics at Southern Methodist University. Previously he worked at Marquette University, Garrett-Evangelical Theological Seminary, St. Joseph's University and Duke Divinity School. He received his Ph.D. from Duke University, and is an ordained United Methodist Minister who served churches in Honduras and North Carolina. He works at the intersection between theology and ethics and has published over fifty essays and fourteen books on theology and ethics including Divine Economy: Theology and the Market (2000), The Goodness of God: Theology, Church and Social Order (2001), John Wesley's Moral Theology: The Quest for God and Goodness (2005), Calculated Futures (2007), Christian Ethics: Very Short Introduction (2010), Saving Karl Barth: Hans Urs von Balthasar's Preoccupation (2014) and The Perfectly Simple Triune God: Aquinas and His Legacy (2016).

Theology and Economy

Date: February 8, 2022

Class description:

Beginning with Stanley Hauerwas's call to reform Christian Social Ethics by making the church itself a social ethics, this course develops his crucial insight and applies it to economics. First, it explains Hauerwas's position, then it shows how it leads to criticisms of liberal and neoliberal economic arrangements. Finally, drawing upon the theological virtues of faith, hope, and charity, it sets forth the possibility of a retrieval of a tradition of Christian Socialism that does not begin with state ownership of the means of production but focuses on the microeconomics of employer-employee relations within the church and expanding outwards.

- Clapp, R. (2021). "After Liberalism". In Naming Neoliberalism: Exposing the Spirit of Our Age, Fortress Press, 1-30.
- Clapp, R. (2021). "The Special Case of Neoliberalism". In Naming Neoliberalism: Exposing the Spirit of Our Age, Fortress Press, 31-62.
- Hauerwas, S. (1981). "A Story Formed Community". In *A Community of Character*. Notre Dame Press, 9-35.
- Long, D. Stephen. (forthcoming). Christian Socialism and Theological Virtues.
- -Tran, J. (2021). "Deep Economy". In Asian Americans and the Spirit of Racial Capitalism. Oxford, 192-244.



David Alcalde Morales

is currently professor of the Instituto de Filosofía Edith Stein, of the Instituto de Teología Lumen Gentium, and of the Instituto Superior de Ciencias Religiosas San Dámaso. He obtained his Doctorate in Sacred Theology with a Specialization in Marriage and Family (S.T.D.) at the Pontifical John Paul II Institute for Studies on Marriage and Family at The Catholic University of America in 2017. He has been a diocesan priest of the Archdiocese of Granada since 2008. Previously, he obtained a Doctorate in Physical Sciences with a Specialization in Astrophysics at the Universidad de La Laguna in 2002. He has ample experience in astrophysical research and his field of expertise is the relationship between theology, metaphysics, and science a theme treated by his book Cosmology Without God? (2019).

The Problematic Neutrality of the Scientific Method

Date: February 15, 2022

Class description:

The dialogue between science and theology usually presupposes the neutrality of the scientific method. This neutrality is problematic because it entails problematic understandings of both nature and God, such as a conception of a nature indifferent towards God and an image of God who can only relate to nature extrinsically. These deficient images of both God and nature hinder the dialogue between science and theology. A fruitful dialogue must recognize this problem and accept the inevitable relationship between science, theology and metaphysics.

- Alcalde, D. (2019). Cosmology Without God?: The Problematic Theology Inherent in Modern Cosmology. Veritas 35, 43-55.
- Hanby, M. (2013). No God, No Science?: Theology, Cosmology, Biology. Oxford: Wiley-Blackwell, 9-21.



Kelly Johnson

Johnson's scholarship focuses on the relationship between the supernatural end, the theological virtues and social ethics, particularly on economic practices of the Church. She works at the intersections of history, theology, and ethics, exploring ways the church has understood revelation and practiced discipleship, considering, for example, arguments justifying the ownership of slaves, arguments for and against devotional mendicancy, and defenses of private property, notably the emergence of "stewardship".

Raised by Catholic parents in East Tennessee, Dr. Johnson has been immersed from childhood in an ecumenical context. Much of her current work is in conversation with Catholic and Reformation traditions, particularly those that see themselves called to congregational discipleship in ways that challenge nationalism and economic privilege. Her intellectual hero is Peter Maurin.

Going Down to the Roots: Peter Maurin on Property, Poverty, and Worship

Date: February 22, 2022

Class description:

The aim of the lecture is to briefly bring students up to date on recent appreciation and critique of Maurin and then draw them into discussion of the way in his thought and his life he made charity central to economic concerns.

- Day, D. (1997). The Long Loneliness. Harper One
- Johnson, K. (2007). "Why not be a beggar? Peter Maurin and Viator Economics". In *The Fear of the* Beggars. Stewardship and Poverty in Christian Ethics. William B. Eerdmans Publishing Company, 181-210



William Cavanaugh

is professor of Catholic Studies and director of the Center for World Catholicism and Intercultural Theology, a research center housed in the Department of Catholic Studies and focusing on the Catholic Church in the global South Africa, Asia, and Latin America. He has an undergraduate degree in Theology from the University of Notre Dame and a Master's degree from Cambridge University in England. He spent two years working for the Church in a poor area of Santiago, Chile, under the military dictatorship. He earned a Ph.D. from Duke University, and taught at the University of St. Thomas in Minnesota for 15 years before going to DePaul. His major areas of research have to do with the Church's encounter with social, political, and economic realities. He has authored six books and edited three volumes; that have been published in 10 languages.

Theology and Politics. God as King

Date: March 1, 2022

Class description:

In this lecture, I will examine the scriptural notions of God as King and Christ as King, and ask what those notions might mean today. If God is king, are theology and politics two separate fields of endeavor? Is theocracy the necessary consequence of this belief? How can God be king in an era of secular democracy?

- Catholic Church. Pope (1922-1939: Pius XI), & Pius XI, P. (1925). Quas Primas. Encyclical of Pope Pius XI On The Feast of Christ The King to our Venerable Brethren The Patriarchs, Primates, Archbishops, Bishops, and other Ordinaries in Peace and Communion with The Apostolic See.
- Bible. Samuel, 8



Charlie Collier

has a Master's in theological studies from Duke Divinity School and a Ph.D. in theological ethics from Duke University. He wrote his dissertation A Nonviolent Augustinianism?: History and Politics in the Theologies of St. Augustine and John Howard Yoder, under the direction of Stanley Hauerwas. Since 2006, he has worked as editor for new books in theology and ethics at Wipf and Stock Publishers in Eugene, Oregon. He lives in Portland, Oregon, with his wife, Rev. Erin Martin (United Methodist Church) and their two sons, Elijah and Rowan.

The Church and the City of God: St. Augustine in the Theopolitical Vision of Stanley Hauerwas

Date: March 8, 2022

Class description:

Charlie Collier will situate the work of Stanley Hauerwas in relationship to "postliberalism" and show how Hauerwas's use of Augustine aids his development of a "theopolitical vision"—a key aspect of his project to overcome the limitations of Christian theology in liberal modernity. Hauerwas's reading of Augustine's City of God lends supports to his construal of the political significance of the church, or of the church as not having a politics but being a politics. Hauerwas's use of Augustine bolsters his oft-repeated claim that the first task of the church is to be the church.

- Hauerwas, S. (1991). "The Politics of Salvation: Why There Is No Salvation Outside the Church". In *After Christendom? How the Church Is to Behave if Freedom, Justice, and a Christian Nation are Bad Ideas*. Abingdon, 23-44.
- Williams, R. (2016). "Politics and the Soul: Reading the City of God". In *On Augustine*. Bloomsbury, 107–130.



Conor Cunningham

studied Law at the University of Kent and completed an M. Phil. in Philosophy with distinction at the University of Dundee. After that, he went to the University of Cambridge to read for the Diploma in Theology. Upon completion of this, he was awarded a British Academy Studentship to study for a Ph.D. Initially doing so under the supervision of John Milbank, but when he took up a Chair at the University of Virginia, Graham Ward took over the mantle. After completing his Ph.D., he was awarded a Post-Doctoral Fellowship at the University of Nottingham, where he set up the Centre of Theology and Philosophy. Conor was then offered a lectureship in theology, and has since been made an Associate Professor in Theology and Philosophy. He was a Fellow at the Center of Theological Inquiry, Princeton, where he worked mainly with atheist scientists 'Evolution and Human Nature'. Whilst in Princeton, he was 'theologian in residence' in 2013 at Princeton Theological Seminary.

Nihilism as Propaedeutic for Theology

Date: March 15, 2022

Class description:

There is an aporia involved in finitude: In order to know that to think is significant it is required a "thought of thinking". However, if thought requires its own thought, then it can either be another thought or something other than thought. One tradition that seeks to supplement thought only by another thought, and thus by initiating an infinite regress, I call ontotheology. The second tradition is that which endeavours to contend with this aporia by supplementing thought with something other than thought, which I call meontotheology. The first leads to nihilism, while the latter is the realized logic of nihilism. Both traditions can only be overcome by a Trinitarian understanding of reality and logic. I argue thus, that theological logic is ungovernable and irrefutable by the logic of alternating absence. It takes the form of a discourse that articulates itself in terms of analogy, participation, the transcendentals, and divine ideas

- Cunningham, C. (2002). "To speak, to do, to see: Analogy, participation, divine ideas and the idea of beauty". In *Genealogy of Nihilism*. Routledge, 169-218.
- Cunningham, C. (2002). "The difference knowledge makes: Creation out of love". In *Genealogy of Nihilism*. Routledge, 219-234.



Therese Lysaught

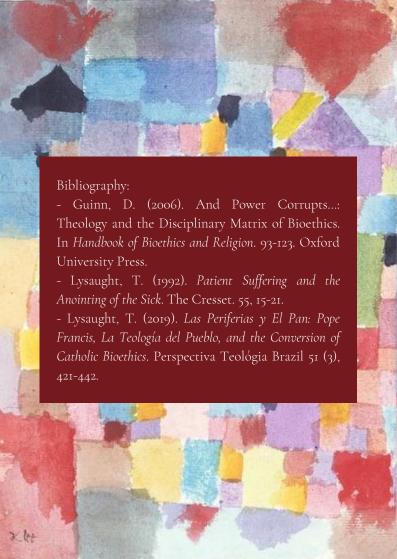
studied organic chemistry, writing, and religion at Hope College and theology at the University of Notre Dame. She earned her doctorate in theological ethics from Duke University Divinity School. She received a fellowship from the Ethical, Legal, and Social Implications (ELSI) Program of the National Human Genome Research Institute of the NIH and spent a year in Dr. Jeff Murray's Cooperative Human Linkage Lab at the University of Iowa, one of the major sequencing centers for the Human Genome Project. Subsequently, she was appointed to the Recombinant DNA Advisory Committee (RAC) of the National Institutes of Health. She is professor of theological ethics at three Catholic universities. Lysaught spend a year with CHA as a Visiting Scholar, where she collaborated with associates across Catholic healthcare to discern and articulate a landscape of the theological foundations of this flagship ministry of the Church. This vision is captured in her third book, Caritas in Communion. She worked in Haiti, El Salvador, and Guatemala through research projects in global health.

Reimagining Theological Bioethics

Date: March 22, 2022

Class description:

Despite the call of the Second Vatican Council for the renewal of moral theology, much of Catholic bioethics remains encased in a counter-reformation methodology rooted in a philosophical account of the person and the human body shaped by natural law. This lecture explores an alternative: what might it mean for Catholic bioethics to be shaped by a sacramental-ecclesial method drawn from the Second Vatican Council? Here the multivalent human body (Christ's, ours, the sick, the poor) is similarly at the center, yet such an account better enables us to understand the power dynamics present in contemporary medicine, shaped as it is by neoliberal economics, as well as Pope Francis' call to the church to live as missionary disciples.





Ildefonso Fernández-Fígares Vicioso

is diocesan priest of the Archdiocese of Granada. After completing his basic training at the San Cecilio Major Seminary of Granada and at Mount St. Mary's Seminary of the Archdiocese of Baltimore (USA), he studied at the Pontifical John Paul II Institute for Studies on Marriage and Family in Washington DC. At this center he obtained a Bachelor's Degree in Sacred Theology with the thesis Public reason and the memory of God in the secular culture of modernity, and a Ph.D. in Sacred Theology with the thesis Towards a more humane economic logic: A reading of Wendell Berry in the light of Caritas in veritate. Father Ildefonso is currently a professor of Moral Theology, Theological Anthropology, and Marriage at the Lumen Gentium Institute of the Archdiocese of Granada and a member of the Laudato Si Institute for the Care of Creation. He is also Vice-rector of the Seminario Mayor San Cecilio, chaplain of the Centro de Estudios Superiores La Inmaculada in Granada, and is in charge of campus

Wendell Berry's Ecology: at the Root of all Human Economy

Date: March 29, 2022

Class description:

For Wendell Berry the origin of any human economy rests ultimately in God, the Giver of the land—so the Promised Land. To receive (from God) the world as gift is what gives man his true vocation to work and to share in full harmony with and within the economy of nature. Berry's understanding of ecology presupposes a way of being-in-relation, in fidelity to the laws inscribed in nature, given by God, and shared with others.

- Berry, W. (1982). The Gift of Good Land: Further Essays Cultural & Agricultural. North Point Press, 267-281.
- Berry, W. (2009). Inverting the Economic Order. Communio, 36 (3).



Alessandro Rovati

is Department Chair and Assistant Professor of Theology at Belmont Abbey College. A graduate of the Università Cattolica in Milan, Italy, Dr. Rovati's scholarship focuses on Christian Ethics, Moral Theology, and Catholic Social Teaching. He has published his work in peer-reviewed journals and online publications, and he is a Board Member of New Wine New Wineskins, a national association of early-career Catholic moral theologians.

Will Beauty Save the World? Ratzinger's Christological Account of Beauty and Today's Faith

Date: April 5, 2022

Class description:

Given the many challenges against faith in today's world, what should Christians make of Dostoyevsky's famous claim that "the beautiful will save us?" The talk draws upon Ratzinger's Christological account of beauty to show that the experience of beauty and its repercussion on the human heart is a source of real knowledge. Only a faith born out of the striking beauty of the encounter with Christ can be a true source of hope and life amidst the contemporary crisis.

Bibliography:

- Ratzinger, J. (2005). Wounded by the Arrow of Beauty. In *On the Way to Jesus Christ*. Ignatius Press, 32-41.



Alison Milbank

is Professor of Theology and Literature at the University of Nottingham. She is author of several books, among them: God and the Gothic: Dante and the Victorians (1998), Chesterton and Tolkien as theologians: the fantasy of the real (2007) and, Religion, Romance and Reality in the English Literary Tradition (2018). She is currently writing a study of divine immanence in literature and natural philosophy from the Scientific Revolution onwards.

Theology and Literature

Date: April 26, 2022

Class description:

My lecture will explore this topic with two key radical orthodoxy themes in mind: analogy and participation in God. We shall look at the nature of the religious imagination and its creative possibilities as well as at how we can learn and teach literature theologically in a secular world, building a community of charitable reading.

- Milbank, A. (unpublished). "The Beauty of the House is immeasurable; its Kindness is infinite". In Radical Orthodoxy and the Creative Imagination.
- Montemaggi, V. "Theology, Literature and Prayer: A Pedagogical Suggestion". In Lehmann, Z., Hampson, P. & Milbank, A. (2015). *Theology and Literature after Postmodernity*. Bloomsbury, 35-56.



William Hackett

has taught at St. Meinrad since 2020. He teaches courses in Ancient/Medieval Philosophy, Epistemology, and Political Philosophy. Previously, he was Research Fellow/Lecturer in Philosophy at the Australian Catholic University (Melbourne) and Adjunct Professor of Philosophy at Belmont University. He has held visiting appointments at Harvard Divinity School (Center for the Study of World Religions), Boston College, Institut Catholique de Paris, University of Notre Dame, and Nassa Theological College in Tanzania. He is Ancien pensionnaire étranger de l'École normale supérieure (rue d'Ulm). Dr. Hackett is the translator of works from French into English, including Miklós Vető, The Expansion of Metaphysics (2018) and Jean Wahl. Human Existence and Transcendence (2016). He is the author of Philosophy in Word and Name: Myth, Wisdom, Apocalypse (2020) and (with Tarek Dika) Quiet Powers of the Possible: Interviews in Contemporary French Phenomenology (2016). His writings have appeared in French, Spanish, and Hungarian publications.

Right Belief and Right Use

Date: May 3, 2022

Class description:

Early Christian thinking involved the formation of belief worthy of the glory revealed (ortho-doxy) through the "right use" of conceptual and symbolic forms ready to hand in their intellectual milieu (orthe chresis). How might we advance such a daring method today?

- Lacoste, JY. (2010). "Philosophy, Theology, and the Task of Thinking". In *From Theology to Theological Thinking*.
- Breton, S. (1990). Particular Examination. In Luce Giard (ed.). *Philosopher par passion et par raison:* Stanislas Breton. Jérôme Millon, 7-17.



Beáta Tóth

is Associate Professor and Chair of the Department of Systematic Theology at Sapientia College of Theology, Budapest, Hungary. Currently she serves as a Committee Member of the Catholic Theological Association of Great Britain and she is also member of the Centre of Theology and Philosophy at the University of Nottingham and the European Society for Catholic Theology. She is editor of the journal Sapientiana.

Her fields of interest include theological anthropology, the contemporary debate concerning the theology of love, Trinitarian theology and the interface between theology and literature.

Her book *The Heart Has Its Reasons: Towards a Theological Anthropology of the Heart* (2015) explores a hitherto neglected area of theological anthropology: the theological contours of human emotionality.

A New Approach to Love

Date: May 10, 2022

Class description:

During recent decades there has been an upsurge of works exploring the nature and conditions of human love. This lecture will focus on an original and consciously Christian approach by the Hungarian-French philosopher, Miklós Vető, who builds his innovative account of love on Trinitarian foundations (Court traité sur l'amour, L'Harmattan, 2020). His metaphysics lays bare the theological content of philosophical assumptions, and it also rethinks traditional theological themes in a novel conceptual way. In what ways is love related to newness? This is the intriguing question Vető asks.

- Vető, M. (2018). The Expansion of Metaphysics, trans. William C. Hackett (Eugene, OR: Cascade Books), 67-76.
- Hackett, William C. (2014). No Neutral Metaphysics: Miklós Vető, *Research in Phenomenology*. 44, 301-314.



Robert Wozniak

is presbyter of the Archdiocese of Krakow and professor at the Pontifical University of John Paul II in Krakow where he works in the Department of Theological Anthropology. He received his doctorate in dogmatic theology from the University of Navarra in Pamplona. He did his academic training at Fordham University in New York and at the Gregorian University in Rome. He taught at the Facultad de Teología Pontificia y Civil in Lima, Peru. He is vicepresident of the Polish Association of Dogmatic Theologians, editor-in-chief of of the journal Theological Research, and editor of two collections of theological books. He is member of the Pontifical Academy of Theology at the Pontifical Council for Culture and the Philosophy of Science section at the Polish Academy of Sciences. He received the Ergo Hestia and Znak Award for his book The Future, Theology, Society (2007). Among his numerous books are: Primitas et plenitudo. Dios Padre en la teología trinitaria de San Buenaventura (2007) and, Metaphysics and Theology. Debate at the Root (2008).

Christology as a Methodological Principle

Date: May 17, 2022

Class description:

The lecture is devoted to define the place of Christology in the totality of Christian dogmatics. Its purpose is to underline the unity of theology in the face of its modern fragmentation. It is my conviction that Christology plays a similar role in the totality of theology like the one played by metaphysics in philosophy. Rather than Christology replacing metaphysics in theology, it means that Christology is the structuring principle of all theological discourses. The lecture has two parts: a historic and a systematic one. Both understand Christology as the articulation of the basic grammar of Revelation and of theology and the factic unity of all Christian theology. My thesis is that Christology has the ability to bring theology and philosophy closer together. Finally, I show the special merit of Christology in fathoming reality and putting it into concrete metaphysical terms.

- Behr, J. (2001). *The Paschal Foundations of Christian Theology*. St Vladimir's Theological Quarterly 45:2, 115–36.
- Woźniak, RJ. (2015). The Christological Prism: Christology as Methodological Principle, w: F. A. Murphy (red.), *Oxford Handbook of Christology*, Oxford University Press, Oxford, 519-530.
- O'Byrne, D. (2018). For us and for our salvation. The «Christological» councils and Trinitarian anthropology. Urbaniana University Press.
- Williams, R. (2018). Christ the Heart of Creation, Bloomsbury.
- Daley, R. (2020). God Visible: Patristic Christology Reconsidered (Changing Paradigms in Historical and Systematic Theology), OUP, Oxford.
- McCormack, B. (2021). The Humility of the Eternal Son: Reformed Kenoticism and the Repair of Chalcedon. Current Issues in Theology, Series Number 18. Cambridge University Press.
- Uribari Bilbao, G. (2021). El Hijo se hizo carne. Cristología fundamental, Sígueme. 223-269.



Alessandra Gerolin

is lecturer in Moral Philosophy, Political Philosophy, and Ethics of Relationships in Economy at the Catholic University of the Sacred Heart, Milan and Brescia. She is fellow at the Centre of Theology and Philosophy at the University of Nottingham and she collaborates with the Atheneum Centre for the Social Doctrine of the Church based at the Catholic University of Milan. She is member of the Research Centre on the Philosophy of Person. She has published various books, including Persona, libertà, storia. Studio su Lord Acton (2009), Coscienza dell'ordine e ordine della coscienza. Il pensiero filosofico e sociale di Frederick Denison Maurice (2010), Uno strappo alla regola. In dialogo con Taylor, Williams e MacIntyre subeni e norme (2017), Etica e interpretazioni della secolarizzazione: problemi e percorsi (2018), as well as articles in national and international academic journals. Her current research project focuses on freedom and belonging in dialogue with Charles Taylor.

Living without Fear in a Secular Age. A Dialogue with Charles Taylor on the Challenge of Secularism

Date: May 24, 2022

Class description:

In this lecture I will frame the concept of secularism developing a critical dialogue with Charles Taylor. Does secularism reflect the end of religious faiths and the search for meaning within the public sphere? I will consider the challenge of living in a secular age as an opportunity, on the one hand for developing the consciousness of human desires and their relationship with ontology and, on the other, to deepen the awareness of the nature of Christian faith and its relevance for the contemporary human being. Moreover, I will argue that nowadays, in order to overcome the narrowness of a "nomolatric" perspective, a moral view often interwoven with secularism and mainly focused on the primacy of rules and obligations, we need to investigate, within a critical and common dialogue, what is good to be and what is good to love.

- Taylor, C. (2011). "What Does Secularism Mean?" In Id. Dilemmas and Connections: Selected Essays. The Belknap Press of Harvard University Press, 303-325.
- C. Taylor. (2011). "Perils of Moralism". In Id., Dilemmas and Connections: Selected Essays. The Belknap Press of Harvard University Press, 347-366.

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