

Posgraduate Course

WOJTYŁA AND REALISTIC PHENOMENOLOGY



Online Modality

February - May 2022



Universidad
Pontificia
de Salamanca



The aim of this course is to offer a clear and well-articulated line of reasoning in support of the relevance of John Paul II's thought and testimony for Catholic Culture as well as for contemporary philosophy. The first part of this series of lectures, which are presented by an international team of experts in Wojtyła's oeuvre, illuminates the realist phenomenological tradition by focusing on the sources of Wojtyła's philosophy. A short introduction to Reinach, Stein, Conrad-Martius, and Scheler will help us to gain a broader perspective of the philosophical discussion in which Wojtyła was participating. As John Paul II, he would go on to introduce realist phenomenology into Church history by implementing its results and method into his own cultural and pastoral agenda. The second part of this course is dedicated to critically evaluating the amazingly rich legacy of John Paul II by concentrating on key issues like personalism, poetry, politics, the philosophy of religion, and more. To demonstrate the continuing influence of his philosophical and theological ideas, a special lecture is devoted to analyzing the continuity between the papacies of Pope Saint John Paul II and Pope Francis. The introduction and conclusion of this overview course is presented by Prof. Dr. Rocco Buttiglione, one of the top Wojtyła specialists and author of the now-classic volumes *Il pensiero di Karol Wojtyła* (1982) and *Karol Wojtyła: The Thought of the Man Who Became Pope John Paul II* (1997).



Dr. Feliciano Merino Escalera
Program Director



Dr. phil. hab. Mátyás Szalay
Coordinator



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Rocco Buttiglione

He received an honorary degree in Philosophy from the Catholic University of Lublin, a Ph.D. in Law from the University of Rome La Sapienza and an honorary doctorate from Francisco Marroquín University. He was a member of the Pontifical Council for Justice and Peace. He has been a member of Parliament since 1994 and served as Minister of European Affairs, Minister of Culture and Vice President of the Chamber of Deputies. He was the Director of the Saint John Paul II Chair at the Pontifical Lateran University and Pro-rector of the International Academy of Philosophy. He is a member of the scientific committee of the John Paul II International Foundation for the Social Magisterium of the Church (European Academy of Sciences and Arts), member of the Chilean Academy of Sciences, Political and Moral Sciences and member of the Pontifical Academy of Social Sciences. He has been a full professor at different universities and he is currently professor at the IFES (Instituto de Filosofía Edith Stein).

Wojtyła: The Philosophy of the Second Vatican Council

Date: February 2, 2022

Class description:

Pius IX solemnly condemned the proposition: "the roman Pontiff can and ought to be reconciled and come to terms with progress, liberalism and the modern civilization". The Vatican Council wants however to enter into a dialogue with the modern world. Is it possible to reconcile this contradiction? Karol Wojtyła offers us a profound reflection on a philosophy of the Council that allows us to see both the truth of Pius IX and the truth of the Council and opens up the possibility of thinking a new modernity. This is particularly significant today, in an age in which the old modernity seems to be exhausted.

Bibliography:

- Catholic Church. Pope (1978-2005: John Paul II). (1991). Centesimus annus.
- Catholic Church. Pope (1978-2005: John Paul II), Paul II, P. J. (1993). Veritatis splendor.

The Disintegration of the Person in the Philosophies of Post-modernity and its Reintegration in the Philosophy of Karol Wojtyła

Date: April 28, 2022

Class description:

Modernity arises in the great spiritual crisis of the XVI century as a reaction to the *libertinage érudit*. Descartes tried to found knowledge on a solid ground of objectivity. Today it seems that modernity has failed and the *libertinage érudit* comes back with a delegitimization of morals and a new legitimization of the impulses and of transgression. Wojtyła establishes the horizon of a new philosophy of modernity (an undisclosed modality of modernity) that resists the dissolution of man in a liquid society.

Bibliography:

- Bauman, Z. (2013). "Emancipation". In Liquid modernity. John Wiley & Sons.
- Wojtyła, K., and Tymieniecka, AT. (1979). "Intersubjectivity Participation". In The Acting Person. D. Reidel Publishing Company. Part IV, chapter 7, pp. 66.



Mariano Crespo

Professor of Philosophy at the University of Navarra, Deputy Director of the Department of Philosophy and Academic Director of the Master in Christianity and Contemporary Culture. He has been a professor at the International Academy of Philosophy in the Principality of Liechtenstein and at the Faculty of Philosophy at the Pontifical Catholic University of Chile. He has been a visiting scholar at the Phenomenology Research Center at Southern Illinois University and at the Center for Subjectivity Research at the University of Copenhagen. Included among his publications are *El perdón. Una investigación filosófica* (2016), *El valor ético de la afectividad* (2012) and, together with Urbano Ferrer, *Die Person im Kontext der Moral und der Sozialität. Studien zur frühen phänomenologischen Ethik* (2017). He is the editor of the books *Menschenwürde: Metaphysik und Ethik* (1998); *Transcendental Philosophy, Phenomenology and Natural Law* (2018) and the 4th edition of Alexander Pfänder's *Logik* (2013). He has translated into Spanish and published articles on various ethical and epistemological issues, most of them from a phenomenological perspective.

The Origin of Phenomenological Philosophy: The Contribution of Edmund Husserl

Date: February 3, 2022

Class description:

One of the sources of Karol Wojtyła's philosophy is what is known as "phenomenological realism" or "realistic phenomenology". In this lecture we are going to analyze in detail the central points of phenomenology as conceived by its founder, Edmund Husserl. Secondly, we are going to investigate the aspects of this proposal critically accepted by the representants of "realist phenomenology".

Bibliography:

- Husserl, E. G. (1981). Pure phenomenology, its method, and its field of investigation. In Peter McCormick & Frederick A. Elliston (eds.), Husserl: Shorter Works. University of Notre Dame Press.
- Husserl, E. (2002). Philosophy as rigorous science. New Yearbook for Phenomenology and Phenomenological Philosophy, 2, 249-295.



Bulcsú Hoppál

He received a Bachelor's degree and a Licentiate in Sacred Theology at Pázmány Péter Katolikus Egyetem in Budapest. Then, he received the degree of Magister der Philosophie from the International Academy for Philosophy in the Principality of Liechtenstein. He received his Ph.D. from the University of Pécs in 2013. He is one of the vice-presidents of the Hungarian Association for the Academic Study of Religion. Hoppál has written or edited several books, mostly on the subject of Saint Thomas Aquinas; most of them have been published by France-based international academic publisher L'Harmattan. Hoppál is also a film-maker, and has been involved in numerous pieces. He is currently an associate professor to the chair of Political Sciences at the Corvinus University of Budapest.

Phenomenology and Religious Studies in John Paul II

Date: February 10, 2022

Class description:

The first aim of this paper is to show that the main ideas of the early phenomenological movement can be found in the thoughts of the classical authors of religious studies, such as Mircea Eliade and Gerardus van der Leeuw. The second aim of this paper is to show that historicism, historical approaches, and other approaches in religious studies cannot be understood (and applied) without a previous application of a strictly phenomenological philosophy. In order to come to this conclusion, I will make clear what I mean by "early phenomenology" and phenomenological approach in religious studies. Finally, I will look at how John Paul II applied phenomenology in his documents on "other religions".

Bibliography:

- John Paul II. (1998). *Fides et ratio*. To the Bishops of the Catholic Church on the relationship between Faith and Reason.
- Eliade, M. (1996). *Patterns in comparative religion*. U of Nebraska Press.
- Van der Leeuw, G., & Turner, J. E. (1938). *Religion in Essence & Manifestation a Study in Phenomenology*.



Anna Varga-Jani

Has been researching twentieth-century philosophy in general and its reflections on the religious phenomena for more than ten years. She has been guest researcher in the Husserl-Archive and in the Edith Stein-Archive in Cologne. She defended her dissertation at the Eötvös Lorand University in Budapest in June 2013. Her thesis was published by the German publishing house Königshausen & Neumann in 2015. She was a visiting lecturer in the Faculty of Philosophy at the Pázmány Péter Catholic University in Piliscsaba, and in the Faculty of Philosophy at the Eötvös Lorand University in Budapest. She was a doctoral and postdoctoral researcher in the Research Group for Hermeneutics at the Hungarian Academy of Sciences, a postdoctoral research fellow in the Research Group Self-Interpretation, Emotion, Narrative at the Hungarian Academy of Sciences, and a postdoctoral researcher for the National Research, Development and Innovation Fund of Hungary at the Faculty of Philosophy, at the Pázmány Péter Catholic University in Piliscsaba. She is currently an assistant professor at the Pázmány Péter Catholic University, in the Faculty of Philosophy.

Person and Personality in Edith Stein and Karol Wojtyła. Coincidences and Differences

Date: February 17, 2022

Class description:

It is well known that Karol Wojtyła, the holy Pope, was strongly influenced by twentieth-century phenomenologists, and in his encyclical *Fides et ratio* he defined modern Catholic thinking along the lines of the thinking of Max Scheler, Dietrich von Hildebrand, and Edith Stein. Both Karol Wojtyła and Edith Stein were influenced by Max Scheler's analysis of the person, and they both elaborated on the problem of the person, albeit in different ways. Two saints, both inspired by contemporary phenomenological thinking, aimed at establishing the way of Catholic philosophical thinking, and both found the core of Catholic philosophy in the phenomenological analysis of the person. In my lecture, I will demonstrate how the steps of their thinking lead – in their coincidences and differences alike – to the possibility of Catholic, and in general, Christian philosophy.

Bibliography:

- Stein, E. (2004). Einführung in die Philosophie, ESGA 8. Freiburg: Herder.
- Wojtyła, K. (2021). Person and Act and Related Essays. The Catholic University of America Press.



Emilio Fernando Morales de la Barrera

Graduated in Philosophy from the Pontificia Universidad Católica de Chile, Doctor in Philosophy from the International Academy of Philosophy of Liechtenstein based at the Pontifical University of Chile. Prof. Morales has been, among other activities, professor at various Chilean universities, visiting professor at the IAP-PUC and manager of the San José Educational Foundation of the Archbishop of Santiago. His interests revolve around problems of philosophical anthropology, social philosophy and aesthetics, and he has several publications on these issues. He is also a member of the Board of Directors of the Chilean Society of Christian Philosophy.

Hedwig Conrad-Martius on the Concept of Time

Date: February 24, 2022

Class description:

The class will deal with three main aspects of Hedwig Conrad Martius's research on time: the real punctiform actuality, the ontic origin of time, and the extension of phenomenological existence. These ideas will be confronted with their Steinian reception, especially with how she understands the particular being as actual and as potential and how she conceives the being's relationship to temporality.

Bibliography:

- Conrad Martius, H. (1958). "El tiempo perecedero, I Los movimientos trascendental-imaginativos del tiempo y su fundamento ontológico real". In *El Tiempo*. Revista de Occidente.
- Stein, E. (1996). "Acto y Potencia en cuanto modos de ser. El ser particular como actual y potencial, temporalidad". In *Ser Finito y Eterno*. Fondo de Cultura Económica.



Miłosz Hołda

A Doctor of philosophy with a habilitation degree, he is an assistant professor at the Department of Metaphysics and Philosophy of Man, in the Faculty of Philosophy at the Pontifical University of John Paul II in Krakow. He is also a lecturer at the John Paul II Catholic University of Lublin. He has authored three books and several dozen research papers, and was awarded the prize of the President of the Council of Ministers for his doctoral dissertation in 2013. His most recent publication is *Źródło i noc. Wprowadzenie do współczesnego absconditeizmu* [The Spring and the Night. An Introduction to Contemporary Absconditheism] (2020). Dr. Hołda specializes in natural theology, philosophy of man, and epistemology. He is a member of the European Society for Philosophy of Religion and the Internationale-Ferdinand-Ebner-Gesellschaft.

The Diagnostic Criterion of the Recognition of God

Date: March 3, 2022

Class description:

This lecture will present and discuss a novel concept proposed by the Polish philosopher Stanisław Judycki and rooted in the tradition of phenomenology of mysticism. Judycki argues that it can be shown that three sources of knowledge about God: the arguments for the existence of God, the arguments to confirm the authenticity of historical events regarding Jesus of Nazareth, and the arguments for the objectivity of mystical experiences in Christian history, lead us to knowledge of the same object. In his view, a specific "gestalt-quality" is manifested in each of the above ways of knowing God. The possibility of recognizing this abstract quality allows us to formulate a diagnostic criterion of the recognition of God.

Bibliography:

- Judycki, S. (2018). How Do We Recognize God. *European Journal for Philosophy of Religion* 10 (1): 117-128.
- Ales Bello, A. (2016). On the divine in Husserl. *Argument* 6 (2): 271-282.



Jeffrey Wilson

His principal academic interests are classical metaphysics, ancient Greek philosophy, and political thought, with special attention to the philosophical reception of Homer. His personal commitments are those of a Neo-Platonic Thomist. Before turning to the philosophical life, he was a minister of the Presbyterian Church U.S.A. (1979-2007) and served as pastor of Westminster Presbyterian Church in York, Pennsylvania (1983-2004). He also served as President of the County Council of Harford County (1990-94). He taught philosophy at Mount St. Mary's University in Emmitsburg, Maryland (2007-09). In 2007, he was received into full communion with the Catholic Church. He holds degrees from Bowdoin College, Union Theological Seminary (New York), Oxford University, and The Catholic University of America. In addition, he has studied at Hamburg University, University of Edinburgh, and University of Paris (X) at Nanterre.

Realist Metaphysics and Epistemology in Newman's Grammar of Assent

Date: March 10, 2022

Class description:

David Hume dealt a decisive blow to realist metaphysics and epistemology by establishing that everything we claim to know about the world is merely a description of the occurrences in our imaginations. All subsequent modern (qua modern) philosophy must address itself to that problem. The epistemology of St. John Henry Cardinal Newman as set forth in his Grammar of Assent can be read as a reply to Hume and from within the British empirical tradition (in contrast to Kant's reply which was—at very least partially—from the rationalist tradition. This lecture explores Newman's reply.

Bibliography:

- David, H. (2018). Enquiry Concerning Human Understanding. Charles River Editors.
- Newman, JHC. (1992). Chapters 1-4. In An essay in aid of a grammar of assent. University of Notre Dame Press.



Władysław Zuziak

He obtained his master's degree in theology at the Pontifical Faculty of Theology in Krakow. Then he began doctoral studies in Philosophy at the Catholic University of Louvain and graduated with the thesis *Metaphysical foundations of human activity in J. Maritain*. After that, he received a postdoctoral degree in the humanities in the field of philosophy, with a specialization in ethics and philosophy of man, on the basis of the process of maturing reflective consciousness in the moral philosophy of G. Bastide and J. Nabert. He was dean of the Faculty of Philosophy at the Pontifical Academy of Theology, and was also the vice-chancellor of this university. He became the Rector of the Pontifical University of John Paul II after Fr. Prof. Maciej Dyduch. Currently, he serves as a pastor in St. Mary's Church in Krakow and is a lecturer in ethics at the Pontifical University of John Paul II.

Human Participation in the World: Karol Wojtyła - Richard Rorty

Date: March 17, 2022

Class description:

I present two diametrically different approaches to the world and man, based on opposite ontological and anthropological assumptions. However, these approaches have some common points that allow them to be compared to show the strengths and weaknesses (theoretical and practical) of both concepts. Common assumptions in the axiological sphere include, among others: the communal "nature" of man and the sensitivity of both philosophers to suffering and to revealing ways to reduce the scale of this phenomenon.

Wojtyła tries to save the traditional Thomist theory, resistant to the changing reality, and criticizes the modernist designs of the world. He also emphasizes that the act is what reveals the essence of the human being as a person. New approaches to his dynamic concept of man in the world have resulted, among others, in the rise of the solidarity movement.

Rorty, also criticizing modernist projects, is more radical. His aim is to eliminate thinking about truth as being in conformity with reality and also to remove the subject / object, objective / subjective opposition, etc. According to him, the only important criterion is the criterion of utility, and therefore in all areas of culture one should focus on examining what "caused and is causing". However, it is worth noting that this is not an instrumental and egoistic pragmatism, because it would be difficult to justify in this trend how sensitivity to the suffering of others can be useful for a person.

I try to show that Rorty's concept is limited to the pragmatic dimension, aimed at maintaining the status quo of American democracy. While Wojtyła's concept (referring to transcendence) is aimed at shaping a man who is perfecting, heroic, going beyond his own and external limitations.

Bibliography:

- Wojtyła, K. and Tymieniecka, AT. (1979). Part Four: Participation. Chapter Seven: Inersubjectivity by participation. In *The Acting Person*. D. Reidel Publishing Company, 261-298.
- Rorty, R. (1989). Part III: Cruelty and Solidarity. In *Contingency irony and solidarity*, 189-198.



Michał Łuczewski

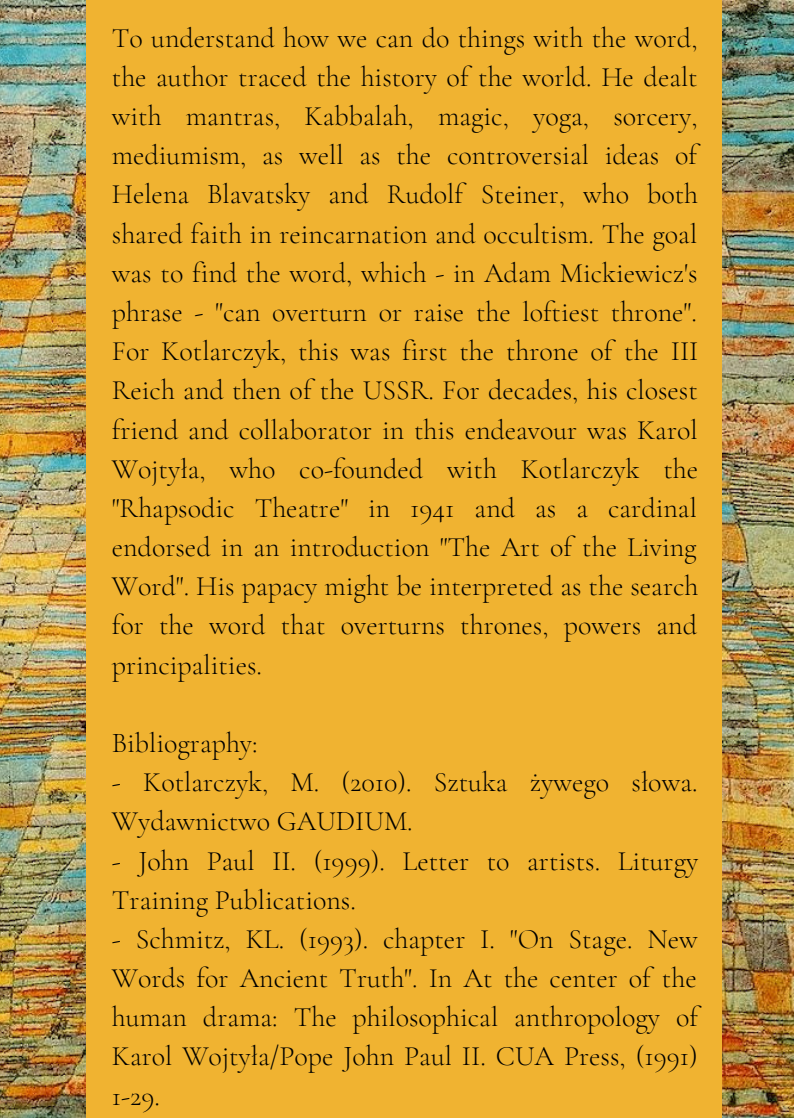
A graduate of MA in sociology and psychology conducted ethnographic research in Żmiąca, the longest-studied village in the world, on the basis of which he defended his doctoral dissertation *National Experience in Everyday Life in 2007. A problem monograph of the local community. Żmiąca: 1370-2007*. This work was the basis of the book *Odwieczny naród. Pole and Catholic in Żmiąca* (2012). Visiting scholar at Columbia University. Scholarship holder, incl. Collegium Invisibile (2000), Polish Science Foundation (2009), Fulbright Foundation (2005), Józef Tischner Fellowship at the Institute of Human Sciences in Vienna. Chairman of Collegium Invisibile in 2004 - 2006. Member of the editorial board of *44 / Cztery i Cztery* magazine. Publicist incl. *Arcana*, *Wprost*, *Res Publica*, *Polska The Times*, co-creator of the television and press series *System 09*. He received the Józef Tischner Award. Member of the National Development Council. He obtained his habilitation on the basis of the book *Moral Capital. Historical policies in late modernity*. He was the deputy director of the Center for the Thought of John Paul II. Member of the Poland - Russia club at the Stefan Batory.

Overturing the Loftiest Throne. Karol Wojtyła's Poetical Theology

Date: March 24, 2022

Class description:

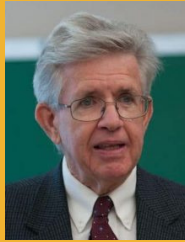
The book *The Art of the Living Word*, the culmination of 22 years of Mieczysław Kotlarczyk's writing and in fact the summary of his life-time of work, was released in Rome in 1975. The last - the essential and esoteric part of this work - was "Magic of the Word". It is clear that we can do things with words. The word can affect our body, it can change our breathing, blood pressure, and pulse. It is also clear that the word can affect our psyche, it can change our worldview or it can hypnotize us. But the word - as the author claimed - has also extraordinary, magical, "meta-psychological" effects, i.e. it can affect our unconscious super-conscious, i.e. spirituality. The word that reaches such deep levels has a therapeutic function, it can awaken in us incredible forces, and make us become an instrument of higher powers.



To understand how we can do things with the word, the author traced the history of the world. He dealt with mantras, Kabbalah, magic, yoga, sorcery, mediumism, as well as the controversial ideas of Helena Blavatsky and Rudolf Steiner, who both shared faith in reincarnation and occultism. The goal was to find the word, which - in Adam Mickiewicz's phrase - "can overturn or raise the loftiest throne". For Kotlarczyk, this was first the throne of the III Reich and then of the USSR. For decades, his closest friend and collaborator in this endeavour was Karol Wojtyła, who co-founded with Kotlarczyk the "Rhapsodic Theatre" in 1941 and as a cardinal endorsed in an introduction "The Art of the Living Word". His papacy might be interpreted as the search for the word that overturns thrones, powers and principalities.

Bibliography:

- Kotlarczyk, M. (2010). *Sztuka żywego słowa*. Wydawnictwo GAUDIUM.
- John Paul II. (1999). *Letter to artists*. Liturgy Training Publications.
- Schmitz, KL. (1993). chapter I. "On Stage. New Words for Ancient Truth". In *At the center of the human drama: The philosophical anthropology of Karol Wojtyła/Pope John Paul II*. CUA Press, (1991) 1-29.



John Crosby

He studied at Georgetown University, where he received a B.A., and the University of Salzburg where he received his Ph.D. He taught at the University of Dallas, and later held the Prince Franz Josef and Princess Gina Chair for Ethics, at the International Academy of Philosophy in Liechtenstein. He has previously served as chair of the philosophy department at Franciscan University of Steubenville as well as the director of the M.A. Philosophy Program, a program he helped found. In 1997 he received Senior Faculty Award for Excellence in Teaching at Franciscan University of Steubenville. He is a member of American Catholic Philosophical Association, where he has also served on the Executive Committee; the American Philosophical Association; the Newman Association of America, and the University Faculty for Life.

The Personalism that Derives from Realist Phenomenology

Date: March 31, 2022

Class description:

In this lecture, I am going to recapitulate some of the key insights on philosophical anthropology published in my work, *The Selfhood of the Human Person*.

I am going to rely on sources of the Western tradition as well as on more recent development of personalism, especially on representatives of Christian personalism such as Kierkegaard and Newman, the phenomenology of Scheler, Edith Stein, and von Hildebrand always focusing on the great synthesis provided by Karol Wojtyła. The main objective of the lecture is to give an introduction to the mystery of personal interiority and to philosophically investigate the common affirmation according to which everybody is unique.

We will conclude by demonstrating how all of us are conducted to God through and by God's image reflected in our interiority.

Bibliography:

- Crosby, JF. (1996). Chapter I and IX. In *The selfhood of the human person*. CUA Press.
- Von Hildebrand, D. (2016). *Transformation in Christ: on the Christian attitude*. Ignatius Press.



Alfred Wierzbicki

Priest, philosopher and poet. Since 1991 he teaches at John Paul II Catholic University of Lublin. He was a director of the John Paul II Institute of this university and Editor-in-Chief of a scholarly quarterly *Ethos*. He was the Head of the Chair of Ethics. He published 10 books and over 250 articles on philosophical issues. In his writings he focuses on the grounding principles of ethics, the history of ethics, the problems of the newest applied ethics, ethical questions as reflected in poetry and drama, and interreligious dialogue. He published books on Mahatma Gandhi, Karol Wojtyła and Tadeusz Styczeń, John Paul II, Józef Życiński, Antonio Rosmini, Augusto Del Noce. He authored among others: *The Ethics of Struggle for Liberation: Towards a Personalistic Interpretation of the Principle of Non-Violence* (1992), *Encounters on the Agora* (2001), *Philosophy and totalitarianism. Augusto Del Noce's interpretation of modernity* (2005), *John Paul II's Poland* (2011), *A fragile Legacy. John Paul II anew* (2018), *Person and morality. Personalism in Ethics of Karol Wojtyła and Tadeusz Styczeń* (2021). He has published 13 volumes of poetry.

The Personalist and Moral Value in the Human Action in Karol Wojtyła

Date: April 7, 2022

Class description:

The anthropological considerations in Karol Wojtyła's major philosophical book *The Acting Person* allow readers to grasp his contribution to the foundation of Ethics. In his previous studies he seeks to give a synthesis of the essential aspects of the moral experience which are isolated in the different ethical traditions: action (Aquinas), normativity (Kant) and value (Scheler), but in his study on the human person he deepens the intrinsic connection between the subjective and objective dimensions of morality while he distinguishes the personalist and moral value of the human action. The personalist value is due to the involvement of consciousness and self-determination and the moral value corresponds to the objective truth regarding the order of values.

Bibliography:

- Wojtyła, K., and Tymieniecka, AT. (1979). Chapter 1: "The Acting Person in The Aspect of Consciousness". Chapter 4: "Self-Determination and Fulfillment". In *The Acting Person*. D. Reidel Publishing Company.



Rodrigo Guerra López

He received a Ph.D. at the International Academy of Philosophy in the Principality of Liechtenstein. He is the author of *Volver a la persona. El método filosófico de Karol Wojtyła* (Caparrós, Madrid 2002); *Afirmar a la persona por sí misma* (CNDH, México 2003); and many articles on the Philosophy and Theology of Karol Wojtyła and Jorge Mario Bergoglio. He is the founder of the "Center for Advanced Social Research" (CISAV, México); Ordinary member of the Pontifical Academy for Life; Ordinary member of the Pontifical Academy of Social Sciences; and recently, Pope Francis appointed Prof. Guerra as Secretary of the Pontifical Commission for Latin America.

From John Paul II to Pope Francis: Theological Implications of Personalism

Date: May 5, 2022

Class description:

Saint John Paul II as a philosopher and theologian shaped the foundations for a renewed methodological understanding of truth: revealed truth and the way truth about the human person is shown through action. Following this path, our author discloses one of the deepest sources of "imago Dei" in human beings; relational uniduality. The eclipse of some of Saint John Paul II's insights in the field of philosophical and theological anthropology is one of the sources for a lack of understanding of Pope Francis in this time. Pope Francis received the deep inheritance of Saint John Paul II and developed new applications of his personalistic approach in the contemporary context.

Bibliography:

- Wojtyła, K. (1993). "Subjectivity and the Irreducible in the Human Being". In *Person and Community. Selected Essays*, Peter Lang, 209-218.
- Saint John Paul II. (1998). Chapter III. In *Apostolic Letter Mulieris Dignitatem of The Supreme Pontiff John Paul II on The Dignity and Vocation of Women on The Occasion of The Marian Year*.



Balázs Mezei

Professor of Philosophy at Corvinus University Budapest. He has published 55 books and 250 scholarly articles on philosophy of religion, phenomenology, political theory and literary criticism. He was a visiting scholar at the University of Notre Dame, Georgetown University, Loyola University in Maryland, the Institute for Human Sciences in Vienna, the Husserl Archives in Leuven, the Kirk Center for Cultural Renewal, and other institutions. He is President of the Hungarian Society for the Academic Study of Religion. His publications include *Religion and Revelation after Auschwitz* (2013), *Illuminating Faith and Christian Wisdom Meets Modernity* (both with Francesca Murphy and Kenneth Oakes, 2015 and 2016). His *Radical Revelation: A Philosophical Approach* was published with T&T Clark in 2017 and he is the main editor of *The Oxford Handbook of Divine Revelation* (2021).

Wojtyła's Contemporary Heritage in the Field of the Philosophy of Religion and the Philosophy of Revelation

Date: May 12, 2022

Class description:

In this class I analyze the connections between St John Paul II's encyclical letter *Fides et ratio* and the problem of a philosophy of divine revelation. First, I highlight the philosophical development between Leo the XIII's *Aeterni Patris* of 1879 (the first papal encyclical of philosophical character) and *Fides et ratio* of 1998. Second, I show that this development offered the path from a neo-Aristotelian conception of reality to a phenomenological conception in which human beings are called to rise from their initial position to the heights of truth by using the "two wings" of faith and reason. Third, I argue that a philosophy of divine revelation continues this development by putting the problem of revelation into the center and by realizing the importance of revelation for human endeavors. I point out that the central feature of revelation is its absolute newness expressed in concrete historical situations and personal realizations. Finally, I stress that by outlining the importance of a philosophy of revelation we contribute to what can be termed Radical Catholicism.



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- Mezei, BM. (2016). Faith and Reason. In Lewis, A. and Volpe, MA (eds). Oxford Handbook of Catholic Theology. Oxford University Press, 560-610.
- Mezei, BM. (2020). Apocalyptic Phenomenology: A Radical Philosophical Theology of Revelation. In Mezei BM.; Vale MZ. (eds). Philosophies of Christianity: At the Crossroads of Contemporary Problems. Springer Nature Switzerland, 109-121.
- Mezei, BM. (2021). The Newness of Revelation. In Mezei BM.; Murphy, FA; Oakes, K. (eds.). The Oxford Handbook of Divine Revelation. Oxford University Press, 1-10.
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Joseph Papa

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The Metaphysical Significance of *Actus Humanus* in Karol Wojtyła's *Person and Act*

Date: May 19, 2022

Class description:

The integration of the human person in his action – for Karol Wojtyła a phenomenologically articulated reality – is reflected in the classical and Thomistic notion of *actus humanus*. The new English critical edition of Wojtyła's *Person and Act* brings together documents that give insight into the synthesis of phenomenology and Thomistic thought attempted by Wojtyła, elucidating the structure of the *actus humanus* itself and ultimately that of the human person who is the objective and subjective basis of his/her activity. This lecture will present the *actus humanus* as a key point – a lynchpin – in Wojtyła's vision for a synthesis of phenomenology and Thomistic action theory.

Bibliography:

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● Schedule

Thursdays, from February 2 to May 19 of 2022
18:00 - 19:00 hrs (Central European Time)

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