

BOOK OF ABSTRACTS

Solidarity as a Challenge and a Task

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By the end of the 20th century, the word "Solidarity" had become one of the most important and famous words not only in the space of Euro-Atlantic civilisation. The word was eagerly used in politics. In the religious sphere, especially in the Judeo-Christian tradition, the anthropological, ethical and at the same time biblical sense of this important concept was exposed. This sense is recalled in the postulate: "Bear one another's burdens. Never one against the other, but always one and the other, one with the other." At a time when the modern world is experiencing such a great migration of people who, for a variety of painful reasons, including devastating wars, are leaving their places of residence and going into exile, solidarity as a source of human hope is indeed a great challenge and a task for us. In my lecture I will discuss how the modern meaning of solidarity was born in the world of science and socio-political change. To achieve the aim of the lecture, I will refer to the anthropological-ethical thought of two Polish philosophers, Karol Wojtyła and Józef Tischner. It was these two thinkers who introduced us to the school of solidarity and reminded us that the work of solidarity is still before us.

Ecumenism, Geopolitics and Crisis

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The current tragic situation in Ukraine should remind Christians that our ecclesial divisions are not irrelevant to geopolitics and world crisis. In a sense Europe has been in crisis ever since the fall of Rome, and the division of the imperial and Christian legacies into east and west. We need both to see the importance of ecumenism to world peace and the need to think of ecumenical relations themselves more politically. Perhaps only a new international spiritual order can secure a peaceful and just global future.

Solidarity in Trinitarian Key. Broadening the Perspective

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At the end of the twentieth century, especially thanks to the Polish bloodless social revolution, the concept of solidarity made a very positive career and is now used in all cases. At the same time, our globalised world of today, as Pope Francis repeatedly reminds us, is often characterised by a lack of solidarity. The recent pandemic and the war in Ukraine give much food for thought in this regard. In my presentation I will try to present the theological background of the concept of solidarity, which as a certain way of living and acting represents the essential threads of the Christian way of understanding reality. The theological considerations will be preceded by a reminder of the main threads of understanding solidarity in one of its greatest theorists, Jozef Tischner. The theological layer will revolve around the essential points of reality in the key of Trinitarian ontology. Finally, an attempt will be made to deepen and consolidate the phenomenon of solidarity from a Trinitarian perspective.

From Greek to Arabic:

Sawirus ibn al Muqaffa and the Arabisation of Knowledge in Egypt

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After reframing the historical and theological context of the life and work of Sāwīrus b. al-Muqaffa', we will analyse the vocabulary and arguments of his *Light of the Intellect* and the *cure of sorrow*, *Miṣbāḥ al-'Uqūl* and *Ṭibb al-Gamm wa-Shifā' al-Ḥuzn*.

By doing that it becomes clear that Sāwīrus was writing in a Gnostic milieu and at the same time transferring Greek knowledge into Arabic. Taking into account that Sāwīrus was working at a time when Gnosticism had been known in Egypt for centuries, his use of Arabic Gnostic vocabulary, his method of argument, and subtle references to Gnosticism in his work all strongly suggest that Ismā'ili Gnosticism was present in Sāwīrus' milieu, and that it influenced his style and polemical arguments. While Fāṭimid or, better said, Ismā'ili Gnosticism was critically refuted, Sāwīrus maintained a reasonable relationship with the ruler. Indeed, the *Light of Intellect*, *Miṣbāḥ al-'Uqūl*, was addressed to the Fāṭimid ruler - as well as the Christian community- as a Creed and a 'law' to be ratified by the state and acknowledged by the community. We observe how the Christian community developpes his own "law" books as required by the Muslim rulers. On the other hand, with his book *The cure of sorrow* he continues the tradition of the Consolation literature found among the Greek and Roman classics and transfer a certain knowledge into Arabic.

**Communities of Transmission:
The Texts of Aristotle from Antiquity to the Renaissance**

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When Aristotle died in 322 B.C., he left behind a corpus of 156 works, according to Diogenes Laertius. It is fitting to the story to be told in this paper that little is known about Diogenes Laertius except that his book is one of the most important sources for the lives of ancient philosophers and that he lived between A.D. 200 and 500—in other words, we know everything and nothing. Aristotle's exoteric works—as we would say, “published” for public consumption—survive only in fragments, too short and too few to give much sense of them. The works that survive, the *Corpus Aristotelicum*—what we know today as the works of Aristotle—are probably drawn from his lectures. That these esoteric works have survived has been called “miraculous.”

This paper will trace in a rough and approximate fashion the *Corpus's* history of transmission. No comprehensive account of that transmission history exists. Central and essential to the successful transmission of his texts—from Aristotle's death to the Renaissance—were communities where usually anonymous scholars copied and then handed down and shared those manuscripts. Those communities worked in Greek, Syriac, Arabic, and Latin. They were pagan, Christian—both orthodox and heretical—Muslim, and perhaps Jewish as well. The manuscripts travelled eastward at least to Baghdad and then westward across north Africa and into Europe. There was more than one lineage of transmission, for we know that some manuscripts of the *Corpus* were available in late Byzantium when William of Moerbeke (c. 1215-1286), Dominican friar and Latin Archbishop of Corinth, began his monumental project of translating the *Corpus* afresh from Greek directly into Latin. Between William's death and 1500, there were still more discoveries of manuscripts and more translations into Latin.

The story of this precarious transmission is one of community, faith, ecumenical exchange, and—perhaps most of all—it is the story of the conviction that ancient wisdom exists as a hope both for the present and for the future.

Religious Commitment Against “Secular Reasons”?

On Norms for Public Reasoning

Christian Ströbele

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Are there means to resolve the tension between purportedly universally accessible justifications and essentially particular religious languages? There are at least two obvious strategies that have failed: Firstly, the transformation towards a universal rational religion, secondly the “classical liberal strategy”, “to oust differences to the private realm”. Both strategies depend upon conditions of homogeneity, be they universal standards of reason or common ethical and cultural “background convictions”. Given modern developments in epistemology and theory of rationality on the one hand, the simultaneity of religiously plural, “secular” as well as “postsecular” orientations of citizens and milieus, on the other, these homogenities become increasingly fragile. All the more pertinent becomes the search for principles for an “adequate harmony between religion and politics”.

Fundamentalisms and Secular Humanism: Behind the Modern Mirage

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Fundamentalism has usually been defined as a stagnant, rigorist and literalist version of religious belief. However, we will see how this definition is incomplete and inadequate, as it does not also include political ideologies. Above all, by imposing its rigour wherever it encounters dissent, whether practical or discursive.

Another aspect that deserves attention is the fact that fundamentalism is inextricably linked to the construction of collective identity. But not only as a recovery of a natural order of divine origin. But also, as an essence that orients and gives meaning to a project of political construction that, by definition, excludes from its sphere all those who do not belong to it. It is from this perspective that it can be presented as a movement of vehement reaction against the fracture generated in individuals and societies by the imposition of modern utopia. Whether in the first or the third world.

Givenness as Substratum of Solidarity: St. John Paul II's Philosophy in Act

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"Perhaps God wills to give that person to you."¹ These words were spoken to Karol Wojtyla by his spiritual director in his youth. John Paul II recounted these remarkable words in his 'Meditation on Givenness', which would prove to be a foundational event in the development of his life, as well as his personalistic philosophy.

In this paper, I will speak of the Schelerian foundations upon the idea of givenness and excavate its foundations as an antithesis to the thought of atheist humanism promoted by John Paul Sartre, who proposes that the person is closed-off to the other. It is from this philosophical debate that I will show how John Paul II advances the idea of givenness as fertile ground. This philosophical bedrock allows Wojtyla's philosophical anthropology to take root and flowers in his thought on vocation, personal relationships, and culture. It is from this idea of givenness in the thought of John Paul the Great that gives rise to a natural theology of solidarity which was required for his work in ecumenism and culture.

¹ John Paul II, "A Meditation on Givenness," *Communio* (Winter 2014), 1.

Why are you here?

Orsolya Pál-Jakab
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The diaspora experience of church representatives in secular health care institutions and aspects of interreligious solidarity within pastoral care practice in hospital settings

Aim of the research: Firstly, we examine the diaspora experience of church representatives working in secular healthcare institutions within the context of hospital pastoral care. Secondly, we explore the levels of solidarity in hospitals, with a particular focus on interreligious solidarity.

Research questions: Why can we refer to the situation of church representatives in secular hospitals as a diaspora experience? How can this diaspora experience contribute to developing interreligious solidarity in hospital chaplaincy practice? How can the principle of solidarity, as articulated by the social doctrine of the Catholic Church, be observed in hospital pastoral care?

Method: In this theoretical research, the questions will be formulated through the analysis of primary documents and bibliographies: a passage from Hauerwas serves as the starting point of examining the diaspora experience. While the social teaching of the Catholic Church, particularly the Samaritanus Bonus and Pope Francis' theology, serves as the point of reference for the issue of solidarity. Using a phenomenological analysis, these two themes are related to the reality of hospital pastoral care.

Results: The experience of diaspora is understood beyond its ethnic and geographical meaning. Following Hauerwas, we can recognize the diasporic experience of churches in Western secular societies. This phenomenon can be paralleled with the inadequacy of hospital pastoral care in secular health care institutions, because many times the logic of faith differs from the logic of secular health care systems. This experience of diaspora stimulates the interreligious solidarity in hospitals, due to the common transcendent understanding of human suffering and serving the sick. The research explores different occurrences of solidarity during hospital pastoral care.

Conclusion: In hospital pastoral care, the phenomenon of solidarity can be viewed as a shared language that transcends the diaspora experience, thereby creating communities both at the macro and micro levels. It builds bridges between Christians and people of other religions, between church and healthcare structures and it connects patients with their care givers and also church representatives with healthcare workers.

The IDPs in Nigeria as the New Diaspora- The Wojtylan Phenomenology of Solidarizing

Emmanuel E. Arikhan

Diaspora is not a new phenomenon, we had different groups of people in diaspora like the Jews and the Greeks in ancient times, the Armenians, the Irish and the Italians in America, the Africans in the Americas, the Russians in France, etc. However, we are faced with the emergence of a new diaspora within Nigeria - internally displaced persons (IDPs). These are those who have been displaced from their ancestral homelands principally due to gruesome violence and killings. We shall examine this new diaspora through Brubaker's criteria. Solidarity becomes necessary as fellow humans to accommodate these internally displaced persons. To engage this phenomenon of the new diaspora within Nigeria, solidarity would be looked at through Wojtyła's phenomenology of solidarizing.

Keywords: Diaspora, Brubaker, internally displaced persons, Wojtyła, solidarity, solidarizing.

Community and Secularity in the Life and Thinking of Edith Stein

Anna Jani

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Both life and thinking of the Saint Edith Stein is twofold. On the one hand, in her works, she followed the contemporary phenomenological streams, on the other hand, all her works are pieces of the phenomenology of religion and Christian philosophy. She was a prominent philosopher with Jewish origin and consciousness, otherwise, she converted to the catholic church after her university studies and finally entered to the Carmelite order. Singing psalms, she died for her Jewish people, but she died as a Carmelite sister, with the name of Teresia Benedicta of the Cross, strongly influenced by Saint Teresa of Avila and Saint John of the Cross. In my paper I would like to present this complexity of thinking and life of the Holy Edith Stein with the focus on the phenomenological and spiritual question of the community and secularity in her practical and theoretical approaches.

The Content and Potential of the Christian Covenant among Christians in our Time

János Frivaldszky
(Pázmány Péter Catholic University, Budapest)

In Old Testament studies of the 'covenant', there has been a shift in recent decades from essentially one-sided and simply obligation-centred conceptions of covenant to the view that the covenant, in its origin, created kinship bonds, i.e. a relationship, and that obligations were thus considered to be in this relation between the parties to the covenant. This (hypo)thesis also seeks to explain what the reality of the 'covenant' meant to the members of the chosen people when the Lord offered a covenant to his people. Today, the covenant-making method and pattern that created the bond of kinship is also applied - by implication - to the covenant-making on Mount Sinai. One of the reasons for this is that the covenant of kinship, which was once the basis of social organisation among these West Semitic tribal groups, could be extended to other individuals and groups, including foreigners, by means of the benefits and obligations of kinship. With the cultural and political development of these peoples, the institution of the alliance became a means of integrating foreign individuals or groups (not belonging to the patrilineal class) into the family structure of society. According to this line of research, the covenantal concepts of 'fraternity' and 'fatherhood' and 'love', i.e. the covenantal language of 'legal kinship-in-law', would derive from the vocabulary of 'kinship-in-flesh'. In fact, it was the extension of family relations, as a kind of extended family (*bet 'ab*), that constituted the dominant framework for the legal, religious and political activity of ancient Semitic society. *Berith* met a social need, that of how to establish reliable relationships beyond natural family relations. The human-social institution of the 'covenant' was, in this concept, rooted in the natural, kinship-based organization of the Semitic tribes. It was thus the historical-cultural milieu that could provide the conceptual and social context of the Covenant offered by Yahweh, as a kind of hermeneutical determination. But it is also possible that certain Middle Eastern (e.g. New Assyrian?) feudal treaties may have served as a kind of thought pattern, and thus provided the key for the Jews to interpret the content of the covenant with their Lord, the one true God, in which the concepts of fatherhood, (adopted) sonship and brotherhood, and with them love, are decisive. But it also seems probable that both traditions of covenant experience may have contributed to an understanding of the covenant, and more specifically their relationship to the Lord. In some contemporary (early) international vassalage alliances, if not in the Hittite alliances, there were patterns of family relations and the requisite (prescribed) virtues that go with them, which in turn resembled the family (clan, tribal) elements of kinship alliances, such as fatherhood, sonship, brotherhood, friendship, love, etc. Thus, in the experience of the Jews, the kinship-like and the vassalic covenant come together here, as the latter also exhibits by analogy the

relational elements typical of family relationships: the lord of the manor is the father, the vassal the son, the kings on the same level are each other's brothers, who must behave accordingly in the fief-alliance relationship.

It is proposed that Christians should live out the Old Testament content of the covenant and its fulfilment in the New Testament, established by Jesus at the Last Supper, in concrete action. Jesus taught that to be servants, friends and brothers of one another out of love meant the same thing. The emphasis is not so much on making the covenant as on living it. The new covenant was made by Jesus in the Eucharist, the question is to what extent we live it by concrete actions. In the Old Testament, too, it was rather the character of the covenant lived out in the legal relationship that was decisive, beyond the conclusion of the covenant.

Emperor Franz Joseph himself offered a covenant against his enemies on 8 December 1914 (the immaculate conception of Mary) before the altar to the Jesus in Eucharist. In this way he turned the Jesus' radical commandment of mutual love into the logic of war-massacre. In January 1915, pope Benedict XV launched a worldwide prayer devotion of peace with his prayer of consecration to the Sacred Heart of Jesus, but the leaders of the belligerent countries refused to listen to him. Their war-centred mindset, still considered by many to be compatible with Christianity, led to the terrible reality of *Mariupol* in Ukraine today. As we have not yet come to terms with the betrayal of the Christian command to love one another in the First World War, the time for genuine conversion is urgently needed.

We must open our hearts to be brothers and sisters with one another as members of one extended family. Christian love, deeply lived through human action, like family relationships, will bear fruit among Christian communities and other communities that truly and rightly love one another, as the kingdom of God will one day come.

Revelations from the Underground: Trinitarian Metaphysics and the Underground Church

Eduard Fiedler
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The concept of the "underground" is mainly associated with the supposedly outdated ancient triadic cosmology. In this sense, the shadowy obsolescence of everything premodern is precisely the ever-deepening "underground" of progressive modernity. Some modern authors such as Dostoevsky and Nietzsche have dialectically referred to the "underground" as an alternative to the modern principle of reason or "ground". Others - like Hegel or Heidegger - have seemingly more radically linked the source of this dialectic to the abyssal "unground", recalling Böhme and Hölderlin. But all these modern or postmodern dialectical constellations of "ground", "underground", or even "unground" failed to provide a philosophical vision that would overcome the modern aporetic relationship between metaphysical grounding and phenomenal appearance, and thus avert the permanent war at the heart of reality. Most fatefully, they left aside the reality of the Marian "underground" overshadowed by the Spirit and Cross and marked by Christ's descent into the "underground", by which the powers of the ancient "underground" were apocalyptically drawn into the liturgical celebration of a persecuted Church hiding in catacombs, caves, and secret churches. As the apocalyptic horizon of suffering and persecution is the Christian everyday, the metaphysics overshadowed by the Spirit implied in the Sophianic and Marian revelations spells out the created form of Trinitarian being that becomes a miraculous rescue as the "ground" shining from within the "underground", and the "underground" within the "ground". In my paper, I will argue that these "revelations from the underground" are the true source of Trinitarian metaphysics articulated by persecuted Comenius and his Church community in the seventeenth century, and rediscovered by the Czechoslovak philosophers and theologians of the Hidden Church similarly persecuted by the totalitarian state in the twentieth century.

Setting Roots Down in the Earth: Rediscovering Humanity, Community, and the Church

Miguel Escobar Torres
(Universidad Rey Juan Carlos, Madrid)

Faced with the modern and post(ultra)modern techno-scientific paradigm based on an abstract and uprooted liberal rationality, I propose to return our eyes and feet to the earth in order to rediscover our humanity, the meaning of community and the Catholic Church.

According to Hildegard of Bingen, man is not a hypostatized subject who, external to the world, looks at it with a will to dominate, but rather occupies the very centre of the universe in which all cosmic forces converge as in a crucible. Man is in the cosmos, down to earth and made from the mud, within the net of an interweaved Creation from which he cannot be separated (*nullo modo separari valet*). This man should not be understood atomistically or as a Leibnizian monad, but as a being in a family and a community. Genuine community, as Wendell Berry explains, does not arise from a sort of common "abstract idea": it is not based on ideological affinity, like ecovillages or certain digital communities, but on real needs linked to earthly existence and local context that allow the appearance of neighborhood ties that do not reject distinctions. Finally, being rooted in the earth not only makes us reunite with our (almost) forgotten humanity, but also with the Church itself, because praise beats in the heart of Creation. The ecclesial community is not only human, but, as Maximus the Confessor claimed, it has a universal limit, so that, with Balthasar, we can describe the world as an immense cosmic liturgy.

Mysticism and Judaism. The limits of Edith Stein's Phenomenology

Eduardo González di Pierro

(Universidad Michoacana de San Nicolás de Hidalgo, México)

Edith Stein's thinking is undoubtedly of great complexity and richness. Initiated in the phenomenology of Husserl, as one of her most important disciples, she also ventured into classical and medieval thought after her conversion to Christianity, producing a powerful synthesis between phenomenological philosophy and medieval thought, above all, but not exclusively, that represented by scholasticism with St. Thomas Aquinas. Likewise, there is the presence of philosophers as diverse as the Pseudo-Dionysius the Areopagite and John Duns Scotus, among others. To this we can add her reflections on the female condition, always from a phenomenological perspective, but also expanded; likewise, we find the record represented by her studies on mysticism, specifically St. Teresa of Jesus and St. John of the Cross, as well as a large number of apparently not philosophical but "spiritual" writings. The purpose of my communication is to show that Stein always remained faithful to her "philosophical mother tongue", phenomenology and that, although she has broadened her horizons by venturing into other philosophical and cultural traditions, she never abandoned the phenomenological method. To this, we add the influence of their Jewish condition and the problem on their awareness of belonging to the Jewish people, and the repercussions of this on their philosophical itinerary. The proposal is to show, with some examples, that the "limits of Stein's phenomenology" corroborate the validity of other intuitions and reinforce, at the same time, the premises that phenomenology provides to philosophy itself, understood, as in Husserl, as "rigorous science." We focus on some passages from Stein's last writing, the *Science of the Cross* that is, perhaps, the most powerful paradigm of this thesis: it is a work about the mystique of St. John of the Cross, and particularly about the meaning and meaning of the Cross, but where theoretical considerations are not, themselves, mystical, but phenomenological; the phenomenological substrate present in this great book can be made explicit, as well as for the case of other writings that would seem to be far from philosophical speculation; finally, we will see how this concern for Make a "phenomenology of mystical experience" with her infamous destiny, where her Judaism of origin emerges with great force, without detriment to her own conversion, in the final moments of her tragic holocaust at Auschwitz.

Key words: Mysticism, Judaism, Edith Stein, Phenomenology, Cross.

El pensamiento de Edith Stein es sin duda alguna, de gran complejidad y riqueza. Iniciada en la fenomenología de Husserl, como una de sus más importantes discípulas, incursionó también en el pensamiento clásico y medieval luego de su conversión al cristianismo, produciendo una poderosa síntesis entre la filosofía fenomenológica y el pensamiento medieval, sobre todo, pero no exclusivamente, el representado por la escolástica con Santo Tomás de Aquino. Igualmente, está la presencia de filósofos tan diversos entre sí como el Pseudo-Dionisio Areopagita y Duns Scoto, entre otros. A esto podemos agregar sus reflexiones acerca de la condición femenina, siempre desde una perspectiva fenomenológica, pero también ampliada; igualmente, encontramos el registro representado por sus estudios sobre la mística, concretamente Santa Teresa de Jesús y San Juan de la Cruz, así como una gran cantidad de escritos aparentemente no filosóficos sino "espirituales". El propósito de mi comunicación es mostrar que Stein se mantuvo siempre fiel a su "lengua materna filosófica", la fenomenología y que, a pesar de que haya ampliado sus horizontes incursionando en otras tradiciones filosóficas y culturales, nunca abandonó estrictamente al método fenomenológico. A ello, agregamos la influencia de su condición judía y la problemática sobre su conciencia de pertenencia al pueblo judío, y las repercusiones de esto en su itinerario filosófico. La propuesta es mostrar, con algunos ejemplos, que los "límites de la fenomenología de Stein" corroboran la validez de otras intuiciones y refuerzan, al mismo tiempo, las premisas que la fenomenología suministra a la filosofía misma, entendida, como en Husserl, como "ciencia rigurosa". Nos centramos en algunos pasajes del último escrito de Stein, la *Kreuzeswissenschaft*, la Ciencia de la Cruz, su última obra que es, quizá, el paradigma más poderoso de esta tesis: se trata de una obra acerca de la mística de San Juan de la Cruz, y particularmente sobre el significado y sentido de la Cruz, pero donde las consideraciones teóricas no son, ellas mismas, místicas, sino fenomenológicas; el sustrato fenomenológico presente en este gran libro puede explicitarse, así como también para el caso de otros escritos que parecerían estar alejados de la especulación filosófica; finalmente, veremos cómo se conjuga esta preocupación por hacer una "fenomenología de la experiencia mística" con su infausto destino, donde su judaísmo de origen emerge con gran fuerza, sin detrimento de su propia conversión, en los momentos finales de su trágico holocausto en Auschwitz.

Palabras clave: Mística, Judaísmo, Edith Stein, Fenomenología, Cruz.

**Rootedness and Uprooting in the Thought of Simone Weil.
A Contribution to Think about Today's Diasporas**

Noemi Sanches
(Sophia University Institute, Italy)

Simone Weil considers deep and authentic rootedness in one's own cultural heritage (which goes beyond the simple territorial aspect) as an indispensable condition for full human development, both at the individual and community level. Each culture has the original truth as its source, which is given in a unique and unrepeatable way in each human society. For this reason, true rootedness leads not only to a just love for one's own place of origin, but also for that of the other, favoring in this way a fraternal and solidary relationship between the various human communities in the world. This is how man will be able to reach his ultimate vocation, which is that of "taking root in the absence of place", that is, in the transcendent Truth that Weil finally identifies with the Trinitarian God.

The Axiology of Christian Diaspora: Pilgrims in a Strange Land

Tim Mosteller
(California Baptist University)

This paper offers reflections on the way in which an axiology, an account of the nature of goodness, informs our thinking about the pilgrimage of human life in light of the Christian knowledge tradition. First, I consider fundamental metaphysical facts about the nature of goodness grounded in the nature of existence, from both general and special revelation. I will pay particular attention to Aquinas' arguments for the identity of being and goodness. Second, I show how a Christian axiology should inform our conception of human life as a narrow pilgrimage, constrained by our essential human nature and the nature of goodness itself. Third, I offer some reflections on the nature of Christian diaspora, especially our longing for home and family as the essential telos of our human pilgrimage.

From Diaspora Consciousness to Solidarity

Mátyás Szalay

(Instituto de Filosofía Edith Stein, Granada)

In this presentation I try to establish a line of reasoning concentrating on the relationships between certain types of *diaspora* and *solidarity*. The main thesis I would like to purport is the following one:

Christianity in the Western world has to recognize that we are living in a *diaspora* that, as I would like to argue, is the proper form of community in a post-Christian area. Living in *diaspora* for Christian communities is not only a negative consequence of secularization but also offers a unique opportunity of an authentic community life without the temptation of on the one hand, nostalgia of the Christian cultural hegemony and on the other hand, conformity to the post-liberal exigencies.

Thus, some ways of consciously living in *diaspora* does not necessarily imply the danger of Western Christianity renouncing of or compromising on the mission of the Church, rather it may help to discover new ways of solidarity with other confessional communities that are also suffering under the antireligious influence of contemporary culture based on the negative confluences of free market, state and mainstream media. Although the public discourse on religion is often orchestrated as if religious identities would exclude each other and were conflicting by nature, those believing in God (and therefore living in *diaspora*) may well renew their appreciation for each other's cultural resistance and contributions.

Conservatism and Christianity

Zbigniew Stawrowski

(Cardinal Stefan Wyszyński University, Warsaw)

Many Christians today who are trying to define their identity more precisely have recourse to ideas outside the realm of religion – above all, concepts from the realm of politics. Some consider themselves Christian liberals, progressives, and others Christian conservatives. It is worth considering whether such attempts to combine identities are at all sensible and what they actually mean. We will limit ourselves to presenting and analyzing only one of these cases: the connection between Christianity and conservatism. The reason for this choice is simple: Among various ideological and political movements, the conservative movement is widely considered a natural ally of the Catholic Church. But is this really the case? To answer this question, we will first consider the conservative attitude in itself as something natural and marked by a communal character. We will then show the specifics of conservatism as an ideological and political movement, followed by the paradoxes of political conservatism. Against this background, we will finally pose the most critical question: is Christianity conservative, and should it be?

The Concept of Person and Personhood in the Philosophical Thinking of the 20th Century

Bulcsú Hoppál
(Corvinus University, Budapest)

The paper tries to unfold the significance of the history of the notion of personhood in the 20th century thinking. My paper is however is not an overview of the history of a concept, rather it is an attempt to place the concept of person and personhood in the history of ideas (*Geistesgeschichte*) of the 20th century from a specific European perspective.

The Need for Roots: True Love and Solidarity in Diaspora Communities

Alejandra Novoa Echaurren
(Universidad de los Andes, Chile)

This paper aims to delve into the concept of social roots, as understood by the French philosopher Simone Weil. As "the most important and unknown need of the human soul" (Weil, 2000, p.51), the social roots provide highly topical insights into the migratory crises produced from the different conflict zones. For the French philosopher, communities must be bridges - *μεταξύ* - of access to transcendence. However, the solidarity necessary for this to happen with so many communities of displaced Christians and Muslims must meet unique characteristics to be authentic. For Weil, the one who suffers and receives help cannot be reduced to being the subject of our actions. Nor can it be mediated to manifest our love for God: "because 'he who does not love his brother who sees, how could he love God who does not see?' Only through the beings here below can human love penetrate what is beyond" (Weil, 2000, p.137). In this way, the countries that receive the migrant population should change the justification for their opening, going from privileging compliance with a norm imposed by international law to promoting reception as a duty towards human person and the love it demands. For Weil, the danger of uprooting is the most pressing of social phenomena because it reproduces rapidly, and modern societies have been a breeding ground for this evil, the origin of all violence. The challenge is to find the elements that societies must consider to become propitious places for the development of the spirit of the uprooted. To be, in this way, places of welcome, both for displaced migrants and for its citizens who live as foreigners in their own land. From the Weilian perspective, human communities must assume the mission of "ensuring through the present a link between the past and the future" (Weil, 2000, p.93).

Keywords: roots, diaspora, solidarity, transcendence.

Sin ser del mundo / Without Being of the World

Juan Carlos Moreno Romo
(Universidad Autónoma de Querétaro, México)

A la vez que el cada vez más tenso equilibrio, o desequilibrio entre las grandes, y las no tan grandes potencias suscita la diáspora o el desplazamiento de poblaciones enteras, la evolución general de eso que llaman "globalización" nos desplaza a todos, por doquiera, de nuestras propias formas de vida, en un proceso que hace 20 años Jean-Luc Nancy describía ya como "la supresión de toda forma mundo del mundo". Todos nos vemos obligados a rehacer, de un modo u otro, alguna forma de comunidad, y en ello cabe que veamos efectivamente una providencial invitación a la solidaridad, en todos los órdenes.

At the same time that the increasingly tense balance, or imbalance between the great, and the not so great powers provokes the diaspora or the displacement of entire populations, the general evolution of what they call "globalization" displaces us all, everywhere, of our own ways of life, in a process that Jean-Luc Nancy already described 20 years ago as "the suppression of every form world of the world". We are all forced to remake, in one way or another, some form of community, and in this we may see, effectively, a providential invitation to solidarity, in all spheres.

Love your Neighbour – A Person like You

Mariéle Wulf
(Tilburg University, The Netherlands)

Love your neighbour, because this person is like you! This rendition by Martin Buber of the commandment to love one's neighbour will be modified here in view of the inter-religious and inter-cultural dialogue that is to be dealt with: The other, who is to be loved, is precisely other – and for that very reason is to be loved for this otherness. In order to accept and to all dimensions of the otherness we need a multidimensional competence which comprehends self-competence, competence towards others, the competence of facts and a competence towards meaning. Loving ourselves by knowing ourselves opens the way to love as an attitude of knowing and as an opening to learning more which is the basic attitude in a multicultural and interreligious dialogue.

**Proclaim the Good News to the Whole Creation”:
Christian Communities, Ontological Solidarity, and the Land**

Mike Taylor

(Thomas More College of Liberal Arts, New Hampshire, USA)

This presentation approaches the theme from the perspective of that which exists thanks to the fundamental reality of creation: the ontological community that anticipates any human attempt to “build community.” Human communities are possible not primarily due to a commitment to a contractual code nor a temporary coincidence of desires, though necessary. Rather, the possibility of community is to be found in the fundamental nature of creation: the outpouring of being-as-gift that gives a unique existence to all things while uniting their diversity in mutual bonds of self-donation. In other words, the cornerstone of the Christian community is that Love which “moves the sun and other stars” and inheres in each of its members, nourishing them spiritually and sacramentally: Christ himself. This community of love must, by nature, expand to reach others and indeed all of creation. Indeed, the Gospel of Mark tells us: “proclaim the good news to the whole creation” (Mk 16:15). Monastic vows of stability embody a commitment to both a human community and the land that surrounds it. It is no wonder that monasteries are now looked to as the first “sustainable communities” and their lands are now treasured as “hotspots of biodiversity.” Christian communities must include a commitment to the lands they habit and live according to the ontological solidarity given in reality.

**"Una Religio in Rituum Varietate":
Nicholas of Cusa on the One Faith as an Absolute Presupposition to all Religions**

Matthias Vollet
(The Kues Academy for European Intellectual History, Germany)

Nicholas of Cusa (1401 - 1464), philosopher, theologian, doctor of canon law, diplomat of bishops, councils and popes, himself bishop and cardinal, had to handle all his life long differences of religions and rites - within the roman catholic church and outside, dealing with the orthodox church as well as being confronted to Islam. So, in spite of not living exactly in a diaspora, he had to deal with religious variety, and in the case of Islam, after the fall of Constantinople in 1453 (as already before), he had to deal with the phenomenon of wars which had at least a religious aspect.

During his period as a member of the Basle council (1431-1449), Nicholas had to do with the bohemian cause - the conflict between the roman church and the bohemian secession, which had led to a real war. He also had to deal with the negotiations for a reunification of the roman and the orthodox church, which found their culmination in the council of Ferrara and Florence (1438-1445). Furthermore, he was, from the beginning of his intellectual career, interested in Islam: he owned the Coran and other writings of the so-called Corpus Toletanum, he even looked at an Arab Coran when he was in Constantinople in 1437.

In 1453, as a reaction of the fall of Constantinople, he wrote his "De pace fidei", "On the peace of faith", and later on, in 1460/61, the "Cribratio alchoran", "A scrutiny of the Coran". "On the peace of faith" shows a sort of celestial dialogue between God, his Word, Peter and Paul on one hand, and on the other hand ambassadors of all nations and religions of the world: as a result of an "Intellectual vision", Cusanus constructs a sort of ideal discussion between religions in a heaven colloquium. The central point of the first part of the "On the peace of faith" consists in explaining how all religions (really all) have been established by the one God, and that all religions presuppose the one, infinite God, in spite of not being able to deploy him totally and fully on their rites. The one presupposed and absolute God cannot be found as he is in only one mundane religion; every religion is a reverberation of God: "una religio in rituum varietate". In creating the conscience of this fact Cusanus finds the basis for peace between religions.

In the second part of this work, Cusanus tries to construct a common basis for this from a Christian perspective: the one God and polytheisms; the trinity; the incarnation; crucifixion, resurrection, eternal live and justification as well as other controversial aspects are themes discussed. The aim is expressed once more in ch. 17: "Therefore, let it suffice that peace be established with respect of faith and the law of love, while we mutually tolerate rites".

The Theological and Religious Foundations of Liberalism

Zoltán Balázs
(Corvinus University of Budapest)

Contemporary secular (and dominant) liberal political theory tends to relegate religious thinking to the 'sphere' of privacy. Of course, most liberal theorists are perfectly aware that human thinking cannot be easily compartmentalized, and religious views influence public reasoning of even 'reasonable' people. The claim has been to try reduce the significance of these views, again, on account of their intrinsic subjectivity and the incommunicable (hence publicly irrelevant) truths at their core. Theologians and religious-minded people have responded to this either by acquiescing to the argument, and accepting that political discourse must have a 'liberal' framework; or by making the rejoinder that their views have a 'rational moral' core (see the natural right, natural law doctrine) and hence they are essentially public; or by flatly rejecting the liberal framework, arguing that it is simply wrong and destructive. My argument that I would like to outline is that liberalism, at least its classic version is firmly rooted in the Christian tradition, broadly understood. It may have gone heretic, but it is still religious at its core (hence the often-noted intransigence and zeal of liberal moralism, for instance). Consequently, there is no safe secular ground where all kinds of religions can encounter and converse, as all encounters and conversations have a religious character.

Philosophari in Amicitia. Granada as Denkkollektiv

Michał Łuczewski
(University of Warsaw)

The paper will offer an analysis of the Granada-circle of scholars whose ambition was to go beyond secular reason and faith: Mátyás Szalay, Aaron Riches and Artur Mrówczyński Van Allen. Drawing on Ludwik Fleck's sociology of knowledge, I will seek to stipulate elements of their unique Denkkollektiv (thought collective, the community of thinking, interpretation), understood as - after Fleck - "a community of people bound by an exchange of thoughts or mutual intellectual interaction", who "share certain ways of perceiving and thinking". Those ways emerge both from mutual understanding as well as from mutual misunderstandings between the participants of the collective. Fleck introduced the notion of the thought collective to underline that the social mediates between a scholar and reality. "In this way, the three components of cognition are inseparably linked. There is something third between the subject and the object, i.e. a collective. It is as creative as a subject, as resistant as an object, and as dangerous as a primordial element". What I will try to demonstrate is the mutual reinforcement between the Granada-Denkollektiv and their unmistakable collective intellectual mood (*Stimmung*) and eventually their style of thought (*Denkstil*). Each interaction within the collective (intra-collective exchange) strengthens its ideas and gives them the features of objective reality. Any communication outside the collective (intercollective exchange) changes the meaning of concepts, gives them a more or less new meaning, and thus can become a source of new ideas. As a consequence, the ideas generated by the collective are constantly transformed, which happens not so much in the participants' heads as in the space between them.