CONGRESS OF PERSONALISM

15th INTERNATIONAL CONFERENCE ON PERSONS

August 12-16, 2019

Domus Galilaeae on the Mount of Beatitudes, Israel

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The International Congress of Personalism is organized by

Fr. Prof. Bogumił Gacka, MIC, Poland
Chair of Christian Personalism, Director
Cardinal Stefan Wyszyński University, Warsaw
President of the Personalism Association

Prof. Randall E. Auxier, USA
Southern Illinois University Carbondale
International Conference on Persons

Prof. Juan Manuel Burgos, Spain
Universidad CEU-San Pablo, Madrid
President of the Iberoamerican Association of Personalism

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James McLachlan, Richard Prust, Simon Smith

August 12, 2019, Monday

Afternoon:
Congress Buses from Tel Aviv (Ben Gurion Airport) – Domus Galilaeae

6:00 PM Welcome and Conference Information

Breakfast is served at 7:30 every morning.

Lunch is at 12:30 every day.

Dinner will be served each evening when the sessions are completed.

August 12, 2019, 9:00 PM

Opening Keynote Addresses (Auditorium*)

Welcome and Conference Information:
Fr. Bogumił Gacka, Cardinal Stefan Wyszyński University (Warsaw, Poland)

Chair and Introductions:
Jan Olof Bengtsson (Independent Scholar, Stockholm, Sweden)

"Personalism as First Philosophy: On Personalism and Metaphysics"

Juan Manuel Burgos, Universidad CEU-San Pablo (Madrid, Spain)

Juan Manuel Burgos is Professor at the Universidad CEU San Pablo (Madrid), and at the John Paul II Institute (Madrid), member of the Jacques Maritain International Institute. In 2007, he became an honorary Professor at the Institute of Family Sciences (Guatemala) for his contribution to family sciences through his anthropology studies. From his active dedication to the investigation and diffusion of Personalist philosophy, Burgos has been a guest professor at Universities in Rome, Mexico, Argentina, Uruguay, Paraguay, Guatemala and Colombia. He is founder and actual President of the Spanish Association of Personalism (Asociación Española de Personalismo) and is the author and editor of many books and articles.

*For sessions in the main auditorium, an English/Polish translator has been provided by the office of the President of the City of Lublin and Personalism Association.

TUESDAY, SESSION 1, 9:00-10:45

Auditorium (1A): Doctrine and Interpretation
Chair/Comment: Fr. Mirosław Wróbel

"Chalcedonian Personalism and the Concept of a 'Semblant'"
> *Colin Patterson, Independent Scholar, Melbourne (Australia)*

"A Personalistic Concept of Catechesis"
> *Fr. Piotr Goliszek, John Paul II Catholic University of Lublin (Poland)*

Sala Nera (1B): Meta-ethics and Mind
Chair/Comment: Randall Auxier

"Moral Facts of Persons that Disprove the Neuroethics/Neuroexistentialist Philosophy of Mindlessness and Moral Nihilism"
> *Howard Ducharme, University of Akron (USA)*

Sala 2 (1C): African Perspectives
Chair/Comment: Carrie McLachlan

"'I Am Because We Are': Personhood in West Africa"
> *Augusta-Mary Joseph, Independent Scholar, London (England)*

"The Role of Personalism in Multicultural and Multireligious Societies: An Ethiopian Perspective"
> *Fr. Ashenafi Yonas Abebe, IMC, University of Warsaw (Poland/Ethiopia)*

TUESDAY, SESSION 2, 11:00-12:10

Auditorium (2A): Phenomenology and Existence of Person
Chair/Comment: Diana Prokofyeva

"Strangers 'in the Hands' of an Angry 'I': On the Immediacy of Other Persons"
> *Przemysław Bursztyka, University of Warsaw (Poland)*
> *Randall E. Auxier, Southern Illinois University Carbondale (USA)*

Sala Nera (2B): Crisis in 'Relation'
Chair/Comment: Colin Patterson

"The Crisis of 'Relation' in Marriage and Family, and the Response of the Church through the Christian Initiation" ("*La crisis de la "relacion" en el matrimonio y la familia, y la respuesta de la Iglesia a traves de la iniciacion Cristiana*")
> *Fr. Armando Medina Vargas, Vice Rector of Domus Galilaeae (Israel/Peru)*

TUESDAY, SESSION 2, 11:00-12:10(cont.)

Sala 2 (2C): New Approaches Personalism
Chair/Comment: Daryl Hale

"Rethinking Personalism: A Speculative Approach"
Rocco Sacconaghi, DePaul University (Chicago, USA)

TUESDAY, SESSION 3, 3:00-4:45PM

Auditorium (3A): Phenomenology and Existence of Person
Chair/Comment: Fr. Bogumił Gacka

"Karol Wojtyła: The Theater of the Person"
Wojciech Kaczmarek, John Paul II Catholic University of Lublin (Poland)

"The Personalism of Joseph Ratzinger/Benedict XVI"
Fr. Antonio Panaro, Archdiocesan Missionary Seminary Redemptoris Mater, Warsaw (Poland/Italy)

Sala Nera (3B): Person in Indigenous American Thought
Chair/Comment: James McLachlan

"The Cherokee 'Long Person'/Yvwi Gunahita"
Carrie McLachlan, Western Carolina University (USA)

"Wampum, Person, and the Life of Exchange"
Randall Auxier, Southern Illinois University Carbondale (USA)

Explanation of Domus Galilaeae

Dinner

9:00 PM   Keynote Session (Auditorium)

Chair: James McLachlan

"A Jewish Conception of Personhood: Theological and Ethical Dimensions"

Rabbi Dr. Eugene Korn, Center for Jewish-Christian Understanding and Cooperation (Jerusalem)

Rabbi Dr. Korn is Academic Director of the Center for Jewish-Christian Understanding and Cooperation in Jerusalem and co-director of its Institute for Theological Inquiry. He was the founding editor of *Meorot: A Forum for Modern Orthodox Discourse*, based at Yeshivat Chovevei Torah (New York City). His BA is from Yeshiva University (philosophy and mathematics), and Ph.D. is from Columbia University (moral philosophy). In 2006-07 he was Director of Interfaith Affairs, Anti-Defamation League.

WEDNESDAY, SESSION 4, 9:00-10:45

Auditorium (4A): Identity
Chair/Comment: Fr. Ashenafi Yonas Abebe

"An Assessment of the Possibility of Building a New Personalistic Philosophy Based on the Assumptions of Max Scheler's System"
Fr. Piotr Pasterczyk, John Paul II Catholic University of Lublin (Poland)

"The Personalism of Saints Cyril and Methodius, the Apostles of Slavs"
Pavol Mačala, Board of the Personalism Association (Slovakia)

Sala Nera (4B): Human Being and Person
Chair/Comment: Robert DeVall

"The Crisis of Education and Its Reflection on the Human Person"
Diana Prokofyeva, Bashkir State University (Russia)

"The Human Being In/Versus Virtual Reality"
Ewa Smołka, Independent Scholar, Lublin (Poland)

Sala 2 (4C): History and Development of Personalism in Europe
Chair/Comment: Fr. Piotr Goliszek

"The Relational Identity of the Person"
Fr. Robert Skrzypczak, Pontifical Faculty of Theology, Warsaw (Poland)

WEDNESDAY, SESSION 5, 11:00-12:20

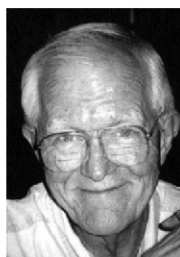## Auditorium: Session 5 Plenary Session in Memory of Thomas O. Buford

Chair: Fr. Bogumił Gacka

"Persons, Institutions, and Trust: The Intellectual Legacy of Thomas O. Buford"
James McLachlan, Western Carolina University (USA)

"The *Other* Autobiography of Thomas O. Buford, with Commentary"
Randall E. Auxier, Southern Illinois University Carbondale (USA)

Thomas O. Buford. Buford was Professor Emeritus in Philosophy at Furman University where he taught for more than forty years. He was among the pre-eminent voices of fourth generation Boston University Personalism, the founder of the journal *The Personalist Forum* (now called *The Pluralist*), the International Conference on Persons, and the Bi-annual Personalist Seminar. He authored many books and articles on personalism, especially as it related to the philosophy of education.

WEDNESDAY, SESSION 6, 3:00-4:45 PM

Auditorium (6A): Universalistic Personalism and Economic Personalism
Chair/Comment: Fr. Piotr Pasterczyk

"The Personalism of Czesław Stanisław Bartnik"
Fr. Bogumił Gacka, MIC, Cardinal Stefan Wyszyński University, Warsaw (Poland)

"Personalism in Economy"
Antoni Magdoń, University of Rzeszów (Rzeszów, Poland)

Sala Nera (6B): Past, Power, and Person
Chair/Comment: Jacquelyn Kegley

"Profits, Power, or Persons? Kant's Dignifying of Labor"
Daryl L. Hale, Western Carolina University (USA)

"A Personalist Approach to the Philosophy of History"
Robert F. DeVall, Jr., Independent Scholar (Pennsylvania, USA)

Sala 2 (6C): Ontology and Person
Chair/Comment: Rocco Sacconaghi

"The Ontology of the Human Person According to Romano Guardini"
Fr. Krzysztof Góźdź, John Paul II Catholic University of Lublin (Poland)

"Ontological Holiness as the Anthropological Basis of Christian Spirituality"
Fr. Marek Tatar, Cardinal Stefan Wyszyński University, Warsaw (Poland)

9:00 PM   Keynote Session (Auditorium)

Chair: Randall Auxier

"Who Should Be Recognized as 'Persons'"
Jacquelyn A.K. Kegley, California State University Bakersfield

Jackie Kegley is CSUB Outstanding Professor in Philosophy. She received degrees in philosophy from Allegheny College, Rice University, and Columbia University. She is author of many books and articles, including Royce in Focus, and Genuine Individuals, Genuine Communities. She was recognized with the Wang Family Award for Excellence in Teaching, Scholarship and Service in 2000 and the Herbert W. Schneider award for outstanding contributions to American Philosophy in 2006.

THURSDAY, SESSION 7, 9:00-10:45

Auditorium (7A): Person and Biological Life
Chair/Comment: Fr. Bogumił Gacka

"The Significance of Microorganisms for the Human Person"
> *Mgr inż. Sławomir Gacka, ProBiotics Polska (Bratuszyn, Poland)*
> *Mgr inż. Stanisław Kolbusz, ProBiotics Polska (Warszawa, Poland)*

Sala Nera (7B): South Asian Personalism
Chair/Comment: Jan Olof Bengtsson

"Articulating an Indian Definition of Personhood"
> *Ithamar Theodor, Bar-Ilan University (Israel)*

Sala 2 (7C): Continental Personalism
Chair/Comment: Howard Ducharme

"The Comfort of Things: Personal Objects, Possession, Dwelling, and the Desire to Be God in Sartre and Levinas"
> *James McLachlan, Western Carolina University (USA)*

THURSDAY, SESSION 8, 11:00-12:10

Auditorium (8A): Person and Logos
Chair/Comment: Fr. Marek Tatar

"The Personal Dimension of Targumic Memra and Johannine Logos"
> *Fr. Mirosław Wróbel, John Paul II Catholic University of Lublin (Poland)*

Sala Nera (8B)
Chair/Comment: Jan Olof Bengtsson

"The Significance of the 'Empty Vertical Self'" (by skype)
> *Richard T. Allen, British Polanyi Society (United Kingdom)*

Sala 2 (8C): Edith Stein's Personalism
Chair/Comment: Ithamar Theodor

"The Person of Edith Stein: A Saint from Breslau, a Saint to the Whole World"
> *Maria Kromp-Kropiowska, Director of Edith Stein House, Wrocław (Poland)*

THURSDAY, SESSION 9, 3:00-4:15 PM

Auditorium: Plenary Session in Recognition of Our Setting in the Holy Land

Chair: Juan Manuel Burgos

"Fille de Sion – Peuple de Dieu (The Daughter of Zion – the People of God)"
  Fr. Kazimierz Pek, MIC, John Paul II Catholic University of Lublin (Poland)

THURSDAY, SESSION 10, 4:30-6:15 PM

Auditorium: Video and Discussion

"The Personalism of John Henry Newman and Karol Wojtyła/John Paul II"
  John F. Crosby, Franciscan University of Steubenville (USA)

"John Paul II and Modernity"
  George Weigel, Distinguished Fellow, Ethics and Public Policy Center (USA)

Discussants: Fr. Bogumił Gacka, Randall Auxier

7:00 PM Concert and Banquet

Tomasz Ritter won the 1ˢᵗ International Chopin Competition on Period Instruments, Warsaw, Poland

FRIDAY, AUGUST 16, 2019

9:00 AM   Departure: Jerusalem (Basilica of Death and Resurrection, Mount Zion, Cenacolo, Western Wall)
      Jerusalem – Tel Aviv (Ben Gurion Airport)

      Available Congress Busses

A B S T R A C T S

Fr. Ashenafi Yonas Abebe <womariam@gmail.com> University of Warsaw (Poland/Ethiopia)

"The Role of Personalism in Multicultural and Multireligious Societies: An Ethiopian Perspective" **(1C)** Ethiopia "ኢትዮጵያ" is one of the ancient countries of the world with long Christian history, with the official introduction of Christianity was in the first half of the fourth century. The country is rich in peoples, cultures, history, social and religious values. It is the home of more than 80 different ethnic groups with their specific languages and beliefs. They have co-existed side by side sharing their suffering, joy, and common human and Christian values for centuries. Currently, the country strives with a complicated socio-political, ethnic, and religious challenges with more than 100 million people. Personalism emphasizes the person's nature as a social being. According to personalists, the person never exists in isolation, and moreover persons find their human perfection in communion with other persons. Interpersonal relations are never superfluous or optional to the person, but are indicated by our nature and an essential component of our fulfillment. This presentation attempts to underline some of the personalistic, socio-cultural, and religious values of Ethiopian society as effective means of building durable peace and co-existence.

Richard T. Allen <rt.allen@ntlworld.com> British Polanyi Society (United Kingdom)

"The Significance of the 'Empty Vertical Self'" **(8B)** Raymond Tallis, among others, divides accounts of personal identity into those which place it "horizontally" as a series of experiences or memories, e.g., Hume, Dennett; and those who place it "vertically" as the immediate realization that "I am I and no other." Although accepting the objections to the former, he appears finally to accept it because the latter is "empty," without any content save this immediate awareness. Having reread the works of H.D. Lewis, who defends the latter, I now endorse it. The clearest examples of it are those beloved by writers of thrillers and romances, viz., amnesiacs who have no knowledge at all of who they are, how they have come to be where they find themselves, and what they have done or witnessed. Yet they are certain that they are themselves and not anyone else, though they have no ideas of just who they are. In the language of contemporary Spanish-speaking personalism, each knows that he or she is a Who, but is presently ignorant of which who. The truth of the other account is that memories and other experiences are clues to identifying which Who, and not the meaning of "personal identity," which commits the old error of conflating *evidence for* with *meaning of*.

Randall Auxier <personalist61@gmail.com> Southern Illinois University Carbondale (USA)

"Wampum, Person, and the Life of Exchange" **(3B)** Two peoples indigenous to present day southern New England (Turtle Island) made "wampum" (beautiful purple and white shell beads), namely the Pequod and the Narragansett. These were rivals in many ways, living on opposite shores of what is now called the Connecticut River. Wampum was part and parcel of the whole lives of these peoples, acting in a kind of economy Marcel Mauss calls "total prestation." Beyond these two groups, the shells had little meaning or use until the coming of the Dutch and the English in the early 17th century. The Dutch saw wampum first as barter, then as currency, and, teaching its value to the English, the settlers finally saw wampum as money (legislated as such in 1650). Shortly after wampum was made legal tinder, the economy of southern New England collapsed and war followed, as it so often does –the deadliest war, as measured by the percentage of the population among combatants killed, in North American history. I argue that wampum was "person" in its original condition, in the life of exchange among the Pequod and Narragansett, and that the gradual objectification of "person" in the development of the economy of that area, over fifty years, was the reason behind the war and the ethnic cleansing that followed. As a case study, the results are generalizable to many other historical cases and peoples, using Mauss's ideas about economy and person.

Randall Auxier <personalist61@gmail.com> Southern Illinois University Carbondale (USA)

 "The Other Autobiography of Tomas O. Buford, with Commentary" **(Plenary Session 5)** As Tom Buford retired from active teaching in May of 2007, his department and the administration at Furman held a day of celebration in honor of his career. I had the privilege of being the main speaker that day, and my charge was to summarize Tom's extensive contributions to academia. It was at that time that I read all of Tom's work and realized what an important philosopher he was. I also became aware that he had written nothing about himself and that his life was not well documented. At my request that fall, Tom wrote a brief account of his life and sent it to me. I stored it away until the time was right. The time is right. Tom wrote another autobiography ten years later for the Festschrift Persons, Institutions, and Trust, but the ten years had changed his outlook a great deal. His beloved spouse had by then struggled for years with cancer and Tom had been greatly diminished in spirit and mid by the ravages of Parkinson's disease, as well as by numerous other health battles. The world weariness he felt is reflected in the tone of his later autobiography. To be honest, it isn't really Tom speaking, by that point. But what I will present is the real person I knew and that many of you knew, and to whom we are all greatly indebted. Without his tirless work, none of us would be here.

Juan Manuel Burgos <juanburvel@gmail.com> Universidad CEU – San Pablo, Madrid (Spain)

"Personalism as First Philosophy: On Personalism and Metaphysics" **(Opening Keynote Address)** The human being has a natural aspiration toward knowledge (Aristotle), but does not seek only partial or secondhand knowledge, but a radical and ultimate knowledge that can place him in existence and in the cosmos. Traditionally, this knowledge has been provided by metaphysics, but the criticism of modern philosophy eliminated that possibility, giving rise to a postmodernity that denies the possibility of great stories (Lyotard). However, I consider personalism to be able to offer a stable and definitive knowledge, although perfectible and limited to the human person, which would make personalism a first sectoral philosophy. In order to try to demonstrate it, I will analyze the possible meanings of metaphysics and consider in what sense and to what extent personalism can be considered a first philosophy.

Przemysław Bursztyka <pbursztyka@uw.edu.pl> University of Warsaw (Poland) and **Randall E. Auxier** <personalist61@gmail.com> Southern Illinois University Carbondale (USA)

"Strangers 'in the Hands' of an Angry 'I': On the Immediacy of Other Persons" **(2A)** The problem of immediate experience has troubled idealistic and phenomenological philosophies at least since the advent of the Modern era (Descartes and his contemporaries). Also, the Cartesian concept of the subject has both created and encouraged a particular way of thinking about the stranger, the alien, the Other. We show that this problem with the Modern concept of the subject can be addressed by a new way of thinking about the immediate presence of others, and of the Other (including "strangers," "aliens," and kindred ideas) as the *only* source of self-experience. This thesis interprets all immediacy, therefore, through the idea of person as the immediacy of other persons, and preserves subjectivity as a ground while rejecting the concept of the Modern subject. The occasion and case study throughout the argument is the reactions of contemporary Europeans to the flood of Syrian and other Middle Eastern refugees coming to Europe, and the reaction US citizens to the flood of Central American and Mexican refugees and asylum seekers. We see the current wave of fear of the others as both a symptom of the entrenched Cartesian ego and its failure to recognize the primacy of the other person(s) to selfexperience.

Robert F. DeVall, Jr. <showdntell@hometownu.com> Independent Scholar (Pennsylvania, USA)

"A Personalist Approach to the Philosophy of History" **(6B)** Most of contemporary philosophy has overlooked John Macmurray's important contribution: that the course of history is personal. *In The Clue to History* (1938), Macmurray argues that a dualist mode of thought has seized upon western civilization by its penetration of traditions and institutions. This mode distinguishes between mind and matter, the ideal and the

real, and between upper and lower classes of society. Its opposite, the religious consciousness, collapses these distinctions, and therefore makes one see clearly the truth about God, humanity, and history. Macmurray sees the religious consciousness best embodied in the Hebrews and finds its expression in the teachings of Jesus Christ, who discovered, "that human life is personal." We conclude that human life *must be led personally*. By following our intentions, we realize our essence to live in a human community based on love, equality, and freedom. By denying its essence as persons, we turn away from God and culminate in self-destruction and self-negation. Macmurray shows this turning away from humanity's essence throughout history, and how the religious consciousness will bring about God's intentions for a future society based the personal values of love, freedom, and equality.

Howard Ducharme <hducharme@mac.com> University of Akron (USA)

"Moral Facts of Persons that Disprove the Neuroethics/Neuroexistentialist Philosophy of Mindlessness and Moral Nihilism" **(1B)** Persons (self-conscious moral agents, SCMAs) are the known ontological moral facts of reality. This is a truth claim, not a worldview; a matter of fact, the foundational axiological fact about the moral furniture in the world. I will present evidences of these moral facts from three scientific disciplines. I will also critically evaluate a final overarching moral anti-realist claim – that science itself is value free. Deniers of persons and moral facts include a large population of neuroethicists and neuroexistentialists (e.g., Martha Farah, Michael Gazzaniga, Owen Flanagan, Gregg D. Caruso, Patricia Smith Churchland, Neil Levy). Three Neuroscience cases are presented, with PowerPoints of brain scans, of normal, fully functioning adult human persons, each having only a partial brain. These are cases of 100% persons (SCMAs) having 50%, 25%, and 5% of a brain. These partial brains do not have the neural network systems that, for example, Farah claims generate the illusion that we are persons. In experimental psychology infant cognition research on 2-8-month-old prelinguistic infants, finds there is infant moral cognition of right/wrong, good/bad, fair/unfair behavior and an 80% preference for morally right, good, and/or fair behavior. Darwin and Neo-Darwinism are commonly assumed to teach reductive biological "survival of the fittest," reducing all life forms to amoral-want-desire-fear-fight biologically determined behavioral instincts. I will correct this assumption according to Darwin's own empirical research and his actual human evolutionary theory of "the moral sense or conscience," i.e., moral realism.

Fr. Bogumił Gacka <personalism@wp.pl> Cardinal Stefan Wyszyński University, Warsaw (Poland)

"The Personalism of Czesław Stanisław Bartnik" **(6A)** Fr. Prof. Czesław Stanisław Bartnik (1929-) is a great Personalist in Poland who developed a system of universalistic personalism. His book Personalism (Lublin 1995, 2000) is based on three transcendental categories: truth, goodness, and beauty. John Paul II admired his erudition and sent him a personal letter from Rome. Prof. Bartnik promoted about 60 doctoral dissertations and he is Emeritus Professor of Systematic Theology at the Catholic University of Lublin. He emphasized a transition from reistic to personalistic theology, especially after the Second Vatican Council. Fr. Prof. Bartnik is ninety years old and he has prepared a personal message for participants of the International Congress of Personalism in Israel. I will deliver his message at the Congress.

Sławomir Gacka and **Stanisław Kolbusz** <sg@probiotics.pl> ProBiotics Polska (Bratuszyn, Poland)

"The Significance of Microorganisms for the Human Person" **(7A)** Pope Francis has written: "We are not God. The earth was here before us and it has been given to us. (….) Each community can take from the bounty of the earth whatever it needs for subsistence, but it also has the duty to protect the earth and to ensure its fruitfulness for coming generations." (Encyclical Letter Laudato Si) The end of the twentieth and beginning of the twenty-first century were a breakthrough. The code of life in the human person was decoded. Between 1990-2003, the Human Genome Project was implemented and it was calculated that the human genome contains 20-25 thousand genes. We are aware that the processes in which microorganisms are involved are crucial for life on Earth. However, people's illusory thinking that they can overcome microorganisms with the

use of chemicals led mainly to the modification of microbes and the formation of extremely resistant strains. As part of the Human Microbiome Project (2008-2013), the thesis was put forward that the microorganisms that inhabit the human body are a dispersed organ with its own decision-making center in the large intestine (the second brain), which is in constant contact with the human brain. They are involved in the health and illness, happiness and sadness of a human person. The Healthy Earth Movement disseminates knowledge and in a practical way shows how everyone can help themselves and the Earth by making use of the potential of microorganisms.

Fr. Piotr Goliszek <p.goliszek@diecezja.lublin.pl> John Paul II Catholic University of Lublin (Poland)

"A Personalistic Concept of Catechesis" **(1A)** The catechesis of the Catholic Church, which serves the on-going religious formation of the faithful, is personalistic in its nature. In this personal reality Christ, the Incarnate Word and the Son of God is delivered, and everything else is delivered only if it refers to Him. The true aim of catechesis is showing who Jesus Christ really is, what His life and His service is, as well as presenting the Christian faith as following His Person. Finally, the objective of catechesis is to lead man not only to the meeting with Jesus, but to the unity and deep relationship with Him. Since Jesus Christ is united with the Father and the Holy Spirit, therefore Christocentrism results in the theocentrism of catechesis. The relationship of Christ with the Church and people, His brethren, implies ecclesiocentrism and Christian personalism, in turn.

Fr. Krzysztof Góźdź <kgozdz@kul.pl> John Paul II Catholic University of Lublin (Poland)

"The Ontology of the Human Person According to Romano Guardini" **(6C)** From the beginning of the twentieth century, a real discussion started about human being as a person. Romano Guardini (d. 1968) was involved in this discussion on the theological level, revealing the relation of the created person to the Absolute Person. God as the Fullness of Being and Absolute Freedom can create another being with start, continuation and sense. To hear this creative calling from God means a realization of the human person in relation of "I" human to "You" Divine (Divine life). Here Guardini presented his ontology of the human person. According to Guardini, a human being is not an abstraction but a concrete personal being. In the structure of the person there are three levels as the ontological basis of the human person: image (*Gestalt*), individuality (*Individualität*) and personality (*Persönlichkeit*). The first level is a general notion of the person, the second one means a structural and acting unity, and the third level appeals to the living personal individuality thanks to the spirit. It means that human personality is spiritual and reveals herself or himself in the acts of reason, will and action. They are fundamental features of the human person signifying uniqueness, freedom, and dignity of each person.

Daryl L. Hale <dhale@wcu.edu> Western Carolina University (USA)

"Profits, Power, or Persons? Kant's Dignifying of Labor" **(6B)** Traditionally, Kant's Personalism has been underappreciated, since scholars neglect subversive elements underlying it. Scholars reinforce this by underlining apparent conservatisms inherent in Kantian ethics – too much *logos*, no *êthos*. However, Kant's later works, *Metaphysics of Morals and Lectures on Anthropology* belie this conservatism. There, we find an argument for the dignity of labor and workers and his pedagogical task as preparing apprentices for the guilds, thereby completing the Critical project. Though Kant is often berated as resisting revolution while advocating mere reform, his rejection of both the pedantic abstractions of the Academy, and manipulations of the Market, toward a more Public Prosperity actually lead to a fairly subversive new view of Person. It will be one grounded in morally responsible uses of one's labor, not only for self-development but also for the ends of others. Few have written on a Kantian view of economics, and those few only highlight universalization. But that means you end up with principled conflicts. Kant's own view celebrates *Bewerbfleiss*, diligent work, not mere *Fleiss*, production, as the wealth of a nation. So a proper view of Kant's economic Personalism includes a shared prosperity, implying proper use of *logos* is in service of a Public-Spirited êthos.

Augusta-Mary Joseph <augustajoseph@hotmail.com> Independent Scholar, London (England)

"'I Am Because We Are': Personhood in West Africa" **(1C)** In this paper I will explore several contrasting ways of conceiving personhood from a philosophical point of view, as this applies to people with profound and multiple learning difficulties (PMLD). I have chosen to explore West African perspectives, and I aim to bring out the similarities and differences in conceptions of personhood adopted by widely different philosophical communities, communities which, nevertheless, have devoted considerable attention to this subject. One of my principal contentions will be that the studies explored here give evidence of personhood as a concept whose content and boundaries are sensitive to history and culture and, in short, that personhood is to be seen as a cultural concept.

Wojciech Kaczmarek <wojkacz@kul.lublin.pl> John Paul II Catholic University of Lublin (Poland)

"Karol Wojtyła: The Theater of the Person" **(3A)** According to Karol Wojtyła's personalism, a Person is a *subject* and a *relation*. Man is a relational being whose body predisposes him or her to engage in a dialogue. The meeting of persons and their relations as an effect of this event are the core of "Theater." In his "Personalistic Theater," Wojtyła made a bridge between Thomism and Phenomenology exploring a human person as an actor. In *Our God's Brother* (*Brat naszego Boga*, 1945-1950), Wojtyła attempts to "penetrate the man," so as to be able to arrive at the sources of his humanity. What allows one to penetrate man's nature is a revelation of the relationship between his "I," understood as the subject knowing and coming to know, and the "you" of another recognized in a personal experience as a second "I." The originality of Wojtyła's drama is contained in its literary and theatrical nature, but its full sense is only revealed in the perspective of *Theatrum Dei* (especially in Wojtyła's dramatic trilogy: *Our God's Brother; The Jeweler's Shop – Przed sklepem jubilera*, 1960; *Radiation of Fatherhood – Promieniowanie ojcostwa*, 1967. We can call Wojtyła's drama of the inner Self the Theater of the Person.

Jacquelyn A.K. Kegley <jkegley@csub.edu> California State University Bakersfield

"Who Should Be Recognized as 'Persons'" **(Wednesday Keynote Session)** The question "who should be recognized as a 'person'?" is at the center of some crucial social, moral, and political issues today. Should fetuses, children, robots, and/or workers be recognized as 'persons?' Such recognition usually demands certain moral and legal rights and thus also places obligations on others to grant and implement these rights. These obligations, in turn, usually become the center of contention and the conflict of rights. Thus, for example, to grant fetuses 'person' status leads to questions about the person rights of mothers, or doctors, or society. Likewise, to grant person status to children leads to questions about parental rights and obligations of society. To speak of "recognized personhood" in the workplace raises questions of the responsibilities of employees, employers, and fellow workers. This paper explores and argues for certain criteria for granting personhood status including consciousness, sentience, self-awareness, feeling, e.g., an alert cognitive state in which you are aware of yourself and your situation. Using this definition of personhood, the paper will explore the designation of "personhood" for fetuses, children, and workers, and the moral, legal and societal implications raised by such a designation.

Rabbi Dr. Eugene Korn <ebkorn@gmail.com> Center for Jewish-Christian Understanding and Cooperation (Jerusalem)

"A Jewish Conception of Personhood: Theological and Ethical Dimensions" **(Tuesday Evening Keynote Address)** The paper examines different Jewish conceptions personhood based on the axiom in Jewish thought that the human being is created with the unique metaphysical endowment of the Image of God (Lat: *Imago Dei*; Heb: *Tselem Elokim*) as per the biblical account of the creation of the human. There are varying understandings of the Image of God in Jewish tradition. The classic rationalist school led by Maimonides in the 12th century understood *Imago Dei* as the human capability of rationality, whose highest form is abstract conceptualization. The human person is thus best exemplified as a knower and quester after the knowledge of God, to the extent

possible by the human intellect. A more modern rabbinic thinker, Rabbi Meir Simha HaCohen, identified *Imago Dei* with moral sensibility and metaphysical freedom, that is, the distinctly human capacity to perceive the difference between fact and value, the conscious attraction to the moral good and to justice, and the impulse to be responsible for others. Thus, the human person is in essence an ethical being with the sense of responsibility in responding to the moral norm. A third Jewish rabbinic philosopher, Joseph Soloveitchik, in the 20ᵗʰ century, understood the defining human condition as a unique personal I-awareness, which separates each individual from his surrounding environment leading to ontological loneliness. Focusing primarily on the existential character of human consciousness, Soloveitchik dwelled on every person's instinctive awareness of personal limitation and his mortality, which produces a striving for redemption, i.e. seeking after existential relation with others, transcendence and connection with eternal values. All three conceptions of the Image of God coalesce in the realm of ethics. The human person created in God's Image possesses intrinsic dignity that must be respected and human life has immeasurable worth, incommensurate with any material value or object. One consequence of defining each human being as a creature in the image of God is that every interpersonal act also reflects on God, and ethics is analytically connected to theology. Another is that as God is infinite and ultimately undefinable, the human person is ultimately unpredictable and his complete definition is also ungraspable.

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"The Person of Edith Stein: A Saint from Breslau, a Saint to the Whole World" **(8C)** The three important anniversaries of the year 2019 connected with St. Edith Stein invite us to reflect on the importance of celebrating jubilees. Following the reflections of Saint Edith herself, as a generation lacking in spirit, we need to look for ever-living sources – "hidden embers" which might ignite our souls and give us strength in present life. Saint Teresa Benedicta of the Cross, a Jewish philosopher and Christian martyr, offers us such a source of blessing. The Edith Stein Society, with its headquarters in Wrocław, in Nowowiejska Street, in the house owned by the Stein family, is dedicated to spread the message and thought of the great Saint.

Pavol Mačala <pavol.macala@post.sk> Board of the Personalism Association (Slovakia)

"The Personalism of Saints Cyril and Methodius, the Apostles of Slavs" **(4A)** Saint Cyril (827 – 869) and his brother Saint Methodius (815? – 885), coming from the Greek region of Thessalonica, were sent in 863 by Byzantine Caesar Michael III at the request of Rastislav, the king of Great Moravia – an empire of Slavs, to preach the Gospel on its territory (nowadays a part of the Czech Republic and Slovakia). Saint Cyril, as a precondition for the mission, requested the creation of a form of writing for Slavs (which they up to then did not possess), in order to be able to translate the Holy Scriptures and the liturgical texts into their language. He inspired and created the Slavic grammar, of which the monk Chrabr in his *Treatise of Letters*, written at the turn of 9ᵗʰ to 10ᵗʰ century, writes: "Jews as the first letter have 'alef', which means 'learn.' This was copied by Greeks who, as the first letter, created 'alfa', that in Greek language means 'search.' By this same process, Saint Cyril created 'azъ' as the first letter, which is pronounced by a large (full) mouth opened-up." The "azъ" in old Slavic language means "self." It is an expression of a personal entity. A graphic sign for this letter in the Slavic alphabet, made by Saint Cyril, had a shape of Christ´s cross. In the text *Treaties of Letters*, in the triad of alef-alfa-azъ, the key to our cognition of God´s pedagogy could be found. The Semitic period of Christian thought, with Hebrew language, and the period of Christian thought of the Fathers of the Church and the Councils, with the Greek and Latin languages, is followed by a period of personality, symbolically expressed as the "full mouth opened-up" in the Slavic national languages. Saints Cyril and Methodius considered the incommunicativeness of the Church, limited to three liturgical languages – Hebrew, Greek and Latin – to be a heresy. According to Saint Cyril, only the ability to understand the meaning of words leads to the apprehension of truth. He identifies himself as a grandson of Adam, searching for a way to return back to God. Both saints are named by charismatic titles used in apostolic times: apostles, teachers, prophets, which already in post-apostolic times had support neither in canonical nor in liturgical praxis. They are the last bearers of such names in the pedagogy of God´s revelation. In 1980 Saint John Paul II declared Saints Cyril and Methodius to be co-patrons of Europe. The aim of the paper is to introduce the main principles of the grammar of personality by Saint Cyril.

Antoni Magdoń <antoni.magdon@gmail.com> University of Rzeszow (Rzeszów, Poland)

"***Personalism in Economy***" **(6A)** Personalistic economy is based on the equal dignity of each human person. The human person is the subject and the goal of all social institutions and every person is the *image of God* (Gen 1:27) which is a source of the natural dignity of each human person. In the era of the global economy it is important to respect a clear principle of personalism (John Paul II), which means that the economic dimension is subordinated to the moral dimension of the human person, and the latter, in turn, to the ontological dimension of the human person, as it comprehends who man is – the image of God and a child of God in Jesus Christ. A business company is a society of persons and thus should respect the moral aspects of economy, especially in the relation of personalization to globalization. Human work has *an ethical value* because the one who carries it out is a person, a conscious, free and self-realizing subject. Human work also has *a social, relational dimension* because it concerns a person, who is always subsistence in relation, *a subject in relation*.

Carrie McLachlan <carrie.mclachlan@gmail.com> Western Carolina University (USA)

"***The Cherokee 'Long Person'/Yvwi Gunahita***" **(3B)** There are sacred rivers throughout the world, such as the Ganges River in India. Most of us are familiar with this most sacred river the Hindus consider a goddess. The Urabamba or Vilcamayu River in Peru is another sacred river. The Inca and the indigenous people of the region believe its path mirrors the daytime path of the sun at the time of the summer solstice. Recently, something quite extraordinary happened in the modern history of sacred rivers. On March 20, 2017 the government of New Zealand recognized *Te Awa Tupua*, the sacred river of the Maori to be a person. While the legal significance of this event is notable, it is not unusual for indigenous peoples to consider rivers as persons. The Cherokee are another example of a people who consider rivers to be persons. In fact, one of their names for rivers is *Yvwi Gunahita* "Long Person." This paper will briefly explore what it means to be a person, but will focus on the ways in which *Yvwi Gunahita* is a person and the responsibilities this being has as a guide and guardian of Cherokee lives.

James McLachlan < jmclachla@email.wcu.edu> Western Carolina University (USA)

"***Persons, Institutions, and Trust: The Intellectual Legacy of Thomas O. Buford***" **(5)** The title is taken from the recent book which I co-edited as a tribute to the life, teaching, and thought of Thomas O. Buford, who founded the International Conference on Persons. I will summarize the volume itself and recount the process by which it came to be published, and also provide some stories and memories from the past fourteen international conferences and other personalist gatherings for which Tom Buford was the inspiration and often the principal organizer.

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"***The Comfort of Things: Personal objects, Possession, Dwelling, and the Desire to Be God in Sartre, and Levinas***" **(7C)** Sartre and Levinas both argue that the reality of the otherness of the Other as another selfconsciousness is immediately available to us. Both are humanists in the French tradition, and as such, are strongly critical of the tendency toward the personification of things, the idea that things take personal characteristics in cultural traditions. For each, thinking of an object as a person is a mistake: ontologically for Sartre, ethically for Levinas. For Levinas, this critique is slightly softened by traditions within Judaism that personify certain Talmudic texts. But even here, Levinas would only allow this because of the text's relation to human creativity and discursive community that centers around the texts. To understand how Sartre and Levinas would approach objects and the personification of objects it is necessary to examine how each thinks about the human appropriation of things. For both Sartre and Levinas, possession, first, represents an effort to escape and then to protect the self from either the positive in-itself of being (Sartre) or the "anonymous rustling of the there is. . ."(Levinas). For both, possession is a defense mechanism against the Other who threatens my security in the world. In this sense I might personify an object. I can make it my own while also endowing it with a personality, that only through self-deception, I could see as independent of my own will.

Fr. Antonio Panaro <apanaro78@gmail.com> Archdiocesan Missionary Seminary Redemptoris Mater, Warsaw (Poland/Italy)

*"**The Personalism of Joseph Ratzinger/Benedict XVI**"* **(3A)** Joseph Ratzinger, in his autobiography entitled *My Life*, writes about his encounter with personalism, later found explained by Martin Buber, as: "A spiritual experience that left an essential mark, even if I spontaneously associated such personalism with the thought of St. Augustine, who in his *Confessions* had struck me with the power of all his human passion and depth." From that moment on, all his theology emanates with personalism. He is convinced that "Christian faith does not relate to an idea but to a Person" (*Introduction to Christianity*). The personalistic thinking of Joseph Ratzinger becomes evident when he describes the essence of the Sacrament of Baptism as well as the contents of the profession of faith in One and – at the same time – Three-personed God. "Being Christian is not the result of an ethical choice or a lofty idea, but the encounter with an event, a person" (*Deus Caritas est*, 1). Joseph Ratzinger (Benedict XVI) underlines the significance of person in all his theology by focusing on the concept of person in Trinitology and Christology, in which he develops a personalism in the purest form.

Fr. Piotr Pasterczyk <pasterz@kul.pl> John Paull II Catholic University of Lublin (Poland)

*"**An Assessment of the Possibility of Building a New Personalistic Philosophy Based on the Assumptions of Max Scheler's System**"* **(4A)** The paper is focused on a specific interpretation of classical personalism in light of Max Scheler's phenomenology in the second part of XX century. We can find it in Karol Wojtyła's application of Scheler's pheneomenology to Christian ethics and in the philosophical anthropology of Hans Eduard Hengstenberg. Wojtyła's attempt remains hypothetical because his work *Ocena możliwości zbudowania etyki chrześcijańskiej* przy założeniach systemu Maxa Schelera notifies us of a methodological problem in searching for unity of metaphysical and phenomenological thought. Hengstenberg's attempt is more successful and presents, in the *Philosophical Anthropology*, a remarkable new personalistic understanding of human being. Hengstenberg uses the phenomenology of Max Scheler as an introductory analysis of the question "what is man metaphysically understood?" Man is the person, not only because of his rationalistic nature but because of the constitution of three different dimensions of his being: the spirit, the body and the existential link between them.

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*"**Chalcedonian Personalism and the Concept of a 'Semblant'**"* **(1A)** The notion of "person" that emerged from the Trinitarian and Christological controversies of the early Church, after centuries of being lost, has been recovered for Catholic theology during the past century largely through the work of Hans Urs von Balthasar and Joseph Ratzinger. "Person" in this context refers specifically to the three Persons of the Holy Trinity, and is to be distinguished from the divine nature. The extension of this notion of "person" so as to apply to humans presents a number of challenges, not least of which is to relate its meaning to that of contemporary philosophical and everyday uses of the term. In mapping this relationship, the I will introduce the concept of a "semblant," that is, a reality like or similar to the theologically-derived concept of "person" within which category are included the self, the mind, consciousness and other similar person-like features of the human being. I propose that the value of this re-conceptualization lies in its power to reframe fundamental ideas about human nature, specifically about the body-soul and mind-body distinctions. The paper concludes with brief comparisons with Thomist and contemporary personalist understandings.

Fr. Kazimierz Pek <kazpek@kul.lublin.pl> John Paul II Catholic University of Lublin (Poland)

"Fille de Sion – Peuple de Dieu (The Daughter of Zion – the People of God)" **(9)** First, the Daughter of Zion is a notion that designates the People of the first Covenant in the Bible. The Daughter of Zion means a Virgin, a Mother and a Bride; and is personalized in Mary from Nazareth, who is one of the Israel's remnant and who gave birth to Jesus. Therefore, she became a prefigure (paradigm) of the People of the New Covenant in a pilgrimage to Heavenly Jerusalem as a Virgin, a Mother and Bride. Second, the Daughter of God gives a testimony about God who provides to discover his fatherly and motherly Image by his words and facts. The Father of Revelation creates the basic and fruitful relations capable to realize love. In his Son he destroyed enmity and death, and by sending his Spirit he creates hope and happiness of life. Third, the Daughter of Zion is a revelation to confirm an identity and development of each human person.

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"The Crisis of Education and Its Reflection on the Human Person" **(4B)** It is commonly recognized that family and education create the moral core of a person and set the priorities and goals for life. Education unlocks the potential which is given to each person by nature and is stored in the genes. Today it is a standardized program that has become extensive, more accessible, and even obligatory in the developed countries. Education shapes the individual minds and makes society more tolerant, open-minded, freedom-oriented and able courageously to promote the common good by relying on one's abilities, talents and help of other similarly minded people. The opposed goals of education could be to make people primarily self-censored and self-controlled subjects, obedient to authority. In the latter instance, education serves the purpose of creating a human being who would help to achieve the goals of the authorities. Today we are facing a complex problem worldwide – it is our alienation from the values of education and culture, and I would call it "the crisis of education." In each country, there are a lot of problems in the sphere of higher and secondary education, and these problems affect both teaching staff and students. This paper is aimed at inspiring others to think about the essential value of education, its crisis, and how to manifest its solution in social life.

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"Rethinking Personalism: A Speculative Approach" **(2C)** Following Ricoeur's invitation (in "Meurt le personnalisme, revient la personne," *Esprit* 1983), I offer a conceptualization of the idea of person. I maintain that, if a human being can be phenomenologically described as a particular way of experiencing limits (Sartre, Levinas, Merleau-Ponty), the concept of person allows us to interpret the human experience of limits in terms of an original intrinsic positivity. Through the concept of person one can describe the ontological complexity of human beings without implying any negativity at its roots. The experience of negativity, according to this model, is the actualization of the possibility of the "impersonal," i.e. the impoverishment of one's personhood (not the *extra-personal*) – as Vaclav Havel, among others, dramatically showed. Drawing on Max Scheler and *G.K. Chesterton's writings*, I offer a dramatization of this personalistic perspective through a speculative interpretation of the biblical account of the Fall (*Genesis* 3:1-24), a crucial source for several attempts to identify the role of negativity in the constitution of the human nature (among others: Kant, Hegel, Heidegger, Benjamin, and Weil). In particular, I analyze three dimensions of the experience of limits (evenementiality, relationality, and generativity), showing how they play out in the biblical text. In my conclusion, I propose a personalistic account of sacrifice as key to an integral understanding of the human experience of limits.

Fr. Robert Skrzypczak <robert_skrzypczak@poczta.onet.pl> Pontifical Faculty of Theology, Warsaw (Poland)

"The Relational Identity of the Person" **(4C)** The substantive approach to the understanding of a "person phenomenon" in the latest years of Christian philosophical practice steps aside in favor of a discovery of "relationship." The relationship model aims to obtain an explanation of the mystery of person. This model is based upon the Trinitarian or agapic ontology of existence. In this view, a person finds itself as an entity in a relationship, and its existence is fulfilled through the offering of itself. The source of such an approach to the recognition of a human being is the theology of bestowing, one to another, of Divine Beings existing in love. In accordance to the Boethius's definition, this dimension was completely lost, or it existed, at most, as outer form of manifestation of a personal being. A person is the most perfect form of this entity's manifestation. It is existence par excellence. A person owes its identity to a relationship. The more a person lives in a relationship, the more it confirms its identity. A dynamism in the relationship creates the person's identity. This dynamism places a person in view of auto-transcendence and of a meeting with another person. Any personal reality has to be open to sharing. A person closed to sharing would be deprived of an important aspect of being. The relationship "me-you" is insufficient for the full personal realization. The love which satisfies itself with common mutuality would risk derivative isolation. The mutual love needs the joy of opening to the third person – loved and cherished together.

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"The Human Being In/Versus Virtual Reality" **(4B)** The modern world is typified by two parallel dimensions – real and virtual. As a generation, present-day teenagers grow and mature with their eyes glued to computer screens and with cell phones constantly at their fingertips. Digital media constitute an indispensable element of their lives, and a staple source of their knowledge and experience. The present talk aims to illustrate the consequences of the headlong flight from the realm of real-life things and people into the mediated virtual world. Virtual reality constitutes a simulation or transformation of the real world; however, it is not always possible to pinpoint the real relationship between the two. Virtual worlds are a more perfected form of the materialization of the outcome of human imagination when liberated from the constraints imposed by the harsh realities of life. Imagining something and getting to know it are two disparate activities. Knowledge is the domain of reason, reception, logic, and intersubjectivity, while imagination is the domain of fantasy, creation, narration, and subjectivity. Without being real, the virtual world causes real changes, affecting the person's consciousness and self-reflexivity, and – in consequence – shapes individual identity. What do we gain and what do we lose, as human beings, by immersing ourselves in the virtual world? Does it come at considerable cost to interpersonal relations in the real world?

Fr. Marek Tatar <m.tatar@uksw.edu.pl> Cardinal Stefan Wyszyński University, Warsaw (Poland)

"Ontological Holiness as the Anthropological Basis of Christian Spirituality" **(6C)** The origin of a man, his nature, and the ultimate goal are key issues in every age and development of humanity. St. Paul, teaching about the final aspect of the existence of man and the world, states: "he has made known to us the mystery of his will in accord with his favor that he set forth in him as a plan for the fullness of times, to sum up all things in Christ in heaven and on earth (*Eph* 1:9-10). We are dealing here with a final point. There remains a very important question about the beginning of man and the world, as well as the consequences of this fact. The answer to this question is at the base of the self-knowledge of man as well as its perspectives and relations to other creatures, and its development and building every civilization. These attempts can be noticed in every area of human life, both in commonly shared human experience and in academic and scientific research in the fields of philosophy, science, history, archaeology, paleontology, religiology or ethnology of religion. Theological research, referring to natural as well as to supernatural revelation, has its proper place and meaning. The basis of this analysis is ontological holiness resulting from the act of creation as described in the Bible.

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"Articulating an Indian Definition of Personhood" **(7B)** In discussing persons and personhood, one may examine the assumptions underlying these terms. As such, this paper briefly surveys the construction of personhood by Boethius, which has occupied a central position in Western thought. Having surveyed this definition, the paper constructs an Indian notion of personhood, based upon the medieval text the Bhagavata Purana.

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"The Crisis of 'Relation' in Marriage and Family, and the Response of the Church through the Christian Initiation" ("La crisis de la 'relacion' en el matrimonio y la familia, y la respuesta de la Iglesia a traves de la iniciacion Cristiana") **(2B)** All creatures have been created by God in order to live in relation among themselves, and also between themselves and their Creator. No creature has been created in order to live in solitude. The relationship is an expression of love. God is love, and this love is expressed in the permanent relationship He has with the other Persons of the Trinity, and also with the entire creation. Therefore, man, created in the image and likeness of God, is called to live in a relation with his Creator, as well as with other creatures surrounding him. Post-modern currents contrary to the family reduce marriage to only a legal contract, without any stable and lasting dimension. Pope Francis stated that there is a kind of world war with the purpose of destroying marriage. The consequences of this "war," not only fall on the spouses, but also on children, and ultimately, on God Himself, because it destroys the design that He had thought for the family. The relationship that God, through our Lord Jesus Christ, has wanted to manifest to humanity, finds its highest realization in the "love of the enemy." This is the beauty of the relationship of Christian love, of the new man, of marriage and family, according to the original design of God.

Fr. Mirosław Wróbel <miwrobel@kul.pl> John Paul II Catholic University of Lublin (Poland)

"Personal Dimension of Targumic Memra and Johannine Logos" **(7C)** Is there any connection between the term "Memra" (ממר א) which appears more than 300 times in the Targum Neofiti 1 and the Greek term "Logos" which appear in the Prologue and narrative of the Gospel of John? What is their personal dimensionand relation to God? How did the first followers of Jesus of Nazareth understand these terms? Could the traditions contained in Targum Synagogue readings have had a bearing on the thought of the author of the Fourth Gospel? In the present conference the answers to these questions are searched by paying special attention to the terminological and conceptual relation between Targum Neofiti 1 to the Book of Genesis and the Gospel according to John. The term "Word (*Memra*)" (מרמא) in the Targum Neofiti1 appears as the creating, revealing and saving Word of God. It has personal attributes. Targumists develop the theology of the Divine Presence in the term "Memra" by combining aspects of the two verbs: "to speak" and "to be." Thus, "Memra" expresses the eternal presence of God and His specific relation to creation and to history. In the present conference we describe this term in the context of Johannine term "Logos."

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