



Dangerous liaisons. Religion, morality and social science

Central European Summer School

Cracow-Żmiąca, Poland

September 7-11, 2011

The Jagiellonian Club (www.kj.org.pl) invites twelve students up to 26 years of age to participate in the Summer School, which combines academic program, international exchange and civic activism.

Please send your CV and a short letter of intent to summerschool@kj.org.pl by 25th July 2011. Students who want to apply for partial reimbursement of travel expenses should attach an additional letter. Successful candidates will be informed by 30th July. The program starts on 7th September in Cracow and then the participants will be transported to Żmiąca.

Żmiąca

Dangerous liaisons between religion and modernity should not be merely scrutinized intellectually. They should be fully experienced. The best place for such an experience is Żmiąca, a tranquil village tucked away in the Carpathians, which is located 70 kilometers away from Cracow. This mountain village, one of the most traditional villages in Poland, allows one to discover the power of religion, ages old traditions and... sliwowica. It is a place where people have always been hospitable, landscape – always fabulous and trouts – delicious. Żmiąca stands out as an exceptional place not only nationwide, but worldwide as well: it was an object of two distinguished monographs, which granted to it a status of the location that has sparked researchers' interest for the longest period in the history of the social sciences (Bujak 1903, Wierzbicki 1963). Thus, it seems there is no better place, where science and religion could meet. However, we do not want to make this experience superficial. That is why the participants of the summer seminar will be accommodated not in a fancy hotel, but in traditional farmers' cottages. Thanks to this, they will not be external observers of the village life, but for a short moment – through supporting the inhabitants – they will become part of it.



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Program

Seminar 1. Oleh Kindyi: Theology, Aesthetics, and Ethics of the Eastern Church

Christianity is an endless exploration of the mystery of the unity of God and Man. According to the Scriptures and the Fathers of the Church, that mystery can be probed by human reason, contemplation, and aesthetics. Intellectual inquisitiveness, artistic experimentation and openness to something that goes beyond human perception transforms society, culture, economy, and politics in a very concrete way. In the heart of such transformation stands high moral standards and love for education. The distance between the human and divine will be resolved only in Parousia.

Joseph Ratzinger, Introduction to Christianity.

Jaroslav Pelikan, The Christian Tradition

Konstantinos Scouteris, Theology of Expectation: Some Theological Comments on the Eschatology of the Nicene-Constantinopolitan Creed

Daniel Benga, History and Eschatology in the Old Syrian Christianity,

Petros Vassiliadis, Eschatological Ecclesiology: Beyond the Conventional Eucharistic Ecclesiology

Seminar 2. Martin Luteran: Natural law ethics. Selected issues from moral philosophy

There is a two-thousand-years old tradition of thinking about how to live a good life based on the idea of natural law. Plato, Aristotle, Augustine, Aquinas as well as many contemporary thinkers have developed this tradition by reflecting upon the most fundamental issues of practical philosophy. What is the end of human life? How do we correctly describe a human action? How does one become virtuous? What is friendship? When is it moral to kill a human being? Some of these issues will be explored and debated in interactive seminars.

Plato, Gorgias

Aristotle, Nicomachean Ethics

John Finnis, Natural Law, Natural Rights

George; Girgis; Anderson. What is Marriage? Harvard Journal of Law and Public Policy



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Seminar 3. Michał Łuczewski: Demons and social sciences. Introduction to theosociology

Social sciences developed in a growing conflict with theology. Yet, today what was once repressed returns. It becomes more and more clear that we cannot understand social reality – and social sciences as such – without taking into consideration religion. It is thus high time we took theology seriously. Exploring a fascinating territory between science of Man and science of God we will tackle the following questions: theological roots of concepts, understanding and explanation, the demonic origins of modernity, non-theological analyses of theology (Luhmann, Žižek, Baudrillard), scientific crypto-theologies, contemporary Gnosticisms, and popes as social scientists.

John Paul, Fides et ratio

Joseph Ratzinger, Spe salvi

Slavoj Žižek, The Fragile Absolute

Niklas Luhmann, The Function of Religion

John Milbank, Theology and Social Theory: Beyond Secular Reason

Peter. A Berger, Rumour of Angels: Modern Society and the Rediscovery of the Supernatural

Jean Baudrillard, The Intelligence of Evil



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Faculty

Oleh Kindiy, assistant professor, Faculty of Philosophy and Theology, Head of the patristic section of the department of theology, The Ukrainian Catholic University (L'viv, Ukraine). He received his doctorate from the Catholic University of America (Washington, DC). Kindiy is the author of several translations from Greek into Ukrainian: "Didache" (2008) and Clement of Alexandria's "Quis Dives Salvetur" (forthcoming), and from other modern languages: "The Heart of Philosophy" by Jacob Needleman, "Roman Catholic Mass" by Joseph Cohen. He wrote articles on Clement of Alexandria, George Pachymeres, John of Damascus, and on contemporary issues of religious revival and theological education in Ukraine. His dissertation was published with the title "Christos Didaskalos. The Christology of Clement of Alexandria" (2008). His interests are Patristic, Byzantine, Ukrainian, Ecumenical studies. He is also the deacon of the Ukrainian Greco-Catholic Church.

Martin Luteran, founding rector of the Collegium Anton Neuwirth, a residential study center for university students in the capital city of Bratislava, an affiliated scholar of the John Jay institute. Luteran also founded and directs the Ladislav Hanus Fellowship. Previously he studied in the United States as a Witherspoon Fellow in Washington, D.C. After receiving his master's degree in law at Comenius University in Bratislava, Luteran studied human rights, ethics, and jurisprudence with Professor John Finnis at Oxford University where he earned a second master's and doctor's degree in law at Lady Margaret Hall. Luteran has taught seminars on natural law and moral philosophy to high school and university students and worked as legal counsel to the Office of the National Council of the Slovak Republic. He is a contributor to the forthcoming book, *Law and Outsiders: Norms, Processes and "Othering" in the 21st Century* (Hart Publishing, 2011).

Michał Łuczewski, assistant professor, Institute of Sociology, University of Warsaw, visiting scholar at the Centre for Social Studies (Warsaw), Columbia University (NY) and the Institute for Human Sciences (Vienna), an editor of "44/Forty and four. Apocalyptic Magazine" and "State of Things. Antidisciplinary Journal". His interests include historical sociology (incl. sociology of Żmija), sociology of nation and nationalism and last but not least, sociotheology. He is an editor and co-author of the following books: „Culture of remembrance in Poland and Germany” (forthcoming) and “Landscape value” (2011). At the Centre for Thought of John Paul II (Warsaw), he explored such topics as the demonic origins of social sciences, theology and sociology, messianism of John Paul II and Benedict XVI, messianic roots of the Solidarity movement, post-Communist political theologies.