



Course Number:

**PHE617**

Course Title:

**Personalism of St. John Paul II**

Instructor:

Fr. Pawel Tarasiewicz, Ph.D.  
*ptarasiewicz@holypostles.edu*

## **1. COURSE DESCRIPTION**

The course teaches about the philosophical personalism of St. John Paul II/Karol Wojtyła. It seeks to present St. John Paul II/Karol Wojtyła as an original thinker who can be satisfactorily classified neither as fully Thomist nor fully phenomenologist. The series of lectures starts with the introduction of John Paul II's personalist formation (Polish Romanticism, Jan Tyranowski, St. John of the Cross, St. Thomas Aquinas, Lublin Philosophical School, Immanuel Kant, Max Scheler, Stefan Cardinal Wyszyński), and then continues by focusing on such topics as the human person's essence, dignity, subjectivity, consciousness & efficacy, self-determination, fulfillment, body & emotions, love & responsibility, participation and education.

## **2. ENVISIONED LEARNING OUTCOMES**

The student will be able to demonstrate a familiarity with and understanding of the core teaching of St. John Paul II/Karol Wojtyła about the human person, including its foundational philosophical ideas (e.g. the person's dignity, subjectivity, irreducibility, uniqueness, self-possession, self-governance, self-determination, fulfillment, participation).

The student will be able to explain and discuss a variety of topics related to the philosophical personalism of St. John Paul II/Karol Wojtyła, including the following:

- a) Why did St. John Paul II concentrate his interest on the human person?
- b) What are the features of St. Thomas Aquinas's philosophy highlighted by St. John Paul II in his *Fides et Ratio*?
- c) Why is it not possible to build a Catholic ethics on the ethical system of Max Scheler (in the light of the second doctoral thesis of Karol Wojtyła)?
- d) What is St. John Paul II/Karol Wojtyła's proof for the existence of a spiritual soul in man?
- e) What does it mean for the human person to be a subject, according to St. John Paul II/Karol Wojtyła?
- f) Why is the human person's consciousness not an autonomous subject, according to St. John Paul II/Karol Wojtyła?
- g) What is self-possession and how does it affect the self-determination of the human person, according to St. John Paul II/Karol Wojtyła?
- h) What is the intransitive effect of human action and why is it important?
- i) Why is the body important for understanding the human person?
- j) What are the differences and similarities between friendship and betrothed love?
- k) What is the borderline between participation and alienation?
- l) What conditions must be met by the person to participate in the personhood of another person?
- m) What is the relationship between the common good and the person's fulfillment?
- n) What is the most noteworthy feature, if any at all, of the personalism of St. John Paul II?

## **3. COURSE SCHEDULE**

### **Week 1: St. John Paul II's Personalism: An Introduction**

- (a) Recorded lecture discussing the following:
  - Why is the philosophy of St. JPII focused on the human person?
  - What is the method adopted by St. JPII to study the human person?

- What JP II's works do we need to study to know his philosophy?
- How can JP II's philosophy serve as a model for integrating Thomism with non-Thomist philosophies?
- Why do I study the philosophy of JP II?

(b) Readings: indicated by the instructor

(in handouts; chosen from: 6. SUGGESTED READINGS and RESOURCES, see below).

(c) Assignments/Activities/Discussions: Please answer the question:

- Why did St. John Paul II concentrate his interest on the human person?

### **Week 2: John Paul II's Personalist Formation: Polish Romanticism, Jan Tyranowski, St. John of the Cross, St. Thomas Aquinas**

(a) Recorded lecture discussing the following:

- John Paul II's Personalist Formation: Polish Romanticism
- John Paul II's Personalist Formation: Jan Tyranowski & St. John of the Cross
- John Paul II's Personalist Formation: St. Thomas Aquinas (parts 1-3)

(b) Readings: indicated by the instructor

(in handouts; chosen from: 6. SUGGESTED READINGS and RESOURCES, see below).

(c) Assignments/Activities/Discussions: Please answer the question:

- What are the features of St. Thomas Aquinas's philosophy highlighted by St. John Paul II in his *Fides et Ratio*?

### **Week 3: John Paul II's Personalist Formation: Lublin Philosophical School, Immanuel Kant, Max Scheler, Stefan Cardinal Wyszyński**

(a) Recorded lecture discussing the following:

- John Paul II's Personalist Formation: Lublin Philosophical School
- John Paul II's Personalist Formation: Immanuel Kant
- John Paul II's Personalist Formation: Max Scheler (Scheler's critique of Kant)
- John Paul II's Personalist Formation: Max Scheler (Wojtyła's critique of Scheler)
- John Paul II's Personalist Formation: Stefan Cardinal Wyszyński

(b) Readings: indicated by the instructor

(in handouts; chosen from: 6. SUGGESTED READINGS and RESOURCES, see below).

(c) Assignments/Activities/Discussions: Please answer the question:

- Why is it not possible to build a Catholic ethics on the ethical system of Max Scheler (in the light of the second doctoral thesis of Karol Wojtyła)?

### **Week 4: The Human Person's Essence**

(a) Recorded lecture discussing the following:

- John Paul II: Culture shows the separateness of man; The human soul
- John Paul II: Defining the human soul; The immortality of the human soul; The unity of soul and body; The human person
- Richard A. Spinello: Why is knowing our nature of any importance for John Paul II? What is wrong with Manicheist dualism? The human person as an embodied spirit
- Richard A. Spinello: The Thomistic conception of personhood and human nature in John Paul II
- Richard A. Spinello: John Paul II goes beyond Thomistic anthropology; What is the human being, according to John Paul II?

(b) Readings: indicated by the instructor

(in handouts; chosen from: 6. SUGGESTED READINGS and RESOURCES, see below).

(c) Assignments/Activities/Discussions: Please answer the question:

- What is St. John Paul II/Karol Wojtyła's proof for the existence of a spiritual soul in man?

### **Week 5: The Human Person's Dignity**

- (a) Recorded lecture discussing the following:
- The Dignity of the Human Person: A Fact and a Task
  - Against Dignity: An Argument of the Proponents of Euthanasia and Physician-Assisted Suicide
  - Wojtyła's Concept of Dignity: A Value Discovered Through Experience
- (b) Readings: indicated by the instructor  
(in handouts; chosen from: 6. SUGGESTED READINGS and RESOURCES, see below).
- (c) Assignment (by an e-mail to the instructor):
- Please present a draft plan for your term paper:  
What topic are you going to write on? Why is this topic worth to be explored? What bibliography are you going to resort to? Please consult the list of articles in "5. REQUIRED READINGS and RESOURCES" (below). The topic of your term paper should be approved by the instructor in the fifth week of the course.

### **Week 6: The Human Person's Subjectivity**

- (a) Recorded lecture discussing the following:
- Karol Wojtyła's understanding of the difference between the human person's subjectivity and subjectivism
  - The importance Karol Wojtyła attached to the human person's subjectivity in his studies
  - Thomistic and phenomenological approaches to the issue of knowing the human person's subjectivity
- (b) Readings: indicated by the instructor  
(in handouts; chosen from: 6. SUGGESTED READINGS and RESOURCES, see below).
- (c) Assignments/Activities/Discussions: Please answer the question:
- What does it mean for the human person to be a subject, according to St. John Paul II/Karol Wojtyła?

### **Week 7: The Human Person's Consciousness & Efficacy**

- (a) Recorded lecture discussing the following:
- *The Acting Person: On the Human Person's Consciousness (I: How is consciousness approached by Wojtyła?; What are features of consciousness pointed out by Wojtyła?; In what sense is "consciousness" used by Wojtyła?; How does consciousness contain its content?; Why is consciousness not an autonomous subject?)*
  - *The Acting Person: On the Human Person's Consciousness (II: Why is consciousness conditioned by its reflecting function?; Why is consciousness opened to the ego by self-knowledge?; Why is self-knowledge the basis of self-consciousness?)*
  - *The Acting Person: On the Human Person's Consciousness (III: Is mirroring the only function of consciousness?; What is the reflexive function of consciousness?)*
  - *The Acting Person: On the Human Person's Efficacy (A criterion for telling apart acting and happening; A causal presence of a person in her action; A manifestation of man's transcendence of his action; Action is distinct from activation)*
- (b) Readings: indicated by the instructor  
(in handouts; chosen from: 6. SUGGESTED READINGS and RESOURCES, see below).
- (c) Assignments/Activities/Discussions: Please answer the question:
- Why is the human person's consciousness not an autonomous subject, according to St. John Paul II/Karol Wojtyła?

### **Week 8: The Human Person's Self-determination**

- (a) Recorded lecture discussing the following:
- The significance of making decisions (I: What are the prerequisites for analyzing self-determination?)
  - The significance of making decisions (II: How can we interpret the integral dynamism of the will?)

- The significance of making decisions (III: Why is the transcendence of the acting person based on the will? Why is the will significant in the self-determination of a person?)
- The significance of making decisions (IV: Why is deciding the main characteristic of the will?)
- The structure of human decision (I: What is that which motivates the will to respond?)
- The structure of human decision (II: What role is played by the truth about good in self-determination? What is the cognitive experience of values? What can we learn from the correspondence between judgment and decision?)

(b) Readings: indicated by the instructor

(in handouts; chosen from: 6. SUGGESTED READINGS and RESOURCES, see below).

(c) Assignments/Activities/Discussions: Please answer the question:

- What is self-possession and how does it affect the self-determination of the human person, according to St. John Paul II/Karol Wojtyła?

### **Week 9: The Human Person's Fulfillment**

(a) Recorded lecture discussing the following:

- Why does performing an action bring personal fulfillment? And why does self-fulfillment rely on the conscience?
- Why does conscience depend on truthfulness?
- Why is the human person obliged to seek self-fulfillment?

(b) Readings: indicated by the instructor

(in handouts; chosen from: 6. SUGGESTED READINGS and RESOURCES, see below).

(c) Assignments/Activities/Discussions: Please answer the question:

- What is the intransitive effect of human action and why is it important?

### **Week 10: The Human Person's Body & Emotions**

(a) Recorded lecture discussing the following:

- John Paul II on the human person's body
- John Paul II on the human person's emotions

(b) Readings: indicated by the instructor

(in handouts; chosen from: 6. SUGGESTED READINGS and RESOURCES, see below).

(c) Assignments/Activities/Discussions: Please answer the question:

- Why is the body important for understanding the human person?

### **Week 11: The Human Person's Love & Responsibility**

(a) Recorded lecture discussing the following:

- The metaphysical analysis of love: (a) The fact of love-as-attraction; (b) The description of love-as-desire
- The metaphysical analysis of love: (c) The analysis of love-as-goodwill; (d) The problem of reciprocity in love
- The metaphysical analysis of love: (e) From sympathy to friendship; (f) From sympathy and friendship to betrothed love
- The ethical analysis of love: (a) Ethical situationism; (b) The peculiar value of the person
- The ethical analysis of love: (c) Belonging to another person; (d) Love & responsibility
- The ethical analysis of love: (e) Love & freedom

(b) Readings: indicated by the instructor

(in handouts; chosen from: 6. SUGGESTED READINGS and RESOURCES, see below).

(c) Assignments/Activities/Discussions: Please answer the question:

- What are the differences and similarities between friendship and betrothed love?

### **Week 12: The Human Person's Participation: A General Outline**

(a) Recorded lecture discussing the following:

- Participation and alienation

- Community
- 'I-thou' and 'we'
- Consequences

(b) Readings: indicated by the instructor  
(in handouts; chosen from: 6. SUGGESTED READINGS and RESOURCES, see below).

(c) Assignments/Activities/Discussions: Please answer the question:  

- What is the borderline between participation and alienation?

### **Week 13: The Human Person's Participation: Family**

(a) Recorded lecture discussing the following

- The linkage between marriage and parenthood
- The meaning of parenthood
- The organization and irreplaceability of the family
- Marriage and human freedom

(b) Readings: indicated by the instructor  
(in handouts; chosen from: 6. SUGGESTED READINGS and RESOURCES, see below).

(c) Assignments/Activities/Discussions: Please answer the question:  

- What conditions must be met by the person to participate in the personhood of another person?

### **Week 14: The Human Person's Participation: Political Society**

(a) Recorded lecture discussing the following:

- The nature of the political state: general limits on the state
- The nature of the political state: rights-based limits upon the state

(b) Readings: indicated by the instructor  
(in handouts; chosen from: 6. SUGGESTED READINGS and RESOURCES, see below).

(c) Assignments/Activities/Discussions: Please answer the question:  

- What is the relationship between the common good and the person's fulfillment?

### **Week 15: The Human Person's Education**

(a) Recorded lecture discussing the following:

- The intrinsic correlation between culture and education
- The dialogue between cultures as a task of education

(b) Readings: indicated by the instructor  
(in handouts; chosen from: 6. SUGGESTED READINGS and RESOURCES, see below).

(c) Assignments/Activities/Discussions: Please answer the question:  

- What is the most noteworthy feature, if any at all, of the personalism of St. John Paul II?  
Please explain your opinion.

## **4. COURSE REQUIREMENTS**

No exams or quizzes are scheduled for this course.

- **Prerequisite for writing the term paper (i.e. weekly lectures, readings and assignments) – 75%**

*Lectures:* they are recorded, posted on Internet and available to students' convenience. The lectures are accompanied with the additional (required or suggested) readings; their objective is to present the general landscape of the personalism of St. John Paul II which accounts for the personhood of man by showing the uniqueness and irreducibility of human existence.

*Assignments:* Each lecture is followed by a question which the students are to face in their training in the personalism of St. John Paul II. The answers are to be posted on the Populi Discussion Board so that they can be shared with classmates and checked by the instructor. Each question is to be answered regularly: weekly answers (deadline for providing answers: each Tuesday of the following week of the course) are the basis on which the instructor makes his reports regarding students' attendance in the course.

*Completion:* When the weekly answers of the students are not questioned by the instructor, this portion of the course is considered to be complete.

- **Term Paper – 25%**

To receive a higher grade than C+, the student need to write his/her term paper on any topic in the personalism of St. John Paul II. The topic of the term paper must be approved by the instructor (during the fifth week of the course). The paper is due in the fourteenth week of the course. The required length for the paper is 25,000 to 35,000 characters (including spaces and foot notes). For more details regarding the paper, see: “7. EVALUATION” (below).

## 5. REQUIRED READINGS and RESOURCES:

Karol Wojtyla’s writings: due to high copyright fees, no copies are delivered by the instructor. The student, however, is encouraged to independently gain access to and read the following texts:

(1) Karol Wojtyla, *The Acting Person*, trans. Andrzej Potocki (Dordrecht: D. Reidel Publishing Company, 1979; ISBN: 9027709696, 978-9027709691):

Introduction, 3-22

Chapter One: The Acting Person in the Aspect of Consciousness, 25-59

Chapter Two: An Analysis of Efficacy in the Light of Human Dynamism, 60-101

Chapter Three: The Personal Structure of Self-determination, 105-148

Chapter Four: Self-Determination and Fulfillment, 149-188

Chapter Five: Integration and the Soma, 189-219

Chapter Six: Personal Integration and the Psyche, 220-258

Chapter Seven: Intersubjectivity by Participation, 261-299

(2) Karol Wojtyla, *Person and Community: Selected Essays*, trans. Theresa Sandok, O.S.M. (New York: Peter Lang, 1993; ISBN 978-1-4331-0463-3):

“Karol Wojtyla at the Catholic University of Lublin,” ix-xvi (by Stefan Swiezawski),

“Thomistic Personalism,” 165-175

“On the Dignity of the Human Person,” 177-180

“The Personal Structure of Self-Determination,” 187-195

“Subjectivity and the Irreducible in the Human Person,” 209-216

“The Person: Subject and Community,” 221-258

“The Family as a Community of Persons,” 315-327

(3) Karol Wojtyla, *Love and Responsibility*, trans. H. T. Willetts (San Francisco: Ignatius Press, 1993; ISBN 978-0-89870-445-7):

“Author’s Introduction to the First Edition (1960),” 15-18

“Analysis of the Verb ‘to Use’,” 21-44

“Metaphysical Analysis of Love,” 73-100

“The Ethical Analysis of Love,” 119-140

(4) Karol Wojtyła, *Considerations on the essence of man*, Polish-English edition, trans. John Grondelski (Lublin-Roma: Polskie Towarzystwo Tomasza z Akwinu & Societa Internazionale Tommaso D’Aquino, 2016); ISBN 978-83-60144-92-3:

Exceptionally available at:

[http://www.krapiecfoundation.com/strony2/konkurs2017zal/Wojtyla\\_ESSENCE-ISTOTA\\_text.pdf](http://www.krapiecfoundation.com/strony2/konkurs2017zal/Wojtyla_ESSENCE-ISTOTA_text.pdf)

[Price: 6.50 USD + shipping (<https://ptta.pasaz24.pl/product/Considerations-on-the-Essence-of-Man-Rozwazania-o-istocie-czlowieka-3609854>)]

John Paul II’s writings (all available online):

(6) John Paul II, *Fides et ratio* (Rome 1998), #43-44; [http://w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf\\_jp-ii\\_enc\\_14091998\\_fides-et-ratio.html](http://w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_14091998_fides-et-ratio.html)

(7) John Paul II, Post-Synodal Apostolic Exhortation *Christifideles Laici* (Rome 1988), #37; [http://w2.vatican.va/content/john-paul-ii/en/apost\\_exhortations/documents/hf\\_jp-ii\\_exh\\_30121988\\_christifideles-laici.html](http://w2.vatican.va/content/john-paul-ii/en/apost_exhortations/documents/hf_jp-ii_exh_30121988_christifideles-laici.html)

- (8) John Paul II, *Letter to Families 'Gratissimam Sane'* (Rome 1994); [https://w2.vatican.va/content/john-paul-ii/en/letters/1994/documents/hf\\_jp-ii\\_let\\_02021994\\_families.html](https://w2.vatican.va/content/john-paul-ii/en/letters/1994/documents/hf_jp-ii_let_02021994_families.html)
- (9) John Paul II, Encyclical Letter *Redemptor Hominis* (Rome 1979), #17; [http://w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf\\_jp-ii\\_enc\\_04031979\\_redemptor-hominis.html](http://w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_04031979_redemptor-hominis.html)
- (10) *Jubilee of Government Leaders, Members of Parliament and Politicians: Address of the Holy Father John Paul II*, #2-4, *L'Osservatore Romano*, Weekly Edition in English n. 45 (4 November 2000), p. 7; [http://w2.vatican.va/content/john-paul-ii/en/speeches/2000/oct-dec/documents/hf\\_jp-ii\\_spe\\_20001104\\_jubil-parlgov.html](http://w2.vatican.va/content/john-paul-ii/en/speeches/2000/oct-dec/documents/hf_jp-ii_spe_20001104_jubil-parlgov.html)
- (11) John Paul II, Encyclical Letter *Centesimus Annus* (Rome 1991), #44-52; [https://w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf\\_jp-ii\\_enc\\_01051991\\_centesimus-annus.html](https://w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_01051991_centesimus-annus.html)

## 6. SUGGESTED READINGS and RESOURCES:

All the readings are available online:

- Douglas Flippen**, "Was John Paul II a Thomist or a Phenomenologist?," *Faith & Reason* 31:1 (Spring 2006), 65-106: <https://www.catholicculture.org/culture/library/view.cfm?recnum=8105>
- Avery Dulles**, "John Paul II and The Mystery of The Human Person," *America. The Jesuit Review* (February 02, 2004); <http://www.americamagazine.org/issue/469/article/john-paul-ii-and-mystery-human-person>
- Grzegorz Hołub**, "Karol Wojtyła on the Metaphysics of the Person," *Logos i Ethos* 21:2 (2015): 97-115; [https://www.academia.edu/29795839/Karol\\_Wojty%C5%82a\\_on\\_the\\_metaphysics\\_of\\_the\\_person](https://www.academia.edu/29795839/Karol_Wojty%C5%82a_on_the_metaphysics_of_the_person)
- Simon F. Nolan**, "The Philosopher Pope: Pope John Paul II & the Human Person," *Carmel in the World* 44:1&2 (2005): <http://www.carmelites.ie/PhilosopherPope.pdf>
- Avery Dulles**, "John Paul II and the Renewal of Thomism," *Nova et Vetera*, English Edition, 3:3 (2005): 443-458; [https://isidore.co/misc/Res%20pro%20Deo/Nova%20et%20Vetera/JPII%20&%20Renewal%20of%20Thomism%20\(Card.%20Dulles,%20S.J.\).pdf](https://isidore.co/misc/Res%20pro%20Deo/Nova%20et%20Vetera/JPII%20&%20Renewal%20of%20Thomism%20(Card.%20Dulles,%20S.J.).pdf)
- Elizabeth Wilhelmsen**, "Book Review: Faith According to Saint John of the Cross, by Karol Wojtyła. Translated by Jordan Aumann, O.P. San Francisco: Ignatius Press, 1981. Pp. 276," *The Thomist* 50 (1986): 300-306; <http://digitalcommons.unl.edu/cgi/viewcontent.cgi?article=1115&context=modlangspanish>
- Rev. Matthew L. Lamb**, "St. Thomas Aquinas as Teacher of Humanity: The Thomism of Blessed John Paul II," A Conference Paper: <http://www.jp2forum.org/wp-content/uploads/032414Lamb.%20P.A.S.T.A.%20Paper%202013.pdf>
- Małgorzata Jalocho-Palicka**, "Thomas Aquinas' Philosophy of Being as the Basis for Wojtyła's Concept and Cognition of Human Person," *Studia Gilsoniana* 3 (2014): 127-153, <http://www.gilsonociety.com/files/127-153-Jalocho.pdf>
- Fr. Tomasz Duma**, "Personalism in the Lublin School of Philosophy," *Studia Gilsoniana* 5:2 (April–June 2016): 365–390: <http://www.gilsonociety.com/files/365-390-Duma.pdf>
- Michael Waldstein**, "Three Kinds of Personalism: Kant, Scheler and John Paul II," *Forum Teologiczne* 10 (2009): 151-171; [http://bazhum.muzhp.pl/media//files/Forum\\_Teologiczne/Forum\\_Teologiczne-r2009-t10/Forum\\_Teologiczne-r2009-t10-s151-171/Forum\\_Teologiczne-r2009-t10-s151-171.pdf](http://bazhum.muzhp.pl/media//files/Forum_Teologiczne/Forum_Teologiczne-r2009-t10/Forum_Teologiczne-r2009-t10-s151-171/Forum_Teologiczne-r2009-t10-s151-171.pdf)
- Pedro García Casas**, "Wojtylian Critique of Kantian Morality and Proposal of the Unconditional Personalistic Norm," *Studia Gilsoniana* 6:4 (October–December 2017): 609–631; <http://www.gilsonociety.com/files/609-631-Garc%C3%ADa-Casas.pdf>
- Peter J. Colosi**, "The Uniqueness of Persons in the Life and Thought of Karol Wojtyła/Pope John Paul II, with Emphasis on His Indebtedness to Max Scheler," in *Karol Wojtyła's Philosophical Legacy*, eds. Nancy Mardas Billias, Agnes B. Curry and George F. McLean, (Washington, D.C.:

The Council for Research in Values and Philosophy, 2008), 61-99: <http://peterjcolosi.com/wp-content/uploads/2012/02/Colosi-Personal-Uniqueness-Wojtyla-Scheler.pdf>

-**Małgorzata Jałoch-Palicka**, “Spiritual Substance. The Essence of Man-Person According to Karol Wojtyła,” *Studia Gilsoniana* 6: 1 (January-March 2017): 97-130: <http://www.gilsonsociety.com/files/097-130.pdf>

-**Grzegorz Holub**, “Karol Wojtyla and René Descartes. A comparison of the Anthropological Positions,” *Anuario Filosófico* 48:2 (2015): 341-358; [http://www.academia.edu/21660507/Karol\\_Wojtyla\\_and\\_Ren%C3%A9\\_Descartes.\\_A\\_comparison\\_of\\_the\\_anthropological\\_positions](http://www.academia.edu/21660507/Karol_Wojtyla_and_Ren%C3%A9_Descartes._A_comparison_of_the_anthropological_positions)

-**Jove Jim S. Aguas**, “The Notions of the Human Person and Human Dignity in Aquinas and Wojtyła,” *Kritike* 3:1 (June 2009): 40-60, [http://www.kritike.org/journal/issue\\_5/aguas\\_june2009.pdf](http://www.kritike.org/journal/issue_5/aguas_june2009.pdf)

-**John J. Coughlin**, “Pope John Paul II and the Dignity of the Human Being,” *Harvard Journal of Law & Public Policy* 27:1 (2003): 65-79, [http://scholarship.law.nd.edu/cgi/viewcontent.cgi?article=1488&context=law\\_faculty\\_scholarship](http://scholarship.law.nd.edu/cgi/viewcontent.cgi?article=1488&context=law_faculty_scholarship)

-**Stephanie Mar Brettmann**, “The Dignity of Human Persons in Wojtyła’s Philosophical and Theological Anthropology,” in *Theories of Justice: A Dialogue with Karol Wojtyla and Karl Barth* (James Clarke and Co. Ltd., 2014), 19-43: <http://www.jamesclarke.co/pub/theories%20of%20justice%20ch2.pdf>

-**Jove Jim S. Aguas**, “Karol Wojtyla: On Person and Subjectivity,” *Ad Veritatem* 8:2 (2009): 413-453; [https://www.academia.edu/8682582/Karol\\_Wojtyla\\_On\\_Person\\_and\\_Subjectivity](https://www.academia.edu/8682582/Karol_Wojtyla_On_Person_and_Subjectivity)

-**Peter Emmanuel A. Mara**, “Understanding Man as a Subject and a Person: A Wojtylan Personalistic Interpretation of the Human Being,” *Kritike* 1:1 (June 2007): 86-95, [http://www.kritike.org/journal/issue\\_1/mara\\_june2007.pdf](http://www.kritike.org/journal/issue_1/mara_june2007.pdf)

-**Peter Emmanuel A. Mara**, “Karol Wojtyła’s Theory of Consciousness,” [https://www.academia.edu/1723514/Karol\\_Wojtylas\\_Theory\\_of\\_Consciousness](https://www.academia.edu/1723514/Karol_Wojtylas_Theory_of_Consciousness)

-**Grzegorz Hołub**, “The Relation between Consciousness and Emotions in the Thought of Karol Wojtyła,” *The Person and the Challenges* 5:2 (2015): 149-164; <http://czasopisma.upjp2.edu.pl/thepersonandthechallenges/article/view/1528/1428>

-**Deborah Savage**, “The Centrality of Lived Experience in Wojtyła’s Account of the Person,” *Roczniki Filozoficzne* 61:4 (2013): 19-51, [https://tnkul.pl/files/userfiles/files/RF\\_61\\_2013\\_nr4\\_s019-051\\_Savage.pdf](https://tnkul.pl/files/userfiles/files/RF_61_2013_nr4_s019-051_Savage.pdf)

-**Grzegorz Holub** and **Piotr Stanisław Mazur**, “The Experience of Human Being in the Thought of Karol Wojtyła,” *Filosofija. Sociologija* 28:1 (2017): 73-83; <http://mokslozurnalai.lmaleidykla.lt/publ/0235-7186/2017/1/73-83.pdf>

-**Grzegorz Holub**, “Persons as the Cause of Their Own Action: Karol Wojtyła on Efficacy,” *Ethical Perspectives* 23:2 (2016): 259-275; [https://www.academia.edu/29793993/Persons\\_as\\_the\\_Cause\\_of\\_Their\\_Own\\_Action\\_Karol\\_Wojtyla\\_on\\_Efficacy](https://www.academia.edu/29793993/Persons_as_the_Cause_of_Their_Own_Action_Karol_Wojtyla_on_Efficacy)

-**Tadeusz Rostworowski**, “Self-Determination. The Fundamental Category Of Person In The Understanding Of Karol Wojtyła,” *AGATHOS: An International Review of the Humanities and Social Sciences* 2:1 (2011): 17-25; <http://www.agathos-international-review.com/issue2/05.TADEUSZ%20ROSTWOROWSKI.pdf>

-**Rafał K. Wilk**, “Human Person and Freedom According to Karol Wojtyła,” *International Philosophical Quarterly* 47:3 (2007): 265-278; <https://wiki.gonzaga.edu/alfino/images/c/c3/WojtylaFreeWill.pdf>

-**Sr. Mary Angela Woelkers**, SCTJM, “Freedom for Responsibility: Responsibility and Human Nature in the Philosophical Anthropology of Karol Wojtyła,” *Studia Gilsoniana* 5:4 (October–December 2016): 633-647; <http://www.gilsonsociety.com/files/633-647-Woelkers.pdf>

-**Dorota Probucka**, “Against Relativism. The Importance of Truth in the Ethics of St. John Paul II,” *The Person and the Challenges* 6:1 (2016): 29-38; <http://czasopisma.upjp2.edu.pl/thepersonandthechallenges/article/view/1655/1608>

- James G. Hanink**, “Karol Wojtyła: Personalism, Intransitivity, and Character,” *Communio* 23:2 (1996): 244-251;  
[https://www.academia.edu/10467779/Karol\\_Wojtyla\\_Personalism\\_Intransitivity\\_and\\_Character](https://www.academia.edu/10467779/Karol_Wojtyla_Personalism_Intransitivity_and_Character)
- Laura L. Garcia**, “‘Am I My Brother’s Keeper?’ The Role of Conscience in John Paul II’s Moral Philosophy,” *Life and Learning XIV* (2004), pp. 171-182: <http://www.uffl.org/Vol14/garcia-1.04.pdf>
- Jove Jim S. Aguas**, “Karol Wojtyła On The Psychosomatic Integrity Of The Human Person,” Conference on Culture and Philosophy University of Athens, Athens, Greece August 1-3, 2013;  
[https://www.academia.edu/31494070/KAROL\\_WOJTYLA\\_ON\\_THE\\_PSYCHOSOMATIC\\_INTEGRITY\\_OF\\_THE\\_HUMAN\\_PERSON](https://www.academia.edu/31494070/KAROL_WOJTYLA_ON_THE_PSYCHOSOMATIC_INTEGRITY_OF_THE_HUMAN_PERSON)
- Michele M. Schumacher**, “John Paul II’s Theology of the Body on Trial: Responding to the Accusation of the Biological Reduction of Women,” *Nova et Vetera*, English Edition, 10:2 (2012): 463-484;  
<http://www.laici.va/content/dam/laici/documenti/donna/teologia/english/John%20Paul%20II%20Theology%20of%20the%20Body.pdf>
- Livio Melina**, “Love in the Horizon of Responsibility According to Karol Wojtyła,” in *Learning to Love in the School of John Paul II and Benedict XVI*, trans. Joel Wallace:  
[https://www.academia.edu/9119543/Learning\\_to\\_Love\\_in\\_the\\_School\\_of\\_John\\_Paul\\_II\\_and\\_Benedict\\_XVI](https://www.academia.edu/9119543/Learning_to_Love_in_the_School_of_John_Paul_II_and_Benedict_XVI)
- Peter L.P. Simpson**, “From ‘I’ To ‘We’: Wojtyła’s Phenomenology Of Love,” *Far Eastern University Colloquium* 3:1 (2009), <http://www.aristotelophile.com/Books/Articles/FromItoWe.pdf>
- Jaroslav Merecki**, “Some Remarks On The Philosophy Of Love In Dietrich Von Hildebrand And Karol Wojtyła,” *Roczniki Filozoficzne* 60:3 (2012): 5-13;  
[https://www.kul.pl/files/581/Roczniki\\_Filozoficzne/Roczniki\\_Filozoficzne\\_60\\_3\\_2012/Merecki\\_5.pdf](https://www.kul.pl/files/581/Roczniki_Filozoficzne/Roczniki_Filozoficzne_60_3_2012/Merecki_5.pdf)
- Dean Edward A. Mejos**, “Against Alienation: Karol Wojtyła’s Theory of Participation,” *Kritike* 1:1 (June 2009): 71-85: [http://www.kritike.org/journal/issue\\_1/mejos\\_june2007.pdf](http://www.kritike.org/journal/issue_1/mejos_june2007.pdf)
- Massimiliano Pollini**, “The Communion Rhythm Of Life: The Personalistic Meditation On Human Life According To Karol Wojtyła/John Paul II,” *Synesis* 6:2 (2014): 122-139:  
<https://digitalis-dsp.uc.pt/bitstream/10316.2/37137/1/The%20Communion.pdf>
- John Hittinger**, “Plato and Aristotle on the Family and the *Polis*,” *The Saint Anselm Journal* 8:2 (Spring 2013):  
<https://www.anselm.edu/sites/default/files/Documents/Institute%20of%20SA%20Studies/Hittinger,%20The%20family%20and%20the%20polis.pdf>
- Walter J. Thompson**, “Aristotle and John Paul II on the Family and Society: A Reply to John Hittinger,” *The Saint Anselm Journal* 8:2 (Spring 2013):  
[https://www.anselm.edu/sites/default/files/Documents/Institute%20of%20SA%20Studies/Thompson\\_on\\_Aristotle%20and%20John%20Paul%20II%20on%20the%20Family%20and%20Society.pdf](https://www.anselm.edu/sites/default/files/Documents/Institute%20of%20SA%20Studies/Thompson_on_Aristotle%20and%20John%20Paul%20II%20on%20the%20Family%20and%20Society.pdf)
- Nicholas J. Healy**, “Christian Personalism And The Debate Over The Nature And Ends Of Marriage,” *Communio* 39 (2012): 186-200: <http://www.communio-icr.com/files/healy39-1.pdf>
- Rocco Buttiglione**, “The Political Praxis of Karol Wojtyła and St. Thomas Aquinas,” Houston, 17-19 October 2013, <http://www.jp2forum.org/wp-content/uploads/030514Buttiglione.%20P.A.S.T.A%20Paper%202013.pdf>
- Hans Köchler**, “Karol Wojtyła’s Notion of the Irreducible in Man and the Quest for a Just World Order,” The International Conference on Karol Wojtyła’s Philosophical Legacy Saint Joseph College West Hartford, Connecticut, USA 22 March 2006: <http://hanskoechler.com/koechler-wojtyla-SaintJosephCollege-March2006-V5.pdf>
- Jean Claude Lavigne**, “The Human Person and the Common Good in the Social Teaching of John Paul II,” *Oikonomia* 9:2 (2010): 24-31: <http://www.oikonomia.it/index.php/en/oikonomia-2010/giugno-2010/701-the-human-person-and-the-common-good-in-the-social-teaching-of-john-paul-ii>

- Kenneth L. Grasso**, “John Paul II on Modernity, the Moral Structure of Freedom and the Future of the Free Society,” *Catholic Social Science Review* 5 (2000): 23-35;  
[https://www.pdcnet.org/collection/fshow?id=cssr\\_2000\\_0005\\_0023\\_0035&file\\_type=pdf](https://www.pdcnet.org/collection/fshow?id=cssr_2000_0005_0023_0035&file_type=pdf)
- Alina Rynio**, “Topicality of John Paul II’s Pedagogical Message,” *The Person and the Challenges* 2:1 (2012): 77-92: <http://czasopisma.upjp2.edu.pl/thepersonandthechallenges/article/view/877/770>
- David Fincham**, “Towards a Conception of the Fundamental Values of Catholic Education: What We Can Learn from the Writings of John Paul II,” *The Person and the Challenges* 2:1 (2012): 103-120: <http://czasopisma.upjp2.edu.pl/thepersonandthechallenges/article/view/879>
- Pawel Tarasiewicz**, “Recovering Philosophy as the Love of Wisdom: A Contribution of St. John Paul II,” *Studia Gilsoniana* 5:1 (January-March 2016): 269-281:  
<http://www.gilsonsociety.com/files/269-281-Tarasiewicz.pdf>
- Pawel Tarasiewicz**, The Common Sense Personalism of St. John Paul II (Karol Wojtyła), *Studia Gilsoniana* 3:supplement (2014): 619-634: <http://www.gilsonsociety.com/files/619-634-Tarasiewicz.pdf>
- Patrick Gorevan**, “Karol Wojtyła in Philosophical Dialogue with Max Scheler,” in *The Challenge of Truth*, ed. James McEvoy (Dublin: Veritas, 2002):  
[https://www.academia.edu/35402145/Karol\\_Wojtyla\\_in\\_Philosophical\\_Dialogue\\_with\\_Max\\_Scheler.doc](https://www.academia.edu/35402145/Karol_Wojtyla_in_Philosophical_Dialogue_with_Max_Scheler.doc)
- Petar Popovic**, “Securing the Foundations: Karol Wojtyła’s Thomistic Personalism in Dialogue with Natural Law Theory,” *Nova et Vetera*, English Edition, 16:1 (2018): 231–257:  
[https://www.academia.edu/38836115/Securing\\_the\\_Foundations\\_Karol\\_Wojty%C5%82as\\_Thomistic\\_Personalism\\_in\\_Dialogue\\_with\\_the\\_Natural\\_Law\\_Theory](https://www.academia.edu/38836115/Securing_the_Foundations_Karol_Wojty%C5%82as_Thomistic_Personalism_in_Dialogue_with_the_Natural_Law_Theory)
- Petar Popovic and Piotr Maj**, “The personalistic value of the human act in the philosophy of Karol Wojtyła,” *ANTHROPOTES* 32:2 (2016):  
[https://www.academia.edu/38836113/The\\_Personalistic\\_Value\\_of\\_the\\_Human\\_Act\\_in\\_the\\_Philosophy\\_of\\_Karol\\_Wojty%C5%82a](https://www.academia.edu/38836113/The_Personalistic_Value_of_the_Human_Act_in_the_Philosophy_of_Karol_Wojty%C5%82a)
- John Corrigan**, “The Problem of the Constitution of Culture in the Thought of Karol Wojtyła/John Paul II,” *Aporía. International Journal for Philosophical Investigations* 12 (2017): 39–54:  
[https://www.academia.edu/38284921/THE\\_PROBLEM\\_OF\\_THE\\_CONSTITUTION\\_OF\\_CULTURE\\_IN\\_THE\\_THOUGHT\\_OF\\_KAROL\\_WOJTYLA\\_JOHN\\_PAUL\\_II\\_Aporia\\_Revista\\_12\\_2017.pdf](https://www.academia.edu/38284921/THE_PROBLEM_OF_THE_CONSTITUTION_OF_CULTURE_IN_THE_THOUGHT_OF_KAROL_WOJTYLA_JOHN_PAUL_II_Aporia_Revista_12_2017.pdf)
- Jove Jim S. Aguas**, “Gabriel Marcel and Karol Wojtyła’s Notions of the Body”:  
[https://www.academia.edu/34236793/Gabriel\\_Marcel\\_and\\_Karol\\_Wojtylas\\_Notions\\_of\\_the\\_Body](https://www.academia.edu/34236793/Gabriel_Marcel_and_Karol_Wojtylas_Notions_of_the_Body)
- Jove Jim S. Aguas**, “Marriage and the Original Unity of Man and Woman in John Paul II’s Theology of the Body,” 2017 CRSE Lecture Series:  
[https://www.academia.edu/33175413/MARRIAGE\\_AND\\_THE\\_ORIGINAL\\_UNITY\\_OF\\_MAN\\_AND\\_WOMAN\\_IN\\_JOHN\\_PAUL\\_IIS\\_THEOLOGY\\_OF\\_THE\\_BODY](https://www.academia.edu/33175413/MARRIAGE_AND_THE_ORIGINAL_UNITY_OF_MAN_AND_WOMAN_IN_JOHN_PAUL_IIS_THEOLOGY_OF_THE_BODY)
- Grzegorz Hołub**, “The Human Subject and Its Interiority. Karol Wojtyła and the Crisis in Philosophical Anthropology,” *QUIÉN* 4 (2016): 47–66:  
[https://www.academia.edu/30652672/The\\_Human\\_Subject\\_and\\_Its\\_Interiority.\\_Karol\\_Wojty%C5%82a\\_and\\_the\\_Crisis\\_in\\_Philosophical\\_Anthropology](https://www.academia.edu/30652672/The_Human_Subject_and_Its_Interiority._Karol_Wojty%C5%82a_and_the_Crisis_in_Philosophical_Anthropology)
- Aquinas Guilbeau**, “Was the Polish Pope a French Personalist?: An Indication from *Evangelium Vitae*,” *Nova et Vetera*, English Edition, 13:4 (2015): 1229–1244:  
[https://www.academia.edu/27798709/Was\\_the\\_Polish\\_Pope\\_a\\_French\\_Personalist\\_An\\_Indication\\_from\\_Evangelium\\_Vitae](https://www.academia.edu/27798709/Was_the_Polish_Pope_a_French_Personalist_An_Indication_from_Evangelium_Vitae)
- Michael Waldstein**, “John Paul II and St. Thomas on Love and the Trinity,” *Anthropotes* 18 (2002): 113–138, 269–286: [https://www.academia.edu/15827005/John\\_Paul\\_II\\_and\\_St.\\_Thomas](https://www.academia.edu/15827005/John_Paul_II_and_St._Thomas)
- Joe Hebert**, “Be Still and See: Leisure, Labor, and Human Dignity in Josef Pieper and Blessed John Paul II,” *Logos* 16:2 (2013):  
[https://www.academia.edu/15151246/Be\\_Still\\_and\\_See\\_Leisure\\_Labor\\_and\\_Human\\_Dignity\\_in\\_Josef\\_Pieper\\_and\\_Blessed\\_John\\_Paul\\_II](https://www.academia.edu/15151246/Be_Still_and_See_Leisure_Labor_and_Human_Dignity_in_Josef_Pieper_and_Blessed_John_Paul_II)

## 7. EVALUATION

### GRADING SCALE:

**A** 94-100; **A-** 90-93; **B+** 87-89; **B** 84-86; **B-** 80-83; **C+** 77-79; **C** 74-76; **C-** 70-73 **D** 60-69; **F** 59 and below

Attendance – max. 75 points (max. C+):

- a) each on-time answer to the weekly assignment = **5** points (“on-time:” before or on Tuesday of the following week of the course);
- b) each delayed answer to the weekly assignment = **3** points;
- c) incomplete attendance: see “11. INCOMPLETE POLICY.”

Term Paper – max. 25 points:

- a) the purpose and primary thesis are stated clearly (**0-2** points);
- b) the purported significance is explicitly stated (**0-2** points);
- c) relevant literature is integrated into the paper (**0-6** points);
- d) all theses are argued persuasively (**0-6** points);
- e) the writing is clear, concise and interesting (**0-6** points);
- f) the conclusion is accurate and supported by the content (**0-3** points).

Students who have difficulty with research and composition are encouraged to pursue assistance with the Online Writing Lab (available at <http://www.holyapostles.edu/owl>).

## 8. DISABILITIES ACCOMMODATIONS POLICY

Holy Apostles College & Seminary is committed to the goal of achieving equal educational opportunities and full participation in higher education for persons with disabilities who qualify for admission to the College. Students enrolled in online courses who have documented disabilities requiring special accommodations should contact Bob Mish, the Director of Online Student Affairs, at [rmish@holypostles.edu](mailto:rmish@holypostles.edu) or [860-632-3015](tel:860-632-3015). In all cases, reasonable accommodations will be made to ensure that all students with disabilities have access to course materials in a mode in which they can receive them. Students who have technological limitations (e.g., slow Internet connection speeds in convents) are asked to notify their instructors the first week of class for alternative means of delivery.

## 9. ACADEMIC HONESTY POLICY

Students at Holy Apostles College & Seminary are expected to practice academic honesty.

### Avoiding Plagiarism

In its broadest sense, plagiarism is using someone else’s work or ideas, presented or claimed as your own. At this stage in your academic career, you should be fully conscious of what it means to plagiarize. This is an inherently unethical activity because it entails the uncredited use of someone else’s expression of ideas for another’s personal advancement; that is, it entails the use of a person merely as a means to another person’s ends.

### Students, where applicable:

Should identify the title, author, page number/webpage address, and publication date of works when directly quoting small portions of texts, articles, interviews, or websites.

Students should not copy more than two paragraphs from any source as a major component of papers or projects.

Should appropriately identify the source of information when paraphrasing (restating) ideas from texts, interviews, articles, or websites.

Should follow the Holy Apostles College & Seminary Stylesheet (available on the Online Writing Lab’s website at <http://www.holyapostles.edu/owl/resources>).

### Consequences of Academic Dishonesty:

Because of the nature of this class, academic dishonesty is taken very seriously. Students participating in academic dishonesty may be removed from the course and from the program.

## 10. ATTENDANCE POLICY

Even though you are not required to be logged in at any precise time or day, you are expected to login several times during each week. Because this class is being taught entirely in a technology-mediated forum, it is important to actively participate each week in the course. In a traditional classroom setting for a 3-credit course, students would be required, per the federal standards, to be in class three 50-minute sessions (or 2.5 hours a week) and prepare for class discussions six 50-minute sessions (or 5 hours) a week. Expect to devote at least nine 50-minute sessions (or 7.5 quality hours) a week to this course. A failure on the student's part to actively participate in the life of the course may result in a reduction of the final grade.

## 11. INCOMPLETE POLICY

An Incomplete is a temporary grade assigned at the discretion of the faculty member. It is typically allowed in situations in which the student has satisfactorily completed major components of the course and has the ability to finish the remaining work without re-enrolling, but has encountered extenuating circumstances, such as illness, that prevent his or her doing so prior to the last day of class.

To request an incomplete, distance-learning students must first download a copy of the Incomplete Request Form. This document is located within the Shared folder of the Files tab in Populi. Secondly, students must fill in any necessary information directly within the PDF document. Lastly, students must send their form to their professor via email for approval. "Approval" should be understood as the professor responding to the student's email in favor of granting the "Incomplete" status of the student.

Students receiving an Incomplete must submit the missing course work by the end of the sixth week following the semester in which they were enrolled. An incomplete grade (I) automatically turns into the grade of "F" if the course work is not completed.

Students who have completed little or no work are ineligible for an incomplete. Students who feel they are in danger of failing the course due to an inability to complete course assignments should withdraw from the course.

A "W" (Withdrawal) will appear on the student's permanent record for any course dropped after the end of the first week of a semester to the end of the third week. A "WF" (Withdrawal/Fail) will appear on the student's permanent record for any course dropped after the end of the third week of a semester and on or before the Friday before the last week of the semester.

## 12. ABOUT THE INSTRUCTOR

Fr. **Pawel Tarasiewicz**, Ph.D.:

(1) Information available at: <https://orcid.org/0000-0003-3740-7608>

(2) Any questions regarding the course? Please do not hesitate to write at: [ptarasiewicz@holypostles.edu](mailto:ptarasiewicz@holypostles.edu)