

Course Title: **PERSONALISM OF ST. JOHN PAUL II**

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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

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

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

Week 4: The Human Person's Essence

Week 5: The Human Person's Dignity

Week 6: The Human Person's Subjectivity

Week 7: The Human Person's Consciousness & Efficacy

Week 8: The Human Person's Self-determination

Week 9: The Human Person's Fulfilment

Week 10: The Human Person's Body & Emotions

Week 11: The Human Person's Love & Responsibility

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

Week 13: The Human Person's Participation: Family

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

Week 15: The Human Person's Education

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 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 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%**

The student may 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).

5. REQUIRED READINGS and RESOURCES:

All the required 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: <http://bc.upjp2.edu.pl/Content/3331/2.pdf>
- 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 Jałoch-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.gilsonsociety.com/files/127-153-Jaloch.pdf>
- Fr. Tomasz Duma**, “Personalism in the Lublin School of Philosophy,” *Studia Gilsoniana* 5:2 (April–June 2016): 365–390:
<http://www.gilsonsociety.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
- 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 Wojtyła and René Descartes. A comparison of the Anthropological Positions,” *Anuario Filosófico* 48:2 (2015): 341-358;

http://dadun.unav.edu/bitstream/10171/39059/4/6.%20HOLUB%20341-358%20AFIL48_2.pdf

-**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

-**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

-**Stephanie Mar Brettmann**, “The Dignity of Human Persons in Wojtyła’s Philosophical and Theological Anthropology,” in *Theories of Justice: A Dialogue with Karol Wojtyła 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 Wojtyła: On Person and Subjectivity,” *Ad Veritatem* 8:2 (2009): 413-453; 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

-**Peter Emmanuel A. Mara**, “Karol Wojtyła’s 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

-**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; <http://www.grzegorzholub.com/pdf/Hulob-2.pdf>

-**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.gilsonociety.com/files/633-647-Woelkers.pdf>

- Dorota Probuca**, “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 Wojtyla: Personalism, Intransitivity, and Character,” *Communio* 23:2 (1996): 244-251;
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.ufl.org/Vol14/garcia-l.04.pdf>
- Jove Jim S. Aguas**, “Karol Wojtyla 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
- 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 Wojtyla,” 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
- 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 Wojtyla,” *Roczniki Filozoficzne* 60:3 (2012): 5-13;
https://www.kul.pl/files/581/Roczniki_Filozoficzne/Roczniki_Filozoficzne_60_3_2012/Merecki_5.pdf
- Elizabeth Salas**, “Person And Gift According To Karol Wojtyla,” Conference Paper, Rome 2005:
<https://www.stthomas.edu/media/catholicstudies/center/ryan/conferences/2005-vatican/Salas.pdf>
- Dean Edward A. Mejos**, “Against Alienation: Karol Wojtyla’s Theory of Participation,” *Kritike* 1:1 (June 2009): 71-85:
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 Wojtyla/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): <http://www.anselm.edu/Academics/Institutes-Centers-and-the-Arts/Institute-for-Saint-Anselm-Studies/Saint-Anselm-Journal/Archives/Vol-8-No-2-Spring-2013.htm>

- 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): <http://www.anselm.edu/Academics/Institutes-Centers-and-the-Arts/Institute-for-Saint-Anselm-Studies/Saint-Anselm-Journal/Archives/Vol-8-No-2-Spring-2013.htm>
- 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://oikonomia.it/index.php/it/oikonomia-2010/giugno-2010>
- 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; http://catholicsocialscientists.org/cssr/Archival/2000/023_Grasso.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: <https://core.ac.uk/download/pdf/9589800.pdf>

6. 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:

- each on-time answer to the weekly assignment = 5 points (“on-time:” before or on Tuesday of the following week of the course);
- each delayed answer to the weekly assignment = 3 points;
- incomplete attendance: see “9. INCOMPLETE POLICY.”

Term Paper – max. 25 points:

- the purpose and primary thesis are stated clearly (0-2 points);
- the purported significance is explicitly stated (0-2 points);
- relevant literature is integrated into the paper (0-6 points);
- all theses are argued persuasively (0-6 points);
- the writing is clear, concise and interesting (0-6 points);
- 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>).

7. 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. Plagiarism includes: 1. Directly quoting without acknowledging the source. 2. Changing a few words of a text without indicating this was done and/or not acknowledging the source. 3. Not acknowledging that the structure of ideas or logic is from another author. 4. Not acknowledging a unique image (including analogies, similes, metaphors etc.) is from a particular document or author.

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 caught plagiarizing will receive a zero for the assignment, and may be withdrawn from the class and/or expelled from Holy Apostles.

8. ATTENDANCE POLICY

Since all the lectures of the course are filmed, posted on Internet and available to student's convenience, and all the readings are openly accessible online, e-mails and the Populi Discussion Board will be used for instructor-student communications.

The instructor is obliged to report online student attendance twice each semester (during or shortly after Weeks 2 and 5), and upon the request of Holy Apostles College and Seminary.

In a traditional classroom setting for a 3-credit course, students are required to be in class 3 hours a week and prepare for class discussions 4.5 hours a week. The student may expect to devote at least 7 quality hours a week to this course.

9. 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.