XVIIIth Study Week and Conference – Trogir 2015

Human Curiosity and Knowledge and Christ’s Acquired Knowledge

(Trogir, 23rd – 30th August 2015)

For any information concerning the Study Week (registration, participation etc.), please contact: Srećko Koralija (regens@dominikanci.hr)

**Sunday**

Arrival/Check in (by 6 pm) & dinner

**Monday**

7:00 Mass & Lauds

8:00 Breakfast

9:00 – 9:30 Srećko Koralija – Introduction to the subject matter and some practical guidelines for the Week

9:30 – 10:15 Simon Gaine – Session I

10:15 – 10:45 (Coffee) Break

10:45 – 11:30 Simon Gaine – Session II

11:30 – 12:15 Working with Texts (Group Work)

12:30 Lunch

16:30 – 17:15 Simon Gaine – Session III

17:15 – 18:00 Group Work

18:00 – 19:00 Discussion

19:30 Vespers

20:00 Dinner

**Tuesday**

7:00 Mass & Lauds

8:00 Breakfast

9:15 – 10:00 Paweł Klimczak – Session I

10:00 – 10:15 Break

10:15 – 11:00 Paweł Klimczak – Session II

11:00 – 11:30 (Coffee) Break

11:30 – 12:15 Working with Texts (Group Work)

12:30 Lunch

16:30 – 17:15 Paweł Klimczak – Session III

17:15 – 18:00 Group Work

18:00 – 19:00 Discussion

19:30 Vespers
20:00 Dinner

**Wednesday**

7:00 Mass & Lauds
8:00 Breakfast
9:15 – 10:00 Mikolaj Slawkowski-Rode – Session I
10:00 – 10:15 Break
10:15 – 11:00 Mikolaj Slawkowski-Rode – Session II
11:00 – 11:30 (Coffee) Break
11:30 – 12:15 Working with Texts (Group Work)
12:30 Lunch
16:00 – 16:45 Mikolaj Slawkowski-Rode – Session III
16:45 – 17:15 Group Work
17:15 – 18:00 Discussion
18:00 – 18:30 (Coffee) Break
18:30 - 19:15 Ralph Weir – Session I
19:30 - Vespers
20:00 Dinner

**Thursday**

(day off)
7:00 Mass & Lauds
8:00 Breakfast (Optional)
12:30 Lunch (Optional)
16:00 Sightseeing trip to the City of Trogir (for those interested)
Free Evening / 20:00 Dinner (optional)

**Friday**

7:00 Mass & Lauds
8:00 Breakfast
9:15 – 10:00 Ralph Weir – Session II
10:00 – 10:15 Break
10:15 – 11:00 Ralph Weir – Session III
11:00 – 11:30 Group Work
11:30 - 12:15 Discussion
12:30 – Lunch

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Conference - Belief, Curiosity, Knowledge and Cognition

**Saturday**

17:50 – 18:30 Presentations by participants (of the Study Week)
18:30 – 19:15 Round Table and Evaluation of the Study Week
19:30 Vespers
20:00 Dinner

**Sunday**

Breakfast & Departure

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Sessions taught by Simon Francis Gaine OP on Christ’s Human Knowledge

The first session will address the Scriptural witness to Christ’s knowledge, that is, to knowledge of both an ordinary and extraordinary kind, asking what questions this witness raises for Catholic theologians, and how theologians should go about answering these questions.

The second session will examine the doctrine of the Fathers of the Church on Christ’s knowledge, setting their teachings against the background of the debates about Christ’s constitution which dominated the patristic period, and enquiring into the authority of these teachings for the Catholic theologian.

The third session will outline the various approaches to the question of Christ’s knowledge found among theologians in the medieval and modern periods, giving particular attention to the teachings of St Thomas Aquinas, and asking how his approach can be appropriated for today.

Sessions taught by Paweł Klimczak OP on The Teaching of Christ according to Saint Thomas Aquinas

Session I - The man who seeks the truth - In order to grasp the value and sense of the revelatory mission of Christ, we must begin by considering that mission’s addressees. We will look at how Aquinas presents the human being under the aspect of knowledge, especially knowledge of divine mysteries.

Session II - The disciple - In order to receive the teaching of Christ, the human being is called to become his disciple. We will specify some characteristic traits of the the reception of the doctrine of Christ, as well as the dispositions and qualities needed for a fruitful reception of that teaching.

Session III - Can the disciple become a master? With Saint Thomas, we will look at the role of disciples in communicating the teaching of Christ. We will sketch a sort of “ideal portrait” of the witness or preacher.

Sessions taught by Mikolaj Slawkowski-Rode: Limits of The Knowable: Death, The Ineffable, and Otherness.

A special concern for epistemology are the limits on human knowledge and what it means to be an epistemically limited being. This topic has been central throughout modern philosophy, gaining special prominence in the philosophy of Kant. Among putative limits on human knowledge are those imposed by death, the bounds of what can be represented or experienced, and the subjective-objective divide. The first of these represents a categorical limit on empirical knowledge, and especially the empirical knowledge of others. The second signals a connection between the limits of understanding and the limits of language (construed broadly). And finally the third points to the confines on the knowable imposed by being a subject whose view is, of necessity, perspectival. All three are of direct relevance to the meaning, and justification of the human place in the world as a self-conscious being. One result of facing a categorical limit in one of these crucial areas of our understanding is the reliance on belief. A question explored by this course will be whether these beliefs can be justified, and if not what does this mean for our lives?

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During three meetings participants will look at questions connected with the limits for human knowledge represented by death, the ineffable, and otherness, and at their implications for human life. Topics will include: What kind of limit is a categorical limit? Can death be bad for us even though we are no longer there to experience its effects? What is lost in death, and what may survive? Can there be knowledge of what cannot be represented? What can we know nonconceptually? Can we have knowledge of other minds? And in what way are others a part of our world?

**Sessions taught by Ralph Stefan Weir: Aesthetics and the Limits of Human Knowledge**

According to a view that dominated much of twentieth century philosophy, the human capacity for knowledge is more or less exhausted by the methods of the physical sciences. On the other hand opponents of this thesis have argued that human knowledge has many other sources, in particular those associated with the arts and humanities. Antecedents to this debate go back at least as far as Plato who discusses the antagonism between pre-Socratic materialists on the one hand and poets and religious practitioners on the other. The debate continued into the twentieth and twenty-first centuries with the ‘science wars’ and the ‘crisis in the humanities’.

These sessions will discuss whether and how human knowledge can go beyond that afforded by the physical sciences. Special attention will be given to art and aesthetic experience as a source of human knowledge. Parallels will be drawn between these and the corresponding areas of scripture and religious experience.

The sessions will begin by introducing the general question of the limits of knowledge and the thesis that those limits correspond more or less closely with those of the physical sciences. Following this I will focus in particular on the arts as a way in which human knowledge might be expanded. Reference will also be made to the place of curiosity and wonder in human knowledge. Finally I will talk about how we might incorporate the epistemic authority of the aesthetic into our theory of knowledge and the degree to which similar steps might be taken in religious epistemology.

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