

Program för hösten 2024

12/9, 16.15.-18.00: (notice the time!). Fr. Anthony Lusvardi, S.J.: "Baptism of Desire, the Sacraments, and Salvation". Ateljén, Newmaninstitutet.

What does it mean to say the sacraments are necessary for salvation? This talk will explore what the necessity of the sacraments, especially baptism, meant for the early Church and what it means today. It will introduce the doctrine of baptism of desire, the belief that someone who desires to be baptized but is prevented from receiving the sacrament by circumstances outside of his or her control can still be saved, and some of the key problems surrounding this doctrine. The presentation will conclude by suggesting the ways this doctrine is particularly relevant in post-Christian societies.

Fr. Lusvardi teaches sacramental theology at the Pontifical Gregorian University, Rome. He is the author of *Baptism of Desire and Christian Salvation* (Catholic University of America Press, 2024).

26/9, 15.00-17.00. Tomas Ekenberg: "Anselm and Plato's Wrath". Ateljén, Newmaninstitutet.

When Anselm's (and Augustine's) discussion of the will is made the subject of interpretive comparisons, an essentially Stoic understanding of rational choice is usually made the primary point of reference. The word will (*voluntas*) is then interpreted as more or less synonymous with free choice (*liberum arbitrium*), since the ultimate realization of the will seems to consist precisely in the free choice of the rational will: *liberum arbitrium rationalis voluntatis*. In this article, I seek to nuance and to some extent problematize this understanding of the will as essentially rational and essentially free in Anselm. This is done by reading Anselm's discussion through a Platonic moral psychology in which the relation between irrationality and evil or badness is more complex than in the Stoic model. By hypothesizing an Anselmian counterpart to Plato's *thumos* - wrath, contentiousness, spiritedness- a more nuanced understanding of Anselm's view of rationality becomes possible.

Tomas Ekenberg is Associate Professor in Philosophy at the Newman Institute.

10/10, 15.00-17.00: Lässeminarium: The Agony of Eros. Ateljén, Newmaninstitutet.

Vi fortsätter vår läsning av Byung-Chul Hans bok *The Agony of Eros*. Vi läser och diskuterar boken under seminariet.

23/10 (onsdag), 10.00-12.00. Fredrik Heiding SJ: "Fotboll och religion". Hopkins, Newmaninstitutet.

Jesuitpater Fredrik Heiding presenterar en del av sin kommande bok med arbetstiteln *Fotboll och religion – "Bajen, en bira, karneval"* (Artos). Sedan mitten av 1990-talet har fotboll blivit som en religion. En central frågeställning i boken är huruvida det finns religiösa (teologiska) förklaringar till den hängivenhet som spelare, tränare och supportrar har i fotbollssammanhang. En tes eller grundtanke i boken är att kristendomen har varit och är betydligt mer delaktig i fotboll än vad många upplever i dagens sekulariserade värld, där idrott och traditionell religion uppfattas som olika världar.

Pater Fredrik Heiding SJ är doktor i teologi vid University of Oxford och lektor i teologi vid Newmaninstitutet.

7/11, 15.00-17.00. Oriol Quintana: Affliction and grace. Hopkins, Newmaninstitutet.

The study of certain texts from the 20th century allows us to postulate that the experience of affliction has the same phenomenological structure as the experience of grace. We analyse the biographical stories of Frankl, Weil and Orwell and some of their key texts to prove it. From these, detailed definitions and characterizations of the experiences of affliction and grace are extracted. The paper shows the uncanny underlying symmetrical structure of two experiences that, in fact, lie in the opposite ends of the same existential spectrum.

Oriol Quintana is a lecturer at Universitat Ramon Llull. He belongs to the department of Ethics of IQS School of Management, in Barcelona. He studies the phenomenon of secularization

26/11 (Tuesday), 15.00-16.30: P. Patrick Zoll SJ: "The Good of Thomas Aquinas", Zoom.

P. Patrick Zoll will present his paper "The Good of Thomas Aquinas", written together with Eleonore Stump. Aquinas's thought was recognized as brilliant and insightful from his own time onwards, and there is a resurgence of interest in it today not only among Catholics and other Christians but among contemporary humanistic philosophers also, as a quick review of bibliographic sources will evince. Nonetheless, with many pressing problems in the world, with growing secularization of society, and with rising recognition

of the need for multicultural studies, people may wonder why anyone would want to study the thought of a thirteenth-century European Catholic. What good is Aquinas now?, people may think. This small essay is an attempt to give a short answer to that question. Our essay has two parts, the first focuses on Aquinas's metaphysics and the second on Aquinas's ethics.

Zoom-link will be sent to everyone who registers interest.

P. Patrick Zoll SJ is professor in metaphysics at Hochschule für Philosophie, München.

4/12 (Wednesday), 14.00-16.00. Katja Ekman: "Divine dynamite: On Johann Baptist Metz and the danger of remembering and hoping". Finrummet, Newmaninstitutet.

Katja Ekman, who in her dissertation partly focuses on the concept of memory within the theological legacy of Johann Baptist Metz, will present his concept of the Memoria passionis. Metz defined this memory as a dangerous memory that places the questions of the theodicy at the heart of all theological endeavours. But what happens after the dangerous memory? Can we, building on Metz, dare to speak of a dangerous hope?

Katja Ekman is doing a doctorate in systematic theology at Lund University.

12/12, 15.00-17.00. Josefine Klingspor: "Conatus and Conservation in Spinoza". Hopkins, Newmaninstitutet.

The so-called conatus doctrine—the view that all finite things strive to persevere in their being—is a cornerstone of Spinoza's philosophy. It forms the basis of his account of human psychology, ethics, and political philosophy. A feature of the conatus doctrine that remains obscure is its connection to the doctrine of continuous creation, a connection Spinoza nonetheless stresses throughout his corpus. Widely embraced by medieval Aristotelians and early modern Cartesians, the doctrine of continuous creation says that all things other than God depend on God both for coming into being and for remaining in being from one moment to the next, where God's productive act is the same as his preserving act. The aim of this talk is to deepen our understanding of the conatus doctrine by explicating the nature and significance of its relationship to the doctrine of continuous creation.

Josefine Klingspor is Mellon Postdoctoral Fellow at the Department of Philosophy, Stanford University.