

Editors' Note

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In this winter issue of *Forum Philosophicum*, we invite you to explore contributions inspired by the theme of the International Conference “Christian Philosophy Facing Naturalism,” which took place at the Ignatianum University in Cracow (Poland) on 24–25 September 2024. This biennial event was the third in a series of conferences devoted to broadly understood Christian philosophy (previously held in 2020 and 2022) and was attended by nearly forty speakers from the United States, India, Australia, the United Kingdom, Hungary, Switzerland, the Czech Republic, Germany, Finland, Croatia, Austria, and France. The participants represented renowned academic institutions, including several highly ranked in global university rankings, such as the University of Cambridge and the University of Oxford.

The main objective of the conference was to present the current state of research on the relationship between Christian philosophy and naturalism (as well as science more broadly), undertaken by an international group of philosophers from both historical and systematic perspectives. The papers and discussions demonstrated that although naturalism may pose various challenges, it can also serve as an opportunity to critically assess established positions within Christian philosophy and to develop new ones. A deeper understanding is needed—not only of naturalism itself but also of the claims made by contemporary sciences about the world and about human beings.

Naturalism encourages philosophy to maintain cognitive engagement with the empirical sciences. Yet Christian philosophy need not assume a defensive posture. On the contrary, it can reconsider its relationship to this influential philosophical tradition, expose its significant limitations and weaknesses, and at the same time draw inspiration for its own advancement.

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The current issue opens with an article by Finley Lawson, who argues that the alleged conflict between naturalism and Christianity rests on a mistaken material–immaterial dichotomy. He shows how the holistic ontologies of Michael Esfeld and Hans Primas make possible a scientifically informed metaphysics fully compatible with Christian doctrine. Charles Taliaferro, a keynote speaker at the aforementioned conference, reconstructs and defends Plato’s argument from reason in *Phaedo*, demonstrating its continuing force against eliminative and reductive forms of contemporary naturalism. Robert Kublikowski, drawing on Robert Brandom’s inferentialism, identifies the essentially normative, embodied, and deontic character of human understanding as what irrevocably distinguishes natural intelligence from the probabilistic performances of even the most sophisticated artificial systems.

Ward Blondé presents a rigorous formal proof—combining set theory, mereology, metaphysics, and concepts from theoretical computer science—of the existence and omni-attributes of the Anselmian God, boldly concluding that “God is the Absolute Machine.” Joshua Sijuwade offers a new philosophical explication of monotheism in terms of metaphysical fundamentality (drawing on Carnap’s method and Karen Bennett’s building relations), thereby clarifying both the complexities of Second Temple Judaism and the shortcomings of purely numerical definitions. Tymoteusz Mietelski reconstructs the anthropological thought of the Italian neo-scholastic Sofia Vanni Rovighi, who creatively integrated Thomistic metaphysics with phenomenological insights in order to resist naturalistic reductionism. Ryszard Mordarski subjects recent proposals for an “evolutionary theology” (W. Grygiel and D. Wąsek) to critical scrutiny from the standpoint of classical theism, warning against an overly science-dependent approach that risks collapsing into panpositivism.

The contributions inspired by the conference theme are complemented by six additional articles. Piotr Szalek defends the later Wittgenstein against the charge of relativism by appealing to the commensurability enabled by the shared second-person perspective inherent in the human form of life. Mitchell Thomas Welle and Marcin Koszowy examine how deliberate rephrasing of messages has become a powerful vehicle for spreading misinformation, and they propose new linguistic-argumentative tools for detecting and building resilience against “fake news.” Mariusz Wojewoda analyses the erosion of responsibility within the emerging “technosystem” of intelligent machines and, drawing on Hans Jonas and Andrew Feenberg, calls for an ethics oriented toward the long-term flourishing of present and future humanity. Piotr Sikora argues that the mindfulness phenomenon

of decentering constitutes a genuine counterexample to Wayne Wu's influential theory of attention as selection-for-action. Ewa Odoj defends epistemic responsibility (and a moderate doxastic voluntarism) by analyzing the mechanisms of epistemic self-deception and the metacognitive capacities that make self-control possible. Robert Grzywacz brings Marc Richir's phenomenology of affective phenomenalisation into dialogue with Paul Ricoeur's hermeneutics of reading to show how the literary event can profoundly reconfigure human identity.

The issue concludes with three discussion pieces: Kenneth Kemp's second reply to Fr. Michał Chaberek on human origins and doctrinal continuity; Michał Zalewski's report on a spirited debate concerning the nature and legitimacy of "semantic arguments"; and Oskar Lange's overview of the September 2024 Christian philosophy conference.

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