



**KRAKOW
MEETINGS**

Faculty of Philosophy of the Pontifical University of John Paul II in Krakow,
the Institute of Philosophy "Edith Stein" in Granada
and the International Center for the Study of the Christian Orient in Granada,
invite you to the international conference

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**ALEXEI KHOMIAKOV: WE ARE SOBORNOST'
INTEGRAL LIFE IN SLAVOPHILE THOUGHT AS AN ANSWER
TO MODERN FRAGMENTATION. THE CHURCH,
EMPIRE AND THE MODERN STATE.**

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This is the next Krakow conference on Russian philosophy. In 2016 we studied Chaadaev's personality and works and investigated the relation between the love of fatherland and the love of truth, analysed the link between philosophy, theology and nationality, traced the tensions between the universal and the particular in Russian thought; previous editions we dealt with the links between Post-Secularism and Russian religious philosophy, have focused on the relation of Christianity and culture, the reception of Russian thought in Europe, Russian symbolism and other topics. Each year our conference brings together many scholars from Russia, Ukraine, Belarus, Poland, Spain and other countries. Selected papers presented at the conference will be published in a book in English.

TIME

May 28-31, 2017 (begins on Sunday evening, closes on Wednesday evening)

VENUE

Benedictine Abbey in Tyniec, ul. Benedyktynska 37, 30-398 Krakow, Poland
www.tyniec.benedyktyni.pl

ORGANIZERS

Academic Board:

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TOPIC

The second decade of the 21st century, which has been especially rich in events of great importance to the Church, gives us a privileged position from which to try to outline a contemporary view of issues that are key to modern man – and, therefore, fundamental to theology, philosophy, and literature... The specific nature of Russian religious



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philosophy allows us to build a more complete interpretation of the contemporary world by avoiding the increasingly obvious tricks of modern positivist thought, and to explore the theological and philosophical intuitions of Russian thinkers, which with the passing of time seem to be ever more current and on the mark. This attitude towards the legacy of Russian thought allows us to reaffirm the importance of research on the history thereof. At the same time, it makes it possible for us to try to overcome a certain complex that reduces such studies to a type of “exotic philosophical archeology” within academic theological/philosophical circles, even in Russia. Philosophy cannot exist without the “history of philosophy,” but when it is reduced to mere investigations of the past, it ceases to be philosophy. (The same occurs with theology.) This idea underlies the program proposed for our upcoming conferences, and closely reflects the personality and thought of Alexei Khomiakov, our author for the *Krakow Meetings 2017*.

For this Russian thinker, one of the founders of the Slavophile school of thought, belief in the Church’s – and Christian thought’s – organic relationship with the society that has been given to us, is an assertion as self-evident as the need to nourish ourselves from the legacy of age-old ecclesiastic experience. Khomiakov was thus able to unreservedly offer an alternative to the also-Christian schools of thought colonized by modernity and shackled in the sterile fields of neo-Scholasticism, Kantianism, liberalism, and capitalism, even overcoming the limits of the deserts of Christian thought mangled by modernity and buried under the names of conservatism, traditionalism, values, etc. The Slavophile proposal of “integral life” entails the need for ontological, epistemological, anthropological, and historiosophical exploration, which, rooted in the experience of *sobornost’* – communion – allows Khomiakov to explore ways to overcome the colonization by modernity, which is something that the Church continues to need today as well. The life of the Church community thus emerges as a true alternative, full of life and hope – and not just as one element of individualized, alienated, and fragmented post-Enlightenment society. Thanks to this position, Khomiakov was able to emphatically affirm,

“Communion in love is not only useful but wholly necessary for the attainment of truth, and the attainment of truth is based on this communion and is impossible without it. Inaccessible to individual thought, truth is accessible only to the combination of thought linked by love. This feature sharply distinguished Orthodox teaching from other teachings: from Latinism, which depends on external authority; and from Protestantism, which emancipates the individual into the desert of rational abstraction.

The pathologies that Khomiakov attributes to the Latin Church and to Protestantism – namely, authority and individualism alienated in the desert of the abstraction of reason, no less alienated and fragmented – are today the fundamental characteristics of modern states, of the societies in which we live, and to a large extent, of the alternatives that are brought forth in an attempt to counter them, too, whether they be new anarchist and anti-system schools of thought or nationalistic or imperialist claims... that may also be presented as Christian, whether Catholic, Protestant, or Orthodox. For Khomiakov, the Church is not merely an institution or a doctrine, but rather a living body of truth and love, imbued with the spirit of *sobornost’*. Understood in this way, the Church is also a social organization.

His works therefore figure today as a provocation that helps us once again take on the challenge of rescuing Christian thought from modern colonization, of taking it back from the desert of enlightened abstraction so that it can offer modern man a true alternative, a space for love and truth, the living experience of the Church. Alexei Khomiakov’s person and thought present us with this challenge, which shapes the objectives of the *Krakow Meetings 2017*: namely, furthering knowledge of the work of this



Russian thinker, advancing studies of his sources and his influence on the development of Russian thought, and exploring the surprising topicality of his philosophical/theological proposal.

WORKING LANGUAGES

Talks and discussion will be held in either English or Russian.

APPLICATION

Please, complete the Application Form available at www.krakowmeetings.eu before December 15, 2016. You will be asked for personal data and information about your proposed talk, including an extended summary with bibliography. No submission will be accepted after that date. By February 15, 2017 we will announce the final list of accepted applications.

It is also possible to take part in the Conference without giving a talk. In such cases the Application form will be accepted by May 10, 2017 (the number of rooms is limited).

PUBLICATION

Not all of the papers will be published. After the conference, selected participants will be asked to prepare chapters for the volume edited in English or for the edition in Russian. The requested papers will be reviewed and may not be accepted for publication. Please, send the paper only after the explicit request of the organizers.

FEES

Conference fee includes accommodation and full board for three nights and three days at the Benedictine Abbey near Krakow. The fee is the same for participants with and without talks and depends on the room standard chosen: 150 EUR (or 600 PLN) for a normal room with shared bathroom and 200 EUR (or 800 PLN) for a more comfortable room with its own bathroom.

The fee must be paid to the account of the Pontifical University of John Paul II in Krakow before April 15, 2017. Payment in cash during the conference will not be possible.

Banktransfer details: Uniwersytet Papieski Jana Pawła II w Krakowie, ul. Kanonicza 25, 31-002 Krakow, BANK BPH, BIC or SWIFT: BPHKPLPK, account number for EUR: PL29 1060 0076 0000 3210 0020 3364, for PLN: PL12 106000760000321000160117, in both cases with the annotation: "Khomiakov" and you last name in latinized form.

Invoices are issued on demand, please contact Mrs Barbara Olejarz to provide the VAT identification number of your institution, e-mail: barbara.olejarz@upjp2.edu.pl

VISAS

If necessary, organizers will send the invitation required to obtain a Schengen visa. Please provide the required passport information in the Application Form.

MORE INFORMATION

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