



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

EUGENE TRUBETSKOY – ICON AND PHILOSOPHY

This is the next Krakow conference on Russian philosophy. In 2017 we studied the heritage of Alexei Khomiakov, in 2016 we investigated the significance of Peter Chaadaev’s works. In previous editions we dealt with the links between Post-Secularism and Russian religious philosophy, 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 Belarus, Poland, Russia, Spain, Ukraine, USA and many other countries. Selected papers presented at the conferences are published in volumes of our series “Ex Oriente Lux” issued in USA by Wipf and Stock Publishers.

TIME

June 3-6, 2018 (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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Prof. Daniela Steila (The University of Turin, Italy)

TOPIC

The process of the disappearance of the capacity to understand icons can be equated to a breakdown of the capacity for self-expression in one’s own language, to a forced break with a people’s traditions, to a progressive loss of identity. This loss is dramatically revealed in both the inability to articulate one’s own identity in rational language, and in the dissolution



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of identity itself. It is a dichotomous process, because in losing the image we have of ourselves, we lose the language with which we have been defining ourselves. Icons, which arose from the Christian tradition that today we call Byzantine, preserve, reveal, and explain the nature of man and of the community. They turn out to be bearers of the meaning of life. And they do so in a special way, simultaneously serving as both image and language, as image and philosophy. Ontology, anthropology, and historiosophy naturally coexist where grace and creation meet, where the supernatural and natural come together: in the liturgy, in the liturgy that has been the exquisite womb of philosophy since the first centuries of the Church, and that continues to be so today. The natural place for philosophy in the strictest sense has been, and is, the liturgy. Icons are therefore the paradigmatic bearers of the liturgical arena and of reflection on the nature of the being of man and his history.

If we are increasingly aware of the need to return theology to the position of master discourse, and if we affirm that the legacy of Russian Christian thought must reclaim its specific value, then Russian-Byzantine iconography represents an excellent arena from which to do so, with an extraordinary power that without a doubt can also overcome the superficial aestheticism that has covered it up over the past hundred years almost as much as the smoke from the candles of previous centuries.

In the context of modernity, Eugene Trubetskoy was the first to address this challenge. Accordingly, we feel that the centennial of the 1918 publication of his third essay on Russian iconography, *Russia in her icon*, and his work *The meaning of life* offers us a valuable opportunity to be inspired by his thought. His conviction that “the unconditional truth must make itself exist in life despite the lie that reigns therein,” today serves as a challenge that calls to us whenever we find ourselves in front of an icon.

We do not intend to only focus on E. Trubetskoy’s work, but rather aim to use it as a starting point for exploring the nature of icons as the bearers and expressions of the truth that gives meaning to life. We thus dare to take another step forward in discovering the ontological, anthropological, and historiosophical arenas that icons offer us, thereby venturing deeper into the as yet minimally explored field of the relationship between icons and philosophy, between icons and all of the existential dimensions of the world around us.

In this way, we hope to recover the profound, broad, and non-fragmented view of the contemporary world that icons offer us, restoring their unique value as aids to answering the question that Eugene Trubetskoy poses in the first sentence of the first essay *The question of the meaning of life in ancient religious painting*, published in 1915: “It may be that the question of the meaning of life has never been posed with such force as in these current times of evil and meaninglessness on display around the world.”

The reflection on the will surely help us explore the sources for the answer that Trubetskoy already provided: “In response, the ancient Russian iconographers, with surprising clarity and power, incarnated, in the images and the colors that filled their souls, a vision of the truth of life and a different meaning of the world.” We are convinced that, just as Trubetskoy maintained, this truth about icons and the Church does not belong to the past, and thus it is not just a more or less interesting characteristic of the already antiquated and rather extreme way of thinking of the first centuries of Christianity. It is a perpetually current ekklesiotea.

SECTIONS

The conference will be divided into six sections investigating different aspects of our general topic.

1. Life and works of Eugene Trubetskoy
2. Eugene Trubetskoy in the context of Russian religious philosophy
3. Eugene Trubetskoy in the context of contemporary philosophy and theology
4. Metaphysics and theology of icons
5. Icons and anthropology
6. Icons and political philosophy and philosophy of history

Proposals of talks are submitted to determinate sections.



WORKING LANGUAGES

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

APPLICATION

Please, complete the Application Form available also at www.krakowmeetings.eu. We do not accept applications sent through by email. The Application Form must be completed by December 15, 2017. 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 January 31, 2018 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 January 31, 2018 (the number of rooms is limited).

PUBLICATION

After the conference, selected participants will be asked to prepare chapters for the volume edited in English in our series *Ex Oriente Lux* published by Wipf and Stock Publisher. The requested papers will be reviewed and may not be accepted for publication.

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: 200 EUR (or 800 PLN) for a normal room with shared bathroom and 250 EUR (or 1000 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 30, 2018. The conference fee is non-refundable. To obtain invoice please provide necessary information in your Application Form.

Bank transfer details:

Uniwersytet Papieski Jana Pawła II w Krakowie, ul. Kanonicza 25, 31-002 Krakow,
ALIOR BANK SA, BIC or SWIFT: ALBPPLPW (8-digit version) or ALBPPLPWXXX (11-digit version)

account number for EUR: PL 29 1060 0076 0000 3210 0020 3364

account number for PLN: PL 12 1060 0076 0000 3210 0016 0117,

in both cases with the annotation: "Trubetskoy" and your last name in latinized form.

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

Visit www.krakowmeetings.eu and subscribe www.facebook.com/krakowmeetings.

If you have any questions, please contact krakovskievstrechi@gmail.com