



# **BOOK OF ABSTRACTS**

## **CONCURRENT SESSIONS**

**Edited by Jove Jim S. Aguas**

# JOHN PAUL II CENTENNIAL INTERNATIONAL CONFERENCE

## CONCURRENT SESSIONS PRESENTERS AND PAPER ABSTRACTS

1. **Abonado, Asiscllo III M.** (University of the Immaculate Conception-Davao Andres Bonifacio Campus)  
**Transgenderism in Judith Butler's Queer Theory**

*This research paper interpreted the Queer Theory formulated by the philosopher and author Judith Butler written in her book, Gender Trouble, and its relevance to the history and characteristics of transgenderism. Based on Judith Butler's book, its commentaries, and various articles with regards to the history and characteristics of transgender people, the researcher writes that culture, not biological science, dictates gender.*

*Gender is when we are expected from birth to act in accordance to our assigned biological sex, and there are only two genders: male and female. While the binary classification of gender creates and strengthens the human civilization, it discriminates and even harms those who do not identify to the binary norm of gender. Those who do not identify with the binary norm are those who belong to the sexual minority: lesbians, gays and transgendered people.*

*For Judith Butler, gender is a cultural construct in order to reinforce the influence and legitimacy of the prevalent heterosexual norm and the only way to change it is to overthrow the existing order. On this note, the researcher invite students to study the works of Judith Butler and get enlightened with her ideas of freedom and equality.*

2. **Acampado, Arian G.** (Visayas State University – Tolosa)  
**Understanding Kahimtang and Labor through the Lens of John Paul II's Philosophy**

*The notion of kahimtang is common to both the Cebuano and the Winaray language. This paper aims to expose and analyze the Visayan philosophy of labor within the context of the Visayan notion of kahimtang. Kahimtang is understood by these people as a path in life given by God to man to be a state of being. The researcher appreciates the strong Visayan philosophy of work or labor which he desires to uncover. The researcher will argue that the within the compatibilistic minds of the Visayan, trabaho (Labor) plays a significant role to merge freedom and determinism. Furthermore, Visayas, being the cradle of Christianity, is also catholic dominated region. The researcher uses the philosophy of John Paul II to enrich the Visayan understanding of Labor. Using the philosophy of John Paul II's philosophy of work, the researcher is able to present an in depth analysis of the Visayan understanding of Labor and a catholic evaluation from one of its greatest saint, John Paul II. This research aims to contribute to the building of Filipino philosophy with Visayan philosophy as one of its strong foundation.*

3. **Adriatico, Wilzel A.** (Ateneo de Manila University)  
**Who is the Subject in Jean-Luc Marion's Phenomenology of Givenness**

*What is evident in the overall project of Jean-Luc Marion is that it concerns phenomenology. It is a phenomenology beginning from a radical reduction and description of the phenomenon to arrive at its givenness. Since then, the introduction of givenness becomes another definitive way of approaching the phenomenon. It provides new conditions of possibilities for understanding a phenomenon. However, the question of selfhood is not the explicit concern of Marion, and yet the question of the self cannot be separated from this overall notion of givenness. I aim to address this lacuna. I aim to show the imperative of understanding the self in phenomenology, much so, in a phenomenology reduced to givenness. Marion broadens phenomenology by veering away from the ambit of Metaphysics to arrive at the horizon of givenness. Hence, the (metaphysical) subject also undergoes a re-grounding. The overcoming of the conditions for the possibilities of experience by showing how the giving intuition exceeds the concept, what Marion calls a saturated phenomenon, restructures how the phenomenon is understood and received by the subject. However, this re-grounding should also fundamentally retrieve the question and show how this subject understands her own self. By examining Marion's article entitled "The Banality of Saturation," I argue that Marion does not only provide for a new role of the subject in the horizon of givenness but also opens up a new way for the subject to understand her self.*

Hence, I aim to show that givenness, the unconditioned horizon, provides another framework for knowing and understanding the self that is also unconditioned and undetermined; not constituted in advance or placed under the conditions for the possibilities of experiencing objects. Here, the subject can transcend the metaphysical baggage of understanding her self as expressed in the cogito (Descartes), transcendental subject (Kant), and intentional consciousness (Husserl). Overall, I aim to demonstrate that Marion offers an understanding of the self reduced to her self, a manifestation of the self as her self, which ultimately attests to the whole reality of what he calls givenness.

4. **Aghamelu, Fidelis Chuka** (Nnamdi Azikwe University, Awka, Nigeria)  
**The Human Person and the Socio-Cultural Development of Contemporary Society in the Socio-Political Thought of John Paul II**

*The concern for the human person, his dignity, development and rights forms the incontrovertible foundations of John Paul II's Philosophical and theological engagements. This idea forms the fundamental proportions for justice in contemporary society. It is also the way which contemporary culture and society, even, the church must travel in the realization their fundamental moral objective. John Paul II argues that there are values and ideals of the human person which remain sacrosanct in the whole temporal process of socio-cultural and historic evolutions. The whole idea is summarized by John Paul II under the full creative initiatives of people's cultural and spiritual affirmation which must be protected and preserved by the common good of the modern state. Understood from this perspective, John Paul II's social thought serves as leaven for the democratic evolution of contemporary culture and society. This paper argues that the democratic patrimony of modernity which is a bequeathal of Christianity, but ravaged by certain ideologies of egocentrism of the political, economic, religious, and technological models, could be remedied by the spiritual and metaphysical values of the person as espoused by John Paul II. It implies placing the human person above any temporal aspirations and proclaiming the primacy of spiritual values above material values in the democratic aspiration of modernity. John Paul II's Christian humanism and phenomenology provides the methodic purview of the depth of his philosophy of the person and cultural praxis.*

5. **Aguilan, Victor R.** (Silliman University Divinity School)  
**Laborem Exercens: A Reflection from a Protestant Perspective**

*One important topic that Protestant and Catholic Christians can learn from one another is the topic of human work. The theology of work poses a spiritual and theological challenge for both contemporary Catholics and Protestants. Human work is a vital issue related to ethics and economic life. Various economic thinkers have debated the real value of labor in relation to capital.*

*Some assert that the workers are the real creator of wealth, and therefore labor should have priority over capital. Others have argued labor without capital cannot produce anything. However, the workers remain poor, deprived, and exploited. Many do not enjoy the fruits of their labor. They do not have the security of tenure. The basic right to organize and form a union is often denied to the workers. And Churches and church-related corporations to some degree are complicit in workplace injustice. Christians are reminded by Pope John Paul II in his Laborem Exercens that "It is the job of the Church to speak out on issues relating to work to preserve human dignity and to also to form a spirituality of work to help all people come closer to God." His Laborem Exercens continues to be relevant today.*

*In this paper, the author explores John Paul II's thought on human work as elucidated in his encyclical on Laborem Exercens. The author believes that the Protestants can benefit from the study of Laborem Exercens, especially the primacy of labor over capital, the relationship between workers and employers, and the spirituality of work. The author will also critique the Laborem Exercens by using selected Protestant themes such as the priesthood of all believers, Christian liberty, and the Protestant principle. I will argue that these Protestant themes will enrich the ideas of Pope John Paul II on human work.*

6. **Albela, Fleurdeliz R. Altez** (University of Santo Tomas)  
**Womanhood in Wojtyla Personalism**

*This goal of this essay is to come up with an integral description of Karol Wojtyla's take on womanhood, as sourced from his philosophical and theological writings and pastoral notes. This consolidation results into three major concerns of Wojtyla on womanhood as a profound human reality - 1. Anthropological - with the woman as a psycho-corporeal being which is the very core of her life lived in freedom and choice, 2. Social - which begins with the woman's crucial role in the family - most especially as a wife and mother and 3. Theologico-Ethical - with the woman as the first educator of virtues, most specially of love and justice. Consequently, this paper will contend the powerful profundity of (non-naive) modesty as the most ethical and Christian expression of womanhood (which I think can be developed into a strong version of Catholic feminism) that can inspire persons to be and live for the true, good and just.*

**7. Alferez, Br. Jose Arnold L., OCDS** (Cotabato City State Polytechnic College)

**Inter-Faith Dialogue Program in the Immaculate Conception Cathedral of the Archdiocese of Cotabato**

*The Roman Catholic Church has been actively engaged in interreligious dialogue ever since the Second Vatican Council, especially after the promulgation of the landmark document *Nostra Aetate*, which discusses the relation of the church to non-Christian religions stated: "In the age of ours (*Nostra Aetate*), when people are drawing more closely together and the bonds of friendship between different peoples are being strengthened, the Church examines with greater care the relation which she has to non-Christian religions. Ever aware of her duty to foster unity and charity among individuals and even among nations, she reflects at the outset on what tends to promote fellowship among them. All people form but one community. This is so because all stem from the one stock which God created to prepare the entire earth, and also because all share a common destiny, namely God." Pope John XXIII, a natural-born ecumenist, convened the Second Vatican Council out of a conviction that the Church was in need of a renewal. The theological breakthroughs of this "Ecumenical Council" led to ground-breaking documents on interfaith dialogue, religious freedom and religious pluralism. Pope John's successor, Pope Paul VI, dreamed of a Church in conversation with all the religions and cultures of the world. Pope Paul became the chief architect of the Secretariat for Non-Christians, a Vatican department for promoting relations with other faiths. In 1964, he published *Ecclesiam Suam*, the first encyclical in history to promote interreligious dialogue. But nothing could have prepared us for the "man from a far country." Indeed, who could predicted that this Pope would eventually emerged as one of the most influential interfaith figures of the twentieth century? Pope John Paul II readily embraced Paul VI's commitment to dialogue and quickly expanded the Church's interreligious outreach. To the interfaith task, JP II brought a practical, hands-on approach and a tireless capacity for travel. He made more than 100 trips abroad, visiting 129 countries. During JP II's pontificate, Sister Donna Geernaert S.C., Director of Ecumenism for the Canadian Conference of Catholic Bishops here is how she described JP II's conviction about interreligious dialogue: "The Pope is convinced that all religions need to collaborate in the cause of humanity and that they need to do this from spiritual perspective. Religious belief which teaches the value and dignity of all life urges men and women of goodwill to commit their energies to eliminate hunger, poverty, ignorance, persecution, discrimination and every form of enslavement of the human spirit. Without a spiritual framework, the Pope maintains, the world will not be able to adequately face the many problems of justice, peace, and human development that call for urgent solutions." This research generally aimed to document and analyze the process and development of the Inter-Faith Dialogue in the Archdiocese of Cotabato. The study used the qualitative methods of research such as: Document Analysis, Focus Group Discussion, and Key Informant Interview (KII). The respondents of the study were the Christian and Muslim Inter-Religious Dialogue beneficiaries and promoters in the Archdiocese of Cotabato. They were the Muslim and Christian youth leaders, community residents, and Religious leaders. The findings of the study that led to the formation of IFD in the Immaculate Conception Parish of the Archdiocese were: lack of knowledge of one's religion, land issue and non-acceptance of others, prejudice and mistrust, killing, strafing, ambushes, military encounters, displacement, absence of basic needs, presence of armed vigilantes, religious intolerance, land problem, graft and corruption, self-centeredness of some leaders, and poor judicial system.*

**8. Asprer, Angelo Paolo O., SSP** (St. Paul Seminary Foundation)

**The Prophetic Media Humanism of Saint John Paul II at the Service of the New Evangelization**



*History remembers John Paul II as one of the most compelling evangelizer-communicators in contemporary times. Faithful to the agenda set by Vatican II to utilize the instruments of social communication in preaching the Good News of redemption (Inter Mirifica n. 3; Evangelii Nuntiandi n. 45-46), the Pontiff broke new ground as he introduced a “paradigm shift” by calling for the Church’s integral-personalist vision that goes beyond the instrumental-functional approach in secular communications. Mindful that the world is in the throes of a crisis of dechristianization and dehumanization which at times is promoted by the media, John Paul II saw himself and the Church as divinely summoned to rediscover and champion the “culture of life” and the “civilization of love” in and with communications media. Communication is no longer simply understood as means or method, but a mindset or mentality of the new evangelization, and a milieu (an agora or areopagus, that is, a public sphere), a new culture and an existential context that needs evangelization (cf. Redemptoris Missio, n. 37c). Communication, above all, is presence, witness, and mission; it is at the heart of what being Catholic/Christian—and truly human—is all about!*

*Rooted from the Christocentric anthropology of Gaudium et Spes (n. 22), which for John Paul II is the encapsulating motif of his pontificate, the Pontiff’s media humanism deems Jesus Christ as the fullness of divine self-communication and the paradigm of authentic communication (transcendental, personal, or mediated). It upholds the intrinsic and inseparable connection between truth, freedom, human dignity, and faith in communication; communication can only be meaningful if it conforms to what is true and good, and if it transcends mere self-interest or self-enhancement. Truth is “ultimately to turn towards God, the fullness of goodness” (Veritatis Splendor, n. 9). Christ, who reveals the completeness of truth about God and humanity, is “the deepest foundation of freedom” (VS, n. 87). Real communication, then, refuses to treat or reduce the “other” as mere epiphenomenon, in a sense, a product or commodity. The good of the human person, that is, authentic human development, is the end and measure of communication, neither money nor technology. In other words, the Pontiff called for the “divinization of the entirety of human ingenuity,” (cf. 1989 World Communications Day Message) through the re-alignment of media culture with Christian values and virtues so that it may better serve peoples and societies.*

*Consequently, this paper presents elements of John Paul II’s media humanism as reflected in his papal writings, annual World Communications Day messages, and speeches to the Pontifical Council for Social Communication and journalists. For the Pontiff, the Great Commission of all Christians today is to give witness, and in so doing, proclaim the “entire” Christ; to create spaces for connection and communion, and in so doing, communicate profoundly; and to discern how to live well in the Digital Age, while in the spirit of stewardship, mastering the use of the latest tools, techniques, and technologies of communication for the new evangelization.*

9. **Baasis, Francis Edward A.** (Diocese of Antipolo)

**Person and Common Good: The Personalistic Norm in We-Relation Based on St. Karol Wojtyla's Christian Personalism**

*A group of people just having a same goal does not already form a ‘we.’ There must be an authentic relationship with every member who are submitting themselves on a common good. It is not good to see a group of people using one another just to attain their end in a communion of persons. This study, therefore, aims to determine the participation in a we-relation that is free from any utilitarian attitude on person through the personalistic norm. Through the philosophy of St. Karol Wojtyla focusing on his notion of human person and community, it asks: how to relate properly with other human persons without violating their dignity inside a community? In this context, as St. Karol Wojtyla defines common good, it corresponds to the transcendence of the persons and forms the objective basis for their constitution as a social community or as a ‘we.’*

*The first part of the paper is about “Man as a Person Together with Others.” This is a discussion about the notion of human person and the theory of participation of St. Karol Wojtyla. The next part is the discussion on the notion of ‘We’ as the Social Dimension of Person in Participation. The notion of community, the interpersonal relationship, the concept of common good and the participative attitudes is presented to understand the Personalistic Norm in Relation to the Common Good of ‘We.’ The paper presents the importance of the personalistic norm in realizing the common good of the ‘we.’ This explicate that every human person must be respected in accordance to the dignity inherent in them while they are in communion with others. This will lead to the idea that the ‘we’ is and must be free from any utilitarian attitude. It will give importance on love, as the proper way to relate with one another, even with those who*

are so called ‘non-acting persons’ inside the community. Also, through the personalistic norm, the environment must also be given importance because it can affect and is connected to the life of every human person in the community.

10. **Bai, Ziqiang** (University of Santo Tomas)

**The Personal Significance of the Body in Wojtyla’s Philosophy of the Human Person**

*In his philosophy of the human person, Wojtyla constantly struggles to integrate the human person as both reducible and irreducible. On the one hand, the human person can be objectified and thus reducible to be an object among the objects in the world; on the other hand, the human person as the subject of his/her own existence and action also actively experiences himself/herself as someone who cannot simply be reduced to be an object among the objects in the world. In effect, the integration of this twofold reality of human person has always been the central concern of Wojtyla’s philosophy of the human person. Now, since the human body is both the point whereby the human person is reducible to be an object among the objects of the world and the point wherefrom the human person holds himself/herself as someone irreducible, it can be said that Wojtyla’s understanding of the body serves as the very fulcrum of his integration of the human person as both reducible and irreducible and there lies precisely the personal significance of the human body in his philosophy of the human person. Specifically, the personal significance of the human body is seen on the one hand in itself as ‘intrinsically built into the personal structure of man’s unity, a structure that exists and is dynamized according to nature’ (Acting Person, 211), and on the other hand in itself as whereby ‘the specific structure of self-governance and self-possession of the human person is accomplished and manifested’ (Acting Person, 206). In this paper I will expound the personal significance of the human body in Wojtyla’s philosophy of the human person by first presenting his general understanding of the human person, second presenting his analysis of the human body as personal, and third presenting his analysis of the psyche as precisely whereby the personal significance of the human body is guaranteed.*

11. **Baldoza, Arvic O.** (Bataan Peninsula State University)

**Exploring the Theory of Mcdonaldization in the Mcdonalized Philippines: A Multiperspectivist Approach**

*Mcdonaldization is “the process by which the principles of the fast-food restaurant are coming to dominate more and more sectors of American society as well as of the rest of the world.” Ritzer uses the fastfood system of Mcdonalds as a paradigm for the Social Theory of Max Weber’s rationalization of societies. As one of the considered fast developing countries in Southeast Asia, this paper argues that the Philippines is experiencing the Mcdonaldization Phenomenon with its rationalities and irrationalities. This paper explores the condition of the theory in the Philippines and vice versa through the lens of multiperspectivist approach developed by Douglas Kellner. Furthermore, the rationality and irrationality in terms of food production, distribution and consumption and its implications in the Philippines is discussed as the theory is empowered and motivated by globalization, capitalization and consumerism. Finally, the paper concerns itself to the possible ethical actions through food and foodways in resisting the catastrophic effects of Mcdonaldization as a perceived application of Pope John Paul II’s the Mystery of the Human Person with emphasis on the individual subjectivity of man in relation to society and environment.*

12. **Bigornia, Ma. Glovedi Joy L.** (Hebei Foreign Studies University, Hebei Province, China)

**Recognizing Pope John Paul II’s Concept of Human Dignity in Difference Through Questioning**

*This paper is an attempt to highlight the concept of the different as crucial to the realization of human dignity in Pope John Paul’s philosophy. Inasmuch as human dignity is rooted in the concept of a universal human nature, this paper will argue that Pope John Paul II also recognizes that uniqueness and legitimate differences are foundations of human dignity. Pope John Paul II noted that the realization of oneself as a human being also happens in a personal and subjective manner according to one’s particular and different historical context. This difference is however threatened in today’s modern consumeristic society.*

*The present contemporary society features a new kind of universalism sparked by globalization- one that homogenizes culture of people all over the world. Apparently, in a global village with a global market, the needs of the*

people are reduced to one or the same, regardless of different perspectives or contexts. In this sense, the difference, that can be considered the element of real anchorage to real life of people and communities, is completely devaluated. Consequently, the dignity that is founded on that difference is disregarded. Moreover, there is some sort of societal lethargy to recognize differences and the dignity that is necessarily tied with it. This leads to the predominance of moral numbness- an insensitivity to the suffering of others caused by the perpetuation of violence due to human differences. There is an outright refusal to see violations to human dignity. Too much pre-occupation with modern day materiality and technology as well as the latest trending or viral issues blurred people's gaze from these existing atrocities. People still live in the same world but are isolated and indifferent to each other's pain. They are clustered together by virtue of homogenous needs but have lost their sense of responsibility to others and the world. This reality calls for the imperative of re-establishing a space of diversity, of what is different and a space of peace, negotiation and learning. This space is activated through the power of question.

The posing of a question subsequently shakes the underlying presumptions and prejudices of people about the other. The very act of raising a question establishes a distance, and introduces the difference. As such, this paper will propose that the act of questioning creates a space of difference which can become an avenue for a genuine recognition of human dignity.

13. **Braganza, Brent B.** (Angeles University Foundation)

**Affirming the Mutuality in Marriage through Amoris Laetitia and Martin Buber's I and Thou**

The paper intends to engage Francis I's encyclical Amoris Laetitia in a fusion of horizons, as theorized by Schleiermacher, with Martin Buber's philosophy of "I and Thou" to explore avenues of discourse on fostering a loving encounter between husband and wife in marriage in the context of an ephemeral mode of living in today's modern world. Amoris Laetitia recognizes the challenges encountered by husbands and wives in today's society. It invites us to see the realities revolving in their relationship and family life. In its very purpose, Amoris Laetitia challenges the faithful to live up to their vocation in the midst of uncertainties and conflicting values in the world. It is a call to be a witness to mercy, compassion, the love and self-giving in marriage. But stressing on doctrinal and moral issues may not be enough to support those living in today's world of the ephemeral. The encyclical itself is a challenge to constantly look for avenues and modes of language that can show the beauty of mutuality in marriage. In response to this, the paper uses Buber's inference that man becomes a true "I" when he relates to a "Thou" and that there are people who engage the world through neat categories that are devoid of the "You", devoid of encounter, incapable to the experience of the other. He also warns us that the modern world is predominantly a world of "It", filled with people who are devoid of encounter. It is through the analysis of the doctrinal and philosophical perspectives of Amoris Laetitia and Martin Buber's "I and Thou" that this paper attempts to show a perspective of treating human relationships, an avenue to encounter the profound realities of marriage and family life.

14. **Calano, Mark Joseph T.** (Ateneo de Manila University)

**Thomistic Intimations in John Paul II's Understanding of the Conjugal Act**

John Paul II's understanding of the conjugal act operates within an unarticulated Thomistic metaphysical and ontological foundations. Similarly, Thomas Aquinas did not explore the conjugal act in the same way that John Paul did. By corroborating these two thinkers, the paper demonstrates how their understanding of the conjugal act is mutually benefiting. The paper is divided into three parts: the first part discusses John Paul II's understanding of the conjugal act from the perspective of a personalism that responds to the manualist tradition. Specifically, this section brings to fore the meaning of the conjugal act in his theology of the body. This eventually shows that not only did he rely on the subjectivist tendencies of personalism, but also on the objective ontology of Thomism. The second part exposes these Thomistic understanding as it is expressed in the Summa Theologiae to demonstrate the ontological basis of John Paul's understanding. While these principles are clear to the pope, these concepts seemed to have faded from the discussion of the conjugal act. This leads us to the third part of the paper, which puts together Aquinas and John Paul II, side by side, in order to critically understand the place of the conjugal act in their respective understanding

of the body. And to demonstrate how one's understanding of human experience can also enrich one's metaphysical grounding.

15. **Cariño, Jovito V.** (University of Santo Tomas)

**Karol Wojtyla and the Emergence of Thomistic Phenomenology**

*As traditions of philosophic thought, the relationship between Thomism and phenomenology has been commonly described in mutually exclusive terms. In recent years, however, several attempts have been made to mitigate the tension descriptive of the interface between the two as one may find in the works of such thinkers like Edith Stein, Norris Clarke, Jean-Luc Marion and Karol Wojtyla. Wojtyla's contribution to this undertaking, however, may be distinguished by its attempt to make phenomenology and its project of going "back to the things themselves" more pliant to the possibility of introducing an updated Thomistic philosophical anthropology. From the vantage point of Thomism, this initiative of Wojtyla is crucial in two ways: first, it opens up Thomistic thought to an alternative metaphysical reading; second, it develops a grammar which further closes the gap between Thomism and phenomenology, hence, the allusion to a Thomistic phenomenology. In the first part of the paper, I shall rehearse the basic contours of a philosophic anthropology developed by St. Thomas Aquinas in his writings, specifically, Summa Theologiae; in the second part, I shall discuss the aporetic elements inherent in such Thomistic account as a prelude to my discussion of Wojtyla's proposal of a personalist anthropology; in the third part, I shall demonstrate how in his rendering of Thomism and phenomenology, Wojtyla succeeded in presenting a new of hermeneutic of Aquinas' philosophic insights without conceding them to the imposing challenges of phenomenological philosophy. The whole discussion will be guided by the question: What makes Wojtyla's Thomistic phenomenology both a continuation and revision of Thomistic philosophic tradition?*

16. **Dagasen, Blessildo G.** (Philippine College of Ministry)

**Absolute Thou as the Ground of Intersubjectivity**

*The present time tends to increasingly show an intense polarity between faith and reason or religion and science. Human persons' dependency on science and technology, their assertion of freedom and power upon themselves being the definer of norms and values penetrate deeper and deeper into the heart of society. Ironically, the more human persons advance to becoming totally self-sufficient and self-governing, the more they experience a sense of loss of the meaning of what it means to be human. Human persons perceived chiefly as a scientific and technological problem to be analyzed can only lead to the alienation of human persons from themselves and isolation from others. The tendency of deifying science and technology only leads to despair and meaninglessness. Thus, the abolishment of the absolutes grants human persons the ability to be the definer of reality; and with science and technology as their tools, they have created a world that has lost the awareness of the ontological, that dimension which reveals human persons with intrinsic worth and value, not as mere entities. These results can be readily observed in today's world: godlessness, self-centeredness, infidelity, manipulation, technological debauchery, hopelessness, and disfigurement of relationships. In this paper, through Marcelian philosophy as my framework, I argue that God, the Absolute Thou is the ground of intersubjectivity. First, I will show that the fullness of intersubjectivity is achievable in and through its grounding in the Absolute Thou. In the subject's recognition of his exigence of being, he is led to find out that only the Absolute Thou can fulfill such hunger for fullness. In the subject's relation with others, one is also led to discover that the guarantee and ground of all I-thou relationships is God, the Absolute Thou. And second, I will show how through Marcelian concrete approaches to the transcendence, love, fidelity, and hope, which essentially demand unconditionality and eternity, inescapably reveal the realm of the absolute reality where meaning, fulfillment and eternal significance of life are realizable.*

17. **Davatos, Ian Anthony B.** (Palawan State University)

**The Problem of Divine Hiddenness: A Wojtylian Response**



*Alongside the problem of evil, a new problem for theism has emerged: the problem of divine hiddenness. With the publication of J. L. Schellenberg's landmark book on the problem, theists of all stripes have become occupied in providing a satisfactory answer. The structure of the problem is straightforward: it hinges on the idea that God's existence is not obvious to many people, believers and nonbelievers alike. But if God is loving, God would make sure that everybody would have an immediate knowledge of His existence. But there are people to whom God's existence is not immediate; in fact, there are nonbelievers who can rationally doubt God's existence. Thus, if there are indeed such people, then God does not probably exist. While Wojtyla has no work that delves deeply into addressing the problem, some of his ideas may be developed to respond to it. In this paper, I first seek to identify what version of the problem Wojtyla's response is designed to address. I then formulate Wojtyla's response to the problem, as can be gleaned in his view about the nature and extent of faith and its relationship to religious belief. While Wojtyla's response provides an adequate solution to one version of the problem, stronger versions of the problem are available that are immune to Wojtyla's response. I conclude by exploring what approaches would be required to make a Wojtylian response to work.*

18. **De Vera, Mar Floren A.** (University of Santo Tomas)

**A Dialogue between Pope John Paul II and St. Thomas Aquinas on the Ethics of Capital Punishment**

*Whether capital punishment is ethically permissible Pope John Paul II's (JPII) appreciation of capital punishment is basically discussed in *Evangelium Vitae*, which establishes, "It is clear that, for these purposes to be achieved, the nature and extent of the punishment must be carefully evaluated and decided upon, and ought not go to the extreme of executing the offender except in cases of absolute necessity: in other words, when it would not be possible otherwise to defend society. Today however, as a result of steady improvements in the organization of the penal system, such cases are very rare, if not practically non-existent (EV, 56)." But the point JPII contextualized death penalty is within his concept of human dignity and inviolability of human life, if not within the parameters of legitimate defence and punishment. On the other hand, St. Thomas Aquinas (STA) claims, "Now every individual person is compared to the whole community, as part to whole. Therefore if a man be dangerous and infectious to the community, on account of some sin, it is praiseworthy and advantageous that he be killed in order to safeguard the common good, since "a little leaven corrupteth the whole lump" (1 Corinthians 5:6), (ST. Q.64, A. 2)." However, STA did not simply root capital punishment in the principle of the common good; like JPII, the concept of punishment is also implied in the first objection because it is an objection that discusses the law which the investigation starts from. And so, this dialogue becomes a collaborative discussion between JPII and STA on the ethics of capital punishment because they both explore a rhizomic complexity of ethical principles, the concept of law and punishment, and the appreciation of life and human dignity.*

19. **Delgado, Charles Aldrin A.** (University of Santo Tomas)

**The Necessity of Love: A Kierkegaardian Perspective of the Human Person**

*The Danish Philosopher Søren Aabye Kierkegaard has been often viewed melancholic together with his writings which built an identity of morbidity. Despite this prejudicial darkness associated with Kierkegaard, it can never be doubted that in the history of philosophy he has produced several seminal writings beyond these prejudices. One of the subjects that Kierkegaard wrote about that seldom discussed in a philosophical manner is Love. Kierkegaard offers a Christian philosophy of love rooted in the commandment of Jesus found in the synoptic Gospel of Matthew. This had been a talking point of several scholars, such as Sharon Krishek, Jaime Ferreira, John Lippit and Charles Stephen Evans, who exchanged views regarding their acceptance and criticisms to Kierkegaard's points. The philosophical work of Kierkegaard focuses on the imperative of love and the human person—its key players which are the one's neighbor and oneself. This paper aims to establish the inseparability of love to the human person—one of the most significant concepts in Christian Philosophy. The first part of this paper I shall carefully go through the existential technicality of the terms Kierkegaard presents; in the second part, I shall examine and raise the problematics which direct to the question of necessity; and in the third part I shall present a new perspective that profoundly exhibits the necessity of*

love to the human person. As part of the conclusion, I shall draw a relation between the necessity of love and Karol Wojtyła's notion of love.

20. **Delos Reyes, Ferdinand D.** (University of Asia and the Pacific)  
**True Love shining through the Eclipse of Conflation**

*The contemporary time is characterized by tolerance and inclusion, a notion of seeing all things as being equal and thus gains for itself a place in a discourse. This view has permeated many aspects of daily life: academic, corporate, social, political and even theological. Whereas, when the idea of love is involved, it can be lucidly observed how true love is going through tough times given the present dispensation. There are good reasons to believe that Love is being defined anew but this act of redefining in the name of tolerance and inclusion may even actually be going too far from the essence of what Love truly is. The simple but contentious LGBTQ formula "love is love" is an oversimplification of love which disregards love's proper object. Love is love, seen in rallies and on social media/ LGBTQ websites and posted as staple axioms but simultaneously serving as Love's redefinition sums up the conflated view. If ideas are likened to trees, the entailing consequences may well be its fruits. To identify the tree, it is most efficacious to identify its fruit. This paper will attempt to discourse on certain aspects of Love's on-going eclipse namely, its cause— as it is caused by its conflation with tolerance and inclusion, and of how far-reaching the logical consequences of confusion, depersonalization and human devolution can be.*

*Drawing from John Paul II's compendium of ideas that matter and his timely and timeless articulation on the concept of Love, this paper hopes to faithfully re-state, rearticulate and argue well for Love's nature as something that makes man truly human lest the ugly be paved to be seen as something beautiful, and that which does not have sense to be understood as profound. Action starts with ideas, however, if a human act is based on a conflated view of love, it would not be that hard to imagine how man would look like standing on his own debris.*

21. **Delos Santos, Florante E.** (University of Makati)  
**Alienation in the Philippines? EJKs, Duterteism and Wojtyła's Theory of Participation**

*In June 2016, Filipinos elected Rodrigo Duterte as the 16th and is now the current president of the Republic of the Philippines. This article considers Duterteism (Duterte's politics) by exploring how his war on drugs that costs thousand deaths leads to the worst form of alienation and affects the Filipino mindset. While this policy runs counter to Filipinos' respect for the sanctity of life, his acceptability and rating remain high. Filipinos see that only a strongman can destroy a serious and perennial problem like a drug scourge. Duterte's seeming popularity arises from his audacity in pronouncements and actions but whether these remain within the bounds of the law, reason, and conscience are highly questioned by most people in the academe, the Church, and even by the United Nations especially by countries that uphold democracy and human rights. Wojtyła (1979/1993) says that the concept of alienation, which was introduced into philosophy in the 19th century and adopted by Marx, seems to be making a great comeback today. For Wojtyła, alienation is the negation of the person as a subject. Drawing on Wojtyła's theory of participation, authentic and inauthentic attitudes are highlighted; and a challenge to respond to truth through solidarity and opposition is posed. Participation is a positive relation between persons because it allows the person to experience himself existing and acting together with others. Participation allows the realization of oneself as well as the realization of the community. In this paper, I will attempt to present how Duterteism becomes an antithesis of the concept of participation that Karol Wojtyła espouses, and at the same, it explores the need for every Filipino to respond to the challenges of the Philippine society at present- a synthesis where Filipinos are conscious of and work for the truth and what solidarity hopes to achieve.*

22. **Echano, Mario R.** (Ateneo de Manila University)  
**When the Buddha Meets John Paul II: Suffering and Compassion**

*In this paper, I explore the Buddhist's noble truth of suffering vis a vis Saint John Paul II's reflection on the same truth. Despite the differences between their philosophical views and explanations on suffering, both agree that it is a*

universal human predicament. For both John Paul II and the Buddha, suffering evokes compassion towards the whole of humanity. In Buddhism and in Christianity, compassion is a driving force for benevolent actions. The aim of this work is to offer a positive valuation of Buddhism' noble truth of suffering by stressing the dimension of compassion.

An objective regard of Buddhism as doctrine of suffering and Nirvana could easily lead to its assessment as a negative soteriology. John Paul 2 expressed such a view of Buddhism in his 1994 *Crossing the Threshold of Hope*. His statements received a widespread criticism within the different schools of Buddhism across the world. When his visit to Sri Lanka was announced in 1996, his statements in the book with regards to Buddhism prompted displeasure among the Buddhist majority of Sri Lanka demanding an apology from the Pope. The 14th Dalai Lama could only accuse the pope of misunderstanding Buddhism.

The compassion emanating from suffering is apparent in the very life of Siddhartha Gautama himself. His firsthand encounters with people afflicted with pain and misery led him to a five-year of search and mortification that culminated to enlightenment. The Pali Tipitaka records that after his enlightenment, the Buddha was having two minds on whether to share the realization of four noble truths to others. In the midst of this hesitation, Brahma Sahampati, the most senior of the Brahmas appeared before him. The deity encouraged him to preach the four noble truths out of compassion towards humanity. In his forty-five years of preaching, this become the Buddha's main aim: to preach out of compassion.

This work considers a meeting of the Buddha and John Paul 2 on this aspect of suffering, i.e. that it leads us to be compassionate. John Paul II, himself, is not a stranger to suffering. His biography is marked with a few details of pain and sadness. Indeed, his life is a witness to suffering. He can even be considered as one of the martyrs of Christian suffering. As he bears infirmities with admirable dignity on the last days of his earthly journey, he ends this testimony to suffering in a high note. The 1984 apostolic letter, *Salvifici Doloris*, presents his deep reflections on the mystery of suffering. By considering it in the context of human universal experience, the pope saw important dimensions of suffering. One perspective he has emphasized is that suffering can lead to a turning away from evil. As in the case of the Buddha, suffering can lead to a religious conversion. We can, also, through suffering feel this unity with the whole of humanity. In turn we can be more compassionate.

23. **Ezebuilo, Hyginus Chibuike** (Nnamdi Azikiwe University, Awka, Nigeria)

**The Divine Image and Communion of Persons: An Examination of Gender Issues in John Paul II**

It is no news that Pope John Paul II resisted all attempts to incorporate women into the Holy Orders during his papacy, yet he is a strong advocate of gender equality. This presupposes that equality for John Paul II precludes gender differentiation. If so, then, differentiated gender roles reflect inequality. But is this conclusion right? Must all forms of equality obliterate all differences? Or, is it possible for there to be an equality of differences? This does not seem possible because the different as such, lack commodality whereby they can be compared and known as equal, or even as inferior/superior. So, the question becomes whether the commodality that allows for comparison must be identical - that is - must equality be a univocal concept? For example, equality of car drivers is univocal since the role of driving is the same for each driver. This is unlike the equality of being an artist which is only analogical since not all artists function in the same way: some make music and others paintings. Yet all are equally great artists based on the commodality of excellence. Yet their equality is not based upon the same excellence but upon an analogous excellence arising from the relationship of the artists to art. Since those relationships pertain to excellence, they are equals; but since their excellences are different, their equality is analogical. Similarly, John Paul II is univocally supportive of gender equality while upholding gender roles that would allow equality to be based upon a commodality that is analogous rather than univocal. He would also have to hold that ordained priesthood is a gender role. This study thus examines gender issues in John Paul II. The research methods employed are critical and analytic methods. The study discovers that the Pope expresses a commitment to gender equality based upon a sacramental theology wherein nature images the divine and wherein the equality of man and woman was definitively biblical. For him, man and woman are equally persons and they equally image God in whose likeness both were created. Why then are these equal images sexually differentiated? According to John Paul II, man became the image and likeness of God not only through his own humanity, but also through the communion of persons which man and woman form right from the beginning.

24. **Gadia, Joerald M.** (Bataan Peninsula State University)  
**Autochthony and Hospitality in Relation to Dwelling**

*This paper will analyze the two different conceptions of dwelling, one by Heidegger and the other one by Levinas. I will try to find a common ground in which the two ideas can at least intersect with one another.*

*First, Heidegger talks about the freedom from things. Dwelling is living with things that are useful in reaching the possibilities of the Da-sein. Levinas is also talking about letting go of things in the sense that possession of things must not be for the I only but the I must be willing to share these things to the Other. Second, Heidegger talks about dwelling as to be with things on earth. These things are useful to the everydayness of the Da-sein for attaining its possibilities. Levinas talks about possession of things. The home is a repository of things collected; things that are useful in the everyday dwelling of man. Third, Heidegger talks about the revealing power of technology. It is a kind of revealing that is not enframing. It is techne that produces a craft. Levinas talks about human labor. Human hands produce new things as a by-product of an already existing element. These enable man to possess, to accumulate and to develop. Lastly, Heidegger talks about the task of the Da-sein to remain free from the influence of the They and focused on its task of regaining its rootedness. Heidegger is promoting the preservation of the Da-sein's uniqueness as a being. Levinas is also promoting the uniqueness of the I that is through its unique character of being responsible for the Other.*

*These are the "similarities" I saw from their conception of dwelling. Heidegger's approach is ontological while Levinas' is ethical. Heidegger works on preserving the autochthony of the Da-sein while Levinas works on the total and full hospitality towards the Other. But upon reflection, maybe one complements the other. Alienation becomes possible because man is uprooted from his nature as Da-sein. If only every Da-sein will regain their individual rootedness, then there is no need for hospitality because everyone then is at home but because of enframing, a lot of individuals are homeless. Escort to the realization of their Da-sein, that is the regaining of their rootedness on earth so that they can once again call this place their dwelling. Now enters Levinas, the I who was rooted once again is willing to help, to escort those homeless individuals who are maybe still looking or regaining their rootedness. A Da-sein who responds to the call of the other Da-sein without losing his uniqueness. A Da-sein that regained rootedness is not capable of losing oneself because upon reclaiming his rootedness he is capable of meditative thinking, a deeper thinking that strengthens his very nature as a Da-sein. His task now is to escort those who are still uprooted by showing hospitality to the other until they regained their original rootedness.*

25. **Galang, Justine Renus F.** (Angeles University Foundation)  
**Homosexuality in the Light of John Paul II's Christian Anthropology**

*The church is daunted and taunted by the issue of homosexuality. In his first major statement on the issue, John Paul II expresses traditional church teachings in a very harsh and uncompromising language. Uproar from the people came when John Paul II labels homosexuality as an ideology of evil. While claiming that homosexuality is not freely chosen, John Paul II pronounces homosexuality as objectively disordered. Since not freely chosen, the inclination to same-sex attraction is not a sin, homosexual acts are sinful. John Paul II grounds his statements in his encyclical Veritatis Splendor which expressed the position of the Catholic Church regarding fundamentals of the Church's role in moral teaching. The Catechism of the Catholic Church, written during the John Paul II's papacy, holds the same position. However, this dictum creates an inauspicious dissension within the church. The same catechism says that homosexual persons must be treated with respect, compassion and sensitivity. The Jesuit priest James Martin uses this instruction to bridge the gap between the church's reception to its L.G.B.T. members. James Martin puzzles out, in his book Building a Bridge, paths in which the church can practice in reaching out to the faithful in the L.G.B.T. community. Also, James Martin boldly narrated L.G.B.T. parables to picture the subjective realities experienced by faithful L.G.B.T. members. These accounts tease the minds of the listeners as they recount the many parables in the inclusive public ministry of Jesus Christ. With this, the paper hopes to express that John Paul's personalism affirms that it is feasible to focus on the subjective experiences of the people without sacrificing moral truths. The church must look at this reality as if the shepherd's flocks have migrated to a new land; thus, this paper aspires to expose how Christians should encounter the members of the L.G.B.T. community in the light of John Paul II's Christian Anthropology. Finally, as James Martin holds*



the promulgations of John Paul II, the paper seeks to make visible, through the stories narrated, Pope Francis' call of accompaniment for the peoples in the L.G.B.T. community.

26. **Galaura, Julian Jr. A.** (University of Santo Tomas)

**Human Cyborgization in the Light of Karol Wojtyla's Personalist Philosophy**

*Transhumanism has been one most talked about philosophical-scientific movement in the 21st century. It is the transformation of the human condition by developing and making widely available sophisticated technologies to greatly enhance human intellect and physiology. One of its major types is the so called ""human cyborgization"". Generally, cyborgization is defined as the integration of technology to biological organisms such as animals and plants. In this case, human beings. A cyborg may involve human individual with enhanced virtual-reality vision, more developed muscular and skeletal prowess, modified genetic components, and robotic implants on vital bodily organs including the brain which enriches one's memory, learning capacity, and intelligence. In the perspective of those advocating it, it is considered as a breakthrough in human civilization. It can be the stepping stone towards the realization of human's immortal and super heroic fantasies. However, various questions still arise from this phenomenon. For instance, whether the cyborg is still considered a human person or not anymore? Or perhaps, whether the man is glorified or instead reduced to something material?*

*Using the personalist philosophy of Karol Wojtyla (Pope John Paul II) the paper will have a critique on human cyborgization and will attempt to answer the questions which arose from the cyborg phenomenon. It can be remembered that the human person for Wojtyla is his own master and therefore cannot be determined by the external impressions and messages from the external world. Moreover, this paper shall also answer the ethical questions which arose from cyborgization. Whether or not the person has become simply a utility. Furthermore, whether or not the person has been reduced to something material. This will be answered in the light of Wojtyla's concept of the irreducibility of man.*

*This paper will have a rigorous synthesis on the concept of Cyborgization. After which, it will use Wojtyla's personalist philosophy to have a critique on the said concept through Wojtyla's primary works and also through the necessary secondary sources.*

27. **Garcia, Abelardo E.** (Angeles University Foundation)

**The Role of the Husband in the Preservation of the Sanctity of Marriage: A Re-appropriation of the Gadamerian Gibeldet-man to Karol Wojtyla's Theory of Participation**

*Marriage is driven by the discernment of two persons- coming from opposite sexes- to bind themselves and become one. Therefore, the role of keeping the promises of this sacrament intact belongs to both parties. However, in the occurrence of rapid societal and cultural changes, the essence of marriage is only found printed in rites and catechisms, and forgotten by those who enjoyed its privileges. In the experience of the forgetfulness of its essence, couples find themselves blaming each other for the failure of their relationship. Albeit, in most cases, the blame goes to the husbands for their infidelity and irresponsibility. It is in this regard that this work emphasizes the role of the husband in keeping the sanctity of the sacrament of marriage. This work argues that men should not focus on winning arguments but should become better versions of themselves. To become a better man, Gadamer suggest that a man must go through a process called bildung, a process of self-cultivation through formation and education. The bildung produces a gibeldet-man, someone who is selfless and gazes to the other and universal. In the Gadamerian appropriation, a husband should aspire to become a gibeldet-man and recognize the truth held by others, in this case his wife. This perspective will be integrated to Wojtyla's theory of participation. This theory affirms that man exists and that he acts together with others. Man finds himself in a community where he becomes an "I" and others are experienced as "you". Later on, this "I-thou" relationship becomes an "I-we". The "we" aims for the attainment of common good. In subscribing to the "we", man does not lose himself but experiences a self-fulfillment. In its application to this work, a husband must always consider what would be beneficial for the relationship. Finally, a gibeldet-man in an "I-we" relationship, perhaps, may help in the preservation of the sanctity of marriage.*

28. **Gerasmia, Joseph Dexter G.** (University of St. La Salle – Bacolod)  
**Re exploring John Paul’s II thoughts on Women and Gender Equality**

*John Paul II has constantly had a profound appreciation for women, which began with his close female friends with whom he collaborated to the many women he had met and counseled as a Pastor and Bishop in his native land. All through his life he had one woman that influenced him in his every endeavor. This woman was with him and sought for her guidance in everything that he does. This woman was his mother, the Mother of God, the blessed Mary of Nazareth. Being his source of his inspiration, the women has become the main point and concern of his pontificate.*

*This paper will focus on different interpretation on the papal and ecclesial writings on Love and Responsibility, the role of Christian family, the respect for human life and the universal and human dignity of women.*

*Over the years, women’s dignity has been unacknowledged, often put on the side and misinterpreted, resulting to spiritual impoverishment among them. Pope John Paul II, criticizes women degradation, and would like to put an end to discrimination and wished to rehabilitate and uplift women’s dignity and emphasize their role to the community and to the church.*

*John Paul II has been vocal that men and women are equal before God as both were created before the image and likeness of God. Being equal with men, they too are capable of loving, has freewill, and equipped with wisdom and understanding. Women are God’s covenant, and belong to the Mystical Body of Christ.*

*Women’s being shows her endless capacity to love and the need for affection. They were entrusted to bear another human being making themselves as a sincere gift of self to others. With Mary of Nazareth, Eve the first woman, discovered the true dignity of woman of feminine humanity. This paper wishes to re explore their roles, so this discovery will continue to reach every woman in the world and value their existence and shape their lives according to what they were created for.*

29. **Gopez, Jose Ma W.** (Angeles University Foundation)  
**A Phenomenological Study on Marriage and Family in the Light of John Paul II's Familiaris Consortio and Francis' Amoris Laetitia**

*Christian families today are being challenged by various complex realities brought about by a fast-changing and dynamic society. The culture of individualism is said to be the prevailing factor why family life is at risk. However, multiple other sources of grave threats impact the sanctity of marriage. With these complexities being encountered by families, the challenge as to the possible mediation to strengthen relationships and value system of the families comes as a main concern. This phenomenological study employed the see-judge-act method in analyzing the prevailing situations of family and marriage nowadays. This study explored on the Church teachings anchored on the Scriptures to underscore the crucial role of faith in the on-going journey of families today. It generated invaluable information in understanding the context of families today in light of the Church teachings and the Scriptures. These provided data as basis in the formulation of a school-based program for the youth aimed at raising not only the level of awareness but their commitment to actively engage in advocacies that protect and uphold the dignity of life in view of family and marriage.*

30. **Gozum, Ivan Efreaim A.** (Angeles University Foundation)  
**The Importance of the Filipino Family in the Formation of Values in the light of John Paul II’s Familiaris Consortio**

*Through time, Filipinos highly value their own respective families. A sense of pride is instilled to them each time they talk about their own families. Filipino family values of close family ties, solidarity, religiosity, respect and affection for the aged have always been the reasons why the Filipino family is considered as exemplary. However, today, modernization has impacted the way people perceive their own families. The different effects which modernization has engendered shaped the minds of different individuals. Due to these effects, the society has been affected, involving the family which is the basic unit of the society. Some of the effects of modernization to the family are increasing number of cases of broken families, cases of divorce, annulment and the improper formation of children. With this, this paper aims to look at this situation of the Filipino family in the light of John Paul II’s Familiaris Consortio. Moreover, the paper*

aims to provide a perspective on how one must look into the family in order to preserve its sanctity. It promotes the importance of the family in the formation of an individual to become morally upright citizens. The issues that modernization engendered will be dealt using the concepts that can be found in the *Familiaris Consortio*.

31. **Gundayao, Joshua Cedric A.** (University of the Philippines – Diliman)  
**Concupiscentia: Understanding Human Nature Through Bonaventure and Karol Wojtyla**

*In the Medieval Era, Christian thinkers try to establish the two-fold concept of human nature, man on his original stature and man after the effect of malum through peccatum. The effect of malum can be seen on the effect of concupiscentia to man's nature particularly on man's desire for things. The aim of this paper is to use Bonaventure's philosophy to represent the medieval concept of concupiscentia and how this notion continues to exist in relation to the human nature in contemporary era as seen in the philosophy of Karol Wojtyla. To facilitate the discussion, the researcher will present the following points: first, human nature in general, second, the philosophy of Bonaventure regarding concupiscentia will be tackled, third, Karol Wojtyla's concept of concupiscentia as found in Love and Responsibility will be presented, lastly, the researcher will try to point out the convergence, and if there will be, the difference of concupiscentia in the philosophy of Bonaventure and Wojtyla. This paper hopes not only to present concupiscentia from Bonaventure and Wojtyla but also to demonstrate that there is continuity in Christian philosophy in discussing human nature, particularly its notion of concupiscentia.*

32. **Henon, Alex C.** (St. Jerome Emiliani Institute, Bacoar, Cavite)  
**"Hay, Sana All!" Ang konsepto ng paghahangad sa tunay na pagmamahal batay sa Pilosopiya ng Pagmamahal ni Karol Wojtyla**

*"Hay, Sana all!"-panaghoy ng mga Gen Z sa Twitter, Youtube, Instagram, at Facebook kapag sila'y nakatagpo ng mga magkasintahang napaka-sweet kung magmahalan, mga palitan ng mga romantikong salita na animo'y kumikiliti sa kanilang pananaw at imahinasyon ukol sa pag-ibig, at mga di berbal na kilos ng mga magkasintahang nagsasama't nagmamahalan ng walang bahid ng hiya't panghuhusga na siyang humahamon ng pag-unawa nila ukol sa ano ba talaga ang batayan ng totoong pagmamahalan. Lahat ng ito ay makikita, maririnig, mapapanood, at mababasa sa mga nabanggit na Social Media platforms sa pamamagitan ng walang humpay nilang pag-scroll sa kanilang mobile phones, computers, laptops, at Tablets or Ipads. Mapapa-Sana All ka naman talaga lalo na sa kaka-scroll mo sa mobile phones mo eh may napanood kang video ng magkasintahang clingy sa isa't-isa, at ikaw na walang jowa o naghahantay pa rin ng forever mo ay naglalaway sa inggit at pino-project ang sarili mo sa video na sana makaranas ka rin ng ganung oportunidad pagdating ng tamang panahon. Sa mabilis na paglago ng teknolohiya at pag-usbong ng Social Media bilang platform ng impormasyon, koneksyon, at makabagong sibilisasyon, halos ang mga nabanggit na rin ang siyang dumidikta at bumabago ng batayan kung paano mamuhay at makipagrelasyon lalo na sa konsepto ng pagmamahal at sa kakayahan ng tao umibig at magmahal. Sa makabagong panahon, nagkakaroon ng hindi inaasahang pagkalito ukol sa paghahangad ng tunay na pagmamahal dahil samu't saring impormasyon, karanasan, at boses ang nangingibabaw at nag-iingay na sila ang nasa tamang lugar para magturo at dumikta ng tunay na pagmamahal gamit ang makabagong teknolohiya at ang mga Social Media platforms.*

*Sa kontekstong ito, ako'y nagsagawa ng isang pag-aaral at pananaliksik ukol sa paghahangad ng tao sa tunay na pagmamahal gamit ang Pilosopiya ng Pagmamahal ni Karol Wojtyla bilang batayan. Nagbigay interes sa akin ang karanasan ng paghahangad ng tao sa tunay na pagmamahal na humahalaw sa salitang "Sana All" ng mga Gen Z dahil kahit sa makabagong panahon ang panaghoy para sa totoong pagmamahal ay nananatili pa rin likas at unique na karanasan pero nababalutan pa rin ng di-inaasahang pagkalito sa kanyang tunay na kalikasan at kahulugan. Kaya, sa pag-aaral na ito, bibigyan-diin ang Pilosopiya ng Pagmamahal ni Wojtyla upang magbigay ng direksyon at batayan sa panaghoy ng tao ukol sa totoong pagmamahal. Sa Pilosopiya ng Pagmamahal rin ni Wojtyla tatalakayin kung ano ba ang bumabalot at humahalaw sa paghahangad ng tao sa tunay na pagmamahal na pupwedeng magbigay ng pundasyon at malalim na kahalugan sa "Sana All" -isang panaghoy ng Gen Z at panaghoy din nating lahat*

33. **Ibana, Rainier A.** (Ateneo de Manila University)

## Solidarity, Participation, and the Common Good In Towards a Philosophy of Praxis

*Karol Wojtyla (Pope John Paul II), distinguished two kinds of solidarity: solidarity by existence and solidarity by action. The first is bound by natural affiliations such as families and nations while the second is glued by shared activities such as listening to a concert or digging a ditch. A more profound level of social unity is formed, moreover, in solidarity by participation wherein human beings realize themselves through their acts. This third form of solidarity is characterized by closeness with others as the final determinant. Participation by solidarity does not preclude oppositionists who are merely “searching for participation and such a definition of the common good that would permit them to participate more fully and effectively in the community.” It also shuns conformism and apathy because they lead to alienation instead of the assimilation of people in humanity as the basic community. The common good therefore serves as the shared horizon and objective of the principles of solidarity and participation. In *Sollicitudo Rei Socialis*, the Pontiff refers to solidarity as a virtue, “not a feeling of vague compassion or shallow distress at the misfortunes of so many people both near and far. On the contrary, is a firm and persevering determination to commit oneself to the common good...*

### 34. **Itao, Alexis Deodato** (Cebu Normal University)

#### **The Deep Impact of John Paul II's Strong Marian Devotion to His Line of Thinking as a Pope**

*From the very first moment John Paul II took the seat of Saint Peter in October 1978, down to the very last moment of his life in April 2005, there is one peculiar characteristic of his papacy that always stood out: his strong devotion to the Virgin Mary. Practically all his biographers and hagiographers, as well as several authors, have noted - if not altogether highlighted - the Marian trait that colored his more than 26-year pontificate. In fact, quite a number have labelled John Paul II as “the most Marian Pope.” And yet, despite the vast literatures that speak about his special fondness for the Blessed Mother, only quite a few examine in detail the deep impact of John Paul II's strong Marian devotion to his line of thinking as Pope. And I would dare say that no literature has yet presented in a thorough and systematic manner just how deep this impact is, by looking into the papal acts of John Paul II from 1978 to 2005. This is what this paper intends to accomplish: that is, to look closer into the long pontificate of John Paul II and bring to light how many of his official acts, decrees, and writings could be attributed to his strong Marian devotion. This paper will thus be divided into the following sections: Introduction; Highlights from the First Decade: 1978-1988; Highlights from the Second Decade: 1989-1999; Highlights from the Last Half Decade: 2000-2005; and Conclusion.*

### 35. **Itao, Alexis Deodato** (Cebu Normal University)

#### **The Principal Influences and Elements of John Paul II's Philosophy of Hope**

*In 1993, John Paul II surprised the Christian and non-Christian world alike by releasing a full-length book titled *Crossing the Threshold of Hope*. In it, the Pope speaks of the importance of looking towards the future with hope. He especially stresses the need for hope in a world regrettably pervaded by despair, hopelessness, and a culture of death. But why should we have this hope? Or better yet, how could we have this hope? What does Christian hope really consist of? These are some of the questions that John Paul II himself responded not only in his famous 1993 book, but also on different occasions throughout his long pontificate. As Pope, hope is not a footnote in his many pronouncements; rather, hope is one of the central themes that he loved to talk about, discuss, and elaborate. It is no coincidence that the title of John Paul II's biography written by George Weigel is *Witness to Hope*; John Paul II's life and papacy is simply anchored on hope. It is therefore not that surprising that some scholars would hail John Paul II as a “philosopher of hope.” The questions are: what are the principal elements of John Paul II's philosophy of hope? What are the main influences that have shaped its development? This paper aims to explore the principal influences and elements of John Paul II's philosophy of hope. It begins by looking into the key factors that helped in shaping this particular philosophy of his. It then proceeds by exploring the chief components that make up his philosophy of hope.*

### 36. **Jabonillo, Jayno P.** (University of Santo Tomas)

#### **Artificial Intelligence on Human Labors: A Critique based from Wojtyla's Concept of The Acting Person**



*The Greek Philosopher Aristotle posited that human beings are rational animals. This innate rationality of human beings is the one that levels up one's status in the hierarchy of beings so as to compare to animals. However, the age of science and technology specifically, in the field of Artificial Intelligence or AI, would go further to attempt not just to build intelligent entities but to further argue that AI, specifically strong AI, in the words of John Searle, is capable of performing human actions even more humane than humans. Furthermore, it catches even more attention of the public its impact on human labors. This is a result of the fast-paced advancement of Artificial Intelligence's in learning and adapting skills. In this regard, this paper posits the problems: Is strong AI capable of performing human actions even more humane than humans? Can we consider strong AI as acting person? Can AI eventually replace humans in the context of human labors?*

*This paper begins with the discussion on the relevance of Artificial Intelligence's unimaginable capabilities and potentialities in performing actions in the context of human labors. More so, Artificial Intelligence, as of the moment, is incapable of mimicking the whole aspect of human cognition. However, strong AI is a promising machine that mimic one particular aspect of intelligence, predictions. And predictions play an important role in decision-making that is essential in human labors. Secondly, it examines the problems through the lens of Karol Wojtyla's concept of The Acting Person. In his work, Wojtyla emphasizes on the subject's integration and transcendence in the action and participation of the subject in the action. In this regard, even in the context of human labors, humans are irreplaceable because of its innate nature as acting subjects. In conclusion, the paper posits that humans are irreplaceable in all aspect of human labors because humane actions are solely only to human beings despite the fact that Artificial Intelligence is much capable of acting humanely and thinking rationally than humans.*

37. **Jesalva, Clyd Rex C.** (Ateneo de Naga University)

**And God said, "Mabuhay ka!": Conceptual (Re)Appropriations of Pakikipamuhay as Anthropology, Ethics and Social Philosophy**

*John Paul II's Evangelium Vitae is known for vigorous resistance against the so-called "culture of death." Using critique of ideology and creative exposition, he argues that a functional "culture of life" is an indispensable condition of integral human and societal flourishing. He insisted that all life, especially the life of a human person, is sacred by virtue of its transcendent origins from God, its new meaning through Christ's redemption and its transcendent destiny vis-à-vis the invitation to a loving communion with the Trinity. The encyclical stands as an abiding reminder that God's dream for humanity not only "to be alive" but to experience a certain "abundance of life" (Jn.10:10). This pervading logic of life" or "the modern cultural valorization of life," as Charles Taylor describes it, underpins the "culture of life" envisioned by John Paul II.*

*Taking this "culture of life" as background-discourse, this seminal paper attempts to articulate a locally derived conception of "buhay" (life) not only as a matter of givenness but as an essential quality of being that ought to characterize all human becoming, doing and relating. Using linguistic analysis and hermeneutic-phenomenological method, the paper analyzes the implications of reimagining buhay (human life) as pakikipamuhay (life-affirming modes of relation) and how it could effectively facilitate moral discernment and praxis towards a truly human self-becoming and a meaningful human living.*

*Exploring the unique semantic nuances of "buhay" and "pakikipamuhay" (life-affirmative quality of relationships) understood in contemporary Bikol dialect, the paper proposes that being and personhood may be best understood in Filipino context through the notion of buhay-pakikipamuhay. Not only does pakikipamuhay presuppose pakikipagkapwa which is a key moral and relational concept in Filipino ethical consciousness; it also carries with it a richly nuanced and analogical evocation of "buhay" (life and of being alive) as a commonly shared master-value and master-quality. Consequently, pakikipamuhay may fruitfully serve: (1) as unique context for understanding the meaning of being human, (2) as essential criterion by which one could evaluate and discern through human choices, actions and relations, and (3) as definitive point of culmination to which all human striving and working, societal-ecological relationships are directed.*

38. **Lino, Jessie Joshua Z.** (University of Santo Tomas)

**Theorizing the Emancipatory Potentials in the Post-Marxism of Karol Wojtyla**

*In Crossing the Threshold of Hope, Karol Wojtyla (then Pope John Paul II) was asked of the question, “Was God at work in the fall of Communism?” The philosopher pope replied with his descriptive criticisms of the Marxism that dominated during WWII – the same political system that gained control of Poland during his youth and early stages of priesthood. However, Wojtyla’s views on labor, capitalism, collective intersubjectivity and the dignity of the human person are replete of emancipatory lessons akin to that of the early Marx (Karl Marx of the Economic and Philosophic Manuscripts of 1844). One may find strong conceptual similarities in both political views of Wojtyla and the early Marx. Meanwhile, the concept of hope, which is taken as a Christian theological virtue in most of JP II’s writings, is yet to be discussed as a philosophico-political concept, even further neglected as a Marxist concept by Wojtyla himself. It was the Marxist literary critic Terry Eagleton, in *Hope Without Optimism*, where one finds: (1) a critique of modernity that resembles lessons from JP II’s encyclicals (2) and also a consistent view of hope as a normative condition for the possibility of human emancipation – a hope whose speculative direction overcomes the banality of optimism in the 20th century. I argue that Eagleton’s writings on hope and modernity perhaps render the possibility for reading Wojtyla side-by-side with the early Marx in order to conceptualize a revolutionary theory grounded from a post-Marxist conceptualization of hope. By post-Marxism, we refer to the political thought that tends to move away not necessarily from Marx, but rather from the Marxist political system that has fallen obsolete and made possible the events that dubbed the 20th century as the time of the “failure of Marxism.” In such retreat from failed praxis, post-Marxism is known for its celebration of the need to return to theorizing new revolutionary praxis faithful to the teachings of Marx. Eagleton has indicated a route towards this prospect of theorizing emancipation through his concept of hope contra modernity – a strategy similar to the speculative turn (marked by the shift towards “hope” as a theme) in Wojtyla’s oeuvre. The discussion also signifies his post-Marxism as Wojtyla moves away from and constantly criticizes Marxism, and yet remains faithful (and hopeful) for the emancipation of humanity in general. This paper, as a humble attempt to explore and demarcate the possible post-Marxist reading of the concept (and virtue) of hope by perhaps one of the staunch critics of Marxism during his papal term, is thereby guided by a two-fold question: What are the emancipatory potentials of hope against the backdrop of modernity, and how does it render possible Wojtyla’s post-Marxism?*

39. **Macabinguil, Peter** (Foundation University)  
**Personalistic Argument of John Paul II Against Contraception**

*Last July 25, 2018 marks the 50th anniversary of the release of Pope Paul VI’s controversial encyclical letter “Humanae Vitae.” The central argument of Humanae Vitae is that the integrity of the sexual act is a function of the coming together of its unitive and procreative dimension. So when the sexual act expresses love between the married partners and remains open to conception of a child it has this integral quality. But when through conscious choice a couple introduces an artificial block to procreation, they’re doing something which violate this integrity thereby stands opposed to God’s will. From this, Pope John Paul II, has developed and proposed a personalist approach to understand the teachings of Humanae Vitae. It is referred as a “personalist” approach because Pope John Paul II argues that in order to understand the document’s consistent prohibition against contraception, one needs to know the underlying truth about human as a person. This paper will attempt to give the basic outline of the argument of Pope John Paul II in three parts. The first (I) lays out the John Paul II’s working definitions of such key terms as “person,” “human action,” and the verbs “to use” and “to love”; the second (II) examines his concept on the nuptial meaning of the body; and the third section (III) draws on his theological reflection on the idea that God is a silent partner in the sexual act.*

40. **Macaranas, Juan Rafael G.** (De La Salle-College of Saint Benilde)  
**Appreciating the Correlations in Wojtyla and Buber’s Thoughts on Relationships**

*The paper discusses the correlations in John Paul II and Martin Buber’s thoughts on relationships. They are two prominent religious thinkers and existentialist philosophers. While they lived, they are easily the most influential theologian and philosopher of their times. Not only are their thinking creative, they also gave a clear call to mankind to fulfill its moral responsibilities to God. The discussion expounds on the starting point of their philosophy, approach of their philosophy, theme of their philosophy, distinguished varied attitudes and lifestyles in relationships, identified venues for authentic existence or living, and ends with what define the human person. The core of living in the world*

is expressed in interpersonal relationships, in the spirit of participation and solidarity, in living an authentic life in community. This is a challenge amidst the growing dynamism and complexities in relationships. John Paul II and Buber, true to their philosophy, have always stressed the importance of good human relations and finding fulfillment in life. Their unrelenting emphasis on the primacy and dignity of the human person and its bearing on the value of human relations are their unique contribution to our present time. The paper concludes with an invitation to conduct correlations as a scholarly practice, as well as to apply the correlated thoughts and teachings in our current situation.

41. **Macaranas, Juan Rafael G.** (De La Salle-College of Saint Benilde)  
**Appropriating John Paul II's Laborem Exercens in Pedagogy**

*Laborem Exercens offers a philosophy that need continuous appropriation in different work contexts for its message to constantly influence society. This paper is an effort to expound on its application and implication in pedagogical work. It discusses how teachers, by their work, express the nature and dignity of the human person, and the value of their work. The paper uses John Paul II's Personalistic view of the Human Person under the aspect of Work as a starting point. His premise of human work constituting an axis of human "self-making or self-realization, in and through work" will be the guiding philosophy. Work is an actus personae, the one who carries it out is a person, a conscious and free subject. Since work is always a personal action, an actus personae, it follows that the whole person, body and spirit, participates in it, whether it is manual or intellectual work. The philosophy is applied, elucidating on the teacher's work purpose, by itself, in relation to society, and its potential and actual contribution to the teacher's well-being. The tenets outlined in the philosophy, such as upholding just wage and human dignity, are used as measures in reviewing the current state of teachers, particularly their work condition and output. Illustrative cases are presented to shed light on some of the challenges that teachers deal with. The paper concludes that an educator's work is a daunting and noble task. Pedagogical work is not just a job, it is a venue for self-fulfillment. Through pedagogy, the teacher can perfect him/herself in solidarity and in participation with others.*

42. **Mangibin, Ferdinand M.** (Silliman University)  
**Evangelium Vitae and Its Relevance in the Contemporary Period**

*This paper revisits the encyclical letter of St. Pope John Paul II, Evangelium Vitae (1995). It expounds and argues on the relevance of the teaching of the Pope most especially in this contemporary period. The paper argues that the encyclical limits the authority of the human being to go against life in general. It prohibits the "deformation" of the "image of God" in the human being. It further argues that the encyclical is a reminder of the value, dignity, and worth of the human being. The encyclical advocates the culture of life, that is, love and care for human life. This study uses critico-descriptive and interpretative methods. It is divided into sections: (1) introduction, (2) life background of Pope John Paul II, (3) the Evangelium Vitae and its relevance in the contemporary period, and 4) conclusion.*

43. **Mara, Peter Emmanuel** (University of Santo Tomas)  
**Consciousness and Memory in Karol Wojtyla and Henri Bergson**

*Two philosophers from different philosophical traditions, Karol Wojtyla of Thomism and Phenomenology and Henri Bergson of Evolutionism, propose distinct theories of the mind in their respective philosophical discourses. On the one hand, Wojtyla's theory of consciousness plays a key role in his Philosophical Anthropology. The notion of consciousness is one of the important aspects of the human person. An anthropology without positing the aspect of consciousness is in principle incomplete. It brings the human person to a concrete awareness of the total experience of his actions, his own efficacy, and his own self. The role of consciousness in the entirety of the person holds the total affirmation of human rationality and understanding of oneself. It is only through the aspect of consciousness that the human being can encounter himself in a dynamic action and become aware that he or she is the one performing the action. On the other hand, Henri Bergson's concept of memory may digress from the rationalistic and intellectual definition of the human mind, as it can also be anchored to both the virtual and the actual dimensions of reality. In a holistic approach, Bergson integrates memory with the movement of life in general, which flows from the inner psyche, emotions, actions,*

and temporality (time as duration). In this paper, I intend to categorize the essential differences and similarities between the two theories of the mind of Wojtyla and Bergson. Although coming from two different schools of thought, this paper also aims to synthesize the conceptual differences of the two notions that can pave the way towards a more robust theory of the mind.

44. **Marollano, Carmelo P.** (St. Vincent School of Theology)

**The Concept of Work in Laborem Exercens of JohnPaul II and Karl Marx**

*Work has always been a contentious issue. It is an issue which has gripped both civil and ecclesiastical authorities as it relates to other equally contentious issues like human rights of workers and the dynamics of a nation's socio-economic-political thrust. As man seeks to live a humane and dignifying life s/he seeks for the best work that s/he can have. Some people settle for a kind of work which pays him/her well or something like being able to make a difference in the lives of others through his/her work or simply something like a kind of work where s//he can actualize his/her potentials.*

*In this paper the author wishes to look at work from the lens of a very orthodox thinker, Pope John Paul II through his social encyclical Laborem Exercens and that of the controversial Karl Marx. At first glance the pairing of the topic may cause eyebrows to raise because of the polarity of their ideas based on their personal identity, beliefs and conviction. There is a reason for this expected reaction. Pope John Paul II, for example, in this encyclical lambasts those who espoused Communism and Socialism for their adherence to class struggle as a way of wrangling out from the clutches of the capitalists' perceived exploitative system. The said encyclical frowned at this option when it says: The Marxist programme, based on the philosophy of Marx and Engels, sees in class struggle the only way to eliminate class injustices in society and to eliminate the classes themselves. Putting this programme into practice presupposes the collectivization of the means of production so that, the transfer of this means from private hands to the collectivity, human labor will be preserved from exploitation. Quite obviously, the stand of Laborem Exercens is at loggerheads with that of Marx. But is there any angle where their respective positions may converge? The author believes there is. There is at least one commonality in the manner they perceive work itself. For its part, the encyclical teaches:*

*Work is a good thing for man – a good thing for his humanity – because through work man not only transforms nature, adapting it to his own needs, but he also achieves fulfilment as a human being and indeed, in a sense, becomes “more of a human being”.*

*Now how does our good friend, Karl Marx, who is perceived to be the protector of the workers, view work? Allen Wood (2004:22) claims that Marx was being Aristotelian when he opines: To produce as a human being is immediately in the expression of my life to have created your expression of your life, and therefore, to have immediately confirmed and actualized in my individual activity my true essence, my human, my communal essence (Gemeinwesen). In another instance Wood (2004:23) claims that for Marx a fulfilling human life is where our essentially human capacities are developed and exercised based on our own human nature. Quoting the book, The German Ideology, the same author claims that for communists the calling, vocation and tasks of human beings is to develop themselves and all their capacities in a manifold way. Clearly then there is some kind of convergence in the concept of work in Pope John Paul II's Laborem Exercens and that of Karl Marx. They both perceive work as a way to actualize our human capacities and potentials which is typically both Aristotelian. It is in this light, therefore, that the researcher wishes to present a paper along this line of undertaking.*

45. **Marquez, Edmon D.** (Angeles University Foundation)

**A Critique of New Atheism in the Light of John Paul II's Fides et Ratio**

*The present paper seeks to demonstrate John Paul II's encyclical Fides et Ratio as a possible discourse in the polemics of the New Atheism. The New Atheism is a term given to the anti-religion movement of Richard Dawkins, Sam Harris, Christopher Hitchens, and Daniel Dennett. Far from being critical in their reflections of religion, the New Atheists prefer to settle for a version of religious faith categorized as “fideism” or what is commonly known the “faith alone” theology. But whether the New Atheists deny it nor not, what is striking is the frequency with which they represent themselves as mirrored images of this version of religious faith in that they express the reverse side of the*



*“faith alone” theology known as rationalism or “reason alone.” If one examines closely the argument of the New Atheism in the context of Fides et Ratio, one can sense a literalistic and scientific religious concept of God which is hardly the way classical theologians such as Thomas Aquinas and Augustine conceive of God. This, in turn, leads to misconceptions of God that are merely argued away with the same arguments used by followers of fideism to support the existence of God. Hence, both betray a structural parallelism in which they feed off one another to fan their arguments. The late Holy Father’s encyclical breaks away from these two closed and mitigated conceptions of God and the world. As stated in the opening line of the encyclical, “faith and reason are like two wings on which the human spirit rises to the contemplation of truth.” In other words, trying to fly with only the wing of faith or with only the wing of reason is close to living a life that is limited and one-dimensional. What the encyclical teaches and what John Paul II believed is that truth can be discovered through the “interaction of faith and reason together.” The search for truth, which is ultimately the search for God, is only made possible if both reason and faith work hand in hand.*

46. **Matienzo, Rhochie Avelino E.** (University of Santo Tomas)

**On Love and Human Person: Kierkegaard and Wojtyla in the Filipino Context of Christianity**

*One of the less explored writings of the existentialist Søren Kierkegaard is the Works of Love (1847). He philosophically viewed love and explores its necessity in human person through his notions of “neighbor” and the “self”. Phenomenologist and clergyman Karol Wojtyla in his work Love and Responsibility (1960) also explores love. He discussed it during the time it was confused with erotic gestures in the middle of the 20th century. He views love in a holistic perspective inclusive of its metaphysical, psychological and ethical dimensions. Both thinkers provide cogent theoretical elucidations on human persons in the light of Christian philosophy.*

*The study aims to find evidence of this important aspect of a human person via the Filipino sociopolitical ethnography. In meeting this aim, a collection of important essays by Florentino Hornedo, Pagmamahal and Pagpapakatao (1997) shall be utilized to investigate love to provide a comprehensive and ostensive approach. The study is divided into three: an exposition of the Kierkegaardian existentialist notion of love; a description of Wojtyla’s phenomenology of love; and a view of love and the human person in the Filipino historicity of “pagmamahal” and “pagmumura” culture. The study, in general, hopes to contribute to the discourse in understanding Christian philosophy and in particular, its context in today’s Filipino setting.*

47. **Mercurio, Julio Ramillo A.** (Maryhill College, Lucena City)

**The Community of Human Persons through John Paul II’s Person, Conscience and Love**

*This research paper explores John Paul II’s treatise on the “human person,” derived from his works, “The Acting Person” and “Love and Responsibility.” Using Christian Anthropology and Christian Ethics as foundation, John Paul II expounds his vision of a “good life,” and how a human being is “a person that reveals himself in action” – more so, an alteri incommunicabilis. John Paul II further affirms that the human agent and his action are not two separate and self-sufficient realities; rather, a single, deeply cohesive reality. And since action reveals the person, Man’s personhood is perfected through the call of morality, wherein the special role of conscience takes place. Conscience, as John Paul II understands it, does not dictate what is good; rather, discovers something as good, then generates a sense of obligation, then participates in it, since it is judged as good. Lastly, this paper will present the significance of the concept of the evangelical virtue of “Love” on John Paul II’s concept of “Neighbor,” and on how John Paul II stresses its communal character – that only through and by means of this communal attitude can all men learn to value themselves and each other. Also, it is through and by means of this virtue can the community of men truly become a community of human persons.*

48. **Milos, Sotero Jr. L.** (University of St. la Salle – Bacolod)

**Teaching in the Light of Pope John Paul II’s New Evangelization**

*It is said that teaching is a vocation. We read of how unique this vocation in the Declaration on Christian Education, published during the Second Vatican Council, “Splendid, therefore, and of the highest importance is the vocation of those who help parents in carrying out their duties and act in the name of the community by undertaking a teaching*

career. This vocation requires special qualities of mind and heart, most careful preparation and a constant readiness to accept new ideas and to adapt to the old. (Declaration on Christian Education, 1965, no. 5) Teaching in the light of Pope John Paul II New Evangelization is a prophetic and revolutionary calling to all baptized Catholic Christian Educators. During his pontificate, he proclaimed "the moment has come to commit all of the Church's energies to a new evangelization and to the mission ad gentes. No believer in Christ, no institution of the Church can avoid this supreme duty: to proclaim Christ to all peoples (Redemptoris Missio, n.2)." Pope John Paul II identified three elements in the Church's commitment to evangelization. The first was the essential missionary focus of the Church on proclaiming the Gospel of Christ to those who have not heard it. The second element focused on those with strong Christian affiliation who were "fervent in their faith and Christian living". However, there was a third, intermediary element, it is from here that the new evangelization takes its meaning. Particularly in countries with ancient Christian roots, and occasionally in the younger Churches as well, where entire groups of the baptized have lost a sense of the faith, or even no longer consider themselves members of the Church, and live a life far removed from Christ and his gospel. In this case what is needed is a "new evangelization" or a "re-evangelization". The Pope's understanding of evangelization is encapsulated in Redemptoris Missio. In his view evangelization is fundamental to the Church's mission and has its origins in the Trinity itself. It is always focused on faith in and a personal encounter with Christ, and this results in a profound experience of conversion. Evangelization is the task of the entire Church and is concretely located in the activity of the local Church. Finally, evangelization seeks to engage and transform culture, takes place in a variety of contexts and should, therefore, be creative in a bold range of expressions so as to address new situations. In order to better understand the teaching contained in Redemptoris Missio. The Catholic Church committing all of its energies to a new evangelization and mission to the nations is a radical change in emphasis. The Church teaches that she is missionary by her very nature, evangelization is a duty of every Christian and of those teaching the faith in catholic schools. We have in our schools these brothers and sisters who are believing without belonging, who draw selective beliefs and practices, even if they do not attend services frequently, unless prescribed by the school. They are not about to be recruited by other religious groups. Their identification with religious tradition is fairly solidly fixed and it is to these groups they will turn when confronted with marriage, death and frequently birth. (Cf, secularization and change, 1993.) This research hopes to shed light on this relatively new and under-researched phenomenon in the Catholic Schools in the Philippines called "Teaching in the Light of Pope John Paul II New Evangelization" and based on the results, to make recommendations to the Christian Living Education and Religious Studies Educators in terms of best teaching practices, of bringing the good news in their daily lives, and eventually becoming real witnesses of our Lord, Jesus Christ to the world. Consequently, this study will help open a whole new world of understanding on the subject of John Paul II New Evangelization and its implications to the future, since many have not even heard this new term, New Evangelization. The researcher learned that this learning endeavor will fill the gap in current research literature in the Philippines on New Evangelization. It also hopes to provide insights into modern conceptualizations and definitions of Evangelization and Catechesis. This study may be used in future research on the different modes of New Evangelization and for effecting changes on educational curriculum since this learning endeavor is being done in the different Catholic Schools in the Diocese of Bacolod context for the first time, it hopes to contribute new ideas to the body of knowledge on New Evangelization and Catechesis. Furthermore, the study also hopes to cultivate a Culture of Witness in the Catholic Schools and develop the love for the Eucharist of all Christian Living Education and Religious Studies Educators as what being explored by the researcher in this research endeavor. Much has been said about evangelization in schools, but there is not much on the experiences of Christian Living Education and Religious Studies educators on teaching in the light of Pope John Paul II's New Evangelization, their vocation, mission and ministry. Thus, this study was conceptualized.

49. **Montaña, Robert A.** (University of Santo Tomas)

**Karol Wojtyła as Personalist and Phenomenologist: Enhancing the Transcendent and Dynamic Subject in Thomism**

*The capability of traditional Scholastic ethics to be an apropos guide for contemporary man in all his complexities has been called into question when Secular Humanism and, subsequently, Postmodernism have redirected attention from human acts to the agent person himself. While Secular Humanism has led to the advancement of science, and*

*Postmodernism has instilled a resilient attitude in dealing with the issues of Modernism, the conceptual independence required in these philosophies and their corollary intellectual scientism has, at the same time, downgraded reliance on holistic and integrative knowledge. It has regrettably led to a denial of the roles of faith, tradition, and authority in man's conceptual development, limiting his universe within the confines of either solipsistic reasoning or disparate inductive data. Acknowledging the state of things in the light of Max Scheler, Karol Wojtyla's Personalism and Phenomenology has raised into the pedestal the primacy of the person without degrading the values inherent in action. This dynamic interaction thus extends the parameters of traditional ethics by anthropologically situating action within the unity of experience in man. Consciousness understood phenomenologically becomes a presupposition of action, establishing the foundation of the person whose self-determination and self-fulfillment raises him towards transcendence. As such, Wojtyla's philosophy has bridged the ideals of traditional moral teachings with present-day pluralistic experiences when he situated freedom in ego and when he grounded habit into the inner experience of man, rather than in character. With such freedom and self-determination, vertical transcendence becomes both experiential and personal. In this paper, I would venture into how Wojtyla's thought has enhanced Scholastic and Neo-Thomistic philosophy by presenting a significant clarification of the intricacies of human transcendence and by integrating a dynamic and social dimension to the notion of essential participation.*

50. **Muldong, Venusa M.** (Angeles University Foundation)

**Students' Religiosity in a Catholic University: Baseline for an Enhanced Formation and Curriculum for Theological Instruction**

*This paper explored on the impact of theological instruction in the religious practices of Catholic students in a Catholic university. The author predicted that participation in religious practices had a significance in deepening students' faith in God. College students, who were all Catholics, answered the validated questionnaire about their attendance in religious activities or practices after taking up Theology 1 and 2. Attendance in the Mass got a high percentage of 95.9, also a mean of 2.96 and 2.95 for both Theology 1 and 2 with a corresponding response category of A-agree. Parents, particularly the mother, were the most influential, with 86.3%; teachers and peer groups played significant roles in deepening students' religiosity as well. Using Pope John Paul II's five principal features of a Catholic university in the Apostolic Constitution Ex Corde Ecclesiae, Pope Paul VI's Gravissimum Educationis, and the Congregation for Catholic Education and the National Board of Religious Inspectors and Advisers, a curriculum in a Catholic university was proposed as baseline for improved and aligned theological instruction in a Catholic University to deepen students' religiosity.*

51. **Ngawan, Rambang, OP** (University of Santo Tomas)

**Karol Wojtyla/John Paul II on the Ethics of the Human Body: A Personalist Reading of Priestly Celibacy**

*Pope Paul VI in his 1967 Encyclical Letter, Sacerdotalis Caelibatus, mentioned that there arose in our time the tendency to question the validity and relevance of celibate priesthood in view of the present social changes. The shortage of priests in some places, for example, arguably due to the observance of priestly celibacy, urges some to take immediate precautions by pushing the idea of abandoning celibacy for the sake of salvaging the loss of vocations and the faithful's opportunities for the reception of the sacraments. On the contrary, the presence of a good number of married priests ministering in the Church opens the idea that priestly life and married life are mutually beneficial and possibly exercised altogether. Married priesthood, accordingly, shall help a lot in preventing infidelity, lack of affection, loneliness, distress, etc. which often occur among exhausted priests.*

*However, the Pope insisted that the observance of priestly celibacy has to be understood within its holistic and theological underpinnings. Priestly celibacy traces its root back to the life and ministry of Jesus who dedicates His life for the ministry of salvation. In being celibate, Jesus reminds his followers of the life to come where the fullness of life lies in our loving communion with God, our Creator.*

*Much of the problems encountered by the contemporary minds in the reception of this ancient practice of priestly celibacy, either psychological or social, do have some philosophical significance. The problematic of priestly celibacy is closely related to how the present minds understand the human body. Thus, in order to understand the meaning of*

*priestly celibacy in the context of philosophical discourse, we need to look into some philosophical insights which delve into the dynamics of human body. One philosophical contribution that has been made in the discourse of the human body is the personalist philosophy of Karol Wojtyla/John Paul II.*

*In *The Acting Person*, Karol Wojtyla sets a foundation of a philosophical inquiry into the nature of the human person. He fruitfully combines Aristotelian-Thomistic metaphysics of being with the realist phenomenology of Max Scheler in order to provide an adequate understanding of the human person. In this extraordinary work, we find Wojtyla's use of modern psychology in unveiling the dynamics of the human body in its psycho-somatic integration. Writing as John Paul II, in his *Theology of the Body*, Karol Wojtyla explores the nuptial meaning of the body in the giftedness of the body. This opus is significant in understanding the meaning of priestly celibacy.*

*Thus, this paper shall be a personalist reading of priestly celibacy by means of Karol Wojtyla/John Paul's ethics of the human body in order to bring out the rich meaning of this Church's tradition so that it may be better appreciated and understood by contemporary minds. And most especially, by knowing the personalist significance of priestly celibacy, all the more priests and future priests may be faithful in living out the call to celibate life and loving God and the Church with undivided hearts.*

**52. Onyeukaziri, Justin Nnaemeka** (Providence University, Taiwan)

**The experience of "I ought to do x": As the Ground for Moral Objectivity in Karol Wojtyla's Meta-Ethics**

*The objective of this work is to investigate Karol Wojtyla's meta-ethics. Following the Aristotelian and Thomistic tradition, he maintains that ethics is a science. But contrary to the Aristotelian tradition, that conceives ethics as a practical science, Wojtyla sustains that ethics is also a science with theoretical objectivity. He posits the human "experience of morality" as the ground for the objectivity of ethics as science. He critiques the understanding of experience as empiricism and phenomenism. Hence, he contends that ethics is neither a phenomenistic nor descriptive sciences as sustained in the positivistic sciences of our contemporary times. He strongly criticizes Utilitarianism, by positing the person as the source of morality, and also criticizing Kant by affirming that ethics as the science of experience is possible. For the implication of denying ethics as science, is to deny objectivity in ethics. The affirmation of objectivity in ethics is very crucial for this age, of strong waves of relativism and subjectivism in moral and ethical issues. Today, ethical issues and behaviours are judged from the perspective of positive sciences. Actions are said to be moral or not, based on whether or not they are supported by positive sciences. This provokes the metaphysical question of: what is morality? What is good action? What is evil action? Why are good action good and evil action evil? Why ought I act in this way and not in that way? These questions completely transcend the epistemic realm of the positive sciences. They also transcend the questions of particular ethical action or behavior. They are simply meta-ethical questions, for what they aim to probe is the quiddity of morality per se. To this effect, Karol Wojtyla aims at liberating ethics from the cruel epistemic claws of the positive sciences, by developing a meta-ethics, which gives a metaphysical foundation to ethics as science based on the "experience of morality." By so doing, he intends to reconcile and synthesis, Aristotelian-Thomistic tradition of ethics as a practical science, Kant's deontological ethics as a normative science and Max Scheler's ethics as a science of values. For him the essence of science is objectivity in a systematic thought informed by facts. He maintains that the fact on which ethics is based on as science, is the fact of the experience of duty common to all human persons. Thus, this work investigates Karol Wojtyla's meta-ethics, by discussing the following: 1. Karol Wojtyla's Philosophy of Person as an Efficacious Moral Person. 2. Wojtyla's Objectivity of Experience as Subjective Fact. 3. Exposition of his Understanding of Ethics. 4. Discussion of the experience of "I ought to do x": As the Moral Calculus in Karol Wojtyla's Meta-Ethics. 5. Give a critical Evaluation and Conclusion.*

**53. Opada, Jecy B. / Fernandez, Lynze Kyle P. / Cubero, Michaella Lis R.** (San Pedro College)

**Lived Experiences of Senior High School Student Atheists and Agnostics in a Catholic School**

*When defined denotatively, atheism is a concept of rejection towards any god the masses believe in to, and agnosticism refers to the concept of doubting the existence of a god. Atheists and agnostics are the groups of people in society who have almost the same definition however, there will always be a thin line that will separate them. Collectively, atheists and agnostics are identified as non-believers.*



*This study has aimed to receive honest experiences from the participants about being an atheist or an agnostic, to be able to conduct an in-depth understanding towards different concerns and issues they encountered, to convey and gain additional knowledge for the concept of atheism and agnosticism based on reality, and to give a new perspective that may result to a change of insight towards student atheists and agnostics.*

*After approval and validation, the lead researchers have conducted a private open-ended interview with the participants which has resulted to nine themes namely: (1) Realizing and Embodying the Characteristics and Qualities of Non-believer, (2) Logical Reasoning, Research, and Norms of Society as Factors to Becoming a Non-believer, (3) Accepting and Interpreting Positive, Negative, and Neutral Social Reactions, (4) Process of Knowing Certainty and Dubiousness in Self-Identification, (5) Respect with Individualism Incorporating the Concept of Humanism, (6) Expressing Personal Insights towards Criticizing, Learning, and Accepting Various Religious Conceptions, (7) Clarifying the Common Atheistic/Agnostic Misconception, (8) Eagerly Prioritizing Educational Benefit as One of the Reasons in Choosing to Study in a Catholic Institution, and (9) Appropriate Interactions and Mingling Situations with Religious People.*

*In general, the major findings have showcased the process on how the participants have identified themselves, their interactions with and the reactions of peers and families surrounding them, their desire to eradicate judgment and misconception, and how they get to go on with the everyday life living as an atheist/agnostic in a catholic school.*

54. **Pacquing, Ian Raymond B.** (University of Santo Tomas)  
**Humanity as the Unconscious: Reply to Social Constructivism**

*Dignity and Freedom are among the fundamental human principles without which we cannot grow and be productive individuals. It is through these fundamental human needs that even Kant would dare to declare in his *Metaphysics of Morals* that we should never treat a person as a means towards a particular end, but rather as always an end in itself. However, though it is fascinating to think that these are fundamental human principles, they are in fact over written by postmodern constructionists approach towards the human person.*

*Today, the person is seen as a confluence of power plays, social desires, language games, differences, identity formations and libidinal nuances. I contend on the other hand that in spite of these ramifications, there is the unconscious part in us that needs to be observed. This unconscious is where our common humanity rest. This unconscious is where we meet and understand as human individuals. Yes, we might be influenced by different social settings and yes these settings would make us unique in relation to the other, we must respect the fact that we cannot understand actually these social constructions and differences without the idea of a common ground, where our sameness flourish and reside. It is though this common ground that our unconscious yearning as humanity is seen as a stepping stone towards oneness and unity in a perilous postmodern environment.*

*In John Paul II's enunciation in *Redemptoris Hominis* (1979), it is through that same humanity that man fully reveals himself as man.*

55. **Palomo, Ann Mharie P. / Palomaria, Atheena Marie B.** (University of the Philippines-Miag ao)  
**Cohesion, Communication and Adaptability of Mother-Child Relationship In Cases of Separation Due to Mother's Migration**

*Separation due to labor migration has caused various effects on the mother away from home as well as on the children left behind. Separation also caused changes in the dynamics of the family especially in the parent-child relationship. Generally, the most affected in this situation is the relationship between the mother and her children. This study explored the nature of mother-child relationship during the period of separation and upon the return of the migrant parent, described the changes in the mother-child relationship after lengthy separation from their mothers during the migration process, and the corresponding adjustments that need to be taken by both the mother and the child upon parental repatriation. The researchers have conducted separate semi-structured face to face interviews with free response interview guide questions for the three pairs of mother and child. All the data that has been collected has been transcribed and coded and were analyzed using the Contemporary Family Systems Theory framed after Olson and colleagues (1983). The results showed that extended absences of the mother can sometimes lead to a lot of*

difficulties and challenges in preserving and maintaining the mother-child relationship. Children's cohesion (closeness) with their mothers had gradually decreased as the period of their separation extended. These emotional consequences brought about by the lengthy period of separation, has been negotiated and minimized through phone calls, other social media platforms and compensations for parental absence. However, inadequate or infrequent use of communication has led to misunderstandings and conflicts that were not easily resolved because of the physical distance. This is one of the reasons why upon the repatriation of the mother, children left behind tend to become hostile and estranged from them. In order to aid their shaky relationship, mothers and children have done a lot of adjustments for them to preserve, maintain and/or adapt to their existing relationships.

56. **Purog, Joezenon A.** (Eastern Visayas State University)

**Karol Wojtyla's Crossing the Threshold of Hope after the Onslaught of Super Typhoon Yolanda (Haiyan): An Inspiring Moral Philosophy based on the Filipino-Bisayan Millennialism**

*This paper is about Pope John Paul's II philosophy on the dignity of Man; pain; hope and the meaning of suffering in the lives of the millennial victims of super-typhoon Yolanda (Haiyan). Their experience of deprivation of political interventions and of securing the domestic rights as children of God in the after onslaught are among the viewed moral display of this work. After five years since then, Haiyan itself is seen as a catastrophic event and are forming part of the picture of environmental crisis. While efforts have been made already to solve the after effect problems beyond borders since 2013 a moral philosophy from the millennial view had patterned with John Paul II ethical inquiry full of significance reflecting an intriguing idea of Filipino ethics and meta-ethics. More interestingly is the fact that today much of the ethical flow can be seen crossing into the direction of moral hope. It is held to be inspiring so similar from the author's threshold of hope whose figure is now a saint. At a certain point millennial figures as survivors has a common optimism of the saint from the fact that they are also humans who warranted hope. In 2017 Social Weather Stations (SWS) survey, more than 70 percent of the respondents have seen the ineptness exerted on the part of the government's effort to help them. Nearly 60 percent believed that there was a great deal of corruption and thereby hopelessness was re-established. Pope John Paul II's classic pages have provided already the blue print of hope not only in NGOs and GOs but others as well before the catastrophe happened. That is why as the event took place world leaders gathered together to tackle the pressing issues and problems of climate change for survival, development and welfare not only of the Filipino people who are victims of similar catastrophes but others as well.*

*This inquiry concludes that in spite of the odds there is a moral discourse of what the millennial did when they have faced the onslaught.*

57. **Quendan, Randy G.** (Angeles University Foundation)

**A Pentadic Analysis Towards a Better Understanding of Homosexuality and a Basis for Pastoral Program**

*The Roman Catholic Church's stance on homosexuality has always been a topic of discussion in different fields in the Social Sciences. There are a number of studies and articles that deal with the different aspects of this topic that will present different views from the standpoint of moral, pastoral, and systematic theology. The Roman Catholic Church's stance toward gays and lesbians is clear and can be understood in two different aspects. The Church does not consider a gay or lesbian orientation to be inherently sinful because it is not a choice, and "morality presumes the freedom to choose," according to the National Conference of Catholic Bishops Committee on Marriage and Family's 1997 statement, "Always Our Children: A Pastoral Message to Parents of Homosexual Children." Homosexuality is one the complex reality in our society. They are part of the minorities who experience unequal treatment and discrimination. This research is all about understanding Pope John Paul II's message and Pope Francis's statement who am I to judge? The objective of this study is to understand the stance of the Catholic Church about the matter and what is the underlying message of their statements. This research draws mostly on the published case studies, encyclical letters, pronouncements, and documents of the Catholic Church. It is a descriptive qualitative method using Kenneth Burke's Pentadic Analysis. The study shows how education can be of great help in helping the homosexuals and in the end a pastoral program to educate the youth was proposed.*

58. **Quijano, Luke Antonie Y.** (Rogationist Seminary College Cebu)

**Advancing the Right of the People to a Balanced and Healthful Ecology in the Philippines through the Critical Appropriation of Karol Wojtyla's Philosophy of Participation**

*The Philippines, a country that once endowed with immense natural resources has been depleted greatly by avaricious interest of some acting subjects that are sustained by their injudicious indifference and being apathetic to the rest of the acting subjects, whether in or out of the officialdom affects man's psychic, physical and social life as well as the lives of the sentient and vegetative beings. In this paper, the researcher aims to present that the critical appropriation of Karol Wojtyla's Philosophy of Participation can be a theoretical instrument in advancing the right of the people to a balance and healthful ecology in the Philippines. In making this research clear and logically concluded, first, the researcher will lay down in brief, the Philippine ecological situation, its robust environmental legal arsenal, the intergenerational responsibility and attempt to arrest the alienation and inauthentic attitudes of the few acting subjects. These annihilate their participation in attaining the common good and lead them to become one of the many culprits of environmental maladies phenomenon in the country, in spite of having such a robust legal arsenal. Second, the researcher will lay down the objectives and significance of the second variable using Karol Wojtyla's most celebrated work the *Osoba i Czyn* where his philosophy of participation is broadly discussed. Third, the researcher will examine and analyze the first variable through the critical appropriation of the second variable. The right to a balance and healthful ecology will be advanced by putting in the context of Wojtyla's Participation as the aim of this study and to understand better this constitutional right of the people in order to produce a new insight of the said right. And in the researcher's conclusion, he will affirm that advancing the right of the people to a balance and healthful ecology in the Philippines is highly feasible and this can be premised through the critical appropriation of Karol Wojtyla's philosophy of participation. But beyond critical appropriation of this paper, though, is the need for a sustainable effort for the country, to properly manage its natural resources and its ecology that should not be applied only in the Philippines but in the whole world where man is being thrown to exist and act with others and such will lead him to self-realization, self- fulfillment and harmony with nature.*

59. **Reyes, Mar Louie Vincent C.** (University of San Carlos)

**Sexuality and the Sacred: Theology of the Body Discourses in Philippine Pro-Life Policymaking**

*Within the Philippines, the debates on reproductive health and sexuality present challenges to how the Catholic Church discusses the human body in the modern age. One cause for concern for many circles is how matters of sex and sexuality being treated as taboo contribute to the problem of increasing instances of teenage pregnancies. Calls for sex education for public schools have been met with some controversy in recent years. In addressing these areas, the paper analyzes two important junctures. First is the role of pro-life movements in the formulation of reproductive health policies. Second is the place Pope John Paul II's lectures on the Theology of the Body have within discourses on sex education. The study uses critical discourse analysis (CDA) to see how responsive the text is in providing a holistic approach to openly discussing sexuality in the Philippine context. This would not only help open sex education for Christian consideration but provide an opportunity for policymakers and Catholics to discuss thoroughly about a moral framework for sex education. On three levels, the study uses Fairclough's model of CDA to look at (1) the text of the lectures presented on the Theology of the Body by John Paul II, together with a thorough analysis of established Catholic teachings on sexuality, (2) the interpretation and reproduction of these discussions towards its intended audience, and (3) how discourses on sexuality are applied within the Philippine setting and exploring how the language of Catholic teaching on sexuality confronts the realities faced by young women and their access to reproductive health rights and services. Particular focus is given towards the involvement of Catholic pro-life movements in policymaking and influencing public opinion on reproductive health. With the insights gathered from a comprehensive reading of both the Philippine reproductive health discourses and the Catholic Church's approach to sexuality and the human body, the paper concludes that the Theology of the Body framework helps communicate an open discussion on sexuality to members of the community and youth, emphasizing the dignity of the human body and the self in interpersonal relationships. The research further recommends the same approach in pro-life discourses regarding reproductive health rights policies. Using Christian anthropology can provide a moral lens to the treatment of sexuality*

*in public education since the Theology of the Body makes itself available as a means to understand how the body makes visible the spiritual dignity of the human person.*

60. **Reyes, Raniel S.M.** (University of Santo Tomas)

**When Two Parallel Lines Converge: Marx and Wojtyla on the Value of the Human Person and Alienation**

*In this paper, I will discuss the concepts of the value of the human person and alienation from the perspectives of Marx and Wojtyla. Although rooted from different philosophical traditions, these principles are “parallel” because they undeniably play vital roles to both thinkers’ philosophical projects. In the first part, I will expound Marx’s significant thrust on the value of human dignity that is actualized via labor, in conjunction with his theory of alienation. Secondly, I will elucidate Wojtyla’s philosophy of the acting person in relation to his concept of alienation. Despite their convergent accentuation on the value of the person and communal participation, Wojtyla is repugnant of Marxism or Communism. To confront this predicament, I will use Critical Theory’s reconstruction of Marx’s philosophy, specifically his philosophical anthropology. Through Critical Theory’s redemption of the existential Marx of the Economic and Philosophical Manuscripts of 1844, human dignity, labor, and alienation, are freed from economic reductionism and ideological appropriation. Moreover, the proletariat are dethroned from being the sole revolutionary class or group. Critical Theory’s immanent diagnosis of society is more culture-based because oppression in the contemporary period already goes beyond the contours of any social space and class, as well as cultural orientation. I argue in this paper, that it is in this manner that the dichotomy between Marx and Wojtyla’s philosophies can possibly be reconciled. It is in this sense that these two parallel lines converge.*

61. **Ringor, Blaise D.** (University of Santo Tomas)

**The Necessity of Auto-Teleology in Authentic Human Love In Karol Wojtyla's Philosophy**

*To love is one thing, but to love freely is another thing. Freedom and love are two distinct ideas that harmonize each other. Thus, a person who loves truly can show that love through actions, and those actions should proceed from freedom. Yet, that kind of freedom is one that is not devoid of any limits, otherwise, it is anarchy, not freedom. Hence, auto-teleology, as Karol Wojtyla understands it, is a necessary concept which must be revisited in analyzing his concept of authentic human love. According to Wojtyla, auto-teleology is composed of two words auto which means “self” and telos which does not only mean “end” or “aim” but above all, it means “limit.” As a result, auto-teleology means self-limit. In Wojtylian terms, auto-teleology refers to the capacity of the human being to limit himself in order to experience the good which results from his choice to do good over evil. In authentic human love, the man and the woman must know their limits in order for them to truly love one another. For instance, the possibility of “utilitarianism” within the relationship can be avoided if both persons can see the worth of each other’s dignity. That capacity to go rise above that temptation to “use” the other proceeds from the reality that man is auto-teleological. With this in mind, this paper attempts to answer the question: Why is auto-teleology necessary in authentic human love according to Karol Wojtyla’s Philosophy? This study will proceed as follows: First, I will briefly show Wojtyla’s notion of the Human Person and Human Action. Second, I will expound on Wojtyla’s concept of self-teleology and his teaching about authentic human love. And finally, I will answer the problem posed in this paper by pointing out the essential connection between self-teleology and authentic human love.*

62. **Sabate, Nuel Angelo D.** (University of Santo Tomas)

**Traces of Karol Wojtyla's Phenomenology on Jean-Luc Marion**

*The philosophy of Karol Wojtyla can very well be branded as a personalistic philosophy wherein it views the human person as a subject and person harnessing Thomism and phenomenology. Wojtyla identifies the human person as dependent on his existence and actions with an inviolable uniqueness. The tradition of his personalistic philosophy stems from a personalism in a broader sense of it, wherein human intuition is not placed as the center of understanding, but rather understood the surroundings in complementary to the human person. As a philosopher and later as Pope, his personalistic views have reached countless scholars and common people alike. One of which is the French*



philosopher and devout catholic faithful Jean-Luc Marion who in his phenomenological writings resemble or even partakes the tradition where Karol Wojtyla adhered to.

This paper aims to investigate and expose the human person as *l'adonne* according to Jean-Luc Marion. This paper would analyze the works of Marion, particularly on his phenomenological trilogy, *Being Given*, *Reduction and Givenness*, and *In Excess* to be able to interpret *l'adonne* and its relation to the human person. The phenomenology of Marion is undoubtedly one of the most influential theories being recognized in the phenomenological studies wherein the phenomenon is understood as given rather than constituted. He criticized the previous phenomenological understandings which limits the givenness of the phenomenon by the constitution of the subject. The saturated phenomenon, the core of his phenomenology, is the flood of intuition and intentionality that cannot be described nor named but understood as given. This phenomenality underscores a subject whose actions are merely to receive the phenomenon as gift without constituting and describing it, an entirely passive witness to the phenomenon. This subject is the *l'adonne* according the writings of Marion, which for this paper is the notion of the human person for Marion. Understanding the phenomenology of Marion, the *l'adonne* is the very subject of the phenomenon but only a witness to it which is a proper understanding of the human person that addresses the personalistic thoughts of Karol Wojtyla.

63. **Salonoy, Ryan Laurous O.** (Rogationist Seminary College, Cebu)

**Jaggi Vasudev's Inner Engineering: A Supplement to Karol Wojtyla's Notion of Human Sexuality**

One of the recurring themes of Karol Wojtyla's (Pope John Paul II) philosophical thoughts is the notion of love and human sexuality. Wojtyla purports that sexuality is a fundamental characteristic of man and woman and an integral part of each human person. It is in man's sexuality that love is expressed and consummated. It is through the natural sexual urge that the perpetuation of human species is ensured. The sexual urge has an existential value for it is the 'spark' that allows procreation. Nevertheless, Wojtyla strongly affirms that this should happen in the context of husband and wife. He further opines that the human person, by virtue of his or her will and intellect, has the capacity to control the sexual urge and channel it primarily for procreation, secondarily for mutual enjoyment of the satisfaction of sexual desire. Since man is a conscious and free being, he is responsible for his own actions and its consequences with regard to sex.

In the same line, the Indian guru and yogi Jaggi Vasudev (1957- present) emphasizes the naturalness of the sexual urge and offers a fresh understanding of human sexuality in his opus *Inner Engineering*. It is, therefore, the aim of this paper to expose Vasudev's concept of human sexuality that may serve as a supplement to Wojtyla's own notion. *Inner Engineering* underlines the creative power of sexual urge and the possibility to transcend natural sexual desire through 'sexual transmutation'. Vasudev's ideas, I believe, can help in the better understanding of human sexuality and how to transcend it.

64. **Samson, Paul Vincent R.** (Don Bosco College- Canlubang)

**Preserving the Dignity of Marriage in the Midst of Liberalism Through Karol Wojtyla's Personalist Philosophy**

In the contemporary time, marriage is challenged by the liberalistic attitudes where there is a tendency to redefine marriage. The roots of these are the phenomenal dominance of the notion of individual freedom and the use of the concept of human rights into different contexts. The broader scale of this perspective is due to what the German philosopher, Josef Pieper, called the "pseudo reality" or the overpowering of "authentic reality", where an abuse of the word occurs and results to reasoning that is detached from the notions of truth in itself and reality. These are just some of the issues that the marriage is facing today by which this paper targets to explore and clarify in the light of Karol Wojtyla's Philosophy.

In this paper, I will focus on the liberal democratic notion that challenges the original concept of marriage at the present, and sets the parameter to their current radical product which is the same-sex marriage, then addresses it through the natural principle of marriage based from the personalist philosophy of Wojtyla with the aid of his various works, most especially his magnum opus, *Love and Responsibility*.

*The aim of this is to go back to the fundamental concept of person and marriage then expose the natural and proper attitudes, values, and responsibilities that the person should accept. This paper will also highlight the important implications of marriage to the person as a husband or wife, and their offspring, and to the community as a whole.*

65. **Santillan, Noe M.** (University of the Philippines Cebu)  
**Wojtyla and the Workers**

*The Philippines is among worst countries for workers”, the Global Index 2019 reported. Recently in the predominantly Catholic Philippines, series of workers’ protests broke, e.g. Oishi in Mandaue City, Coca-cola both in cities of Mandaue and Davao, and NutriAsia and PEPMACO in Metro Manila. Since the first quarter of the twentieth century, the Catholic Church had issued encyclicals that deal with workers’ rights and had maintained in its social teachings affirmative position but this has to be seen yet in the Philippines where unionists are red-tagged, needing the prophetic role of Church leaders affirming workers’ strikes. In this regard, this paper makes use of Karol Wojtyla’s *Laborem Exercens (On Human Work)*. What is human work? What does Wojtyla posit on workers’ strike? In parallel with Wojtyla’s encyclical, this endeavor employs participatory method for the workers to do the following: identify the issues and problems experienced or seen with the Church’s actuation of its social teachings on the Dignity of Work and Rights of Workers; determine Church members, leaders, traditions and cultures causing hindrance in achieving what the workers aim; describe the future of workers’ union if these issues and problems are not addressed; and draw possible solutions to the identified problems.*

66. **Santos, Marvin Jhan S.** (University of the Philippines Diliman)  
**Beyond Apophatic Mysticism: Transcendence in Karol Wojtyla's Phenomenology**

*The Dawn of Modernity with its impeccable stress on the perceiving Ego has drifted itself from the gripping pangs of medieval scholasticism. The former grandeur of Theology as the “Queen of all Sciences” due to its affiliation with “Divine things” was stripped of its glory reducing it to mere illusionary. Nonetheless, the quest for truth has never quenched the thirst for knowledge, philosophies after philosophies attempted to reconcile and reduce the enigma of existence to hypothetical objectivity making it simply an empirical scientific inquiry.*

*Karol Wojtyla, a well renowned thinker of the millennium has contradicted this claim and provided the inevitable rapport between Faith and Reason. Having been exposed to the writings of the Catholic Mystics such as Teresa of Avila and John of the Cross, Wojtyla was able to maintain that reason is not limited to the physical realm since it is within the horizon of faith that the fullest and authentic unveiling of Truth manifests. Different from the cosmological and apophatic theology of the Dominican Scholar Thomas, Wojtyla maintained that man has never lost his trace of God for in a closer introspection he finds the *Imago Dei* which enables him to contemplate Divine Mysteries imbedded within and gradually unveils over the sphere of his existence and temporality*

*The present paper would like to inquire into the notion of Wojtyla’s vertical and horizontal transcendence. The paper hope to arrive at the conclusion that though the realm of divinity, however enigmatic can at some point be elaborated by reason and faith as man is both body and spirit. Different from Aquinas and Kant who negated the ability of man to know God as he is, Wojtyla believes the capacity of man to transcend gradually to the divine realm through contemplation, an action of the subjectivity which is beyond the categories of being. This research would like to expound the thoughts of Wojtyla which is beyond apophatic theology for he views the relation of *fides et ratio* not with pessimism but with optimism as it enables man to soar into the realm of divinity.*

67. **Suazo, Christian Zeus S.** (University of Santo Tomas)  
**Between the Wojtylan Theory of Participation and the Confucian Ren: An Anthropological Dialogue**

*Despite the fact that Karol Wojtyla, later to be hailed as Pope John Paul II, was preoccupied by theological and pastoral endeavors during his pontificate, one can still hold true that his philosophical vision remained and served as the underlying element behind all of his papal works. His profound teachings on the human person and its dynamism have its proof in the many areas of human life that it has greatly affected. To further emphasize the relevance of his*

*philosophy, we can study him side by side with other thinkers from the East who also thought of the human person and his relation with the society, particularly Chinese philosophy that maintains its humanistic temperament similar to that of Wojtyla. Kong Zi or Confucius, one of the most influential Chinese thinkers, developed his philosophy that centered on man's personal and ethical role in the society and one can think also of Wojtyla who also thought of the person and his relation to the community through his theory of participation. In this paper, I shall highlight the similarities and differences between the Confucian concept of Ren or Benevolence and Wojtyla's theory of participation through comparative analysis. Wojtyla stresses that participation have its foundation on intersubjectivity, man as existing and acting together with others that can imply participation as an act towards the common good of the community. On the other hand, Kong Zi succeeded in establishing the concept of Ren or Benevolence, understood as the consciousness of the human others in which man has the capacity for personal and moral awakening of his role in the society. Following this line of thought, the paper shall be divided into three sections namely: (1) analysis of Wojtyla's theory of participation, (2) analysis of Kong Zi's conception of Ren or Benevolence, and (3) the juxtaposing of Wojtylan participation and Confucian Ren towards a comparative analysis of the two concepts as an end. Hence, the discourse shall be guided by the overarching question: How does Wojtyla and Kong Zi enter into an anthropological dialogue?*

68. **Tan, Alvin O.** (University of Santo Tomas)

**Pope John Paul II and Modern Media in a Secularized World**

*In 2005, Pope John Paul II wrote *Il Rapido Sviluppo (Rapid Development)* to fortify and invigorate the 1963 decree *Inter Mirifica (On the Means of Social Communication)* promulgated by Pope Paul VI in response to the accelerating development of media technology. JPII sends us a straightforward yet profound message about the utilization of modern media and how it impacts the individual and the family. The geopolitical sphere and power of media throughout the world are significantly expanding. Its wide-range and extent of influence sends a multi-layered system of impervious network of filters in order to feed the insatiability of the secularized mindset of this world. For him, mass media can and should advance social justice and solidarity guided by a proper vision of human enhancement. An authentic ethical response of using mass media or social communication is possible in the context of a responsible exercise of freedom founded on truth and justice.*

69. **Telan, Jomabier N.** (Palawan State University)

**Philippine Politics and Karol Wojtyla's Political Thoughts**

*Some politicians today seem to forget the very essence of public service. With the emergence of societal issues and questionable international relations, most people (if not all) started to cast doubt and to some extent, lose hope for a better Philippines in the future. Indeed, if politicians would bear in mind the basics of human life and the nature of being a public servant, it might be inferred that problems in political governance would be less. It is therefore indubitable to say that politics plays a crucial role in the conduct human relations. So, to shed light on the seemingly unending societal issues, the author aims to examine the context of Philippine politics in relation to Karol Wojtyla's political thoughts.*

70. **Tigas, Kenichi Andreau F.** (Adamson University)

**Work and the Contemporary Human Person in Karol Wojtyla's Theory of Participation**

*The history of human civilization manifests an account of man's striving towards progress in all aspects of human existence. A wide array of disciplines was developed, primarily to satisfy the needs of man for survival, and to pursue his desire to enhance his living with himself and with other men. In describing man's situation in the world, it is necessary for him to be defined as a being in relation to other beings. Such social relations encompass all aspects of human activity, e.g. labor or work, yet also presuppose a more profound reality underlying such interactions; hence an expression of the tendency of man to manifest his social nature through social interactions and activities. However, in his pursuit to develop a progressive global community characterized by the tenets of materialism and worldliness, the human person suffers under reductive forces found in the structures of society, especially in the field of work. Man's*

living with other workers within labor communities has become the conduit to a world that reduces him to a mere means to an end. Karol Wojtyła, a staunch critic of superstructures that promote the devaluation of the human person, has comprehensively established his philosophy under the influences of his personal experiences, the Magisterium of the Catholic Church, and the rigorous intellectual development he received from academic institutions. He did not merely emphasize the irreducible value of the human person in his philosophical expositions. Rather, he also recognized the human person who fulfills himself in acting together with others. Labor, as an activity performed with others, is an avenue for realizing the personhood of the human person – thus his theory of participation. In this light, this research envisions to appropriate the theory of participation of Karol Wojtyła in locating the position of the human worker in the contemporary society. As man reached the zenith of human progress with his standards of modernization, he is challenged by the concrete structures of reality, and is urged to engage in the preservation of his personhood as a human person who works and participates in the contemporary society.

71. **Tolosa, Aaron C.** (University of St. La Salle-Bacolod)

**An Exploration of Karol Wojtyła's Understanding of Values: Building a New 'Culture of Life'**

*This paper aims to highlight Pope John Paul II's contention which underscored the requisite to deepen "the human and Christian values present in one's own life." As an astute thinker, he recognized plainly the fact that his thoughts about values might be wide-open to a lot of misinterpretations. Hence, in his numerous exhortations and writings, he unmistakably tried to define exactly what he meant by values, specifying their relationship to unchanging and objective truth. The author of this paper would attempt to epitomize Pope John Paul II as a philosopher of values. Moreover, the author would also argue that apart from being a scholar, Karol Wojtyła was above all a seeker of Truth when he attempted to critically examine the cognitive experience of values, which he equated with the apprehension of the good of a specific object, and the relation between knowledge of values and the will.*

*It is to be noted that in the light of the Pope's encyclical Evangelium Vitae, he expressed this relationship within the framework of the common good: "It is urgently necessary, for the future of society and the development of a sound democracy, to rediscover those essential and innate human and moral values which flow from the very truth of the human being and express and safeguard the dignity of the person: values which no individual, no majority, and no state can ever create, modify, or destroy, but must only acknowledge, respect, and promote." Finally, the author seeks to highlight the truth that when Wojtyła insisted on speaking of values, it was impeccably clear that he did so deliberately, with a most precise meaning in mind which focused highly on: "great values of hospitality, tolerance, justice, and universality.*

72. **Tullius, William E.** (The Carnegie Academy and Campbellsville University, USA)

**Person, Cosmos and Tradition: (Re-)Discovering the Irreducibility of the Human Person in the Philosophical Tradition with Karol Wojtyła and Eric Voegelin**

*In "Subjectivity and the Irreducible in the Human Being," Wojtyła develops a personalistic conception of the human being, representing it as a genuine advance in the historical consciousness of human nature and its place in respect to the cosmos. Drawing upon Scheler's personalism, Wojtyła argues that phenomenology, and modern philosophy in general, has brought about a new consciousness of the irreducibility of the person to the objective world which she inhabits. Reading the philosophical tradition through the lens of Aristotle's concept of the human being as the zoon noetikon, Wojtyła contends that traditional philosophy has underappreciated the transcendence of the human being with respect to nature, but instead treats the human being as in some limited sense still reducible to the objective world, as an object among other mundane objects. In contrast, Wojtyła proposes an equally fundamental (and traditional) understanding of the human being as irreducible to the world (the personalist understanding), as a subject over and against the objective world. In spite of the apparent contradiction between the personalist and the cosmological understandings of the human being as either a subject irreducible to the world or as an object among other mundane objects within the world, Wojtyła insists that these two understandings can and must be harmonized if we are to have a complete picture of the human being. Provocatively, Wojtyła suggests that all ethics and*



*philosophical anthropology, as well as all politics and metaphysics, must operate within the framework of this effort to harmonize the cosmological and personalistic understandings, a project which is left open at the essay's conclusion.*

*In vol. V of his *Order and History*, Eric Voegelin develops a similar theory to Wojtyła's personalist and cosmological understandings. For Voegelin, the delimitation of the person as equally an object in the world and as a subject for the world represents the specific paradox of consciousness which entered into Western philosophy through the Platonic analysis of the structure of human consciousness through the symbol of the metaxy. Contrary to Wojtyła and aided by his concept of symbol-equivalence, Voegelin will read this metaxic structure as thoroughly permeating the Western tradition, including the Aristotelian, with a perennial consciousness of the irreducibility of the person in the world which is derailed not by the Aristotelian 'zoon noetikon' but by the specifically modern, depersonalizing symbolisms of gnosis.*

*This paper, through dialogue between the personalisms of Wojtyła and Voegelin will attempt to delimit the legacy of Christian personalism's rediscovery of the irreducibility of the person by developing their shared concept of personal irreducibility, their disagreement regarding the Aristotelian tradition and the location of the derailment of a personalist concept of the human being in the history of philosophy. It will conclude with a brief reflection on the promise of the personalist appropriation of the philosophical tradition in both thinkers' rediscovery of the dimension of personal irreducibility so crucial to the development of an anthropology and ethics capable of staving off the depersonalizing dangers of modern political culture.*

**73. Villacora, Jovanni F.** (Silliman University)

**The Theology of the Body and The Anti-discrimination Act (Senate Bill No. 1271): From A Phenomenological Perspective**

*This study aims to phenomenologically understand the salient points and provisions of St. John Paul II's Theology of the Body vis-a-vis the debated proposed Anti-discrimination Act. The study is phenomenological in the sense that this attempts to describe so as to understand the specific formal structures of the aforesaid teachings and of awareness itself in the process of abstraction with the objective of highlighting and elucidating concepts wherein the two topics may have converged and diverged.*

*I contend that certain teachings of the Theology of the Body and that of the bill support each other. For instance, in the Theology of the Body, St. John Paul II teaches that the body has its distinct and true moral significance and that it is intended for the good being an image and likeness of God (2009). Corollary to this, the Anti-discrimination Act commonly known as SOGIE Bill, in its declaration of policy, bunks on the constitutional provisions that the state recognizes the fundamental right of a person regardless of sex, age, class, status, ethnicity, color, disability, religious and political beliefs, sexual orientation or gender identity to be free from any form of discrimination. In this sense, the TOB and the SOGIE Bill are deemed in unison with the effort to promote fairness that sees discrimination to whomever as undesirable. Moreover, the glaring difference between the two lies on the TOB's being biblical in its contextualization. While the bill might have been humanistic to a significant extent. It is the special challenge for this study to keep the philosophical tone of the discourse.*

**74. Villaganas, Vic Anthony A.** (University of San Carlos)

**Pope John Paul II's Veritatis Splendor on Homosexuality: Catholic Teaching and Pastoral Practice**

*Morality is not authorized by social convention, self interest, or self fulfillment. Pope John Paul II's Veritatis Splendor teaches that the moral life is always a response to God. This paper is grounded in the church's authentic wisdom about the meaning of morality, and here specifically about the meaning of sexual morality. Moreover, this paper contends that there are deep wounds inflicted on the individuals and society when people live human sexuality apart from its truth. It emphasizes that sexuality, which is written in the body, is a dimension of the whole person. It pertains not so much to what a person can do or possess, but to what a person is. It totally involves the personality in physical, affective and spiritual life, and is necessarily reflected in social relations. Lastly, this paper will try to address the issue of homosexuality from the viewpoint of the Catholic Church's teaching and John Paul II's encyclical Veritatis Splendor.*