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## Karol Wojtyła reads and interprets Max Scheler

Karol Wojtyła's encounter with Max Scheler's thought as expressed in the work *Der Formalismus in der Ethik und die Materiale Wertethik*<sup>1</sup> [Formalism in Ethics and Non-Formal Ethics of Values] can certainly be regarded as a key milestone in the formation of his own philosophical position. Nevertheless, we must not forget that the particular "gateway" through which the future pope entered the world of philosophy was (1) the reading of Rev. Kazimierz Wais' course book entitled *Ontologia czyli metafizyka ogólna*<sup>2</sup> [Ontology, or General Metaphysics], which introduced him to the world of Thomistic philosophy, and, no less important, (2) the exploration of the mystical writings of St. John of the Cross, which sensitized him to the importance of human experience not only in the theology of spirituality, but also precisely in the philosophical approach. Here, however, we will focus on Scheler's thought itself and its influence on the formation of Wojtyła's philosophy. That philosophy — and this should be emphasized — is peculiar and creative, attempting to complement classical metaphysics with phenomenological analysis. And such a position, as Władysław Stróżewski wrote, "may be one of the most fruitful paths for the philosophy of our time"<sup>3</sup>.

1 M. Scheler, *Der Formalismus in der Ethik und die Materiale Wertethik. Neuer Versuch der Grundlegung eines ethischen Personalismus*, Verlag von Max Niemeyer, Halle an der Saale 1921.

2 K. Wais, *Ontologia czyli metafizyka ogólna*, Tow. "Biblioteka Religijna" im. X. Arcybiskupa Bilczewskiego, Lwów 1926.

3 W. Stróżewski, *Doświadczenie i interpretacja*, in: *Servo Veritatis. Materiały sesji naukowej poświęconej myśli Karola Wojtyły — Jana Pawła II*. Uniwersytet Jagielloński, Kraków 16–17

## ⟨Hineinwachsen⟩

As we delve into the terminology of the German language, we can encounter the expression *Hineinwachsen* (literally, “to grow into something”). Among other things, this term can be used to describe the phenomenon of a human being’s personal development (“Hineinwachsen des Personseins selbst”<sup>4</sup> — “growing up into a person”), and this meaning can help describe and characterize Wojtyła’s encounter with Scheler’s thought. The term appears once in Scheler (and also in Wojtyła) in the context of the principle of imitation<sup>5</sup>. Here, however, let’s try to look at it from a somewhat broader perspective, sticking, however, to its established meaning. Leaving aside the colloquial usage<sup>6</sup>, the use of the term *Hineinwachsen* in German can be reduced to three aspects: (1) “in etwas wachsen, sich durch Wachstum in etwas hinein ausdehnen” (“to grow into something, to develop into something through growth”); (2) “durch Älterwerden, im Laufe der Zeit, der Entwicklung in etwas (in einen neuen Zustand) hineinkommen” (“to enter into something (into some new state) by growing up, with the passage of time, through development”); and (3) “sich in etwas einleben, einarbeiten und damit völlig vertraut werden” (“to settle into something, work through something and become completely familiar/acquainted with it”)<sup>7</sup>.

Thus, the indicated meanings can be understood as certain stages of growth of both one’s personality and one’s knowledge, and skills. First, to “enter” into a given matter, by noticing and learning about it under different circumstances, drawing on different inspirations and sources. Then,

*listopada 1984*, ed. W. Stróżewski, Uniwersytet Jagielloński — Państwowe Wydawnictwo Naukowe, Warszawa–Kraków 1988, p. 280.

4 M. Scheler, *Der Formalismus in der Ethik*, p. 604.

5 See M. Scheler, *Der Formalismus in der Ethik*, p. 604; K. Wojtyła, *Ewangeliczna zasada naśladowania. Nauka źródeł objawienia a system filozoficzny Maxa Schelera*, in: K. Wojtyła, *Zagadnienie podmiotu moralności*, ed. T. Styczeń et al., Towarzystwo Naukowe Katolickiego Uniwersytetu Lubelskiego, Lublin 2001, p. 155 (Człowiek i Moralność, 2; Źródła i Monografie, 119).

6 That is “wachsen und schließlich hineinpassen” (“to grow up and eventually fit in” — e.g. into previously oversized clothes); see *Hineinwachsen*, in: *Duden. Das große Wörterbuch der deutschen Sprache in sechs Bänden*, ed. G. Drosdowski, vol. 3, Bibliographisches Institut, Mannheim etc. 1979, p. 1247.

7 See *Hineinwachsen*, p. 1247.

in retrospect, to get to know it more and more broadly and deeply. And finally, to get to know it at such a level that one can move freely within it, understand it, and be able to use it both reconstructively and creatively. Such is the three-stage process that, in our opinion, can be seen in the development of Wojtyła's philosophical research with regard to his encounter with Scheler's thought.

## First inspirations

Wojtyła's encounter with Scheler's thought in 1951–1953, when the future pope was working on his habilitation thesis, had its own history. Wojtyła's first contact with the German philosopher's phenomenology most likely occurred at the beginning of his studies in 1938, for while he was a student of Polish studies at the Jagiellonian University in Cracow, he attended additional lectures on the German schools of Christian ethics<sup>8</sup>.

In addition, it is worth mentioning at least three persons who may have contributed to Wojtyła's paying special attention to Scheler's thought and choosing his work as the basis for his habilitation-related research. These are: Rev. Ignacy Różycki, Jacek Woroniecki OP, and Roman Ingarden.

According to George Weigel, the choice of Scheler was motivated by a suggestion from Różycki, Wojtyła's master's thesis supervisor<sup>9</sup>. They may have discussed Scheler during their joint stay at 19 Kanonicza Street in Cracow, where Wojtyła shared an apartment with Różycki during his sabbatical (according to the register book entry of September 25, 1951)<sup>10</sup>, or earlier.

Wojtyła may also have been inspired by the research approach of Fr. Woroniecki, whom Wojtyła met in Rome while studying at the Angelicum (1946–1948). Woroniecki held on to the line of St. Thomas Aquinas, while at the same time deepening some elements of his ethics (e.g., the issue

8 See T. Szulc, *Pope John Paul II. The Biography*, Scribner, New York 1995, p. 89; *Kalendarium życia Karola Wojtyły*, ed. by A. Boniecki, Wydawnictwo Znak, Kraków 2000, p. 43.

9 See G. Weigel, *Witness to Hope. The Biography of Pope John Paul II*, Harper Perennial, New York 2005, p. 125.

10 See *Kalendarium życia Karola Wojtyły*, p. 105.

of “causality”), and was interested in, among other things, the “ethics of values” in Scheler’s system<sup>11</sup>.

Besides, one should bear in mind the (at least indirect) influence of the phenomenology of Ingarden, who, like Scheler, was a disciple of Edmund Husserl, the founder of modern phenomenology. Although Wojtyła did not come into direct contact with him until 1967–1970, as early as the turn of 1949–1950 — according to Edward Owoc’s memoirs — “Rev. Doctor [Karol Wojtyła] was interested in phenomenological philosophy, represented by prof. Roman Ingarden”<sup>12</sup>.

One may also come across the opinion that Wojtyła’s interest in Scheler was strictly personal and caused by his fascination with the Jewish heritage within Christianity, and that, because the founder of phenomenology and Edith Stein, who collaborated with him, were of the same origin, the German philosopher also fell within the compass of his interest<sup>13</sup>.

## Work on the habilitation thesis

In 1951 Wojtyła began work on his habilitation thesis entitled *Próba opracowania etyki chrześcijańskiej według systemu Maksa Schelera* [An Attempt to Develop a Christian Ethics Based on Max Scheler’s System] (1953)<sup>14</sup>. After his graduate studies in Cracow doctoral studies in Rome, and pastoral ministry in the village of Niegowic near Cracow, and the St.

11 See K. Wojtyła, *O metafizycznej i fenomenologicznej podstawie normy moralnej. Na podstawie koncepcji św. Tomasza z Akwinu i Maksa Schelera*, in: K. Wojtyła, *Zagadnienie podmiotu moralności*, p. 233; M. Mruszczyk, *Człowiek w “antropologii adekwatnej” Karola Wojtyły*, Wydawnictwo Uniwersytetu Śląskiego, Katowice 2010, p. 51, no. 199; T. Szulc, *Pope John Paul II*, p. 143.

12 *Kalendarium życia Karola Wojtyły*, p. 106.

13 See T. Szulc, *Pope John Paul II*, p. 182; M. Mruszczyk, *Człowiek w “antropologii adekwatnej” Karola Wojtyły*, p. 55.

14 See K. Wojtyła, *Ocena możliwości zbudowania etyki chrześcijańskiej przy założeniach systemu Maksa Schelera*, Towarzystwo Naukowe Katolickiego Uniwersytetu Lubelskiego, Lublin 1959 (*Rozprawy Wydziału Filozoficznego*, 5); re-issued in: K. Wojtyła, *Zagadnienie podmiotu moralności*, p. 11–128 (the indicated re-edition was used as a source in this work, and the references in the subsequent notes refer to this edition).

Florian parish in Cracow, Karol Wojtyła was granted, by Archbishop Eugeniusz Baziak, a two-year sabbatical (as of 1 September 1951), which he was to devote to work on his habilitation thesis. Wojtyła chose Scheler's ethical thought as his topic, especially his work *Der Formalismus in der Ethik und die Materiale Wertethik. Neuer Versuch der Grundlegung eines ethischen Personalismus* [Formalism in Ethics and Non-Formal Ethics of Values. A New Attempt toward the Foundation of an Ethical Personalism] of 1916 (the first part of this work appeared in 1913). Wojtyła had a copy of the second, unaltered edition of Scheler's monograph (2. unveränd. Aufl., Verlag von Max Niemeyer, Halle an der Saale 1921), which to this day remains deposited at the Archives of the Metropolitan Curia in Krakow, in the holdings of Cardinal Karol Wojtyła's reference library (ref. BKKW 84), with his underlining and annotations in the margins.

Wojtyła's thorough acquaintance with the text of *Der Formalismus* is also confirmed by a collection of his notes — recently found in the aforementioned archives — entitled *Problemy etyki wartości (jako materiał do pracy: "Schelerowska koncepcja podstaw etyki chrześcijańskiej")* [Problems of value ethics (as material for the work: "Scheler's Concept of the Foundations of Christian Ethics")] (ref. AKKW CII 24/232). It served as Wojtyła's working material for his habilitation thesis and consists of a set of 639 small manuscript pages (the so-called index cards). The first part (24 cards) includes a synopsis of the most important issues of Scheler's ethical concept, while the remaining part (615 cards) is a systematic attempt to translate the work under study. Page by page, Wojtyła tried to render in Polish the content of the German-language monograph. However, it should be clearly emphasized that this is typically working material; the translation is fragmentary in places and includes elements of interpretation.

Eventually, in the first half of 1953, Wojtyła finished writing his habilitation thesis<sup>15</sup>. The Theological Faculty at the Jagiellonian University asked Ingarden to review it, but — apparently as a result of pressure from

15 See *Kalendarium życia Karola Wojtyły*, p. 108.

the communist party — he could not comply with the request<sup>16</sup>. After all, in 1950–1956, the Polish student of Husserl was considered a representative of so-called idealist philosophy, and was banned from both teaching and publishing his own works<sup>17</sup>. However, Stefan Swieżawski of the Catholic University of Lublin accepted the request for review<sup>18</sup>. In addition, the reviewers of the future pope's dissertation were professors affiliated with the Jagiellonian University: Rev. Alexander Usowicz, the then head of the Department of Christian Philosophy, and Rev. Władysław Wicher. The procedures related to the completion of Karol Wojtyła's dissertation lasted from November 30 to December 3, 1953. On the final day, Wojtyła's habilitation lecture entitled *Analiza aktu wiary w świetle filozofii wartości* [An Analysis of the Act of Faith in the Light of the Philosophy of Values] took place, which, like the entire habilitation proceedings, was unanimously approved, and thus the decision was made to present the habilitation candidate for approval by the Minister of Higher Education as an associate professor of ethics and moral theology<sup>19</sup>. *Nota bene*, this was the last habilitation at the Faculty of Theology at the Jagiellonian University before it was closed in 1954<sup>20</sup>. Wojtyła was formally awarded the title of associate professor only in 1957 at the Catholic University of Lublin, since the Ministry of Education had previously refused to grant higher academic degrees to priests<sup>21</sup>. The dissertation was published two years later, in 1959.

Wojtyła's research into Scheler's ethical thought found expression not only in his habilitation thesis, but also in monographic lectures delivered at the Catholic University of Lublin: *Akt i przeżycie etyczne* [An Act and Ethical Lived Experience] (1954/1955)<sup>22</sup>, *Dobro i wartość* [The Good and

16 See S. Swieżawski, *W nowej rzeczywistości 1945–1965*, Redakcja Wydawnictw Katolickiego Uniwersytetu Lubelskiego, Lublin 1991, p. 197.

17 See Z. Majewska, *Książeczka o Ingardenie. Szkic biograficzny*, Wydawnictwo UMCS, Lublin 1995, p. 71–72.

18 See S. Swieżawski, *W nowej rzeczywistości 1945–1965*, p. 197–198.

19 See *Kalendarium życia Karola Wojtyły*, p. 110–111.

20 See *Kalendarium życia Karola Wojtyły*, p. 118.

21 See *Kalendarium życia Karola Wojtyły*, p. 131; T. Szulc, *Pope John Paul II*, p. 192.

22 See K. Wojtyła, *Akt i przeżycie etyczne*, in: K. Wojtyła, *Wykłady lubelskie*, ed. T. Styczeń et al., Towarzystwo Naukowe Katolickiego Uniwersytetu Lubelskiego, Lublin 2006 (Źródła

the Value] (1955/1956)<sup>23</sup>, and *Zagadnienie normy i szczęścia* [The Problem of the Norm and Happiness] (1956/1957)<sup>24</sup>, and in articles, inter alia: *System etyczny Maxa Schelera* [Max Scheler's Ethical System] (1953–1954)<sup>25</sup>, in which Wojtyła presents and briefly discusses the main theses of his treatise, *Ewangeliczna zasada naśladowania. Nauka źródeł objawienia a system filozoficzny Maxa Schelera* [The Evangelical Principle of Emulation. The Study of the Sources of Revelation and Max Scheler's Philosophical System] (1957)<sup>26</sup>, which is an elaboration of one of the thoughts contained in his habilitation thesis, and in still other works, especially the following two: *Problem oderwania przeżycia od aktu w etyce na tle poglądów Kanta i Schelera* [The Problem of Separation of a Lived Experience from An Act in Ethics Against the Backdrop of Kant's and Scheler's Views] (1955–1957)<sup>27</sup> and *O metafizycznej i fenomenologicznej podstawie normy moralnej. Na podstawie koncepcji św. Tomasza i Maxa Schelera* [On the Metaphysical and Phenomenological Basis of the Moral Norm. On the Basis of the Concepts of St. Thomas and Max Scheler] (1959)<sup>28</sup>. Significantly, all of these works and authors profoundly influenced the formation of Wojtyła's own philosophical position, most fully expressed in *Osoba i czyn* [Person and Act] (1969, 1985, 2000)<sup>29</sup>.

i Monografie, 302; Człowiek i Moralność, 3), p. 19–73.

23 See K. Wojtyła, *Dobro i wartość*, in: K. Wojtyła, *Wykłady lubelskie*, p. 75–178.

24 See K. Wojtyła, *Zagadnienie normy i szczęścia*, in: K. Wojtyła, *Wykłady lubelskie*, p. 179–290.

25 See K. Wojtyła, *System etyczny Maxa Schelera jako środek do opracowania etyki chrześcijańskiej*, in: K. Wojtyła, *Zagadnienie podmiotu moralności*, p. 129–145.

26 See K. Wojtyła, *Ewangeliczna zasada naśladowania*, p. 147–158.

27 See K. Wojtyła, *Problem oderwania przeżycia od aktu w etyce na tle poglądów Kanta i Schelera*, in: K. Wojtyła, *Zagadnienie podmiotu moralności*, p. 159–180.

28 See K. Wojtyła, *O metafizycznej i fenomenologicznej podstawie normy moralnej*, p. 231–252.

29 See K. Wojtyła, *Osoba i czyn*, in: K. Wojtyła, "Osoba i czyn" oraz inne studia antropologiczne, ed. T. Styczeń et al., Towarzystwo Naukowe Katolickiego Uniwersytetu Lubelskiego, Lublin 2000, p. 43–344 (Człowiek i Moralność, 4; Źródła i Monografie, 142); K. Wojtyła, *Person and Act*, transl. G. Ignatik, in: K. Wojtyła, "Person and Act" and Related Essays, The Catholic University of America Press, Washington 2021, p. 93–416 (The English Critical Edition of the Works of Karol Wojtyła / John Paul II, 1).

## Wojtyła's own philosophical conclusions

In the final part of his habilitation thesis, Wojtyła states:

Although the ethical system created by Scheler is not essentially suitable for scientific interpretation of Christian ethics, we can find it incidentally helpful in our scientific work on Christian ethics. This is because it makes it easier for us to analyze ethical facts on a phenomenal and experiential plane<sup>30</sup>.

Wojtyła recognized and appreciated the cognitive value of applying the phenomenological method, the possibility of describing man's experiences, his axiological world, and through this obtaining new access to the immense wealth of his personal life. He had noticed this potential earlier, during the above-mentioned study of the writings of St. John of the Cross, using the analysis of the mystical experience of God to unveil and characterize the person himself<sup>31</sup>. Indeed, the descriptions provided by the mystics are peculiar phenomenological descriptions revealing man's personal relationship with God. It should be emphasized that, in examining these experiences, Wojtyła, did so from the perspective of Thomistic metaphysics. Years later, in a conversation with André Frossard, the future pope recalled a particular Copernican "revolution" brought about in him by reading Rev. Wais' textbook on general metaphysics<sup>32</sup>, which — as he put it — gave him a "new vision of the world"<sup>33</sup>. He stressed that the world

30 K. Wojtyła, *Ocena możliwości zbudowania etyki chrześcijańskiej przy założeniach systemu Maksxa Schelera*, p. 123; K. Wojtyła, *System etyczny Maxxa Schelera jako środek do opracowania etyki chrześcijańskiej*, p. 142.

31 See K. Wojtyła, *Zagadnienie wiary w dziełach św. Jana od Krzyża*, transl. Leonard od Męki Pańskiej [J. Kowalówka], Wydawnictwo Ojców Karmelitów Bosych, Kraków 1990 (Jubileusz Czterechsetlecia Śmierci św. Jana od Krzyża 1591–1991, 1); in a slightly different translation: K. Wojtyła, *Świętego Jana od Krzyża nauka o wierze*, transl. K. Stawecka, ed. T. Styczeń et al., Towarzystwo Naukowe Katolickiego Uniwersytetu Lubelskiego, Lublin 2000 (Człowiek i Moralność, 5; „Źródła i Monografie”, 200).

32 K. Wais, *Ontologia czyli metafizyka ogólna*, Tow. "Biblioteka Religijna" im. X. Arcybiskupa Bilczewskiego, Lwów 1926.

33 "By not afraid!". *André Frossard in conversation with Pope John Paul II*, transl. J.R. Foster, The Bodley Head, London 1984, p. 17.



of humanistic and philological-literary thought, in which he had previously lived intuitively and emotionally, was then confirmed and justified on the ground of the most profound and simple rationale<sup>34</sup>.

Along with the gradual focusing of Wojtyła's attention on man-person, that "metaphysical terrain," delineated by Wais' coursebook, showing "the dimension of the being in which the personal subjectivity of man is realized," began to seem open to a potential "development" on the basis of experience<sup>35</sup>. The material for this was provided by Wojtyła's "digging into" the text of Scheler's *Der Formalismus*.

Through these two "encounters" with Thomism and phenomenology, Wojtyła's philosophical position was crystallized, as was the postulate of a certain synthesis of, or integration between, metaphysics and phenomenology. Wojtyła wanted to use experience as a source of direct cognition, while not losing the perspective of a holistic view of reality. His goal was to avoid both the speculative derivation of anthropology and ethics from metaphysics, and the subjectivization of experience<sup>36</sup>.

The Wadowice-born philosopher was aware of the deep rupture in modern philosophy regarding the conception of experience, which was either reduced to the "purely sensual" (phenomenalism, empiricism) or denied its cognitive value (*a priori* rationalism). Wojtyła noted that both in Scheler's thought and in the views of Immanuel Kant, which he critically analysed, experience is given vital importance, but these approaches are insufficient. In Kant, experience does not reach the essence of things, while in Scheler's phenomenology it does, but not the metaphysical essence of things, only the phenomenological essence. As Jerzy W. Gałkowski put it in his analysis, Wojtyła "would like to directly reach the cognized (i.e. experienced)

34 See "By not afraid!", p. 17.

35 See K. Wojtyła, *Subjectivity and "the Irreducible" in Man*, transl. G. Ignatik, in: K. Wojtyła, *Person and Act* and *Related Essays*, p. 539.

36 See K. Wojtyła, *Person and Act*, p. 112–113; J. W. Gałkowski, *Pozycja filozoficzna kard. Karola Wojtyły. Referat na Międzynarodowy Kongres Filozoficzny. Rzym, wrzesień 1980*, "Roczniki Filozoficzne" 29 (1981) no. 2, p. 75–76, 80–81.

object, and to reach its «layer» in which he could grasp the very essence of things — the essence of which traditional metaphysics speaks<sup>37</sup>.

According to Wojtyła, Scheler's concept lacks this realistic foundation, as the German philosopher focused almost exclusively on the emotional sphere and overlooked a person's causal sphere and all its consequences. And it is precisely a person's causality, as the later bishop of Rome stressed, that is the source of ethical value. Whereas Scheler claimed that "the person is a source of ethical value only because of [...] the special exuberance of his emotional nature"<sup>38</sup>, Wojtyła absolutely could not agree with him. For he noted the disastrous consequences of this assumption for all of ethics and anthropology. A person then cannot realize values; he can only — as a passive subject — feel them. And if Christian ethics is based on the thesis that man is the agent of the ethical good and evil of his acts, and perfects himself through ethically positive values, while devaluing himself through negative ones (so-called ethical perfectionism), Scheler's concept is absolutely unacceptable to Wojtyła.

At the same time, however, Wojtyła discerned in Scheler an eminently positive aspect, namely, the very method of phenomenological analysis of ethical facts an experiential position in which the given experience of the human person is approached with its total content. We approach an ethical fact as an experience of value, that is, an experience that is intentionally directed toward value as its object content. Proceeding in this way — as Wojtyła noted — the phenomenologist can reach valid conclusions, especially ones instrumental in describing the special value of the person and discovering certain regularities of ethical experiences that may appear analogously in different cases<sup>39</sup>.

By this method [that is, a phenomenological one] — as Wojtyła wrote — we discover ethical good and evil, we see how they shape a person's experience,

37 J. W. Gałkowski, *Pozycja filozoficzna kard. Karola Wojtyły*, p. 77.

38 K. Wojtyła, *Zagadnienie woli w analizie aktu etycznego*, in: K. Wojtyła, *Zagadnienie podmiotu moralności*, p. 197.

39 See K. Wojtyła, *System etyczny Maxa Schelera jako środek do opracowania etyki chrześcijańskiej*, p. 143–145.

but, on the other hand, we can by no means determine the objective principle whereby one act of a person is ethically good and another is ethically bad<sup>40</sup>.

And isn't that what ethics is all about? At this point, phenomenology must become a "phenomenology of real being," that is, it must enter the "metaphysical terrain". What is more:

Phenomenology — said Wojtyła as Pope John Paul II on March 22, 2003 to a delegation of the World Institute of Phenomenology in Hanover, USA — is primarily a style of thought, a relationship of the mind with reality whose essential and constitutive features it aims to grasp, avoiding prejudice and schematisms. I mean that — the Pope stressed, it is, as it were, an attitude of intellectual charity to the human being and the world, and for the believer, to God, the beginning and end of all things. To overcome the crisis of meaning which is characteristic of some sectors of modern thought, I insisted in the Encyclical *Fides et ratio* (cf. no. 83)<sup>41</sup>, on an openness to metaphysics, and phenomenology can make a significant contribution to this openness<sup>42</sup>.

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"By not afraid!". *André Frossard in conversation with Pope John Paul II*, transl. J. R. Foster, The Bodley Head, London 1984.

Gałkowski J.W., *Pozycja filozoficzna kard. Karola Wojtyły. Referat na Międzynarodowy Kongres Filozoficzny. Rzym, wrzesień 1980*, "Roczniki Filozoficzne" 29 (1981) no. 2, p. 75–87.

40 K. Wojtyła, *System etyczny Maxa Schelera jako środek do opracowania etyki chrześcijańskiej*, p. 144.

41 See: John Paul II, Encyclical *Fides et ratio* on the relationship between faith and reason, 14.09.1998, 83, in: John Paul II, *Encyclicals*, Carmel International Publishing House, Trivandrum 2005, p. 127–128.

42 John Paul II, "La fenomenologia è un atteggiamento di carità intellettuale verso l'uomo e il mondo e, per il credente, verso Dio, principio e fine di tutte le cose". *Alla delegazione dell'Istituto Mondiale di Fenomenologia di Hanover (Stati Uniti d'America)*, 22.03.2003, in: *Insegnamenti di Giovanni Paolo II*, vol. 26, 1 (2003), Libreria Editrice Vaticana, Città del Vaticano 2005, p. 357.

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## Abstract

### *Karol Wojtyła reads and interprets Max Scheler*

The present article addresses Karol Wojtyła’s “encounter” with Max Scheler’s thought, expressed mainly in his work “Der Formalismus in der Ethik und die Materiale Wertethik” (Formalism in Ethics and Non-Formal Ethics of Values). Three stages can be clearly distinguished: (1) first inspirations, which came about in particular as a result of contact with Rev. Ignacy Różycki, Jacek Woroniecki OP,

and Roman Ingarden; (2) the duration of work on the habilitation thesis, which was based on Scheler's above-mentioned work; and (3) further application of the philosophical findings. Wojtyła concluded that Scheler's ethical system was unfit for scientific interpretation of Christian ethics. The reason was that the German philosopher focused almost exclusively on the emotional sphere and did not discern the person's causal sphere. In a case like this a person is incapable of realizing values, and can only feel them, as a passive subject. However, inasmuch as Christian ethics is based on the thesis whereby man is the agent of the ethical good and evil of his own acts, perfecting himself through ethically positive values, and devaluing himself through negative ones, Scheler's concept is absolutely unacceptable to Wojtyła. Still, Wojtyła discerned an eminently positive aspect in Scheler's approach, namely, the very method of the phenomenological analysis of ethical facts on the phenomenal and experiential levels. Moreover, by attempting a certain integration of classical metaphysics with phenomenological analysis, Wojtyła — in a peculiar and creative way — developed his own philosophical position.

**Keywords:** Wojtyła, Scheler, ethics, phenomenological method

## Abstrakt

*Karol Wojtyła czyta i interpretuje Maxa Schelera*

Niniejszy artykuł porusza temat „spotkania” Karola Wojtyły z myślą Maks Schelera, wyrażoną głównie w jego pracy „Der Formalismus in der Ethik und die Materiale Wertethik” (Formalizm w etyce i niematerialna etyka wartości). Można wyraźnie wyróżnić trzy etapy: (1) pierwsze inspiracje, które pojawiły się przede wszystkim dzięki spotkaniu z ks. Ignacym Różyckim, Jackiem Woronieckim OP i Romanem Ingardenem; (2) okres pracy nad rozprawą habilitacyjną, opartą na powyższej pracy Schelera; i (3) dalszą aplikację wypracowanych wniosków filozoficznych. Wojtyła doszedł do wniosku, że etyczny system Schelera nie nadaje się do naukowej interpretacji etyki chrześcijańskiej. Powodem było to, że niemiecki filozof skupiał się niemal wyłącznie na sferze emocjonalnej i nie dostrzegał sfery sprawczej osoby. W takim przypadku osoba nie jest zdolna do realizacji

wartości, a jedynie może je odczuwać jako bierny podmiot. Gdyż w kontekście etyki chrześcijańskiej opierającej się na tezie, według której człowiek jest sprawcą dobra i zła etycznego swoich własnych czynów, doskonaląc się poprzez wartości etycznie pozytywne i deprecjonując się poprzez negatywne, koncepcja Schelera jest absolutnie nieakceptowalna dla Wojtyły. Niemniej jednak, Wojtyła dostrzegł wyjątkowo pozytywny aspekt w podejściu Schelera, mianowicie samą metodę fenomenologicznej analizy faktów etycznych na płaszczyźnie zjawiskowej i doświadczalnej. Ponadto, poprzez próbę pewnej integracji klasycznej metafizyki z analizą fenomenologiczną, Wojtyła — w swoisty i twórczy sposób — rozwijał swoje własne stanowisko filozoficzne.

**Słowa kluczowe:** Wojtyła, Scheler, etyka, metoda fenomenologiczna