

Studies on Triadic Ontology  
and Trinitarian Philosophy

| 1

Eduard Fiedler | Pavel Frývaldský [Eds.]

# Trinitarian Ontologies

Towards a Trinitarian Transformation  
of Philosophy

VERLAG KARL ALBER



Studies on Triadic Ontology  
and Trinitarian Philosophy

edited by

Prof. Dr. Dr. Markus Enders

Prof. Dr. Emmanuel Falque

Prof. Dr. John Milbank

Prof. Dr. Piero Coda

Ass.-Prof. Dr. Paweł Rojek

Dr. Mátyás Szalay

Prof. Lubomír Žák

Volume 1

Eduard Fiedler | Pavel Frývaldský [Eds.]

# Trinitarian Ontologies

Towards a Trinitarian Transformation  
of Philosophy

VERLAG KARL ALBER



The publication of the book was financially supported by the programme of the Research Centre of Charles University PRIMUS/HUM/21 ("Trinitarian Ontology of the Human Person").

The Deutsche Nationalbibliothek lists this publication in the Deutsche Nationalbibliografie; detailed bibliographic data are available on the Internet at <http://dnb.d-nb.de>

ISBN 978-3-495-99347-7 (Print)  
978-3-495-99348-4 (ePDF)



Onlineversion  
Nomos eLibrary

1st Edition 2025

© Verlag Karl Alber within Nomos Verlagsgesellschaft, Baden-Baden, Germany 2025. Overall responsibility for manufacturing (printing and production) lies with Nomos Verlagsgesellschaft mbH & Co. KG.

This work is subject to copyright. All rights reserved. No part of this publication may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying, recording, or any information storage or retrieval system, without prior permission in writing from the publishers. Under §54 of the German Copyright Law where copies are made for other than private use a fee is payable to "Verwertungsgesellschaft Wort", Munich.

No responsibility for loss caused to any individual or organization acting on or refraining from action as a result of the material in this publication can be accepted by Nomos or the editors.

Markus Enders

## Foreword

It is a great pleasure and also an honour for me to be able to write a foreword to this first, programmatic volume *Trinitarian Ontologies: Towards a Trinitarian Transformation of Philosophy* in the newly founded series *Studies on Triadic Ontology and Trinitarian Philosophy* published by Alber Verlag. This foreword is not intended to anticipate anything that the co-editor of this volume, Eduard Fiedler, has written in his introduction to this volume about its programmatic orientation, which I strongly recommend every reader of this volume to read. Instead, I would like to write about the circumstances that led to the founding of this series, whose programme is admittedly not in the mainstream of either contemporary or traditional philosophy and theology since the 13th century. For the divine Trinity has, with few exceptions, been regarded in Western thought since Thomas Aquinas as the peculiar, special subject of the Christian doctrine of God, which differs significantly from the philosophical doctrine of God in this respect, because for philosophy the Trinitarian mode of God's existence, as believed in Christianity, is not an attainable object of knowledge. But what are the historical roots of this prejudice?

After the flourishing of genuinely philosophical Trinity arguments in the 12th century, the comprehensive reconstruction of which was carried out by one of the contributors to this volume, Jonas Narchi, as part of his forthcoming dissertation at the University of Heidelberg entitled "Philosophische Trinitätsargumente im 12. Jahrhundert. Kultur-, religions- und philosophiehistorische Zugänge" ("Philosophical arguments for the Trinity in the 12th century. Cultural, religious and philosophical-historical approaches"), the conviction prevailed in Christian theology from the first half of the 13th century onwards that the divine Trinity was not an object of research in philosophy that could be reached by natural reason,

Markus Enders

was not *a sola ratione*, i. e. by the natural reason of man alone, recognisable object, but a component of the doctrine of God exclusively of Christian theology. Narchi has provided three plausible reasons for this fateful development, which can be traced for the first time in the main work of William of Auxerre (1140/45–1231), his *Summa aurea*, written between 1215 and 1229: firstly – and this reason is the most relevant one – the increasing reception of Aristotelian metaphysics from around 1200 with its absolutisation of *a posteriori* conclusions as the only possible conclusions in the doctrine of God; secondly, the disciplinary separation between philosophy and theology associated with the founding of the universities; and thirdly, the further development and consolidation of the Trinitarian doctrine of appropriation. William of Auxerre developed an argument that became common property of scholastic theology and which is based on the Aristotelian thesis that the only way to recognise God philosophically is to draw a conclusion from the creatures to the Creator: As effects of their ontological cause, these created beings reflect certain attributes of their Creator. The natural knowledge of God is thus only gained through *a posteriori* inferences. For the Trinity arguments, however, this thesis means that only *a posteriori* rational inferences from the basic ontological constitution of creatures to the existence and basic essential characteristics of their Creator are possible, but no longer to his immanent, trinitarian mode of being, because God can only create the world as *one* active principle and not as three different active principles, because, as William of Auxerre expressed it in the formula which goes back to Augustine and has become classic, that “the works of the Trinity are undivided” (*indivisa sunt opera trinitatis*),<sup>1</sup> i. e. the divine causality *ad extra* is undivided, i. e. the divine causality *ad extra* can only be an effect of the simple divine essence and thus of the entire divinity, but not of individual divine persons. While this *opera indivisa rule* (according to its designation by Narchi) is borrowed from the patristic tradition, the *a posteriori rule* (also according to Narchi) for human knowledge of God goes back to the metaphysics of Aristotle. However, a combination of these two rules, which High Scholasticism had adopted as its own, makes genuinely philosophical arguments for the Trinity largely impossible. For if it is not possible for us humans to recognise

---

1 Cf. Wilhelm of Auxerre, *Summa Aurea*, lib. III, tract. 12, cap. 8, q. 1, 234.

God *a priori*, but only *a posteriori*, namely on the basis of God's creative effects, then if these two rules are adhered to, then objectively sufficient or rationally compelling philosophical arguments for the Trinity (with one exception) become impossible. It is precisely this consequence for all philosophical arguments for the Trinity that Thomas Aquinas explicitly draws in his doctrine of the Trinity:<sup>2</sup> because, according to Thomas, the natural reason of man can only arrive at the knowledge of God as the Creator by starting from the creatures, but the creative power of God is common to the whole Trinity and consequently belongs to the unity of the divine essence and not to the distinction of the divine persons, the natural reason of man cannot arrive at the knowledge of the divine Trinity, which is therefore reserved for supernatural faith.

William of Auxerre's doctrine of the Trinity can therefore be used to demonstrate that at the beginning of the 13th century, the possibility of philosophical arguments for the Trinity was negated or excluded due to the reception of Aristotelian metaphysics with its exclusive definition of the *a posteriori* path of knowledge of the metaphysical principle as the only possible form of human knowledge of God, furthermore due to a methodological and disciplinary separation of philosophy and theology and finally also due to the establishment and consolidation of the Trinitarian doctrine of appropriation. However, this historical development in the mainstream of the 13th century did not make philosophical arguments for the Trinity impossible, neither from the point of view of intellectual history nor in substance. In terms of intellectual history, Raimundus Lullus in the late Middle Ages and Nicholas of Cusa, Thomas Campanella and Johann Amos Comenius in the early modern period in particular made significant efforts in favour of philosophical arguments for the Trinity. In principle, philosophical Trinity arguments are also possible after and despite the veto of the doctrinal authority of Thomas Aquinas, namely in two different ways: firstly, as *a priori* arguments in the manner of, for example, Richard of Saint Victor's so-called *caritas argument*, because a statement cannot only be made about God's relationship to creation: for it is true that God's creative activity only allows conclusions to be drawn about the divine essence and not about the divine persons, i. e. the aforementioned

---

2 Cf. Thomas Aquinas, *Summa theologica*, Ia, q. 32, art. 1.

Markus Enders

*opera indivisa rule* is really correct or valid. However, insights into the inner divine life and being and thus into the divine Trinity can also be gained, for example, from an analysis of the concept of the recognising spirit (as in Anselm of Canterbury) or of the concept of love (as in Richard of Saint Victor). And secondly even if the Aristotelian *a posteriori rule* (and in any case the *opera indivisa rule*) for human knowledge of God is observed and acknowledged, philosophical arguments for the Trinity remain possible – precisely when an ontological property of the creaturely world is traced back to an attribute of God that can be shown to have a Trinitarian structure *in itself*, as the aforementioned dissertation of Narchi on the *unitas argument* of Theoderic of Chartres and on the *pluralitas argument* of Achard of Saint Victor has impressively demonstrated. For it is precisely then that the act of creation can be conceived as the expression of a necessarily triune principle, without this being divided into three actors. Consequently, although the provisional end of philosophical Trinity arguments at the turn of the 13th century is the beginning of a fateful development, it should not be understood as the definitive end of philosophical Trinity arguments altogether.

In the 20th century, this insight was at least implicitly adopted by the so-called Trinitarian Ontology as the school of thought that sees finite being as an image of an immanently trinitarian structured Absolute and therefore sees the actual ground of determination of the consequently triadically constituted finite being in its inner, trinitarian mode of being. This refers to the school of thought that was called Trinitarian Ontology by Clemens Kaliba and Klaus Hemmerle following Antonio Rosmini and his student Michele F. Sciacca. Other important representatives of this Trinitarian Ontology in the German-speaking world include Theodor Haecker (in his debate with Erich Przywara), Hans-Eduard Hengstenberg with his philosophical doctrine of creation as an *analogia trinitatis*, Ferdinand Ulrich and, above all, the so-called Bamberg Trinitarian School with its most important representatives Heinrich Beck and Erwin Schadel; furthermore in the Italian-speaking world Piero Coda and his project of a “Dizionario Dinamico di Ontologia Trinitaria” in collaboration with Massimo Donà and Giulio Maspero, in the English-speaking world the project of the “New Trinitarian Ontologies” and in particular John Milbank, and the project of the “Trinitarian Ontology

of the Human Person” at the Catholic Theological Faculty of the Charles University in Prague and at the Department of Philosophy at the Sts Cyril and Methodius Faculty of Theology of the Palacký University in Olomouc under the leadership of the editors of this volume. Still largely unknown is the Trinitarian Ontology of the German-Hungarian philosopher Béla von Brandenstein (1901–1989), which is being researched at the eponymous research centre on this philosopher at the Chair of Christian Philosophy of Religion at the University of Freiburg.

However, there is no doubt that Trinitarian Ontology is institutionally most closely associated with the name of its Bamberg school, i. e. of Heinrich Beck and Erwin Schadel. The series of *Schriften zur Triadik und Ontodynamik (Writings on Triadics and Ontodynamics)* published by Beck and Schadel at Lang-Verlag, with a total of 30 (!) volumes, is particularly worthy of mention here. The series *Studies on Triadic Ontology and Trinitarian Philosophy*, begun with this volume, can therefore be seen as a continuation of this series under different conditions. Heinrich Beck (1929–2024), to whose memory the present volume is also dedicated and to whom the author of this foreword was connected in intellectual and human friendship, was Professor of Philosophy in Bamberg until 1997. At the centre of his thinking was the philosophical question of God and the intuition of a triadic ontology, which in his case was inspired above all by Thomas Aquinas. In his main study *Der Akt-Charakter des Seins (The Actual Character of Being)* Beck further developed this view of being, primarily in dialogue with G. W. F. Hegel and in response to the “insistencialism” of the Argentinian philosopher of religion Ismael Quiles (1906–1993), into an inner structure of the act of being and the actuality of human being as a rhythm of execution of in-sistent reality, ek-sistent ideality and con-sistent or re-insistent bonality. His student Erwin Schadel made a name for himself in Trinitarian Ontology primarily through the “Bibliotheca Trinitariorum” project, which he led. The aim of this project was to analyse the triadic and trinitarian literature as comprehensively as possible and to prepare it for further academic processing.<sup>3</sup> Schadel has become significant for Trinitarian Ontology not only through his bibliographical research,

---

3 Cf. Erwin Schadel, ed., *Bibliotheca Trinitariorum: Internationale Bibliographie trinitarischer Literatur*, vol. 1/2 (Munich et al.: K. G. Saur, 1984/88); cf. idem, “La

Markus Enders

but also through his comprehensive reconstruction of the contextual structure of a triadic ontology from the perspective of the history of ideas and mentalities, which can only be referred to here in general terms and the exploration of which must be reserved for future research. It exemplifies the enormously broad representation of Trinitarian Ontology in the history of philosophy, from ancient and medieval philosophy far into the philosophy of the modern era, which not only justifies the new series *Studies on Triadic Ontology and Trinitarian Philosophy* with a large international editorial board on this subject area, but also makes it necessary. On behalf of my co-editors, I can therefore only wish this new series and its successful launch with the present volume a large, interested and benevolent readership.

Freiburg im Breisgau,  
24th September 2024

Markus Enders

---

Trinidad como problema filosófico,” in *Separata de Estudios Trinitarios*, vol. XL, 1–2 (Salamanca: 2006), 305–421.

## Contents

*Eduard Fiedler*

<b>Introduction: Towards a Trinitarian Transformation of Philosophy . . . . .</b>	<b>17</b>
---	-----------

<b>Part I: Transforming Metaphysics Beyond the Analytic-Continental Divide . . . . .</b>	<b>25</b>
--	-----------

*Valentina Gaudio*

<b>Dialogue between Philosophy and Theology: The Hemmerleian Proposal of a Trinitarian Ontology . . . . .</b>	<b>27</b>
---	-----------

*Paweł Rojek*

<b>Trinity and Universals: Pavel Florensky's Analytic Trinitarian Ontology . . . . .</b>	<b>47</b>
--	-----------

*John Milbank*

<b>The Equality of Eternity and the Equality of Time: The Metaphysical Revolution of the Latin Fathers Victorinus and Augustine . . . . .</b>	<b>85</b>
---	-----------

<b>Part II: Traditions of Trinitarian Thought . . . . .</b>	<b>135</b>
---	------------

*Petr Havlík*

<b>Mariology of Gregory of Nyssa as a Concretization of his Trinitarian Personalism . . . . .</b>	<b>137</b>
---	------------

*Eduard Fiedler*

<b>Augustine and the Child: De Trinitate's Prologue as the Prolegomena to Trinitarian Ontology . . . . .</b>	<b>149</b>
--	------------

Contents

*David A. C. Bennett*

**Retrieving Augustine’s “Way In”: Knowing Trinitarian Ontology Through the Beauty of God in the Deformed Christ . . . . . 169**

*Jonas Narchi*

**Can There Be a Philosophy of the Trinity? Victorine Answers Reconsidered . . . . . 183**

**Part III: Renewing Trinitarian Ontologies . . . . . 207**

*Maria Benedetta Curi*

**The Secret Trinitarian Ontology of Franz Rosenzweig . . . . . 209**

*Pavel Frývaldský*

**The Trinitarian Mystery of the Word: Ferdinand Ebner and Romano Guardini . . . . . 219**

*Matthew N. Williams*

**Real Symbols, Real Love: Johannine Ontology Read Through Rahner . . . . . 245**

*Lech Wołowski*

**The Relationship Between Intratrinitarian-Infinite Freedom and Human-Finite Freedom in the Thought of Józef Tischner and Hans Urs von Balthasar . . . . . 271**

*Bernhard Stalla*

**The Trinitarian Ontology of Heinrich Beck and the Relationship of Absolute Necessity, Ordering Wisdom, and Personal Partnership . . . . . 287**

*Ryan Haecker*

**The Novelty of Trinitarian Ontology: A Response to Thomas Joseph White and John Betz . . . . . 295**

<b>Part IV: Transforming Anthropology and Politics . . . . .</b>	<b>321</b>
<i>Martin Danišek</i>	
<b>The Relationality of the Human Person in the Light of Trinitarian Ontology, Psychoanalysis, and Mysticism . . .</b>	<b>323</b>
<i>György Geréby</i>	
<b>Political Implications of the Inimitable Trinity . . . . .</b>	<b>339</b>
<i>Jiří Baroš</i>	
<b>Liberalism, the Common Good, and Dramatic Tensions . . . . .</b>	<b>363</b>
<i>Petr Macek</i>	
<b>Trinitarian and Social Ontology in the Czech Theological Thinking (1945–1989) . . . . .</b>	<b>381</b>
<i>Mátyás Szalay</i>	
<b>Triumph, Catastrophe, and Humor: Reflecting on the Nature of Historic Events in Trinitarian versus Secular Terms . . . . .</b>	<b>399</b>
<b>Authors . . . . .</b>	<b>419</b>

## Authors

Jiří Baroš

Jiří Baroš specialises in political theory. After finishing his studies in political science and law at Masaryk University in Brno, Czech Republic, he clerked for the deputy chief justice of the Czech Constitutional Court. Since 2014, he has been working as an assistant professor of political science at his alma mater. He has published articles in numerous journals including *European Constitutional Law Review* and *Revue de Métaphysique et de Morale*.

David A. C. Bennett

Dr. David Bennett is an author, Oxford-based scholar, and theologian. His interests include the metaphysics of love, Augustinian ethics, sexuality and gender, desire and affect, aesthetic philosophy, Anglican theology, and systematic theology of the Trinity. Originally from Sydney Australia, David completed his studies at Oxford where he is Postdoctoral Research Fellow in Theology and Ethics at the Theology and Religion Faculty, Associate Research Fellow, Wycliffe Hall, and co-founder of the intellectual project, *Augustinian Resemblances*.

Maria Benedetta Curi

Graduated from the Faculty of Philosophy in Pisa with a thesis in the area of the Philosophy of Dialogue, she obtained her PhD in the area of Trinitarian Ontology and Post-Doctorate in the area of Aesthetic Philosophy at the Sophia University Institute in Loppiano (FI), where she is also lecturer for the courses: Introduction to Philosophy and Aesthetics. She also collaborates with the Istituto

## Authors

Teologico Marchigiano (Ancona – Italy), and with the Istituto di Spiritualità “Teresa di Gesù Bambino” of the Carmelite Fathers in Pisa.

### Martin Danišek

Martin Danišek is a Catholic priest of the Žilina Diocese. He completed his basic theological studies at the Faculty of Theology in Bratislava. He received his postgraduate studies and doctorate in theological anthropology at the Pontifical Theological Faculty Teresianum in Rome. In his professional field, he is engaged in interdisciplinary dialogue between psychology and theology.

### Markus Enders

Markus Enders is Professor of Christian Philosophy of Religion at the Faculty of Theology at the University of Freiburg. His academic and scholarly expertise encompasses a wide range of areas within philosophical theology and the philosophy of religion, including ancient Greek philosophical theology, the philosophical and mystical theology in the Middle Ages, the history of theories of truth as well as modern philosophy of religion, existential philosophy, phenomenology and postmodern philosophy. As the successor to Bernhard Welte, Klaus Hemmerle, and Bernhard Casper, Markus Enders has long dedicated himself to exploring the relationship between Continental philosophy and Christian theology.

### Eduard Fiedler

Eduard Fiedler is an Assistant Professor of Philosophy at the Sts. Cyril and Methodius Faculty of Theology, Palacký University, Olomouc, where he also leads the TRIERTIUM research group on Trinitarian ontologies and relationality. He previously participated in the project “Trinitarian Ontology of the Human Person” at Charles University, Prague (2021–2023), and organized the international conference on Trinitarian Ontology and Personalism

in Prague (2023), as well as the New Trinitarian Ontologies Eu-ARe Panel in Münster (2021). His research focuses on Trinitarian ontology, particularly as exemplified in the works of Augustine, Comenius, and Klaus Hemmerle, with the aim of formulating a new, pansophical synthesis of Christian wisdom.

#### Pavel Frývaldský

Pavel Frývaldský is a Catholic priest and works as an Assistant Professor of Theology at the Catholic Theological Faculty, Charles University, Prague, and at the Faculty of Arts at the University of West Bohemia, Pilsen. He participated in the project “Trinitarian Ontology of the Human Person” at Charles University, Prague (2021–2023). His research focuses on Christology and Trinitarian theology and on the works of Romano Guardini and Joseph Ratzinger – Benedict XVI.

#### Valentina Gaudiano

Valentina Gaudiano is an Associate Professor of Philosophical Anthropology at Sophia University Institute. Ph.D. at the University of Munich; post-doctoral fellow at Sophia University Institute. Field of research: Phenomenology and Trinitarian ontology. Central topics: feelings, love, empathy, intersubjectivity, person, gender issues, trans- and post-humanism. She is member of a research group on Theology of love with the Teresianum and is on the editorial board of the journal Teresianum. She collaborates with the international group New Voices linked to the HWPS Center.

#### Ryan Haecker

Ryan Haecker is Assistant Professor of Theology at the University of Austin. He is a theologian and philosopher whose research in systematic and historical theology explores the absolute questions of logic, science, and technology. His first book, “Restoring Reason: Theology of Logic in Origen of Alexandria,” explores theological

## Authors

interpretations of logic in the systematic theology of Origen of Alexandria as a critical resource for modern Christian theology. He led the organization of the 2019 New Trinitarian Ontologies conference at the University of Cambridge. His co-edited conference volume, “New Trinitarian Ontologies,” collects papers from this conference on the structure of being that shares in the triadic relations of the Holy Trinity. He plans in the future to write a general prolegomenon for a future trinitarian ontology, “Theology of Logic: A New Introduction to Absolute Knowing”.

### Petr Havlík

Petr Havlík is a Catholic priest of the Archdiocese of Prague. He obtained his doctorate in Dogmatic Theology at the Pontifical University of the Holy Cross (2022) with the thesis “*Maria donna trinitatia. Elementi di mariologia in San Gregorio di Nissa.*” He participated in the international patristic conferences “From Alexandria to Nyssa: Clement and Gregory in Conversation” (Rome 2021), “The Pattern and the Image: Insights from the Alexandrian Exegetical Tradition” (Prague 2022) as well as the international conference on Trinitarian Ontology and Personalism (Prague 2023). His field of research is patristic Mariology and the Trinitarian Ontology of the Cappadocian Fathers.

### György Geréby

Historian of Medieval and Late Antique philosophy and theology. Research interest: methodology in medieval philosophy and theology, theory of language and proof, and its applicability to conceptual analysis. An additional interest in early Christianity and the apocrypha, and political theology. Studied geophysics, philosophy, Hungarian philology and classics at ELTE. Visiting graduate student at St Edmund Hall, Oxford, 1986–7; Osteuropastipendiat in Fribourg (Switzerland) in 1990–1, and British Council Research Fellow at Pembroke College, Oxford (1993). Regular positions at the Janus Pannonius University at Pécs, Hungary 1983–1991, then at ELTE, 1991–2007, and at CEU from August 2007. Former head of the Medi-

eval Studies Department (2007–10). Taught also at Liverpool, and as a Fulbright Teaching Scholar at Rutgers University. Guest lecturer at ELTE.

### John Milbank

John Milbank is an Emeritus Professor in the Department of Philosophy at the University of Nottingham and a founder of the Radical Orthodoxy movement. He is known for his work in philosophy and theology, particularly advocating for Trinitarian ontology as a metaphysical vision of the Christian God and all of reality. Milbank's work challenges secular modernity and emphasizes the role of Christian theology in shaping philosophy, politics, and culture. In 2019, he initiated the New Trinitarian Ontologies project at the University of Cambridge's New Trinitarian Ontologies Conference, which has since inspired new developments in speculative metaphysics within contemporary theology and philosophy.

### Petr Macek

Petr Macek finished his Ph.D. studies at the Catholic Theological Faculty in Prague in 2018 with the doctoral thesis on the Czech theologian and philosopher Metoděj Habáň in the context of the Czech neo-Thomistic revival. Since that time, he has been working as a faculty member of the Department of Studies in Culture and Religion at the University of Hradec Králové. In his research, he focuses on the topics of the intersection of modern Czech church history and theology with the emphasis on the topics concerning Catholic social thinking and its theological and philosophical foundations.

### Jonas Narchi

Jonas Narchi M.A., M.A. studied Philosophy, Medieval Studies and European Art History at Heidelberg University and the Université Paris-Sorbonne (IV). In his philosophical research, he focusses on philosophical conceptions of the Trinity in the 12th century, partic-

## Authors

ularly Abelard and the Victorines. He is also a researcher in the project “Monasteries in the High Middle Ages. Laboratories of Innovation for European Designs of Life and Models of Order” at the Heidelberg Academy of Sciences and Humanities.

### Paweł Rojek

Paweł Rojek is a philosopher and sociologist, interested in analytic metaphysics, trinitarian ontology, and Russian religious thought. He is an Assistant Professor at the Institute of Philosophy of Jagiellonian University in Krakow, where he teaches ontology. He published a chapter on trinitarian ontology and metaphysics of the Trinity in a volume *Dogma and Method*, edited by Robert J. Woźniak (Tübingen: Mohr Siebeck, 2024). Currently he is working on a book on Pavel Florensky’s trinitarian ontology.

### Bernhard Stalla

Dr. Bernhard Stalla is a historian and researcher specializing in referential studies and public relations for the COMENIUS Expert Forum at Ludwig-Maximilians-University of Munich. Since 2011, he has studied philosophy in collaboration with the philosopher Heinrich Beck (1929–2024) at the University of Bamberg. He presented the lecture “The Trinitarian Ontology of Heinrich Beck and the Relationship of Absolute Necessity, Ordering Wisdom, and Personal Partnership” at the New Trinitarian Ontologies Panel of the European Academy of Religion on Tuesday, 31 August 2021, at the University of Münster. His research focuses on Trinitarian ontology, Christian philosophy, and the history of education and culture.

### Mátyás Szalay

Mátyás Szalay (PhD, Dr. hab.) is the head of the department for philosophy of religion at the Episcopal Theological College of Pécs and research professor at Péter Pázmány Catholic University, Budapest. He mainly works in the field of philosophy of religion. His

last publications are: Szalay, Mátyás, ed. *Beyond Secular Faith: Philosophy, Economics, Politics, and Literature*. Eugene: Pickwick Publications, 2023; Szalay, Mátyás and Josef Seifert. *Beállítódás és módszer*. Budapest: L'Harmattan, 2024.

Matthew N. Williams

Dr. Matt Williams has worked in theological education in Malawi, various socially engaged organisations in England and, most recently, has been senior lecturer at St Mary's University, Twickenham, teaching social enterprise. Today he is the Education and Conservation Officer at Jubilee Farm in Northern Ireland, where he is aiming to engage churches and other groups in an integrated approach to creation care. He also does freelance research work bringing biblical perspectives on socio-political issues.

Lech Wołowski

Fr. Lech Wołowski – research and teaching employee at the Institute of Dogmatic and Patristic Theology of the Faculty of Theology of the Pontifical University of John Paul II in Kraków. Doctor of theological sciences in the field of dogmatics (ThD, Pontificia Università Gregoriana, Rome, 2017) and in mathematical sciences in the field of applied mathematics (PhD, University of California, Davis, 2004). The scope of current interests includes systematic and historical aspects of dogmatic theology with particular emphasis on the works of Hans Urs von Balthasar, Henri de Lubac and Józef Tischner.