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## **Analogical unity of covenant in the Erich Przywara's theology of revelation**

### **Summary**

Erich Przywara S.J. (1889-1972) was one of the greatest Catholic theologians of the twentieth century and the most brilliant and prolific German theologian of the first half of the twentieth century. Born in the Upper Silesian town of Kattowitz, Przywara was recognized in particular as an important Catholic thinker, who was in dialogue with contemporary Western culture. The purpose of this doctoral thesis is to present the principal basis of the theological and philosophical work of Erich Przywara as an important contribution to Catholic theology today.

The thesis consists of three parts focused on *analogia entis*, revelation, and incarnation. The first part, after a brief account of Przywara's life and work, presents the philosophical and theological background of the *analogia entis* – a concept from which the author is best known. All three chapters of this part are dedicated to describing Przywara's metaphysics: his roots in tradition (presocratic philosophers, Plato, Aristotle, Augustine, Thomas Aquinas), his encounter with modern thought (Hegel, Heidegger, Barth), and his importance for expression of the relations between Creator and creation. The second part of the dissertation exposes Przywara's *analogia entis* as an explication of the Fourth Lateran Council's edict against Joachim of Fiore: *inter Creatorem et creaturam non potest tanta similitudo notari, quin inter eos maior sit dissimilitudo notanda*. According to Przywara, the right meaning of difference and similarity between Creator and creation is the very heart of the doctrine of analogy and the key to understanding revelation. It is the reason why for Przywara, *analogia fidei* as the analogy between two covenants centered in Christ is connected to his understanding of the *analogia entis*. The reality of the incarnate Christ („paradox of paradoxes” – according to Przywara and the Fathers of the Church) is the matter of the final part. The doctrine of incarnation for Przywara takes the form of *admirabile commercium* – the wondrous exchange between divinity and humanity. The last chapter of the dissertation presents the concrete and specific reality of this exchange in human life: in the Church as *Corpus Christi mysticum*, in the society as *Civitas Dei*, and the world as *Kosmos Theios*. For Przywara, specific Christian identity is not to be „like God” of original sin; it is the making

visible of the invisible God in the community form of exchange and love, as the only image of Trinitarian relationships and life.