

Marek Porwolik

Instytut Filozofii, UKSW

METHODOLOGICAL DIRECTIVES OF ANALYTIC THEOLOGY IN LIGHT OF THE POSTULATES OF THE CRACOW CIRCLE

I. INTRODUCTION

The term “analytic theology” has many shades of meaning. It can be said, although rather imprecisely, that analytic theology (hereafter abbreviated as AT) is a theology practiced using the methods of analytic philosophy. The imprecision of this term stems from the fact that analytic philosophy itself is defined in various ways and the catalog of its methods is not a closed set of clearly defined procedural steps. The publication that introduced the term “analytic theology” into common use is the work entitled *Analytic Theology: New Essays in the Philosophy of Theology*. It was published in 2009 and its editors were Michael Cannon Rea and Oliver Daniel Crisp. In the introduction to this work, Rea describes AT by indicating five methodological directives that characterize it.¹ Currently, these postulates are becoming an almost canonical determinant for this trend in theology.² For this reason, we wish to refer to them our analyses when it comes to the methodological characteristics of AT.

The topics of research conducted within AT include all theological topics, not only from Christian theology, but also those considered within the framework of Jewish theology or the theology of Islam. It is no longer just about focusing research attention on the subject of the existence of God and the arguments put forward in this matter. We have already encountered analyses of these latter issues conducted using the methods of analytic philosophy much earlier, and

¹ M.C. REA, “Introduction,” *Analytic Theology. New Essays in the Philosophy of Theology*, ed. O.D. Crisp, M.C. Rea, Oxford: Oxford University Press, 2009.

² J.M. ARCADI, “Introduction,” *T&T Clark Handbook of Analytic Theology*, ed. J.M. Arcadi, J.T. Turner, Jr., London: T&T, 2021, p. 3.

they were often performed within the framework of the analytic philosophy of God and religion. Moreover, characteristic for AT is the application of a wide range of approaches and concepts present in analytic philosophy, theology, and biblical studies in its own research.

A natural question is to what extent this new approach in theology is really new. The beginnings of analytic philosophy did not herald its fruitful dialogue with the philosophy of God or theology, but instead, analytic philosophy in its program often distanced itself from this type of engagement, an example of which can be found among the representatives of the Vienna Circle. However, we cannot forget about certain exceptions, especially the Cracow Circle (hereafter abbreviated as CC), which operated in the 1930s. In works discussing the formation of AT, no attention is paid to the fact that its characteristic ideas were already present in the views of these representatives of the Lvov–Warsaw School.³ Perhaps the reason for that is the fact that the CC itself has not become sufficiently known yet in the circles of analytic philosophy and analytic theology, and studies of its activities appeared only in the 1980s.⁴ It was only through these last publications, authored by Józef M. Bocheński, that the term “Cracow Circle” was introduced into scientific circulation.

The CC was founded at the beginning of the year 1934. Apart from Bocheński (1902–1995), the Circle comprised Jan Salamucha (1903–1944), Jan Franciszek Drewnowski (1896–1978), and Bolesław Sobociński (1906–1980). The CC is considered a branch of the Lvov–Warsaw School operating in the area of the Catholic philosophy of God and theology.⁵ Its activity was also an attempt to implement Jan Łukasiewicz’s program of practicing philosophy using scientific methods. It was primarily about assimilating in these areas the results obtained in the then new logic, formal logic, called logistics at that time, but

³ M.C. REA, “Analytic Theology,” *St. Andrews Encyclopedia of Theology*, ed. B. Wolfe, 2022, <https://www.saet.ac.uk/Christianity/AnalyticTheology>, (access 2024-07-19); J. McMARTIN, “Analytic Philosophy and Christian Theology,” *Religion Compass*, vol. 7/9 (2013), p. 361–371; N. WOLTERSTORFF, “How Philosophical Theology Became Possible Within the Analytic Tradition of Philosophy,” *Analytic Theology. New Essays in the Philosophy of Theology*, ed. O.D. Crisp, M.C. Rea, New York: Oxford University Press, 2009, p. 155–168; K. TIMPE, “On Analytic Theology,” *Scientia et Fides*, vol. 2/3 (2015), p. 9–22; W. WOOD, *Analytic Theology and the Academic Study of Religion*, Oxford: Oxford University Press, 2021.

⁴ J.M. BOCHEŃSKI, “Koło Krakowskie,” *Życie Literackie*, 8th November 1987, (the reprint in: *Kwartalnik Filozoficzny*, vol. 1/23 [1995], p. 23–31; the English version: “The Cracow Circle,” *The Vienna Circle and the Lvov–Warsaw School*, ed. K. Szaniawski, Dordrecht: Kluwer Academic Publishers, 1988, p. 9–18). A description of the Circle can be also found in the following text: J.M. BOCHEŃSKI, *Wspomnienia*, Kraków: Philed, 1994, p. 120–126.

⁵ M. TKACZYK, “Cracow Circle. Theology in the Lviv–Warsaw School,” *The Significance of the Lvov–Warsaw School in the European Culture*, ed. A. Brożek, F. Stadler, J. Woleński, Wien: Springer, 2017, p. 173–188.

also obtained in logical semiotics and the methodology of science. The program of the Circle was primarily methodological in nature and concerned theology and the philosophy of God.

From the current perspective, attention is drawn to the influence that the CC has had on the formation of the analytic philosophy of religion,⁶ which Roger Pouivet traces to the Circle's activity. Referring to his work, Georg Gasser questioned the commonly accepted thesis about the Anglo-American roots of AT dating back to the 1950s.⁷ Unfortunately, this remark was not sufficiently emphasized by him, and he only included it in one of the footnotes to his work.⁸ Recently, another analytical trend has also been established in the area of theology and philosophy, namely analytical Thomism. This is an attempt to combine the style of philosophizing and interests characteristic of analytic philosophy with Thomism,⁹ and is a trend which is also associated with AT.¹⁰ In such circumstances, it is natural to ask the question to what extent the members of the CC were the forerunners of AT and analytical Thomism, which are developing dynamically today. A positive answer to this question constitutes a thesis that, independently of this author, was put forward by Paweł Rojek in his analyses concerning analytic patristics.¹¹ In this paper, I will try to justify this thesis in detail. Let us note, however, that due to the fact that the program of the CC concerned both philosophy and theology and placed emphasis on research on scholasticism, and especially the works of Aquinas, a positive answer to the question about the Polish roots of AT at the same time indirectly indicates the Polish roots of analytical Thomism.

In order to accomplish the research task set forth here, in the subsequent sections of this work I will discuss sequentially the following: the methodological directives of AT, the CC program, and its continuation in the program of studies on God formulated by Bocheński.

⁶ R. POUIVET, "On the Polish Roots of the Analytic Philosophy of Religion," *European Journal for Philosophy of Religion*, vol. 3 (2011), p. 1–20.

⁷ G. GASSER, "Toward Analytic Theology. An Itinerary," *Scientia et Fides*, vol. 2/3 (2015), p. 23–56.

⁸ G. GASSER, "Toward Analytic Theology," p. 24: "The history of philosophy is a tricky business, based inevitably on simplifications. There are studies showing that what is now called analytic philosophical theology is not a genuinely Anglo-American product but that discussions on religion, logic, and language are to be found in the »Cracow-circle« in Poland in the 1930s."

⁹ The term "analytical Thomism" was coined by John Haldane in the 1990s. Cf. *Analytical Thomism. Tradition in Dialogue*, ed. C. Paterson, M.S. Pugh, Hampshire: Ashgate, 2006.

¹⁰ P. ROSZAK, "Dwie prędkości teologii? O celu, metodzie i perspektywach teologii analitycznej," *Teologia w Polsce*, vol. 2/9 (2015), p. 75–93.

¹¹ P. ROJEK, "Analytic Patristics. The Logic of Apophaticism, Natural Theology, and the Metaphysics of the Trinity," *Studies in East European Thought*, 2024, <https://doi.org/10.1007/s11212-023-09609-y>, (access 2024–07–24).

2. METHODOLOGICAL DIRECTIVES OF ANALYTIC THEOLOGY

The history of official academic activities under the banner of AT only dates back to 2009. However, they had been so dynamic that in 2013 the *Journal of Analytic Theology* was established, becoming an important place for the exchange of ideas within this stream of theology. Crisp and Rea are currently co-editors of a series entitled *Oxford Studies in Analytic Theology*. Monographs devoted to AT have been published, as well as special volumes of journals dedicated to it. Also, this research stream has been greatly influenced by grants from the Templeton Foundation and the Center for Philosophy of Religion at the University of Notre Dame in the USA.

The emergence of AT was influenced by the interest in strictly theological issues observed among analytic philosophers after many years of mutual distrust, as well as the analytic style of conducting inquiries among theologians themselves. The latter, in connection with attacks from neo-positivists identifying themselves with the analytic tradition, practiced theology supported most often by the continental trend of philosophy. This specific meeting of philosophy and theology, which took place within AT, has had its consequences in the fact that currently we do not speak so much of one, uniform trend of AT, but rather of many ways of conducting research, based on the relations of familial resemblance. Within this family of research activities, we can distinguish: analytic theology with a philosophical approach, analytic theology with a theological approach, and analytic theology with a mixed approach (philosophically-inclined analytic theology, theologically-inclined analytic theology, mixed-inclination analytic theology). They are marked by certain emphases that carry within them the historical circumstances of the creation of AT. The division quoted is not a logical division but a typological one, focused around certain examples or paragons, which are not so much the given authors of works but their individual works themselves.¹²

AT is therefore composed of a certain family of publications that have different philosophical and theological shades and various emphases set by their authors. As it has already been indicated, the canonical bond that unites them is, as it were, the list of the aforementioned postulates formulated by Rea. They are important in that they are universally acceptable in the AT environment, while

¹² A.B. DAVIS, "Analytic Theology," *Religion Compass*, vol. 12/17 (2023), p. 1–11. Davis lists the following works-paragons of the respective types: philosophically-inclined analytic theology: R.T. MULLINS, *The End of the Timeless God*, (Oxford Studies in Analytic Theology), New York: Oxford University Press, 2016; theologically-inclined analytic theology: A. TORRANCE, *Accountability to God*, (Oxford Studies in Analytic Theology), New York: Oxford University Press, 2023; mixed-inclination analytic theology: E. STUMP, *Atonement*, (Oxford Studies in Analytic Theology), New York: Oxford University Press, 2018.

at the same time allowing for other determinants that can be seen in the ongoing discussion on the final description of AT. In these discussions, its connections with the analytic philosophy of religion and systematic theology are specified. The presence of certain philosophical or theological commitments in AT is discussed. The questions of the extent to which AT is a research program and the extent to which it is a certain intellectual culture or tradition are considered. Questions are asked about the role that *ratio* and holy books, such as the Bible, are to play in AT and these discussions are still very much ongoing.¹³ What is important to us is that from the perspective of the method of conducting research, AT is characterized by methodological postulates, and the area of research is the area traditionally important for the philosophy of God and for theology. If we want to relate AT to the project formulated by the CC, this information is sufficient to us, since, after all, the latter also had a methodological character.

The postulates formulated by Rea are as follows:¹⁴

- AT1. Write as if philosophical positions and conclusions can be adequately formulated in sentences that can be formalized and logically manipulated.
- AT2. Prioritize precision, clarity, and logical coherence.
- AT3. Avoid substantive (non-decorative) use of metaphor and other tropes whose semantic content outstrips their propositional content.
- AT4. Work as much as possible with well-understood primitive concepts, and concepts that can be analyzed in terms of those.
- AT5. Treat conceptual analysis (insofar as it is possible) as a source of evidence.

This is, as Rea writes, his “official” list. Other postulates could be added to these, but in his opinion, these are the most important ones in terms of separating the analytic philosophers from the continental ones. The latter either reject the principles indicated here as irrelevant or actively aim to violate them. As Rea claims, these indications seem to be common sense and are often given to students in the form of general recommendations.¹⁵ Despite this, he claims that each of the postulates AT1-AT5 contains or assumes views that can be

¹³ M.C. REA, “Analytic Theology.”

¹⁴ M.C. REA, “Introduction,” p. 5–6.

¹⁵ M.C. REA, “Introduction,” p. 6: “reason coherently; write clearly; say what you mean and mean what you say; try to express your ideas in terms that your audience will understand; try not to express your arguments and conclusions in overly ‘poetic’ language; understand the terms that you’re employing and rely on your understanding of those terms to draw out the implications of what you say and what you presuppose; and so on.”

legitimately questioned in the case of considering a philosophical or theological topic. In his views, for some people this is a source of hostility toward the analytic approach to theological topics.

Postulates AT1-AT5 are intended to influence the clarity and precision of arguments made within AT. The implementation of postulate AT5 allows for the precise use of terms relevant to a given discourse. Conceptual analysis is currently carried out in many ways rooted in various original approaches known from the history of analytic philosophy. Postulate AT5 plays an important role in shaping the appropriate conceptual grid. It is important to capture the mutual dependencies between concepts and to distinguish among them those that in a given approach are primitive concepts (AT4). Postulates AT1 and AT2 require that arguments be formulated in such a way that they are subject to analysis carried out using the tools of logic. This allows them to be disciplined, for example, by using counterexamples. The latter method of proceeding is characteristic of analytic philosophy, as Nicholas Wolterstorff pointed out in his correspondence with Rea.¹⁶ The precision postulated in the prescriptions indicated here allows for the disclosure of assumptions, including the hidden ones, the analysis of the structure of argumentation and their correctness, and the use of the correct conceptual grid in them. In his commentary on postulate AT3, Rea points to discussions concerning the role of metaphors in religious discourse, including the question of whether they have propositional content. Rea believed that, regardless of the outcome of this question, metaphors have a cognitive significance that transcends any propositional content they may have. This is the case, for example, when they are used as models for certain theoretical claims in analytical theorizing, or when they “support” them in some other way.

In the above description of the analytical method identified in the area of analytic philosophy which is to be applied to theological issues, we see echoes of the findings in the area of the philosophy of language and logic made at the beginning of the formation of analytic philosophy and implemented in it. The desire to use these results for theological questions seems to be the common denominator connecting AT and analytical Thomism with the program of the CC.

3. THE PROGRAM OF THE CRACOW CIRCLE

I believe that the roots of the analytical turn in the philosophy of God and religion and in theology that took place at the turn of the 20th and 21st centuries can be found in the activities of the CC. A special event popularizing the ideas of this research group was the 3rd Polish Philosophical Congress, which

¹⁶ M.C. REA, “Introduction,” p. 5.

took place in Cracow in 1936. During that event, a special extra session was organized, devoted to the issue of applying formal logic in the area of Catholic philosophy and theology.¹⁷ Referring to those events, Bocheński wrote directly about something that was the program of the CC. The program of the Circle is not so much recalled by him after many years, but rather recreated on the basis of the papers presented at the aforementioned session and memories of common discussions during the meetings of the Circle members.

Bocheński claims that the stance of the members of the Circle can be characterized as follows:¹⁸

- C1. The goal was to reform Catholic philosophy and theology in the methodological aspect (correct scientific language, use of formal logic, approaches known from semiotics and methodology of science, application of formalism).
- C2. A characteristic of the Circle was its criticism of modern philosophy (16th–19th centuries), including neo-scholastic systems.
- C3. The members of the Circle shared the view of the neutrality of logic toward the content of various philosophical systems.
- C4. Unlike the Vienna Circle, the members of the CC claimed that in the problems and theories of the ancient and medieval periods we can find many valuable approaches that should be re-analyzed and reformulated.

In terms of the implementation of these postulates, Bocheński mentions primarily the following achievements:

- Salamucha's analysis and formalization of the *ex motu* proof for the existence of God found in Thomas Aquinas' *Summa contra gentiles*;¹⁹
- Bocheński's analysis and formalization of the proof for the immortality of the soul found in Thomas Aquinas' *Summa theologiae*;²⁰

¹⁷ The presentations and discussions from that meeting were published in the volume *Studio Gnesnensia*, vol. 15 (1937): *Myśl katolicka wobec logiki współczesnej*.

¹⁸ J.M. BOCHEŃSKI, "The Cracow Circle," p. 11–12; J.M. BOCHEŃSKI, *Wspomnienia*, p. 123–124.

¹⁹ J. SALAMUCHA, "Dowód *ex motu* na istnienie Boga. Analiza logiczna argumentacji św. Tomasza z Akwinu," *Collectanea Theologica*, vol. 1/15 (1934), p. 53–92. Eng trans.: "The Proof *ex motu* for the Existence of God. Logical Analysis of St. Thomas Aquinas' Arguments," in: J. Salamucha, *Knowledge and Faith*, ed. K. Świątorzecka, J.J. Jadacki, Amsterdam – New York: Rodopi, 2003, p. 97–135.

²⁰ J.M. BOCHEŃSKI, "Analisi logica di un testo di S. Tommaso d'Aquino (I, 75, 6)," in: J.M. Bocheński, *Nove Lezioni di Logica Simbolica*, Rome: Angelicum, 1938, p. 147–155.

- an analysis of the scholastic concept of analogy, proposed by Drewnowski and Salamucha, and ultimately carried out by Bocheński;²¹
- works in the field of the history of logic (primarily the works of Salamucha and Bocheński, including his monograph *Formale Logik*).²²

At this point it is worth noting that the works in the field of the history of logic indicated here can only indirectly be treated as those that implemented the program of the Circle — reforming Catholic philosophy and theology; they prepared formal tools that could possibly be used in this reform.

The origins of the Circle are seen primarily in the situation of philosophy and logic at that time but the situation of theology and the spirit of that era were also significant. The interwar period saw the development of three of the most important centers of analytic philosophy: Oxford and Cambridge in the UK, the Vienna Circle in Vienna, and the Lvov–Warsaw School in Poland. The turn of the 19th and 20th centuries was the time when mathematical logic emerged, with the zeitgeist of those years characterized by optimism, faith in progress, courage in thought, and readiness to act. The situation of theology was shaped by various actions of the Catholic Church, taken in response to modernism. A special role here was played by the encyclical of Leo XIII, entitled *Æterni Patris*, and published in 1879. In the case of the CC, the return to Thomas Aquinas was not only a return to the content of his teachings, but also to the application of the best possible method (as scientific as possible, for the given times) of practicing theology and philosophy.²³

The activity of the CC was dramatically interrupted by the outbreak of World War II, with one of its leading proponents, Salamucha, dying in the Warsaw Uprising. The turmoil of the war, and then a period of limited mutual contacts between the remaining members of the CC, resulted in their abandonment of joint scientific ventures. Bocheński's attempt to reactivate the CC at the University of Notre Dame in 1956 ultimately failed and the actions he initiated together with Sobociński and Ivo Thomas only resulted in a change in the way

²¹ J.F. DREWNOWSKI, "Zarys programu filozoficznego," *Przegląd Filozoficzny*, vol. 37 (1934), p. 3–38, 150–181, and 262–292; J. SALAMUCHA, "O możliwości ścisłego formalizowania dziedziny pojęć analogicznych," *Studia Gnesnensia*, vol. 15 (1937): *Mysl katolicka wobec logiki współczesnej*, p. 122–153; J.M. BOCHEŃSKI, "On Analogy," *The Thomist*, vol. 11 (1948), p. 424–447.

²² J. SALAMUCHA, "Logika zdań u Wilhelma Ockhama," *Przegląd Filozoficzny*, vol. 38 (1935), p. 208–239; J. SALAMUCHA, "Pojawienie się zagadnień antynomialnych na gruncie logiki średniowiecznej," *Przegląd Filozoficzny*, vol. 40 (1937), p. 68–89 and 320–343; J.M. BOCHEŃSKI, *Formale Logik*, Freiburg – München: Verlag Karl Alber, 1956.

²³ M. TKACZYK, "Geneza Koła Krakowskiego," *Studia Philosophiae Christianae*, vol. 2/55 (2019), p. 9–39.

logic was taught at the university. The extent to which this fact influenced the formation of a very strong AT center at this Catholic university remains a matter for investigation.

Despite these setbacks, toward the end of his life, Bocheński returned to the ideas that shaped the activities of the CC. This is evidenced by his last works and the *Program of Studies on God* formulated by him, which unifies all of these ideas and can be found in the first chapter of his book *Gottes Dasein und Wesen*.²⁴ It can be treated as a continuation of the program of the CC, narrowing the area of activities in theology and philosophy to issues directly related to God. Due to the ways of knowing God that he adopted: reasoning, experience, and faith, they become the main areas of research interests included in this program.²⁵

The program can be expressed in the following postulates:²⁶

- P1. There is an urgent need to resume studies on God.
- P2. A human being has only three ways of knowing God: direct experience, reasoning, and faith.
- P3. It is necessary to learn about the scholastic research into the issues connected with God.
- P4. The results of the scholastic doctrine of God should be judged critically.
- P5. An urgent task is to examine critically the Kantian and neo-positivist reservations concerning the possibility of knowing God, including the proofs for His existence.
- P6. Looking at what an average believer's experience of God demonstrates gives rise to two tasks: (1) to determine what "experience" and similar words mean; (2) to examine how such experiences, in both the broad and the narrow senses, are possible, or if they really exist.
- P7. The scholastic doctrine of God should be studied with the tools of mathematics and logic as well as the critical method.
- P8. A believer does not need a proof of God's existence because he believes in this existence.
- P9. The type and the way of acceptance by a believer of God's existence requires detailed logical and theological studies.

²⁴ J.M. BOCHEŃSKI, *Gottes Dasein und Wesen. Logische Studien zur Summa Theologiae I*, qq. 2–11, München: Philosophia Verlag, 2003.

²⁵ M. PORWOLIK, "Józefa Marii Bocheńskiego program studiów o Bogu," *Rocznik Tomistyczny*, vol. 26 (2020), p. 335–354.

²⁶ J.M. BOCHEŃSKI, *Gottes Dasein und Wesen*, p. 17–28.

P10. It is necessary to develop a theology that is concerned first of all with God Himself.

The following achievements can be considered to be the results of the implementation of the program:

- an analysis and formalization of Question 1 of the *Summa Theologiae* and a clarification of the understanding of the term *sacra doctrina* appearing there, as well as relating these results to what is called a worldview in Dilthey's sense;²⁷
- an analysis and formalization of Thomas Aquinas' five ways included in Question 2 of the *Summa Theologiae* and indicating the second way as the one that does not commit a formal error and contains premises acceptable on the basis of Aquinas' philosophy;²⁸
- an analysis and formalization of Questions 3–11 of the *Summa Theologiae*, and a creation, on this basis, of a preliminary axiomatization of the theory of God contained in these Questions;²⁹
- an analysis and formalization of the criticism formulated by Kant, aimed at the cosmological proof;³⁰
- a revision of the idea of the role of the religious hypothesis discussed in his *Logic of Religion*³¹ and corrections of other results included there;³²
- an analysis of the phenomenon of faith and its treatment as a three-argument relation and making a distinction between sentences in which the believer believes, those that form the so-called core of faith, and those that form the so-called sacred histories, which are intended to give content to these first sentences.³³

The formulation of the program itself and its implementation are expressions of two intentions planned by Bocheński. The first of them was a return to the

²⁷ J.M. BOCHEŃSKI, "Faith and Science. A Logical Commentary on the First Question of the *Summa*," *Advances in Scientific Philosophy. Essays in Honour of Paul Weingartner on the Occasion in the 60th Anniversary of his Birthday*, ed. G. Schurz, G.J.W. Dorn, (Poznań Studies in the Philosophy of the Sciences and the Humanities), Amsterdam – Atlanta: Rodopi, 1991, p. 531–550.

²⁸ J.M. BOCHEŃSKI, "Die fünf Wege," *Freiburger Zeitschrift für Philosophie und Theologie*, vol. 3/36 (1989), p. 235–265; J.M. BOCHEŃSKI, *Gottes Dasein und Wesen*, p. 29–75.

²⁹ J.M. BOCHEŃSKI, *Gottes Dasein und Wesen*, p. 29–48 and 77–129.

³⁰ J.M. BOCHEŃSKI, *Gottes Dasein und Wesen*, p. 139–156.

³¹ J.M. BOCHEŃSKI, *The Logic of Religion*, New York: New York University Press, 1965;

³² J.M. BOCHEŃSKI, "Religious Hypothesis Revisited," *Scientific and Religious Belief*, ed. P. Weingartner, Dordrecht: Springer, 1994, p. 143–149; J.M. BOCHEŃSKI, *Was ich glaube*, manuscript, Freiburg, 1993, p. 2–23.

³³ J.M. BOCHEŃSKI, *Was ich glaube*, p. 25–51.

program of the CC, the other one was focusing on issues directly related to God. The need of this type of research is evidenced by Bocheński's speech in Warsaw on October 15, 1990 when he was awarded an honoris causa doctorate by the Warsaw Theological Academy.³⁴

4. CONCLUSIONS

In the periodization of his academic interests, Bocheński distinguishes the following four periods:³⁵

- 1st period, 1934–1940: neo-Thomistic,
- 2nd period, 1945–1955: historical-logical,
- 3rd period, 1955–1970: Sovietological,
- 4th period, 1970–1992: systematic-analytical.

He also notes that these periods not only lack clear boundaries, but even overlap significantly. As an example, Bocheński mentions his works *Logisch-philosophische Studien* and *Logic of Religion*,³⁶ which were written in the "Sovietological" period although they are both analytical in nature. When it comes to the systematic-analytical works, Bocheński classifies here, among others, those that implement the program formulated in *Gottes Dasein und Wesen*. Although the works implementing the program of the CC were written in the "neo-Thomistic" period, in my opinion, in terms of the research method used in them, they do not differ from those from the "systematic-analytical" period. The indications of this latter period can therefore be found already in the first period of his academic interests, thus those works can also be treated as systematic-analytical. Anyone who has reached one of the chronologically first of the works of CC, which is the work by Salamucha, has no doubts about its analytical character.³⁷ From the current perspective, it can be considered a precursor to both AT and analytical Thomism.

It is interesting to note that Bocheński used the term "analytic theology" long before 2009. In the 1987 interview with him, entitled *Między logiką a wiąrą*, in response to a question about the need to create a new Catholic theology he had suggested, he said:³⁸

³⁴ J.M. BOCHEŃSKI, "O współczesnym stanie i zadaniach teologii filozoficznej," *Studia Philosophiae Christianae*, vol. 2/27 (1991), p. 103–107.

³⁵ J.M. BOCHEŃSKI, *Wspomnienia*, p. 308–309.

³⁶ J.M. BOCHEŃSKI, *Logisch-philosophische Studien*, Freiburg – München: Karl Alber, 1959.

³⁷ J. SALAMUCHA, "Dowód ex motu na istnienie Boga."

³⁸ J.M. BOCHEŃSKI, *Między logiką a wiąrą. Z Józefem M. Bocheńskim rozmawia Jan Parys*,

Today, the situation is analogous: the emergence of a new logic. Exactly as it was in the times of Thomas. In Poland, there are two favorable conditions for this. First, Poland is a Catholic country, and on the other hand, our country has a great tradition of logic. It is begging for Poles to do analytic theology.

Adding more to these words, he said:

First of all, we need to sort out the concepts in theology; this is not a task for a philosopher, but for a theologian.

In the article “The Cracow Circle,” the main text ends with the following two paragraphs:³⁹

The failure of the programme proposed by the Cracow Circle is not due to some peculiar Polish circumstances. It seems to be the result of the wide-spread resistance on the part of otherwise rationally thinking philosophers and theologians to recognize the significance of mathematical logic and analytical philosophy in any intellectual endeavor.

The case of the Cracow Circle is particularly sad. For Poland is one among not so many countries that has had a flourishing school of logic and an efficient team of Catholic scholars who claimed to be rational. One would have expected that in such a country a new Catholic philosophy and, in the first place, a new Catholic theology should arise. Alas, this has not been the case.

In this fragment, Bocheński expresses his conviction that he saw the continuation of the ideas of the CC in the use of mathematical logic and analytic philosophy in the areas of philosophy and theology. He sees the failure of this undertaking (not only in Poland) in the general negative attitude toward these proposals among Catholic philosophers and theologians. Currently, this diagnosis is also known to us from studies explaining why AT was formed rather late. Interestingly, in the source text on the CC written in Polish, in the last sentence quoted here, Bocheński uses the term “*nowa analityczna teologia*” [new analytic theology],⁴⁰ which in the English version of this text is translated quite carefully into “new Catholic theology.”

Bocheński’s statements cited here testify to the fact that: firstly, in the 1980s, he articulated the need for a new theology which he termed “analytic theology”; he linked its emergence with the activities of the CC; he diagnosed the reasons

Warszawa: Noir sur Blanc, 1988, p. 131 (my own translation). Also, Bocheński points to the need of creating a new theology, practiced in the tradition of analytic philosophy, in another interview from that period: J.M. BOCHEŃSKI, “W szkole profesora Bocheńskiego OP. Rozmowy autoryzowane: październik/listopad 1987,” *WDrodze*, vol. 2/16 (1988), p. 5–8.

³⁹ J.M. BOCHEŃSKI, “The Cracow Circle,” p. 15–16.

⁴⁰ J.M. BOCHEŃSKI, “Kolo Krakowskie,” (the reprint: p. 30).

for resistance to its emergence; he indicated that there should be a place in it for mathematical logic, analytic philosophy, and analysis of concepts in the spirit of the method of this philosophy. In conclusion, we can say that from Bocheński's point of view, the CC was supposed to have its continuation in the new theology, which he called analytic theology. However, let us note that Bocheński did not use the term "analytic theology" during the time he was active in the CC. This fact should not come as a surprise. The term "analytic theology" refers to the term "analytic philosophy", and the latter term was just beginning to be used during the years of CC's activity. The popularization of the term "analytic philosophy" occurred much later, only in the 1960s.⁴¹

Are the works on theological issues that we assign to the CC or the *Program of Studies on God*, and also Bocheński's other works from this area that are analytical in nature, actually works in the field of analytic theology? I believe that they can certainly be treated as such. They contain, as Rea wants them to, analyses of terms and concepts, such as God, soul, movement, efficient causality, purposefulness, worldview, faith. They propose a certain conceptual grid for the given issues. In this grid, primary concepts are indicated. The language of these works is clear and precise. Formalism is used in many places. However, in these works, analysis prevails over synthesis. Attempts at the latter can also be found, for example, in publications on analogy, authority, religious discourse, the theory of God defined by the first 11 Questions of the *Summa Theologiae*, religious experience, or the religious hypothesis and faith.⁴² In my opinion, all of these works meet the postulates of AT formulated by Rea.

When we ask what connects these postulates with the postulates of the CC, we can say that it is, first of all, the agreement as to the type of the methods used. The CC simply postulated the application of certain tools from broadly understood logic (formal logic, logical semiotics, methodology of science) in the area of theology. They did not specify how this was to be done, with the help of which methods. The area of application of these tools was not only Catholic theology but also Catholic philosophy. In the case of AT, the results and tools taken from logic (understood in such a broad way) found their place in the area of theology through analytic philosophy and its methods of conducting research.

In postulates AT1-AT2 and AT4 we can see specific guidelines for the implementation of postulate C1. These methodological aspects can also be found in postulates P4-P5, P7, and P9. The difference is that in the postulates of AT, indications as to specific methods of the procedure are included, while the

⁴¹ T. SZUBKA, "Kategoria filozofii analitycznej. Uwagi o kształtowaniu się terminu," *Roczniki Filozoficzne*, vol. 2 (2004), p. 335–345.

⁴² J.M. BOCHEŃSKI, "On Analogy;" J.M. BOCHEŃSKI, *Was ist Autorität? Einführung in die Logik der Autorität*, Freiburg: Verlag Herder, 1974.

postulates of the CC and the *Program of Studies on God* only indicate what these methods are to be based on. Conceptual analysis (AT5), although not explicitly declared, accompanied the analyses contained in the works implementing the programs of both the CC and the *Program of Studies on God* as a scientific method. In AT3, the issue of the appropriate use of metaphors in theology appears. I believe that this postulate is also acceptable from the perspective of the programs of the CC and the *Program of Studies on God*. Bocheński devoted much attention to the analysis of the issue of analogy and the application of the results he obtained to his theory of religious discourse and the question of faith. His approach to analogy could be used in future discussions concerning AT3. The postulates of AT, unlike the postulates of the CC and the *Program of Studies on God*, are exclusively methodological in nature. The postulates of the CC also declare the neutrality of logic toward certain philosophical assumptions (C3) and indicate the preferred existing philosophical approaches (antiquity and scholasticism: C4) or those that are approached critically (modern philosophy: C2). The postulates of the *Program of Studies on God* narrow the area of research to philosophy and theology directly concerning God, and more precisely, to reasoning concerning Him, to religious experience, and to faith (P2). They contain references to scholasticism (P3, P4, and P7) and to modern philosophy (P5). The presence of certain philosophical preferences in the postulates of the CC and the *Program of Studies on God* resemble the current discussion on the neutrality of AT toward philosophical and theological commitments.

At the beginning of this encounter with the new logic, the CC postulated its assimilation, as independently as possible, in two areas: of philosophy and of theology. Due to the role that philosophy plays in theology, we know that these activities cannot be carried out in complete isolation. For this reason, the emphasis that the programs of the CC and the *Program of Studies on God* place on the analysis of Aquinas' works is understandable. The program of the CC was created in the period that Bocheński called "neo-Thomistic". The activity of the Circle is associated with this trend.⁴³ On the other hand, in the area of AT itself, the Middle Ages and scholasticism are indicated as its prehistory and prototype.⁴⁴ To Bocheński, St. Thomas Aquinas was an example of a theologian who used in his research the best logic he knew. For him, it was syllogism. Thus, now, having all the background given by formal logic, semiotics, and the

⁴³ E. NIEZNAŃSKI, "Logical Analysis of Thomism. The Polish Programme that Originated in 1930's," *Initiatives in Logic*, ed. J. Srzednicki, Dordrecht – Boston: M. Nijhoff, 1987, p. 128–155; R. PUCIATO, "Thomism and Modern Formal Logic. Remarks on the Cracow Circle," *Axiomathes*, vol. 2 (1993), p. 169–191; M. VACURA, "Analytický tomismus Krakovského kruhu," *Filosofický časopis*, vol. 2/59 (2011), p. 689–705.

⁴⁴ W. WOOD, *Analytic Theology and the Academic Study of Religion*, p. 285, 289–290.

methodology of science, why not use them to practice theology and philosophy? This was the idea guiding the CC. Also, specific approaches proposed by Aquinas became the object of analysis by the members of the Circle.⁴⁵ Therefore, it is justified to perceive them not only as the precursors of AT, but also as the precursors of analytical Thomism.

The fact that the CC is the forerunner of AT, and thus indirectly also the forerunner of analytical Thomism, is justified by:

- Bocheński's statements themselves;
- the program of the CC and the works implementing it;
- the *Program of Studies on God* (referring to this program) and the works implementing it;
- the circumstances of the creation of CC.

It is interesting that the University of Notre Dame has played a special role in the history of both the CC and AT. Sobociński settled there permanently when he escaped from Poland after World War II,⁴⁶ and there he founded the journal *Notre Dame Journal of Formal Logic*, which he edited for 19 years, and there Bocheński tried to reactivate the CC. Today, this university is one of the most dynamic centers of AT in the world. Bocheński believed that the combination of Catholicism and skills in formal logic and analytic philosophy could bear much fruit in Poland but sadly this did not happen during his lifetime. However, it is beginning to flourish today, including the Catholic University of Notre Dame, a place closely associated with the CC, and interest in AT is currently growing in Bocheński's homeland, as evidenced by the publications of Polish authors and their other academic activities promoting it.⁴⁷ Perhaps we simply have to wait a little longer for more abundant fruit to come forth in Poland. Fortunately, Bocheński's words about the failure of the ideas guiding the CC are false. Perhaps the rebirth of these ideas in AT and analytical Thomism has occurred spontaneously, without any direct connection with the CC. Either way, this fact serves as evidence of the uniqueness of the program of the CC, which has risen like a phoenix from the ashes, reborn after a seemingly obvious defeat, and with a force exceeding Bocheński's wildest expectations. Unfortunately, he did not live to see these events.

⁴⁵ J.M. BOCHEŃSKI, "Powszechniki jako treści cech w filozofii św. Tomasza z Akwinu," *Przegląd Filozoficzny*, vol. 2/41 (1938), p. 136–149.

⁴⁶ Sobociński, as an active member of the Polish right wing, was threatened with the death penalty by the communists.

⁴⁷ P. ROSZAK, *Dwie prędkości teologii?*, P. ROJEK, *Analytic Patristics*. In 2015, a special issue of the journal "Scientia et Fides", promoted by the Faculty of Theology of Nicolaus Copernicus University in Toruń, was published as devoted to AT.

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METHODOLOGICAL DIRECTIVES OF ANALYTIC THEOLOGY IN LIGHT OF THE POSTULATES OF THE CRACOW CIRCLE

SUMMARY

Analytic theology is a theology in which the methods of analytic philosophy are employed. A similar description is used to refer to another contemporary analytic trend, namely analytical Thomism. Analytic theology is characterized by methodological directives regarding language and ways of justifying propositions. A natural question is to what extent this new solution in theology is really

new if we take into account, for instance, the program of the Cracow Circle, whose members were active in the 1930s. That program was also methodological in nature and concerned the theology and philosophy of God. In this paper, we wish to determine the relationship between the postulates of the Cracow Circle and the methodological directives of analytic theology. Thanks to this, the members of the Circle can be perceived as its precursors as well as indirectly of analytical Thomism.

KEYWORDS: analytic theology, analytical Thomism, Cracow Circle, J.M. Bocheński

SŁOWA KLUCZE: teologia analityczna, tomizm analityczny, Koło Krakowskie, J.M. Bocheński