

Dr Sarah Borden: Edith Stein 21-1-2025

1. Who was Edith Stein? A brief summary
2. What were some of her main reasons behind her conversion from Judaism to Christianity?
3. What / who were some of the key influences on her life? (moments / philosophers / ideas)
4. What were her key contributions to Catholic theology?
5. What are the key tenets of her phenomenological view? How does one engage with physical / spiritual worlds?
 - ↳ how is this distinct from Heidegger / Husserl?
6. What were her political thoughts, especially in relation to human rights?
7. How did Edith Stein approach questions on feminism? What are the roles of men and women?
8. What can one learn from Edith Stein the philosopher?
9. What can one learn from Edith Stein the person?
 - ↳ how do these lessons resonate with the 21st century world?

Professor of Philosophy at Wheaton College
Specializes in feminist theory, Edith Stein and
Phenomenology

Joshua C.

Worked with Husserl

↳ consciously gave up prayer
↳ agnostic in teenager

↳ Phenomenology played a role in her conversion.

↳ helped influence her view to religious experience.

personal / intellectual.

↳ Husserl → Church and Theology.

↳ Husserl → Thom. Aquinas / Duns

↳ Hegelian influences as well.

↳ fit a Thomistic a form of faith into Hegelian spirit

Heidegger & Stern: related to each other.

Stern: finite & eternal Being.

Being as foundational. That is Being

Hegel & Spirit.

↳ there is an acceptance that there is self etc

↳ exists challenge to Thomism.

3 types of Being

Actual, Potential, Essential

↳ the being of meaning

↳ the unfolding of meaning

What is the nature of the Being person doing the questioning?

↳ the ego is doing the thinking → close to Husserl ego → embodied ego is important.

↳ we engage with the world. (transcendental?)
↳ beauty, goodness, truth.

↳ Transcendental: that which is co-existent with Being. → not a feature of objects.

↳ its an orientation? → its is an orientation of Being → not even criticism (of detail) of Criticism of Aquinas. Horizon.

↳ her account of Being

↳ her role of the pure is a phenomenologist thing and thing. She is not

↳ her engaged Aristotle. talking about matter (that it is metaphysically true.

Aristotle

↳ matter potency

↳ form actuality.

But she is only that is metaphysics.

She is trying to rethink nature of matter.

↳ applying this stuff to theological issues.

↳ can adopt form to ~~theology~~ theological evolution.

What impact could stem here on Thomistic Theology:

↳ Eucharist qua transubstantiation.

Christ is the fullness of the human form.

Finite and Eternal Being: contemporary Summa

Faith is a kind of knowledge.

↳ it is a dark light.

↳ Kant? ← what does it mean to be a light.

↳ faith a transcendental

imperfect feminism
transcendent → easy accept

Stirn is a hypothesis can be a structure,
things which we understand the world.

Stirn and feminism

- ↳ a lot of sexism in his letter of recommendation.
- ↳ her lectures on men and women.
 - ↳ they are a set of public lectures.
 - ↳ not developed very much.
- ↳ tendencies of women versus men.
 - ↳ does phenomenology engage / impact feminism.

Stirn was an assimilated Jew → wanted to show
himself as a German Reality so herself as
strong German tendencies in civil. → necessary structure
↳ Phenomenology of the State. → to be a state

Early concerns with National Socialism.

↳ audience with Pope Pius to speak against National
Socialism.

↳ she starts her autobiography to counter Jewish
hate.

↳ where do these rights come from?

Communal relations and rights.

None of us are pre-egos.

Form of a human → where do these things come
from.

Stirn says we must have a first person description
and understanding of the world. Thomism tries
to make ~~them~~ things too third persons.
↳ rationality comes from first person experience

Interdigger ~~text~~ Dr Taylor Carman

-website blog