

Ever since my third year of theology studies in Zagreb, when I first encountered the work and thought of Karl Rahner, something "clicked" in me on an intellectual level. I felt a deep fascination and a sense of understanding. One of the most valuable characteristics of Rahner's theology is the excellence with which he radically embraces the non-dualism implied by the Christian message. Within his transcendental anthropology, Rahner carefully examines the nuanced fact that the Christian Gospel addresses unique subjects—individuals who (even if not explicitly) interpret themselves as such—and it is precisely in these delicate particulars that he searches for the foundation of the human person as a being of transcendence.

Ultimately, all of this may also mean that everything we are, everything we believe, and everything we believe ourselves to be is fundamentally inseparable from our concrete history and, in fact, from everything we do. At first, this conclusion did not strike me as particularly profound, and I did not intend to include it in my thesis when I proposed a paper on Rahner's anthropology and the discourse on human artistic inspiration. However, prompted by certain personal circumstances, I began to notice that a discussion seeking to address Rahner's transcendental anthropology and the possibility of human inspiration while remaining silent about its inseparable social implications would, in fact, be inconsistent with Rahner's own holistic method—the very method it claims to follow. This led me to participate in the CREATE program at the Angelicum, enriching my work on a practical level by more carefully reflecting on the many dimensions of social issues, behind which always lies the question of a true and authentic anthropology, as we saw in the *Catholic Social Teaching course*, held by professor Crosthwaite.

In the context of the second part of my thesis, which deals with human artistic inspiration, this is precisely where the core of my question lies: there is something in the human essence that makes a person open to receiving inspiration on a general, objective level, but also makes them inspired in a concrete,



From Correct Anthropology to the Incitement for Life in Charity

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subjective experience. For many significant social thinkers, art was of great importance, like Jacques Maritain or a Croatian Ivan Merz, and some were artists themselves—and thus, inspired. Art as a subject of study, as well as an activity, holds a certain place in the Social Doctrine of the Church. But this alone is not the most valuable knowledge I have gained this semester studying at the Angelicum. More valuable has been the insight into how one ought to celebrate God's Creation in life—whether through fascinating lectures on *Human Rights* and *Leadership and Virtues* or enriching visits with professor Janas.

Notably, through Pope Francis' addition of *CELEBRATE* to the threefold *SEE-JUDGE-ACT* methodology in *Laudato Si'* which we took a close look at in the Catholic Social Teaching course, and through his contribution to the spirituality of material beauty, I have come to understand inspiration as *paying special attention to God's Creation*—and in this, I have seen a celebratory moment. I can

say that new perspectives have opened for me on how to practically illustrate the implementation of Rahner's anthropology in the discourse on human artistic inspiration. But also, in the course on *Challenges of Modern Technologies*, I became better acquainted with, and revisited the ideas of, some modern authors who will be useful for my work, such as Heidegger, who had an influence on Rahner.

CREATE TX was, in every way, more than just an academic program. Staying in Rome—even during significant events for the Church—was an experience I will remember forever. And the new acquaintances, interesting encounters, and the warm welcome I felt within the Angelicum community will continue to influence my future work and life. I do not think I could have had a better experience at the end of my master's theology studies than this one, because now a new desire to act has awakened within me.