
Editorial

This supplemental issue of *Filosofický časopis*, dedicated to the eighty-fifth birthday of professor Stanislav Sousedík, is in a sense his dream come true. As his former students, we attest to the fact that it was he who entertained the boldest dreams and visions for the future during our meetings. In communist times prior to 1989 professor Sousedík was banned from working in the capacity of a regular university teacher. Teaching and educating new generations of scholars was opened to him at about the time of his sixtieth birthday. The new opportunity to make his dreams come true has given him new energy, and we must say he is still keeping his youthful vigour.

Professor Sousedík belongs to those scholars who assisted at the birth of the study of the so-called Second Scholasticism, or the early modern university philosophy that had been underestimated and neglected for a long time previously. Times have changed, and this current of philosophy and theology has become popular among many scholars today. Francisco Suárez, Francisco de Vitoria, Rodrigo de Arriaga etc. all represent an intellectual elite of their times. They were indeed the decisive persons for the intellectual milieu of the Modern era.

Professor Sousedík's research began in hard times characterized by ideological restrictions on post-medieval scholastic studies, resulting in their virtual neglect, and in neglect of himself personally. Despite all the trouble professor Sousedík has produced a substantial amount of high quality, pioneering, and respected work. His former students and colleagues follow in his footsteps.

His research into the Second Scholasticism did not remain on a purely historical level. He developed a keen interest also in the field of analytic philosophy, and looked for ways in which medieval and early modern Scholasticism might contribute to discussions in the disciplines of logic and metaphysics. At an age when many people live only from their past, professor Sousedík began to realize his project. Twenty years ago the British philosopher John Haldane presented

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his concept of *Analytical Thomism*. Sharing this analytical approach, professor Sousedík and his followers hold to a somewhat wider perspective that is not limited to the Thomistic tradition only, but spans other scholastic currents as well. They developed the program of *Analytical Scholasticism* which has become known on an international level. Dreams have become reality because they were not mere dreams but realistic visions.

Analytical Scholasticism was taken up as a program of the Research Group for Post-Medieval Scholasticism that comprises scholars from the Faculty of Theology, University of South Bohemia and the Institute of Philosophy, Czech Academy of Sciences. The successful career of the journal *Studia Neoaristotelica*, the first editor-in-chief of which was Prof. Sousedík himself, is also worth mentioning. This journal is published in Germany and has an international editorial board, including members from the Research Group.

The last point we want to emphasise is the personality of professor Sousedík as human, scholar and teacher. As his former students we gratefully remember and emulate his cordial approach to us. During our studies we experienced both the demands on us as well as his respect for our efforts and results. The scholarly honesty he strived to pass on to us shines through his personal history. He spent the best years of his life on construction sites working as a manual laborer and plumber, a man disrespected by the communist regime, pushed away from official academic work to manual labour (which he has never held in low esteem). Despite difficulties he did not give up his studies and scholarly work, which he regarded as his highest tasks in life. Under complicated circumstances he was able to graduate, to work in the scholarly field, to be in contact with his colleagues abroad and amidst all this to lead a life free from grave moral compromises. Now, like the Old Testament patriarch Abraham, he has lived to see his scholarly offsprings at an age when it did not seem very likely to expect posterity. This is a manifestation of his human and professional honesty and his truly Abrahamic trust in Divine Providence.

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