

SUMMARY

The current issue of the "Ethos" is devoted to the relations occurring between labour and wages in economic reality. In particular parts of the issue the problem is analysed not only from the economic perspective but also in its ethical, sociological and theological aspects. For the question of work and payment – as the introductory note From the Editors emphasizes – amounts essentially to the question of the human being in its overall context, *i.e.*, in its social, political, family situation etc. Payment in the form of remuneration for the performed work must take into account not only the dimension of equivalence (as the Polish proverb says, "like work, like pay), but also the dignity of the persons performing the work and those whom they have to provide for. This aspect is frequently noted by John Paul II; for instance, in the fragment of an enunciation to the working people announced in 1983, quoted in the present issue.

The articles concerning the main subject of the issue have been grouped in three blocks which, successively, deal with economic ethics, economic-political problems, and the social conflict emerging in the relation between work and pay; they are complemented by a group of articles devoted to the matters of the family.

The block entitled Economy and Morality covers both general problems, such as the relation between human freedom and the entrepreneurial initiative (a fragment of a book by Michael Novak, *The Hemisphere of Liberty*) or the sense of the market economy in the teaching of John Paul II (the study by Janina Godłów-Legiędź), as well as some more detailed issues; thus, the social rights of the human person are discussed by Fr Franciszek J. Mazurek, the essence of private property – by Fr Franciszek Kampka, the question of economic values in the family – by Zbigniew Tyszka, the dimensions of a pro-family policy of the state – by Janusz Kroszel. The block ends with a study by Andrzej Szostek, MIC who discusses the social-political transformations in Poland from the point of view of morality.

The block entitled For the Fair Pay contains papers which analyse various aspects of the problem of wages. From the historical point of view the question is discussed by Aniela Dylus. In the light of the social science of the Church the issue is examined by Leon Dyczewski, OFMConv. The negotiation mechanism of wage regulations is presented by Waclaw Jarmolowicz. Several papers are devoted to the problem of wages in Poland; it is the theme of the contributions by Jerzy Kropiwnicki, Jerzy Wratny and Zofia Jacukiewicz. In a paper which closes this block of papers Tomasz Gruszecki examines the process of privatization which in Poland seems to proceed at a slow pace and not without some economic mistakes.

The next block of articles is entitled Conflict and Justice. It begins with a text by the Spanish theologian, Fr Francisco F. Madero, who discusses the conception of justice contained in the writings of John Paul II. The other two papers in the block concern the ways of overcoming conflict situations in society; in his paper Paweł Woroniecki stresses the specificity of the Christian

attitude in such situations, while Stanisława Borkowska – the possibilities of surmounting obstacles on the way of reaching an agreement between the employees and the employer.

The block devoted to the family is entitled *At the Basis of Social Order – The Family* and it contains articles devoted to the theology of the right to live (Fr Ryszard Sztymlicz), the ethos of Polish families with many children (Franciszka W. Wawro), and the effective defence of the values of the family in the period of the "sexual revolution in the United States (Joanna Petry Mroczkowska).

The subject-matter of labour and payment also recurs in some papers in the remaining sections of the issue. The section *Discussions and Reviews* contains evaluations of books about the founder of the Opus Dei, Josemaria Escriva de Balaguer (review by Andrzej Zieliński) and about the ethical aspect of unemployment (review by Sławomir Partycki). An annotated bibliography, prepared by Maria Filipiak and Cezary Ritter, contains a listing of the Pope's enunciations on the subject of economic justice.

The remaining texts complement the materials on the monographic theme of the issue.

The standing column *Thinking about Fatherland* contains an impression by Waldemar Borzestowski about the domesticity of the Jewish culture in the Polish Fatherland.

The section *Discussions and Reviews*, apart from the items already mentioned above, also contains examinations and evaluations of philosophical works (the review by Ewa Podrez, the joint review by Patrycja Mikulska and Jarosław Merecki, SDS, and a discussion by Ireneusz Ziemiński), of a work of hagiographic nature (review by Fr Jan Augustynowicz), and of a school quarterly published in Lublin (Fr Henryk Niemiec). The section ends with an essay by Fr Jerzy Szymik about the state of modern cinema, occasioned by a review about a Polish Catholic film *Faustyna*.

The section *Reports* contains accounts from a symposium organized in Warsaw and devoted to the construction of a new order in Europe after 1989 (Sławomir Sowiński) and from two academic conferences which were held in Lublin; one of them concerned the Union of Brest concluded in the 16th century (discussed by Fr Stanisław Nabywaniec), and the other – the writings of the Catholic writer, Georges Bernanos (Ewa Barańska).

The section *The Pontificate in the Eyes of the World* is devoted to John Paul II's special care about the African continent. Fr Zbigniew Krzyszowski takes up the subject when discussing the eleventh pilgrimage of John Paul II to Africa. The *Calendar* reports on the events in the Holy See that have taken place in the seventeenth year of the pontificate of John Paul II (Maria Filipiak).

The commentary presented in the section *Through the Prism of the Ethos* was written before the presidential elections in Poland and it examines the issue of social responsibility (Cezary Ritter).

As usually, the issue ends with *Notes about Authors* and English contents.

Translated by Leszek S. Kolek