

SUMMARY

The present issue of the „Ethos” is devoted to broadly understood problems of research ethics. The text *F r o m t h e E d i t o r s* indicates that the dynamic progress of science in modern times was originally accompanied by general optimism which saw scientific discoveries as a panacea for all the problems of man. However, in time it has turned out that science, as well as technology, which is related to it, possesses its second face – as it happens to be the case with every tool, science may either serve the good of man or be used against him. Thus it was ethics in the sense of reflection on the moral dimension of research that turned out to be the price of the subordination of research work to human purposes. In an extract from his address to the academic world, which was delivered in Cracow during the 1997 pilgrimage, the Holy Father pointed to the fact that progress of science must be accompanied by an integral vision of man, whereas the utilitarian attitude and relativism propagated in our times make science become a threat to man.

The texts concerning the main problems discussed in this issue are preceded by a set of articles devoted to the twentieth anniversary of Karol Wojtyła’s election to the Holy See. Tadeusz Styczeń, SDS, and Rocco Buttiglione write about various aspects of Karol Wojtyła’s philosophical output: Tadeusz Styczeń, SDS, describes Karol Wojtyła’s attempt to integrate phenomenology and classical philosophy, while Rocco Buttiglione analyses a topic central to Karol Wojtyła’s philosophy, namely the union of freedom and truth in the act of a person. The reflections presented by Fr. Alfred Wierzbicki concern John Paul II’s magisterium, which is seen in the perspective of some influential currents of modern culture. In the final text in this set, which directly refers to the subject of John Paul II’s encyclical *Fides et ratio* announced in October this year, Card. Joseph Ratzinger writes about the indispensableness of rational foundations of the religious faith, which modernity has ascribed to the domain of emotions.

The first section of texts devoted to research ethics is entitled *S c i e n c e a n d E t h i c s*. It opens with an article by Tadeusz Styczeń, SDS, in which the author poses the initial question whether there exists a special ethics directed to scientists. He answers this question by pointing to the value of the human person which constitutes the basic criterion for the scientist in his research work. Jerzy Umiasowski points to the fact that although science should enjoy freedom, the scientist is morally responsible for the choice of the subject of research, as well as for the means of conducting it. Barbara Chyrowicz, SSpS, analyses the „slippery slope argument,” which is frequently referred to in ethics, and which holds that embarking on a certain type of research leads, by the power of its own inner logic, to further, not always desired consequences.

The next section, entitled *G e n e t i c s – t h e C h a n c e s a n d t h e T h r e a t s*, opens with an article by Robert Spaemann, in which the author analyses moral acceptability of genetic interference in the human nature, in the aspect of man’s being a person. Zbigniew Chłap writes about the threats to the human genome provoked by the growth of modern technological civilization.

Jerzy Nowak in turn reflects on the chances and threats connected with the project of mapping the human genome. Antonio G. Spagnolo discusses some moral aspects of genetic testing which consists in identifying pathological genes even before the symptoms of a given illness occur.

The succeeding section of texts treats of the *Dilemmas of the Progress of Science*. It opens with an article by Fr. Stefan Kornas, in which the author analyses the broad notion of medical experiment, and assesses – in the light of Catholic ethics – different types of medical interference, such as genetic engineering, in vitro fertilization, interference into the foetus or into the embryo, and organ transplantation. Agnieszka Lekka-Kowalik discusses currently conducted research on the prolongation of human life, as well as some arguments against searching for the „fountain of youth”. Deborah G. Johnson points in turn to the moral problems concerning social ethics which are provoked by the growth of the global information infrastructure. In the succeeding article, Henk Verhoog points to the fact that rejecting the criterion of nature in the experiments which consist in breeding so-called transgenic animals, makes us lose the measure of assessment of what is good and what is bad for living creatures. In the final article in this section, Burke Townsend critically reviews a book by R. Herrnstein and Ch. Murray, in which the authors argue for the existence of a connection between race and the intelligence quotient.

In the section *Interviews of the „Ethos”* Grażyna Storzak-Cholewa talks to Tadeusz Styczeń, SDS, about Pope John Paul II.

The section *Thinking About Fatherland...* includes a reflection by Stanisława Grabska on the biblical and modern concept of homeland. The author points to the modern image of homeland, shaped in the course of history, as well as to the necessity of peaceful coexistence of different national groups within one homeland.

The section *Notes and Reviews* presents some reviews of books devoted to research ethics. It opens with a review by Artur Szutta of a book edited by D. Elliott and J.E. Stern, entitled *Research Ethics: A Reader*. Przemysław Gut in turn discusses a book by E. Agazzi entitled *Dobro, zło i nauka* [Good, Evil and Science]. Agnieszka Lekka-Kowalik reviews *Computer Ethics* by D. G. Johnson. In the succeeding review Kazimierz Krajewski discusses a book by R. Spaemann, eminent modern German philosopher, entitled *Szczęście a życzliwość* [Happiness and Benevolence], which has been recently published in Polish. Fr. Sławomir Nowosad reviews a new, up-dated edition of *The Oxford Dictionary of Christian Church*. Finally, Franciszek Adamski reviews a book by I. Borowik entitled *Procesy instytucjonalizacji i prywatyzacji religii* [Processes of Institutionalization and Privatization of Religion]. This part of the volume concludes with the subsection „Proposals of the «Ethos»”.

The section *Reports* includes a report by Andrzej Derdziuk, OFM Cap, on a symposium on Franciscan mysticism held in Lublin, and a report by Wojciech Chudy on a conference concerning Poland's accession to the European Union.

In the section *The Pontificate in the Eyes of the World* Fr. Richard J. Neuhaus points to the convergence of some currents of the American liberal tradition and John Paul II's teaching on the principles of social life included in the encyclical *Centesimus annus*. Bogumił Gacka, MIC, in turn points to some analogies between the communal structure of the Holy Trinity and the human person on the one hand, and the communal and missionary structure of the Church on the other.

In the section *Through the Prism of the Ethos* Wojciech Chudy writes about curiosity as a characteristic feature of human cognition.

The issue concludes with a *Bibliography* of the Holy Father's addresses on the responsibility of scientists, and with *Notes about the Authors*.