

## SUMMARY

The present issue of the „Ethos” is devoted to the relation between natural law and statute law. It is on the point of the junction between the two that the question of human rights appears. The text *From the Editors* points to the fact that the modern idea of human rights constitutes – in its historical dimension – a reaction to the 20th century totalitarian systems, whereas in its philosophical dimension it refers to the concept of man as a person. In his study entitled *The Acting Person*, Karol Wojtyła made an interesting insight into the structure of the human person, which has had a considerable impact on John Paul II’s teaching on human rights.

An illustration of this teaching can be seen in an excerpt from the address delivered by John Paul II to the United Nations on 5 October 1995, on the occasion of the 50th anniversary of this Organization. The Holy Father repeated there once again that natural law is indispensable for „building a culture of freedom” in the contemporary world. Genuine culture of freedom is manifested by the respect for every human person and for the rights of every nation.

The essential set of articles in the present volume has been preceded by two articles concerning the relation between faith and theology (reflection based on the Revelation) on the one hand, and the reason and philosophy on the other. Their authors are respectively Card. Joseph Ratzinger and Robert Spaemann.

The first set of articles, entitled *Classical Wisdom*, is devoted to the legacy of the classical wisdom concerning the law and justice. Giovanni Reale writes about the idea of justice in ancient Greek philosophers, especially in Plato. The two articles by Fr. Stanisław Wielgus are devoted to the formation of legal culture in medieval Europe, and to the person of Paweł Włodkowic and the Cracow school of law, which laid the foundations of the rights of nations at the close of the Middle Ages. The article by Stefan Swieżawski also refers to this topic by discussing the political ethos of the Poland of the Jagiellons, which was shaped by the Cracow school among others, and which was characterized by tolerance as well as by a democratic ecumenic attitude.

The subsequent set of articles, entitled *Modern Wisdom*, presents modern concepts of human rights. Fr. Alfred Wierzbicki discusses the views of A. Rosmini, a 19th century Italian philosopher, together with his idea that it is the personal structure of man that constitutes the foundation of the law. Bp. Marek Jędraszewski presents the normative dimension of interhuman relationships on the example of the views of E. Lévinas, a representative of the philosophy of dialogue. The articles by Juan Miguel Palacios and Josef Seifert are devoted to the metaphysical and anthropological justification for human rights, with reference to the output of J. Maritain. This set of articles concludes with the text by Abp. Julián Herranz in which the author presents John Paul II’s moral vision of human freedom.

The authors of the next section attempt to address the question: What Is the Norm of Statute Law? Two of them, Fr. Andrzej Szostek and Wojciech Łączkowski, write about the relation between natural law and statute law in the respect of the right to life. The former approaches the question from the position of a philosopher, while the latter does so from the legal perspective. Kazimierz Krajewski draws an outline of the moral principles of democracy, with reference to the personalism of Karol Wojtyła and his disciples. Piotr Tuleja discusses the relation between natural law and statute law on the example of the problems concerning constitutionalization of human rights. State constitutions, as well as international regulations concerning human dignity and rights, are in turn discussed by Fr. Józef Krukowski. This topic is continued in the article by Tadeusz K. Jasudowicz which is devoted to the evolution of internationally protected human rights. Fr. Franciszek J. Mazurek presents a discussion of the ideas of the Catholic Church on human rights and, in particular, her attitude to the UN Universal Declaration of Human Rights.

The succeeding set of articles, entitled *The Right to Life – the Fundamental Human Right*, opens with an article by Alicja Grześkowiak concerning the solutions applied in the new Polish Penal Code in the field of the protection of human life. Moral aspects of medical treatment in the prenatal period of human life, as well as the resulting rights of the unborn patient, are analysed in an article by Janusz Gula, while the legal status of the conceived child in the Convention on the Rights of the Child, ratified by the Republic of Poland, is discussed by Marek Piechowiak. To conclude this section Krzysztof Wiak approaches the controversies over legal protection of the conceived child which find their reflection in the verdicts of the US Supreme Court.

While life constitutes the basic value for man, freedom remains a particularly significant value to him. Therefore the next section is entitled *The Right to Religious Freedom as the Synthesis of Human Rights*. Fr. Richard J. Neuhaus presents the conception of freedom of religion which laid the foundations of American democracy. This conception unites freedom and truth, and the essence of this union, as well as its implications for democracy, as seen against the background of John Paul II's encyclicals, are revealed in an article by George Weigel. Freedom of religious instruction in school is a practical manifestation of the freedom of religion. Hanna Suchocka discusses the European legal regulations concerning this problem. The two texts concluding this section concern problems resulting from the right to information in a modern society. Zbigniew Gostyński discusses legal aspects of the protection of the journalist's right to professional secrecy, while Janusz Barta and Ryszard Markiewicz comment on the difficulties concerning the right to the protection of privacy in a cyber-society.

The standing column *Thinking about Fatherland...* includes an article by Fr. Janusz Nagórny in which the author penetrates the richness of the ideas present in John Paul II's teaching on the homeland. The Christian legacy of our nation is the foundation on which rest both the specifically Polish national values and the universal ones. Their synthesis constitutes the contribution of Poland to European culture.

Opening the section *Notes and Reviews* Fr. Tadeusz Styczeń discusses the book *Zamiar i skutki. Filozoficzna analiza zasady podwójnego skutku* [The Intention and the Consequences. A Philosophical Analysis of the Principle of Double Effect] by Sr. Barbara Chyrowicz, who analyses the so-called principle of double effect, well-known in moral philosophy. Dorota Chabrajska and Maciej Rajewski show – on the basis of Stanisław Wielgus' book *Polska średnio-wieczna doktryna ius gentium* [Medieval Polish Doctrine of *ius gentium*] – today's aptness of the doctrine of the rights of nations. Małgorzata Kowalewska reviews a book by a Cracow philosopher, Ryszard Legutko entitled *Tolerancja. Rzecz o surowym państwie, prawie natury, miłości i sumieniu* [Tolerance. On the Severe State, Natural Law, Love and Conscience]. Artur Szutta presents two essays by Hannah Arendt, a classic of political philosophy, entitled *On Violence and Civil Disobedience*. Finally, Wioletta Szymczak discusses a collection of articles *O etyce służb specjalnych* [On

the Ethics of Special Services] (ed. Wanda Kaczyńska). This part of the volume concludes with the subsection „Proposals of the «Ethos»”.

The section **R e p o r t s** includes a report by Fr. Andrzej Derdziuk on a symposium held by the Department of Moral Theology at the Catholic University of Lublin on the 30th anniversary of the encyclical *Humanae vitae*, as well as a report by Krzysztof Hudzik on a nation-wide contest in the knowledge about John Paul II organized by the Association of Catholic Families.

In the section **T h e P o n t i f i c a t e i n t h e E y e s o f t h e W o r l d** Fr. Janusz Królikowski shows – against the background of the teaching and pastoral activity of John Paul II – the vision of the Church as a communion.

In the section **T h r o u g h t h e P r i s m o f t h e E t h o s** Cezary Ritter discusses the principle which holds that evil must never be a means to attain good, as well as its implications for political life.

The issue concludes with the **C a l e n d a r** of the twentieth year of the present pontificate, a **B i b l i o g r a p h y** of John Paul II's addresses on human rights (by Maria Filipiak), and with **N o t e s a b o u t t h e A u t h o r s**.