

ON FRIENDSHIP

ABSTRACTS

FROM THE EDITORS – The Keys to Understanding Friendship (A.M.W.)

The ancient Greeks wrote so much about friendship that the authors who succeeded them, both historical ones and our contemporaries, were rarely able to go beyond the ideas of Aristotle and Cicero (who was also a follower of the former), as if the entire philosophical enquiry into friendship were to forever remain a collection of footnotes to the Stagirite’s works. References to them are also surprisingly frequent in the articles included in the present volume of *Ethos*. This fact seems to confirm the opinion that Aristotle’s place in the history of philosophical thinking on friendship is exceptional, regardless of whether his standpoint is accepted without reservation, reinterpreted or criticized.

We are in fact indebted to Aristotle for the discovery of friendship as one of the most important human affairs. According to Władysław Tatarkiewicz, the Aristotelian ethics of friendship complements the ethics of intellectual life, as well as civil ethics, because in the light of the Stagirite’s most mature insights, friendship appears as irreducible, precious in itself, indeed autotelic. The Aristotelian ethical legacy, however, is not free from ambivalence – the truth on friendship is obscured and distorted by a eudaimonistic and perfectionist theory of the good. It seems that in order to save what is essential in Aristotle’s concept of friendship, one needs to separate it from his ethical system, into which it was too precipitately forced. *Amicus Aristoteles...*, but the full truth on friendship is to be sought elsewhere.

Even the Stagirite’s idea of friendship as good will, which enables him to surpass the limits of his eudaimonistic discourse, dismays the contemporary reader whose sensitivity has been formed by the Christian message of the neighbourly love. According to the Athenian sage, the source of good will is not the truth about one’s neighbour, but the truth about oneself. “For men say that one ought to love best one’s best friend, and man’s best friend is one who wishes well to the object of his wish for his sake ... and these attributes are found most of all in a man’s attitude towards himself ... it is from this relation that all the characteristics of friendship have extended to our neighbours,” writes Aristotle, and concludes: “[Man] is his own best friend and therefore ought to love himself best.”¹ It is hardly questionable that friendship with oneself is

¹ Aristotle, *Nicomachean Ethics*, 1168 b, trans. W.D. Ross (<http://classics.mit.edu/Aristotle/nicomachaen.9.ix.html>).

a necessary form of friendship, lending consistency to one's personality as that of a subject, increasing the awareness of one's own worth and motivating to improvement. What seems doubtful is considering friendship with oneself as the paradigm of friendship as such. The eudaimonistic perspective, centered on the subject's own perfection, overlooks the primary element of the lived experience of friendship, namely, the bond between friends, the intersubjective relationship that, to a certain extent, constitutes also the subjects involved in it.

St. Augustine has movingly expressed such an experience, telling the story of his friend's death: "At this grief my heart was utterly darkened; and whatever I beheld was death. My native country was a torment to me, and my father's house a strange unhappiness; and whatever I had shared with him, wanting him, became a distracting torture. Mine eyes sought him everywhere, but he was not granted them; and I hated all places, for that they had not him; nor could they now tell me, 'he is coming,' as when he was alive and absent. I became a great riddle to myself, and I asked my soul, why she was so sad, and why she disquieted me sorely: but she knew not what to answer me."² The loss of a friend involves an experience of the loss of the good that the friend himself is. It is not an injury to one's perfection that causes pain, however deep the injury might be, but the severance of the ties between persons. Friendship consists not only in valuing the qualities of a friend, but also and above all in valuing his or her very presence, due to which friendship becomes a relation between persons devoted to one another. Reciprocity appears as the fundamental value underlying all the qualities that friendship contributes to the life of the individuals engaged in it. Why should it not bring them happiness, especially if they are selflessly disposed to one another?

Although Aristotle has provided us with valuable insights into friendship, he seems to have used an inappropriate philosophical key to interpret it. Thus it is necessary to seek other paradigms to enable a better elucidation of the phenomenon of friendship, so intriguing, and so unchanging, despite the multifarious and dynamic transformations of culture. The Biblical tradition, personalist philosophy, narrative ethics and the contemporary pedagogical and linguistic awareness have shed more light on the essence of friendship. None of them rejects Aristotle's view on the importance of friendship among human affairs; they all, however, influence our understanding of why friendship is so precious and beautiful.

Christians are aware of the nearness of God who unites with man in Jesus Christ. Jesus reveals God as Father, and himself as his disciples' Friend. "You are my friends if you do what I command you. I no longer call you slaves, because a slave does not know what his master is doing. I have called you friends, because I have told you everything I have heard from my Father" (John 15:14-15).

Jesus' teaching on friendship between God and man is rooted in the Old Testament, which, in its entirety, may be read as a "book of friendship." God the Creator of man and woman, and the God of the Covenant present in human

² St. Augustine, *The Confessions*, Book IV, 4, trans. E.B. Pusey (<http://www.sacred-texts.com/chr/augconf/aug04.htm>).

history, acts in it as man's friend. In ancient Greek thought friendship was considered as an exclusively human relationship, possible only between equal individuals, whereas in the Hebrew tradition friendship is regarded as the core of religious life and described as a gift from God that elevates its recipients. The transcendent God becomes accessible to human beings, and so the story of salvation told in the Bible becomes a tale of God's friendship and fidelity. In this way the fragile and transient human friendship is redeemed and renewed by God's action.

The Bible provides numerous examples of cultivating friendship between people regardless of their gender, nationality, and social conditions, since friendship is, by its nature, a unifying factor that harmonizes differences. Friends are chosen: it is impossible to befriend anybody or to befriend everybody. However, "otherness" of any kind, such as for instance a person being a woman, a foreigner or a subordinate, must not exclude him or her from the circle of possible friends. Of this the Biblical authors seek to convince us.

In the anthropological perspective that emerges from the theological one, the Bible indicates the personalist paradigm as the appropriate key to the understanding of human affairs, among which friendship occupies an outstanding position. Neither in the New Testament nor in the Old Testament do we find personalism as a theory (it was developed only when the Christian message encountered the mentality of the Greeks) – but the Biblical texts contain a narrative that discloses the person's worth and her capacity for communion. The Bible never speaks directly about the person, but it narrates about individuals engaged in particular mutual relationships adequate to the nature of a personal being: they may be the bonds of friendship, or their opposite: the attitude of hostility.

The Bible retains its hermeneutic ability to reveal man to himself, what is more, the Biblical narrative calls for a normative reflection, consistent with the universal experience of being human. It seems that the beauty of friendship is grounded in the presence of the personal element that permeates human relationships and prevents them from exhausting themselves in the pursuit of objective goods, even if the latter are conceived of as the goods for persons bound in friendship.

The Aristotelian insight into the mutual improvement of friends through the virtue of friendship can be even better appreciated from the vantage point of personalist ethics that commands the affirmation of the person for her own sake. Once moral obligation is no longer subordinated to the natural pursuit of happiness, ethics becomes a normative discipline in the proper sense of the term.

The narrative style of ethical discourse, however, is not an alternative to normative ethics. In fact, an open, yet clearly delineated normative space is the territory where friendship "happens" in its diverse existential forms. Stories of friendships, of those fulfilled and those unfulfilled, lasting and unreliable, denied and redeemed, considered as a redeeming power or as an illness, show the paradoxes of friendship and teach us to be cautious in applying simple categories to human affairs. The normative mode of thinking, characteristic of ethical investigations, emerges as a horizon embracing a varied landscape vibrant with life. We will be able to appreciate how lively and interesting it

appears, once we understand that it is an “anthropological landscape” that – as Socrates believed – provides abundant material to authors of both tragedies and comedies.³

The tension between norm and fact does not necessarily lead to resignation or pessimism, although numerous thinkers complain about the absence or eclipse of friendship, or even diagnose its twilight in the contemporary culture, deeply permeated by pragmatism and hedonism. Even such a clear-headed thinker as Clive Staples Lewis cannot conceal his nostalgia for the times when friendship was given more attention. Undoubtedly, we can talk about the crisis of this human relationship. Yet, if we look under the surface of the currently prevailing mentality, we will be able to perceive numerous symptoms of the resilience of friendship. Like other authentic human experiences, it cannot be fully eradicated and continues to be valued, declared and expected. This state of affairs demands the pedagogical courage to reinstate friendship to its due position in the educational process, to place it in its centre instead of keeping it on the peripheries. It is difficult to appreciate friendship without learning its taste in childhood and adolescence. This observation would be banal but for the fact that an appallingly great number of individuals believe cultivating friendship is not an appropriate pursuit for adults.

Not only love, but also friendship can develop thanks to eros, the inner force that enlivens one’s interest in the existence of another person. Czesław Miłosz expressed it in an autobiographical reflection on his lived experience of friendship: “An erotic background does exist in friendships between men, but it would be ridiculous to immediately start talking about homoeroticism. It is a physical joy, the eyes’ joy at the sight of a friend, the same as at the sight of a woman whom we love, a kind of affirmation of being.”⁴

The decline of eros in human relationships, which Benedict XVI reflected upon in his Encyclical Letter *Deus Caritas est*, seems also to affect the temperature of friendship. Dispassionately shared common interests are insufficient to unite friends and make them, as the ancients said, “one soul in two bodies.” Passion and mutual fascination are necessary for individuals to become friends and save their friendship when it is put to trial.

Let us direct our attention also to the role of examples in the culture of friendship. It is common knowledge that examples, not words, attract us. Remembering particular friendships between famous individuals as well as ordinary ones creates the climate in which the ideals of friendship as such are cultivated. The present volume of *Ethos* includes a series of articles commemorating the late Cardinal Stanisław Nagy, who passed away several months ago. For almost twenty five years he served as President of the Advisory Research Board of the John Paul II Institute at the Catholic University of Lublin. From its beginnings, the milieu of the Institute developed as a community inspired by the friendship between Fr. Tadeusz Styczeń and Fr. Stanisław Nagy, who were both profes-

³ See: P l a t o, *Symposium*, 223 D, trans. B. Jowett, (<http://classics.mit.edu/Plato/symposium.html>).

⁴ Czesław M i ł o s z, *A Year of the Hunter*, trans. M.G. Levine (New York: Farrar, Straus and Giroux, 1995), 69.

sors of this university. Each of them was also a good friend of Karol Wojtyła, whose election to the Holy See did not interrupt the history of his relations with friends; he continued them now as Pope John Paul II, giving them an even richer meaning, and thus showing that the Church is a space of friendship.

A similar openness to friendship is characteristic of Pope Francis. His encounters with his old friends are not sentimental, but express the idea of the Church as a community of persons close to one another and united by Jesus Christ. Telephone calls to his friends and acquaintances have become a part of the Pope's service to his contemporaries.

The presence of the Church in the world is manifested in different ways, the path of friendship being, in a sense, the noblest of them all; despite its modesty, or perhaps thanks to it, the way of friendship seems the most fruitful pastoral method. Ultimately, the source of the singularity of human encounters lies in the naturalness with which we live through our friendships. An eloquent testimony to the culture of friendship in the biography of Pope Francis can be found in his conversations with Rabbi Abraham Skorka in which he engaged as the Archbishop of Buenos Aires. Revealing the secret of the book co-authored with Skorka, Jorge Bergoglio revealed also the secret of friendship: "Rabbi Skorka and I have been able to dialogue, and it has done us good. I do not remember how our dialogue started, but I can remember that there were no barriers or reservations. His simplicity was without pretense, and this facilitated things. I could even ask him jokingly, after a loss by River Plate, if that day he was going to eat 'hen soup.' When he proposed to me that we publish some of our dialogues, my 'yes' was spontaneous. Reflecting later, in solitude, I thought that the explanation for this quick response was due to our experience of dialogue during quite a bit of time; a rich experience that consolidated a friendship and that would give testimony of our walk together from our distinct religious identities."⁵

Translated by *Patrycja Mikulska*

JOHN PAUL II – "Humanity's privileged witnesses"

The starting point for every reflection on disability is rooted in the fundamental convictions of Christian anthropology: even when disabled persons are mentally impaired or when their sensory or intellectual capacity is damaged, they are fully human beings and possess the sacred and inalienable rights that belong to every human creature. Indeed, human beings, independently of the conditions in which they live or of what they are able to express, have a unique dignity and a special value from the very beginning of their life until the moment of natural death. The disabled person, with all the limitations and suffering that scar him or her, forces us to question ourselves, with respect and wisdom, on the mystery of man. In fact, the more we move about in the dark and unknown areas

⁵ Jorge Mario Bergoglio, Abraham Skorka, *On Heaven and Earth* (New York: Random House, 2013), xv.

of human reality, the better we understand that it is in the more difficult and disturbing situations that the dignity and grandeur of the human being emerges. The wounded humanity of the disabled challenges us to recognize, accept and promote in each one of these brothers and sisters of ours the incomparable value of the human being created by God to be a son in the Son.

The quality of life in a community is measured largely by its commitment to assist the weaker and needier members with respect for their dignity as men and women. The world of rights cannot only be the prerogative of the healthy. People with disabilities must also be enabled to participate in social life as far as they can, and helped to fulfill all their physical, psychological and spiritual potential. Only by recognizing the rights of its weakest members can a society claim to be founded on law and justice: the disabled are not different from other people, which is why, in recognizing and promoting their dignity and rights, we recognize and promote our own dignity and rights and those of each one of us.

A society that made room only for its fully functional, completely autonomous and independent members, would be unworthy of the human being. Discrimination on the basis of effectiveness is just as disgraceful as racial, gender or religious discrimination. A subtle form of discrimination is also present in politics and educational projects that seek to conceal or deny the deficiencies of disabled people by proposing lifestyles and objectives that do not correspond to their reality and turn out to be unjust and frustrating. Indeed, justice calls for continual and loving attention to the lives of others and a response to the special and different needs of every individual, taking into consideration his or her abilities and limitations.

The diversity that is due to a person's disability can be integrated into his respective unique individuality, and relatives, teachers, friends and the whole of society must contribute to this. Thus, for disabled people, as for any other human being, it is not important that they do what others do but that they do what is truly good for them, increasingly making the most of their talents and responding faithfully to their own human and supernatural vocation.

Recognition of their rights must be followed by a sincere commitment on the part of all to create practical living conditions, structures which provide support and legal protection that can respond to the needs and dynamics of the growth of disabled persons and of those who are involved in their situation, beginning with their families. Over and above any other consideration or individual or group interest, no effort must be spared in promoting the integral good of these people. Nor can they be denied the support and protection they need, even if this entails a greater financial and social burden. The mentally handicapped need perhaps more attention, affection, understanding and love than any other sick person: they cannot be left alone, unarmed and defenseless, as it were, in the difficult task of facing life.

In this regard, the care of the emotional and sexual dimensions of disabled persons deserves special attention. This aspect is often ignored, glossed over and reduced or even dealt with ideologically. Instead, the sexual dimension is a constitutive dimension of the human being as such, created in the image of the God of Love and called from the outset to find fulfillment in the encounter with

others and in communion. The premise for the emotional-sexual education of disabled persons is inherent in the conviction that their need for love is at least as great as anyone else's. They too need to love and to be loved, they need tenderness, closeness and intimacy. Unfortunately, the fact is that disabled persons find themselves living these legitimate and natural needs in a disadvantaged situation that becomes more and more obvious as they grow from infancy to adulthood. Despite the damage to the mind and the interpersonal dimension, disabled people seek authentic relationships in which they can find appreciation and recognition as persons.

The experience of certain Christian communities has shown that an intense and stimulating community life, continuous and discreet educational support, the fostering of friendly contacts with properly trained people, the habit of channeling instincts and developing a healthy sense of modesty as respect for their own personal privacy, often succeeds in restoring the emotional balance of persons with mental disabilities and can lead them to live enriching, fruitful and satisfying interpersonal relationships. To show disabled persons that we love them means showing them that we value them. Attentive listening, understanding their needs, sharing their suffering, patience in guidance, are some of the ways to introduce the disabled into a human relationship of communion, to enable them to perceive their own value and make them aware of their capacity for receiving and giving love.

There is no doubt that in revealing the fundamental frailty of the human condition, the disabled person becomes an expression of the tragedy of pain. In this world of ours that approves hedonism and is charmed by ephemeral and deceptive beauty, the difficulties of the disabled are often perceived as a shame or a provocation and their problems as burdens to be removed or resolved as quickly as possible. Disabled people are, instead, living icons of the crucified Son. They reveal the mysterious beauty of the One who emptied himself for our sake and made himself obedient unto death. They show us, over and above all appearances, that the ultimate foundation of human existence is Jesus Christ. It is said, justifiably so, that disabled people are humanity's privileged witnesses. They can teach everyone about the love that saves us; they can become heralds of a new world, no longer dominated by force, violence and aggression, but by love, solidarity and acceptance, a new world transfigured by the light of Christ, the Son of God who became incarnate, who was crucified and rose for us.

Keywords: disability, human rights, discrimination, communion, educational support, love, solidarity, acceptance

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Fr. Dariusz DZIADOSZ – „I am not ashamed to shelter a friend” (Sir 22:25): Friendship, as seen in the Biblical Tradition of the Old Testament

Friendship as a Biblical idea is relationship based in attraction in which persons are drawn together by the recognition of, and desire to share, something good and appealing in each other. The distinctive mark of friendship is that each person not only wishes for the good of the other but also actively works to achieve it and, because of affection for the friend, finds joy in doing so. Friends have similar interests, beliefs, goals, cares, and commitments.

While many Biblical traditions realized that friendship enriches human life, as a subject of serious theological reflection the theme of friendship is not developed in the Bible – in contrast to the Greek and Roman literature. Where the covenant concept prevails, natural attraction and personal preference appear to be less important than covenant obligations as the bases of relationships between persons. The benefits and requirements of friendship are among the subjects addressed by Israel’s wise men, especially in Proverbs and Ecclesiasticus. The sage stresses loyalty and steadfastness as marks of the true friend (cf. Prov 17:17; 18:24; Eccl 6:14-16) but warns that poverty or adversity often reveals people to be friends in name only (cf. Prov 19:4, 6-7; Eccl 12:9; 13:21; 37:4-5).

However, the entire Biblical story of salvation can fittingly be read as a chronicle of God’s befriending love. In creating humans in the divine image and helping them in attaining grace, God calls men and women to friendship with one another and to friendship with God. The covenant that God makes with Israel bespeaks both the affection and intimacy characteristic of friendships, and the expectations and responsibilities that are part of friendships.

Keywords: friend, friendship, Old Testament, wisdom traditions, David and Jonathan

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Arkadiusz GUDANIEC – Friendship as Discovering Personal Communion: A Reflection Inspired by the Ideas of Aristotle and Thomas Aquinas

The current article offers an exhortation to reflection on the role and meaning of friendship in a human life, based on a reading of selected source texts by Aristotle and Thomas Aquinas. Additionally, by the application of the method of classical metaphysics and classical anthropology, the text suggests a new approach to otherwise common issues concerning the category of friendship. Since the meaning of friendship in modern culture is significantly different from the interpretation of this concept in earlier epochs, the present considerations

begin with a survey of the conceptions of friendship one may find in ancient and medieval philosophy.

The body of the article comprises a description of friendship, in its close relation to love, as the development (or: a potentiality of the development) which begins with self-love (a natural prerequisite) and leads, initially, to the discovery of the personal dimension of another human being, which attracts one's natural will to loving the other purely for the sake of the other. In consequence, the relation of friendship makes it possible for a human being to discover her own 'self,' irreducible to the bodily or sensual dimensions. Thus, self-love can be fully comprehended only against the background of the essence of natural will, which is inherently attracted to the good.

The next stage of a maturing friendship involves the discovery of its communal dimension, resulting from the fact that the basis of the interpersonal relation in question is unselfish love of the good that also provides the fulfillment of the natural self-love one has for oneself ("unselfish" being certainly conceived of in the human sense and adequately to the human nature). The human being finds her greatest good and the perfection of her personhood beyond herself, simultaneously finding out that the growth of her personhood consists in the gift of self, given completely to the other: in the reciprocal gift of self which creates a distinctive community of spirit.

The highest stage of friendship, which transcends the natural order of being, offers the possibility to discover the ultimate dimension of personhood, the *communio personarum* which binds human persons with the highest Good, the personal Absolute. Friendship, based on unselfish love for the good in itself, is inevitably a pursuit of the friendship with God and thus provides a foretaste of the union with him. The gift of self in friendship is tantamount to opening oneself onto the only Good capable of bringing the spiritual fulfillment of the person, thus leading her towards the desired happiness.

Thus dialectic of friendship sketched in the present article, based on the ideas of Aristotle and Thomas Aquinas, reveals a significant truth about the human being, about the ultimate objective of a human life, as well as about the meaning and the role of bonds with others, the gift of self to them, and discovering one's happiness.

Translated by *Dorota Chabrajka*

Keywords: friendship, Aristotle, Thomas Aquinas, classical philosophy, gift of self, spiritual fulfillment, happiness

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Jacek FRYDRYCH – Friendship, Morality and Ethics in Reminiscences from Aristotle:
An Outline of the Personalist Interpretation of Friendship

The current article describes friendship as an essentially normative phenomenon. The first thinker to have developed a mature conception of friendship conceived of as an interpersonal relation of normative character was Aristotle. Thus, in the opening section, I expound the Aristotelian understanding of friendship with the objective to point that the understanding of this phenomenon as a strictly moral reality involves a specific conception of morals. Having refuted the Aristotelian (eudaimonistic) interpretation of morality, yet preserving the Stagirite's model of the phenomenon of friendship, I sketch an outline of the personalist approach to this category, drawing on Tadeusz Styczeń's interpretation of the phenomenon of morality, in which the moment of truth-grasping has constitutive value. Indeed, I claim that a satisfactory explanation of the phenomenon of friendship construed as a normative relation is impossible unless the normative power of truth is taken into account. In this context, I also conclude that the present crisis of the institution of friendship results, among others, from inadequate education, which does not leave room for a systematic insight into the moral dimension of a human life.

Translated by *Dorota Chabrajska*

Keywords: friendship, morality, truth, ethics, Aristotle, Tadeusz Styczeń

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Marcin T. ZDRENKA – Three Contiguities of Friendship: Consciousness – Contingency – Parable

Friendship is the main issue of the article. The article has a specific form of narration. It is a story with no radical judgments, sharp demarcations or definitive conclusions. This form results from the 'madness of excess,' the main obstacle in the study of friendship: so much has been written about it that any attempt to deal with the problem of friendship seems naïve. The 'excess' in question applies to philosophical reflection as well as to trivialization of friendship in popular culture. In order to characterize the latter, the original category of *coelia* has been introduced. *Coelia* is a word formed from Paulo Coehlo's name and it denotes banal aphorisms formulated in a simplified, catchy way which apparently grasp some hidden, especially philosophical, truth.

The attempt to approach friendship is accomplished based on three additional terms, namely, consciousness, contingency and parable. In the Polish language, all of them, like the word *przyjaźń* itself, which denotes friendship, begin with the

prefix *przy*. Consciousness refers thus to conscious – often one-sided – orientation toward the other, and it points to the uniqueness of friendship at the stage of its formation. Contingency describes the discontinuity of friendship, its inconsistency and ambivalence. And, last but not least, the parable, which involves a narrative thread, reflects the fact that friendship is accomplished in language and through language. It also justifies the specific form of the article. So does the fact that the human being is in the first place the speaking being (*homo loquens*).

Keywords: friendship, consciousness, contingency, parable, *coelia*, narrative ethics

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Anna BUDZIAK – Friendship Negated; Friendship Unfulfilled: Oscar Wilde's *The Picture of Dorian Gray* and E.M. Forster's *A Passage to India*

The Picture of Dorian Gray (1890; 1891) and *A Passage to India* (1924) diverge greatly: the novels evoke different imaginary worlds – set in Victorian and Edwardian epochs – and, if read from philosophical perspective, take disparate philosophical paths. Wilde presents the philosophy of ‘new Hedonism’ – a modern version of Epicureanism and Cyrenaicism. Forster, in turn, adapts G.E. Moore's ethics. However, both novels, in their consideration of friendship, seem grounded in Aristotelianism, which we tend to overlook in that, to use Wilde's words, it has “saturated modern thought” so deeply that it has become almost invisible. In this essay, Aristotle's ethics provides the primary philosophical context for the consideration of friendship. As regards Wilde, the essay examines three Aristotelian reasons for perfect friendship: equality or similarity, self-knowledge, and virtue. As regards Forster, the essay is focused on virtue (*arete*), yet from a characteristically Moorean point of view, that is, as intellectual honesty; it also considers friendship as based on the shared pursuit of excellence (*techne*). However, looking for an explanation why these Aristotelian reasons for people to become perfect friends are negated or proven inadequate, this essay turns to Emmanuel Levinas. It considers inequality between friends as conducive to the mechanism of commodifying the Other, or denying the Other the status of a person, in the way which would correspond to Levinasian process of thematization. While recognizing the fact that in literature, unlike in systematic philosophy, conceptual symmetry is hardly possible, this essay proposes to regard the perversions of friendship in Wilde as a result of thematization effected through the gaze of an aesthete – in the realm of the private. In Forster, on the other hand, discussing the breakdown of friendship, the essay interprets its failure as the aftermath of thematization happening in language, that is, in the public domain. Finally, as the essay implies, *Passage to*

India gestures to the Aristotelian concept of friendship as located in the public and political realm.

Keywords: friendship, thematization, Oscar Wilde, E.M. Forster, Aristotle, Emmanuel Levinas, G.E. Moore

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Mirosława HANUSIEWICZ-LAVALLEE – „Half my soul and the crowning of my head.” The Idea of the Wife-Friend in Early Modern Polish Literature

The article presents various incarnations of the idea of the ‘wife-friend’ in early modern Polish literature. Drawing on Aristotelian and Ciceronian ethics, Renaissance humanism produced a sophisticated philosophy of friendship, distinctive rituals which accompanied it, and a special rhetoric of friendship. These, however, were considered as characteristic of the friendly relations between men exclusively. Humanist decorum, together with the literary forms expressive of it, was adopted also in the Poland of the 16th and 17th centuries. Still, the traditionalism typical of Polish culture, together with the strong heritage of the Middle Ages, resulted in a modification of the humanist paradigm: the humanist ideals were intertwined with the Augustinian idea of marriage as a union based on friendship, developed and augmented in medieval theology. Thus the female spouse began to be addressed with a masculine noun ‘friend’ (which stressed her dignity) and seen as a partner or collaborator. Following humanist rhetoric, she was now described as “the other me.” Such an image of the wife, assisting her husband with advice, equal to him, full of devotion and prudent, not simply a friend of his, but his best friend, was present in Polish Sarmatian literature, from the times of Mikołaj Rej of Nagłowice up to late Baroque. Humanist rhetoric was used in pair with Biblical motifs, in particular taken from the Book of Genesis and the Proverbs, the spouses being no longer considered merely two souls in one body, but also one soul in two bodies: thus the fullness and perfection of friendship accomplished in a mutual spousal relation was stressed. The misogynistic undertones, not infrequent in old Polish literature, become softened, and despite the conviction that women have a sanguine temperament by nature and yield to the bodily and the natural, marriage is considered to compensate for these defects and make a woman capable of constituting a unity with a man, which consists in a perfect friendship, by no means inferior to those between men, but even more excellent.

Translated by *Dorota Chabrajska*

Keywords: friendship, marriage, humanism, Renaissance and Baroque Polish literature, rhetoric, the Bible, woman, misogyny

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Stanisław GROMADZKI – Deliverance or Self-Loss? An Essay on the Category of Friendship in the Life and Work of Friedrich Nietzsche

The present essay provides a groundwork for the study of the category of friendship in the life and works of Friedrich Nietzsche. The issue in question may be considered on numerous levels and the main presumption behind the present research is that of a close connection between the life and work of Nietzsche. The key role in this respect seems to be played by the philosopher's correspondence.

Apart from an outline of the problem and a presentation of the scale of Nietzsche's friendships the text comprises an analysis of the speech on friendship found in *Thus Spoke Zarathustra*. The vision of friendship evoked there may be considered as that of an ideal friendship and, indeed, it was perceived as such by Carl Gustav Jung, who put forward the thesis that the Nietzschean ideal in this respect was simply unattainable, and that Nietzsche himself, due to his neurotic personality, was incapable of friendship.

Karl Jaspers, however, expressed a contrary opinion, pointing to the exceptional role of Nietzsche's friendships in the philosopher's life. According to Jaspers, a study of Nietzsche's numerous friendships is an indispensable tool to explore both his personality and the core of his ideas. While the question of Nietzsche's neuroticism remains unsolvable, the fact that he approached the subject of friendship in his various biographical entanglements as well as in his prose points to the possibility of an interesting research thread which may contribute to his more "humane" image.

Translated by *Dorota Chabrajska*

Keywords: Friedrich Nietzsche, friendship, loneliness, Carl Gustav Jung, Karl Jaspers, psychoanalysis

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Furio PESCI – Against the Current: On Friendship and Education

In this extensive essay the author elaborates on the contrast between the currently prevailing mentality, with the related educational goals, such as self-fulfilment or success, and the traditional ideals of personal maturity, virtue and friendship. In particular, he emphasizes the fact that the success-oriented upbringing makes the development of true friendships difficult, or even impossible, as friendship requires overcoming self-centeredness. The author claims that personal maturity, which should be offered the young generation as a goal to achieve, involves the capacity of making the gift of self to others combined with an acceptance of oneself as one is. In his analyses, the author draws mainly on Pope John Paul II's concept of love as the gift of self, Alain Caillé's antiutilitarian ideas, René Girard's theory of mimetic violence, Christopher Petreson's and Martin Seligman's positive psychology, and Alasdair MacIntyre's discussion of virtue. His other references include, among others, Ludwig Binswanger, Victor Frankl, Marcel Mauss, Ulrich Beck, and Zygmunt Baumann.

Summarized by *Patrycja Mikulska*

Keywords: friendship, maturity, virtue, self-fulfilment, the gift of self, anti-utilitarianism, positive psychology

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Grażyna HABRAJSKA – Semantic Profiles of Love and Friendship: Results of an Empirical Research Among University Students

The differences between the concepts of love and friendship may be described based on the results of a survey asking about the nature of the particular relation and its characteristics ("What is love?" and "What is friendship?"), the individuals that have a given type of relation, its basis, how it occurs, how long it lasts, what kind of bonds brings together the persons involved in it and whether they have sexual relations ("Who enters a relation of friendship? and "Who enters a relation of love?"). An analysis of the answers given to the above questions may be helpful in a reconstruction of the common-sense definitions of love and friendship. The results obtained in the survey described in the present paper show that love is considered to be an emotion which binds two persons together, occurs suddenly and unexpectedly, is relatively lasting, comprising various relations and usually involving sex. Friendship is in turn described as a union of two persons who are not infrequently of the same gender and relate to each other on the basis of common views or attitudes. This kind of union is in most cases lasting, it does not involve sexual behavior, but demands specific relations of other types. However, the relations in question, which also determine the differences in the perception of love and friendship, have not

been extensively described by the respondents. Since the characterizations of love and friendship one may find in the literature on the subject focus precisely on the relations between the persons involved in these two types of relation, the present paper has investigated these relations more closely. The survey in question focused on (1) the characteristics desired in a friend and those desired in a loved person, (2) the characteristics that preclude a person from becoming a friend or a lover, (3) the scope of action one is willing to perform for a friend and for a lover, and (4) the ways of expressing friendship and love. The results of the survey have shown that the semantic profiles of highly stabilized collective symbols of love and friendship slowly evolve and tend to exhibit collectivist rather than individualist attitudes. The young respondents who completed the survey tend to abandon romantic attitudes based on abstract values and adopt various rationalist approaches in order to derive particular benefits from a given union, either for themselves or for themselves and their partner.

Translated by *Dorota Chabrajska*

Keywords: love, friendship, semantics, survey

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Ireneusz S. LEDWOŃ, OFM – Promotor fidei, defensor patriae

The present text is the homily delivered at the Requiem Mass for Card. Stanisław Nagy, SCJ, celebrated in the Academic Church of the John Paul II Catholic University of Lublin on 10 June 2013.

The text includes a short biography of Card. Stanisław Nagy, SCJ, and an outline of his research. The author focuses in particular on Cardinal Nagy's reflection on the theological accomplishment of the Second Vatican Council, on his contribution to historiosophy as well as on his ideas concerning the mission and cultural role of the university.

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Stanisław NAGY, SCJ – “Taken from among men and made their representative” (Heb 5:1)

The present article focuses on the questions of ministerial priesthood as it is understood in Catholic theology, in particular on the relation between mini-

sterial priesthood and the priesthood of Christ, the latter rooted in the mystery of Incarnation and accomplished through the work of Redemption. The priest is “taken from among men” and his task is to make Christ’s work of redemption accessible to men. He is the one to whom God has entrusted his goods so that he may distribute them among those for whom they have been intended. It is through the mediation of the priest that the redemptive sacrifice of Christ, accomplished at the particular historical moment, is made forever present in the history of mankind, regardless of the limitations of time and space. Thus priestly ministry is twofold: serving both God and men. It serves God since it protects divine goods and administers them according to God’s will. It serves men, since the priest does not keep divine goods for himself, but gives them to others. Such is the meaning of priestly ministry. However, the human element in this ministry is susceptible to weakness and limitations, of which the Church has always been painfully aware.

Summarized by *Mirosława Chuda*

Translated by *Dorota Chabrajska*

Keywords: priest, presbyter, priestly ministry, ministerial priesthood, redemptive priesthood of Christ

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Stanisław NAGY, SCJ – The Pope in the Tatra Mountains

The present text relates the concluding part of Pope John Paul II’s second travel to Poland, which took place from 16 to 23 June, 1983. The final day of the Pope’s pilgrimage to his homeland was filled with a trip to the Tatra mountains. The event in question, as well as its unusual circumstances, are an occasion for the author to outline the philosophy of recreation as perceived by Karol Wojtyła, which incorporated the dialectic of extremely intense work alternated with short yet effective periods of rest. The Tatra mountains had always satisfied Wojtyła’s need for silence and solitude and they were his privileged and highly appreciated place for prayer and encounter with God. He had also considered the Tatra, with the beautiful nature of that region, as favoring his pursuit of pastoral goals focused on the youth. Thus, on June 23, 1983, Pope John Paul II was again able to walk in the Tatra mountains as a tourist and meet the local people. That day witnessed also his unofficial historic meeting with Lech Wałęsa which also took place during the short trip to the Tatra.

Summarized by *Mirosława Chuda*

Translated by *Dorota Chabrajska*

The present article was originally published in: *Obecność: Karol Wojtyła–Jan Paweł II na Katolickim Uniwersytecie Lubelskim. Dar i odpowiedzialność*, ed. Maria Filipiak and Andrzej Szostek, MIC (Lublin: Towarzystwo Naukowe KUL 2008, 324-337.

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Andrzej SZOSTEK, MIC – A Person Humble in His Heart

In the present commemorative text the author describes his contacts with Card. Stanisław Nagy, SCJ, during the period of their co-memberships of the International Theological Commission and of the Advisory Research Board of the John Paul II Institute at the Catholic University of Lublin, Poland.

The author also describes the personality of Card. Stanisław Nagy, SCJ, who was a person humble in his heart despite his strong views on the social issues and the political situation in Poland.

Summarized by *Dorota Chabrajska*

Keywords: Stanisław Nagy, SCJ, International Theological Commission, Synod of Bishops, John Paul II Institute at the John Paul II Catholic University of Lublin

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Joanna LUBIENIECKA – Professor – Educator – Person

The author of the present commemorative essay was a student of Card. Stanisław Nagy, SCJ, and she describes his professional competence, his theological expertise as well as his helpful attitude towards the students of the Catholic University of Lublin both in their research work and in their private lives.

The author also focuses on the fact of professional cooperation between Card. Stanisław Nagy, SCJ, and Card. Karol Wojtyła, later Pope John Paul II, in the field of ecclesiology. As a result of that cooperation Card. Stanisław Nagy, SCJ, served as a theological expert of the Synod of Bishops and a member of the International Theological Commission.

Summarized by *Dorota Chabrajska*

Keywords: Card. Stanisław Nagy, SCJ, Catholic University of Lublin, ecclesiology, Second Vatican Council, International Theological Commission, Synod of Bishops

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Cezary RITTER – The Three of Them

The present commemorative essay focuses on the little known fact of a deep friendship between Card. Karol Wojtyła (later Pope John Paul II), Tadeusz Styczeń, SDS, and Card. Stanisław Nagy, SCJ. The author refers in particular to the research interests of the three friends and to their professional cooperation in the fields of theological anthropology, philosophical anthropology and ethics, which lasted even after Card. Karol Wojtyła became Pope John Paul II. The cooperation in question involved Card. Stanisław Nagy's and Tadeusz Styczeń's contributions to the final shape of the encyclical letters authored by John Paul II and is most evident in the contents of *Evangelium Vitae*.

Keywords: Card. Stanisław Nagy, SCJ, Card. Karol Wojtyła, Tadeusz Styczeń, SDS, Encyclical Letter *Evangelium Vitae*

Summarized by *Dorota Chabrajska*

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Tomasz GÓRKA – A Bibliography of the Articles by Card. Stanisław Nagy, SCJ, published in quarterly *Ethos* from 1989 to 2013

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Maciej NOWAK – On Kerygmatic Literary Criticism, Unenthusiastically

The present article undertakes a critique of the kerygmatic approach to the interpretation of literary works developed by Marian Maciejewski in the context of the so-called Lublin school of research on the sacred in literature, of which the publications of Stefan Sawicki and Maria Jasińska-Wojtkowska are the most representative. The idea of kerygmatic literary criticism originated among members of the Neocatechumenal Way, who believe that the spiritual formation it offers is the decisive factor in the development of a “particular hermeneutic disposition.” Scholars who have not received this kind of formation are thus considered as incapable of using the method advanced by Maciejewski or the continuators of his thought. Such an approach implies a conscious, deliberate and methodically advanced exclusivism of this hermeneutic method. Unlike Jasińska and Sawicki, Maciejewski does not put forward a new critical approach to texts which refer to the sacred; rather, he designs a particular way of reading such texts, which has practical implications. Thus the critical works in this intellectual current show a pragmatic bias.

The kerygmatic approach to literary studies may be considered as a variant of identity-based criticism with its main objective to create and cement together the community of ‘preachers’ and ‘seminarians.’ Consequently, unlike the literary critics who explore motifs of the sacred in literary works in order to pursue purely cognitive objectives and do not aspire to transgress the boundaries of literary studies, the critics from the school of kerygmatic criticism focus on their pragmatic goals and boldly enter the territory of catechesis, pastoral guidance and theology.

Kerygmatic criticism must not be perceived as an approach to the research on the relation between literature and religion, the field of literary scholarship which has significantly developed in Poland. The main reason for this thesis is that kerygmatic criticism is not focused on cognitive objectives; rather, it pursues practical goals set by the Neocatechumenal Way. The author holds that there are no rational reasons why this approach to literary criticism should be adopted by university scholars dealing with literary studies and described as providing possible means to explore the relations obtaining between literature and religion.

Translated by *Dorota Chabrajska*

Keywords: literary criticism, research on the sacred in literary works, religious inspiration in literary criticism

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Hubert ŁASZKIEWICZ – Patria, Iusitia et Pax

Pursuit of justice, peace and efficacy is a universally declared aspiration in social life. However, the meaning of such concepts as the homeland, justice and social peace differs significantly between individuals and social groups. Thus effective social action cannot refer merely to the intellectual rightness, but it should draw on the already existing solutions, which, however imperfect they are, express the intention to introduce the ideals of social peace (*Pax*), justice (*Iusitia*), and the feeling of belonging to a community (*Patria*) into both interpersonal relations as such and the relations among social groups.

Translated by *Dorota Chabrajka*

Keywords: homeland, justice, peace, social action, rightness

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Justyna A. KOWALIK – On Friendship, in Twenty Four Scenes

Review of *Przyjaźń w kulturze staropolskiej* [“Friendship in Early Modern Polish Culture”], ed. Agnieszka Czechowicz and Małgorzata Trębska (Lublin: Wydawnictwo KUL, 2013, in print).

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Krzysztof DYBCIAK – An Academic Model or a Utopia?

Review of Stefan Sawicki’s *O uniwersytecie katolickim* [“On the Catholic University”] (Lublin: Towarzystwo Naukowe KUL, 2012).

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Sławomir DRELICH – A Study in the Archaeology of Indolence

Review of Marcin T. Zdrenka's *O gnuśności. Studium lenistwa i jego kontekstów* ["On Indolence: A Study of Idleness and Its Contexts"] (Toruń: Wydawnictwo Naukowe Uniwersytetu Mikołaja Kopernika, 2012).

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Dorota WALCZAK – To Survive, with a Tiger, on the Ocean

Review of Ang Lee's *Life of Pi* (Taiwan–USA–Great Britain, 2012).

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Books recommended by *Ethos*

Card. Angelo Scola, *Non dimentichiamoci di Dio. Libertà di fedi, di culture e politica* ["Let's not forget God. Freedom of faiths, cultures and politics"] (Milano: Rizzoli, 2013).

Dorota Narewska, *Karola Wojtyła wizja dziennikarstwa (1949-1978)* ["Karol Wojtyła's Vision of Journalism"] (Warszawa: Wydawnictwo Iota Unum, 2013).

Teologia filozoficzna. Wokół książki Stanisława Judyckiego "Bóg i inne osoby" ["Philosophical Theology: On Stanisław Judycki's 'God and Other Persons'"], ed. Janusz Pyda, OP (Poznań–Kraków: Fundacja „Domikańskie Studium Filozofii i Teologii” – Wydawnictwo Polskiej Prowincji Dominikanów W drodze – Kolegium Filozoficzno-Teologiczne Polskiej Prowincji Dominikanów, 2013).

Barbara Toporska, *Siostry* ["Sisters"] (London: Kontra, 2013).

Barbara Toporska, *Athene noctua* (London: Kontra 2013).

Łukasz JANICKI – No Restrictions: “The Common Ways” for the Second Time

Report on the 2nd International Interdisciplinary Conference “Resistance – Protest – Transgression,” Lublin, 16-17 May 2013.

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Wiesław SZUTA – Classical Ethics in the 21st Century

Report on a Conference on the occasion of the 95th Birthday of Prof. Tadeusz Ślipko, SJ, Akademia Ignatianum, Cracow, 21 May 2013.

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Dorota CHABRAJSKA – The Phenomenon of the ‘Tank-Men’

The purpose of the present feuilleton is to point that the values of friendship and loyalty manifested in the 1966 television series *Czterej pancerni i pies* [“Four Tank-Men and a Dog”] (created by Konrad Nałęcki and Andrzej Czekalski) are still alive in the present-day culture, and to emphasize the fact that none of the feature films or television series created in Poland after the breakthrough of 1989 have promoted these values so successfully. As a result, the series *Czterej pancerni i pies* has not lost any of its popularity over the decades and is continually aired on various television channels in Poland despite its clearly ideological (pro-communist) bias.

Keywords: *Czterej pancerni i pies*, friendship, loyalty, ideology in feature films

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Maria FILIPIAK – Popes John Paul II, Benedict XVI and Francis Speak on Friendship: A Bibliography of Addresses

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