

HOLINESS
THE IDEAL AND THE FACT

ABSTRACTS

FROM THE EDITORS – Holiness: Another Name for the Person (A.M.W.)

Were there not saints around us, we should be praying for them, like Czesław Miłosz did in his poem *Veni Creator*:

Come, Holy Spirit,
bending or not bending the grasses,
appearing or not above our heads in a tongue of flame,
at hay harvest or when they plough in the orchards or when snow
covers crippled firs in the Sierra Nevada.
I am only a man: I need visible signs.
I tire easily, building the stairway of abstraction.
Many a time I asked, you know it well, that the statue in church
lifts its hand, only once, just once, for me.
But I understand that signs must be human,
therefore call one man, anywhere on earth,
not me – after all I have some decency –
and allow me, when I look at him, to marvel at you.¹

The secret of holiness consists in that while it dwells within a person, the center of the life, perfection and greatness of such a holy individual is outside him or her. True saints live in God. Therefore, looking at them – as the poet aptly expressed it – we praise God himself. St. Irenaeus of Lyons, proclaiming the truth that God’s glory manifests itself in the human life (“Gloria Dei vivens homo”²), believed that God may be seen in people who achieved holiness, which is the essence of humanity.

Holiness conceived of as a fact and an ideal determines the identity of Christianity. However, although the cult of saints developed particularly in Catholicism and Orthodoxy, the phenomenon of holiness cannot be restricted to any particular confession, as it is an anthropological constant defining humanity. Holiness may also be perceived as a specific evidence of God’s existence and, at the same time,

¹ Czesław Miłosz, *Veni Creator*, trans. Czesław Miłosz and Robert Pinsky, in: idem, *New and Collected Poems 1931-2001*, (London: Penguin Classics, 2006), 223.

² St. Irenaeus, *Adversus haereses*, IV:20:7, in *Patrologia Graeca*, vol. 7, 1057.

an evidence of the existence of humanity in man: holiness reveals the heights of humanity attainable as a result of God's work in man. Through saints, present in any era, God writes the most beautiful history of humankind.

The phenomenon of holiness calls for a method of reflection that combines anthropological approach with reflection on the nature of God. Living through her existential, cognitive and axiological contingency, the human person experiences her fragility and fails to achieve fulfilment, so that it may even seem that imperfection and incompleteness are inherent to the human condition. Mother Teresa of Calcutta, absolutely devoted to the service of her fellow human beings, had for many years experienced the drama of losing the feeling of God's presence³. Yet the person's yearning for God continues to grow also when he seems absent and silent, or perhaps it is then that this yearning becomes especially intense. Pursuit of holiness, inscribed in the human heart as the innermost dynamism of the spirit, although sometimes hidden and unconscious, exemplifies pursuit of God.

Holiness is not merely one of God's attributes, but pertains to his essence; holiness is divinity itself, inaccessible to humans, unless God reveals it and shares it with them. God's going out to meet man, his coming to live among people, as described in the Bible, opens up the realm of holiness also to the human being. In fact, only in the splendor of God's holiness can man learn the truth about himself.

What are humans that you are mindful of them,
mere mortals that you care for them?
Yet you have made them little less than a god,
crowned them with glory and honor.
You have given them rule over the works of your hands,
put all things at their feet:
All sheep and oxen,
even the beasts of the field,
The bird of the air, the fish of the sea,
and whatever swims the paths of the seas.
(Psalms 8: 4-9)

According to the psalmist, the existence of man is not exhausted in the rule over the visible nature; what is more, man's rule has its source in God, in his goodness and grace. Thus all earthly affairs reflect the glory and holiness of God, who is mindful of man and accompanies him in all his activities. The transcendent God, ineffable in his holiness and power, is not a God that dwells outside the world. Human beings meet him in their daily occupations. In the psalmist's vision, human activity and the sanctifying work of God form a synthesis within man. The same idea was expressed even more emphatically in Psalm 90: "May the favor of the Lord our God be ours. Prosper the work of our hands! Prosper the work of our hands!" (Ps 90: 17). The Biblical way of thinking does not sharply separate the sacred and the profane, as God is at the same time transcendent to the world and immanent in it.

³ See Mother Teresa, *"Come Be My Light": The Private Writings of the Saint of Calcutta*, edited and with commentary by Brian Kolodiejchuk, MC (New York: Doubleday Religion, 2007).

Biblical anthropology describes man as a being created in the image and likeness of God, and oriented towards God. Therefore, the search for God and the desire of holiness are grounded in the human condition. The holiness of God and the holiness of man who, following God, becomes like him, take the form of love, of striving to create bonds with fellow human beings. The Christian teaching on the Holy Trinity and on the communion of saints (*communio sanctorum*) points exactly to this dimension of holiness: the dimension of a relationship between persons. Holiness cannot be objectified, consumed or exhausted because it is not a 'thing', but it exists in persons, transforming them into mutual gifts for one another. Every gift of a thing is only a symbol of the gift that a person is for another. Thus holiness pertains completely to the sphere of personal being, and consists in the ultimate strengthening and purification of the personhood of a human person, resulting from the choice of God as the Holy One.

The Christian vision of holiness, as fulfilment of a human personal existence, should not be considered merely as one among many concepts of holiness and human perfection, which were developed also outside the Christian culture. The ideal of holiness that guides Christian believers is susceptible to inculturation, as it is rooted in the natural human pursuit of happiness and in the natural openness to encountering others in the community of spirit. The pursuit of models of human perfection in the culture of ancient Greece, in numerous currents of the Chinese culture, or even in postmodernism (which has openly rejected the Christian ideal by deconstructing it), reveals the way culture, on the one hand, determines the vision of holiness and, on the other, shows that holiness is an irreducible element of the human experience. Holiness, in fact, does not know any boundaries. To paraphrase the words of the author of *The Acting Person*: Holiness is another name for the person.

The inspiration of the present volume of *Ethos* came from the forthcoming canonization of two popes: John XXIII and John Paul II. The fact that the two Popes will be canonized during the same liturgical celebration emphasizes the communion of all saints, revealing a trait characteristic of the Church in which the spiritual reality of *communio sanctorum* is lived through. The canonization enables an experience of the deepest dimension of the Church: the dimension that is invisible and usually absent from its sociological, political, or ideological descriptions. It is only understandable that we look for people who personify Christian ideals, doing so with transparency, authenticity and clarity. Saints are the most communicative 'face' of the Church, revealing the beauty of Christianity, which is free from individualism and rivalry. There are many paths to holiness, but every saint fulfils the same ideal of following Christ in his or her individual way.

Obviously, the reason for the holiness of John XXIII and John Paul II is not their position in the Church hierarchy: not only popes become saints. Yet their canonization emphasizes the role of papacy in the service of humanity. Both popes became figures of great authority in the world and were listened to and respected not only by Catholics. Thanks to them, the Church in the secularized era has not closed herself in her institutional dimension, but drawing inspiration from the sources of her identity, has become not only an ally, but also an increasingly aware advocate of the noblest contemporary aspirations.

Both saints are popes of the Second Vatican Council. John XXIII convoked the Council and defined its pastoral character, which helped to channel the energy of the Church into the development of a new evangelizing potential in the spirit of dialogue perceived as a method of the presence of the Church in the world of religious, confessional and ideological pluralism. Ecumenism, interreligious dialogue and dialogue with non-believers are attitudes that shaped the spirit of the Council. However, before they were expressed through the teaching of the Council, they had already been lived through and cultivated by Pope John XXIII in his life. Together with the spirit of the *Vaticanum Secundum*, he gave to the Church of our time the gift of his mature personality of priest and pope. In the memory of many, he remained the Good Pope John.

John Paul II was a bishop when he participated in the Council. During the ceremony inaugurating his pontificate, in the spirit of the openness characteristic to the *Vaticanum Secundum*, the Pope appealed for opening doors and borders to Christ. Years later, he admitted that those were indeed prophetic words: he became the pope of the globalization era, traveling as a pilgrim to all continents to proclaim the Gospel. To him the Good News meant deep wonderment at the greatness and dignity of man⁴. He stressed the humane dimension of Christianity, expressed in its genuine care for fellow human beings, which is devoid of self-interest. He considered human rights an authentic part of message of the Gospel, and at the same time perceived them as a universal space for dialogue both with the culture founded on the ideals of the Enlightenment and with non-Christian cultures. He developed new doctrinal perspectives, but he was particularly respected as a witness to human dignity and as its courageous defender.

The common trait of the holiness of both Popes canonized this year is a combination of immense activity in the service of the Church and humanity with a deep spiritual, mystical life. As mystics, they embraced the full ideal expressed by Christ in his blessings (cf. Matthew 5: 3-11), rejecting any selective attitude, which would have diminished their spiritual scale. Therefore, they were able to fulfil this ideal in integral and harmonious a way. Yet the response given by each of them was unrepeatable: each became a special interpreter of one particular blessing. John XXIII is blessed as the one who introduced peace, while John Paul II moves our creativity in charity.

Both holy Popes are witnesses to the beauty of human existence. Their humility, simplicity and solidarity with others won them the love of millions of people to whom they were both fathers and brothers. Saint Pope Roncalli, recalling his father, said that as a pope he himself is nothing more than his father, a farmer from near Bergamo⁵. Such anecdotes, the “little flowers” left to us by John XXIII and John Paul II offer a glimpse of the richness of their personalities and shed light on their unrepeatable and at the same time ordinary biographies.

Translated by *Patrycja Mikulska*

⁴ See J o h n P a u l I I, The Encyclical Letter *Redemptor hominis*, no. 10.

⁵ See Ermanno O l m i, “Non sono nulla più di mio padre”, *Il Messaggero*, April 27, 2014 (Special Edition: *Il giorno dei Santi*), XXV.

JOHN PAUL II – “You shall be holy; for I the Lord your God am holy” (Lev 19:2) (General Audience, Vatican, 18 Dec. 1985)

In the previous catechesis we reflected on God’s holiness and on the two characteristics which distinguish it – inaccessibility and condescension. Now we wish to listen to God’s exhortation to the entire community of the children of Israel through the various phases of the old covenant: “You shall be holy; for I the Lord your God am holy” (Lev 19:2). “I am the Lord who sanctifies you” (Lev 20:8).

In the New Testament, God thoroughly reveals the meaning of his holiness. It fully takes up this exhortation, conferring on it its own characteristics, in harmony with the “new fact” of Christ’s cross. God, who “is Love,” has fully revealed himself in a gift without reserve on Calvary. Yet even in this new context the apostolic teaching again proposes forcefully the exhortation inherited from the old covenant. For instance, St. Peter wrote: “As he who called you is holy, be holy yourselves in all your conduct; since it is written, ‘You shall be holy, for I am holy’” (1 Pet 1:15).

What is God’s holiness? It is absolute “separation” from all moral evil, and the exclusion and radical rejection of sin and, at the same time, it is absolute goodness. In virtue of that, God, infinitely good in himself, is likewise good in regard to creatures (*bonum diffusivum sui*), naturally according to the measure of their ontological “capacity.” It is in this sense that Christ’s reply to the young man in the Gospel is to be understood: “Why do you call me good? No one is good but God alone” (Mk 10:18).

In the previous catecheses we already recalled the words of the Gospel: “You, therefore, must be perfect, as your heavenly Father is perfect” (Mt 5:48). This exhortation refers to God’s perfection in the moral sense, that is, to his holiness. It expresses the same concept contained in the words of the Old Testament quoted above, and taken up again in the First Letter of Peter. Moral perfection consists in the exclusion of sin and in the absolute affirmation of moral good. For human beings, for rational creatures, such an affirmation is translated into conformity of the will with the moral law. God is holy in himself, he is substantial holiness, because his will is identified with the moral law. This law exists in God himself as in its eternal source, and therefore it is called Eternal Law (*Lex Aeterna*) (cf. *Summa Theologica*, I-II, q. 93, a. 1).

God made himself known as the source of the moral law and, in this sense, as holiness itself. He did this both before original sin as regards our first parents (Gen 2:16), and later as regards the chosen People, especially in the covenant of Sinai (cf. Ex 20:1-20). The moral law revealed by God in the old covenant and, above all, in the Gospel teaching of Christ, aims to show gradually but clearly the substantial superiority and importance of love. The commandment: “You shall love” (Dt 6:5; Lev 19:18; Mk 12:30-31 and parallel places) reveals that God’s holiness also consists in love. All that was said in the catechesis entitled “God is Love,” refers to the holiness of the God of revelation.

God is holiness because he is love (cf. 1 Jn 4:16). Through love he is absolutely separated from moral evil, from sin. He is essentially, absolutely and transcendently identified with moral good in its source, which is himself. Love means

precisely this – to will the good, to adhere to the good. From this eternal will of the Good there gushes forth the infinite goodness of God in regard to creatures and, in particular, in regard to man. Love is the origin of God’s clemency, of his readiness to give freely and to pardon. Luke relates Jesus’ parable of the prodigal son, which magnificently expresses this mercy (cf. Lk 15:11-32). Love is expressed in providence by which God continues and sustains the work of creation.

In a particular way love is expressed in the work of the redemption and justification of man to whom God offers his own justice in the mystery of Christ’s cross, as St. Paul clearly stated (cf. Letters to the Romans and Galatians). Love is the essential and decisive element of God’s holiness. Through redemption and justification, it guides man to his own sanctification by the power of the Holy Spirit.

In this way, in the economy of salvation God himself, as trinitarian holiness (thrice holy), undertakes in a certain sense the initiative of accomplishing for us and in us what he expressed in the words: “You shall be holy; for I the Lord your God am holy” (Lev 19:2).

To this God, who is holiness because he is love, man turns with the deepest confidence. To God he entrusts the whole intimate mystery of his humanity, the entire mystery of his human “heart.”

I love you, O Lord, my strength.
The Lord is my rock, and my fortress, and my deliverer,
my God, my rock, in whom I take refuge,
my shield, and the horn of my salvation, my stronghold
(Ps 18:1-3).

Man’s salvation is most closely linked to God’s holiness, since salvation depends on God’s eternal, infinite love.

Keywords: holiness, God’s holiness, eternal law, the commandment of love, salvation

Address delivered by John Paul II during the General Audience in the Vatican on 18 December 1985. Reprinted from E. Weron, SAC, A. Jaroch, SAC (eds.), *Jan Paweł II. Nauczanie papieskie*, Vol. 8 (1985), Part 2 (Poznań: Pallottinum, 2004), 788-790.

For the English text see: http://www.vatican.va/holy_father/john_paul_ii/audiences/alpha/data/aud19851218en.html

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FRANCIS – “Being holy is not a privilege for the few”

The Feast of All Saints that we are celebrating today reminds us that the goal of our existence is not death, it is Paradise! The Apostle John writes: “It does not yet appear what we shall be, but we know that when he appears we shall be like him, for we shall see him as he is (1 Jn 3:2). The Saints – who are the friends of God – assure us of this promise which does not disappoint. During

their earthly existence they lived in profound communion with God. In the faces of the humblest and least of our brothers, the smallest and most despised brothers, they saw the face of God, and now they contemplate him face to face in his glorious beauty.

The Saints are not supermen, nor were they born perfect. They are like us, like each one of us. They are people who, before reaching the glory of heaven, lived normal lives with joys and sorrows, struggles and hopes. What changed their lives? When they recognized God's love, they followed it with all their heart without reserve or hypocrisy. They spent their lives serving others, they endured suffering and adversity without hatred and responded to evil with good, spreading joy and peace. This is the life of a Saint. Saints are people who for love of God did not put conditions on him in their life; they were not hypocrites; they spent their lives at the service of others. They suffered much adversity but without hate. The Saints never hated. Understand this well: love is of God, then from whom does hatred come? Hatred does not come from God but from the devil! And the Saints removed themselves from the devil; the Saints are men and women who have joy in their hearts and they spread it to others. Never hate but serve others, the most needy; pray and live in joy. This is the way of holiness!

Being holy is not a privilege for the few, as if someone had a large inheritance; in Baptism we all have an inheritance to be able to become saints. Holiness is a vocation for everyone. Thus we are all called to walk on the path of holiness, and this path has a name and a face: the face of Jesus Christ. He teaches us to become saints. In the Gospel he shows us the way, the way of the Beatitudes (cf. Mt 5:1-12). In fact, the Kingdom of Heaven is for those who do not place their security in material things but in love for God, for those who have a simple, humble heart that does not presume to be just and does not judge others, for those who know how to suffer with those who suffer and how to rejoice when others rejoice. They are not violent but merciful and strive to be instruments for reconciliation and peace. Saints, whether men or women, are instruments for reconciliation and peace; they are always helping people to become reconciled and helping to bring about peace. Thus holiness is beautiful, it is a beautiful path!

Today, through this feast, the Saints give us a message. They tell us: trust in the Lord because the Lord does not disappoint! He never disappoints, he is a good friend always at our side. Through their witness the Saints encourage us to not be afraid of going against the tide or of being misunderstood and mocked when we speak about him and the Gospel; by their life they show us that he who stays faithful to God and to his Word experiences the comfort of his love on this earth and then a "hundredfold" in eternity. This is what we hope for and ask of the Lord, for our deceased brothers and sisters. With her wisdom the Church has placed the Feast of All Saints and All Souls' Day near each other. May our prayer of praise to God and veneration of the blessed spirits join with the prayer of suffrage for the souls of those who have preceded us in the passage from this world to eternal life.

Let us entrust our prayers to the intercession of Mary, Queen of All Saints.

Keywords: Solemnity of All Saints, All Souls' Day, holiness, the Saints, reconciliation, peace

Reflection before the *Angelus* prayer, Vatican, 1 Nov. 2013, Solemnity of All Saints. Reprinted from *L'Osservatore Romano* (The Polish Edition) 35 no. 1 (2014): 50. For the English text see: http://w2.vatican.va/content/francesco/en/angelus/2013/documents/papa-francesco_angelus_20131101.html.
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Fr. Stefan SZYMIK – Trishagion: God Three Times Holy
DOI 10.12887/27-2014-1-105-04

Based structurally on biblical texts of Isa 6:1-5, Ps 99 and Rev 4:2-8 the article contains a presentation of some aspects of God's holiness. After discussing the phenomenological concept of separation (the sacred and the profane) and its influence on the biblical studies in the past the author gives a biblical explanation of the concept of holiness in regard to God (Hebr. *qādōš* and other grammatical forms). The first is the notion of the power of God, his glory and his awesomeness. One might call this aspect of holiness the 'otherness' or 'unapproachableness' of God. However, the other quite different aspect of God's holiness is his presence and his nearness to the chosen people, his vicinity or 'approachableness,' first at all in the numerous signs of his glory (*kābôd*). The third notion of holiness is that attributed not only to God, but also to people, places, things and seasons. As a result holy God calls as well all the people and the whole creation to cultic and moral sanctity (cf. Ex 19:2; 1 Pet 1:15-16). Afterward the author shows an influence of the Biblical Trishagion of Isa 6:3 on the structure of the Hermetic tractates, *Poimandres* (Chap. 31), and other liturgical texts of the Church. The concept of holiness plays a very important role in the books of Old and New Testament. In particular the holiness of God is to be understood not as one of his attributes but as his essential nature.

Keywords: God, attributes of God, *qādōš*, holiness, sanctity

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Fr. Tadeusz DOLA – On the Belief in the Communion of Saints
DOI 10.12887/27-2014-1-105-05

The article provides a theological commentary on the communion of Saints, which is a truth of faith contained in the *Apostles' Creed*. In the opening part of

the text the meaning of the term 'communion' is explained. Then the process of incorporating the formula of the 'communion of Saints' into the *Creed* is discussed with an emphasis on the significance of the understanding of the formula in question by the early Christian authors. In the centuries that followed, until the modern times, the belief in the communion of Saints developed in close relation to the evolution ecclesiology, but its significance tended to wane in periods when the Church was conceived of as above all an institution, and perceived in a legalistic manner. Twentieth century theology, in particular the teaching of the Second Vatican Council, contributed to a revitalization of ecclesiology and deepened its theological dimension, which positively affected the interpretation of the belief in the communion of Saints. In the context of communal ecclesiology, the article of faith in question is explained as the unity of the Church in pilgrimage, the heavenly Church, and the Church experiencing purification. The community of the Church is the body of Christ, united in Christ, who is its head. The members of this community experience unity with Christ in prayer and unity with one another by providing one another with salutary support.

Translated by *Dorota Chabrajska*

Keywords: communion of Saints, *Apostles' Creed*, ecclesiology, salvation, prayer

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Zofia. J. ZDYBICKA, USJK – Mysticism as “creative human existence in the world”

John Paul II, a thinker and a mystic, gave a testimony to the highest form of Christian life, which is the mystical union with God. With his life, he pointed out that the basis of this union, and the basis of Christian soteriology, is love and charity. Human beings – created by God out of love, redeemed by Christ, and endowed with the gift of spiritual life – are called to the cooperation with God in perfecting the world, in particular in perfecting themselves and their humanity. A deep spiritual life and unity with God help a human being make the world and the Church more perfect, as well as contribute to his or her salvation (through deification or holiness). The more perfect the human union with God is, the stronger the dynamics of cooperation, the richer the creativity. The life of John Paul II was an exemplification of this rule. His accomplishments seem to transcend human powers.

Translated by *Dorota Chabrajska*

Keywords: Karol Wojtyła–John Paul II, St. John of the Cross, mysticism, soteriology

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http://en.wikipedia.org/wiki/Zofia_Zdybicka

http://pl.wikipedia.org/wiki/Zofia_Zdybicka

Giovanni REALE – Holiness: Eros or Agape? On the Concept of Holiness in the Ancient and Christian Thought (trans. P. Mikulska)

Comparing the ancient Greek and Christian concepts of holiness, the author claims that the difference between them can be expressed in terms of the difference between the respective concepts of love: the Greek idea of eros and the Christian idea of agape. He describes eros as acquisitive, driven by the desire to possess, while agape, as selfless, expressed in the will to give. The argument includes a discussion of the pre-philosophical notion of holiness as the fulfillment of human nature, and the groundbreaking idea of holiness as the imitation of God, introduced by Socrates and Plato. The latter's insight into the essence of the mystical experience expressed in the *Symposium* and St. Augustine's reflection on love against the background of the Christian teaching on the Holy Trinity are also presented. The paper concludes with a synthetic glance on the life and work of John Paul II interpreted in the key of self-donating love.

Summarized by *Patrycja Mikulska*

Keywords: holiness, acquisitive love, self-donating love, Socrates, Plato, St. Augustine, John Paul II, mystical experience, Holy Trinity

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Giovanni SALMERI – What Does Philosophy Know About Holiness? (trans. P. Mikulska)

DOI 10.12887/27-2014-1-105-08

The author analyzes the concept of holiness as the perfect conformity of will to the moral law as discussed by Immanuel Kant in his *Critique of Practical Reason*, as well as his modifications of this idea in *The Metaphysics of Mo-*

rals. Confronting the Kantian philosophical idea of holiness with its Christian concept, the author draws, among others, on the relatively unknown book by Jaroslav Pelikan entitled *Fools for Christ*, and on the 12th-century treatise *The Four Degrees of Violent Charity* by Richard of Saint Victor, focusing on both writers' discussion of madness as resulting from the irreducibility of the holiness of God to any systems of rational human norms, and of God's goodness to justice. In the conclusion the author claims that 'holiness' and 'goodness' are names given to God's infinite, absolutely gratuitous and unjustified relationship to the world expressed in the act of creation, and that holiness and goodness in human experience are finite manifestations of this transcendent relationship.

Summarized by *Patrycja Mikulska*

Keywords: holiness, madness, irreducibility of God, goodness, justice, Immanuel Kant, Jaroslav Pelikan, Richard of Saint Victor

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Fr. Jan SOCHON' – Sanctity without God?
DOI 10.12887/27-2014-1-105-09

In the present article I argue that the category of sanctity, which is of strictly religious provenance, remains open to the conditions and existential shades of a given time for each epoch adopts and accepts particular ideals which reflect its religious emotions and shades of sensitivity. Nevertheless, sanctity is always a special challenge since – as it is pointed out in the Old Testament traditions – only God is holy: the category of holiness applies exclusively to him. The principle in question safeguards human religiousness and secures it against subjectivization and manipulation resulting from various short-term interests of both individuals and social groups, the rulers and the ruled alike.

Jean-Paul Sartre's book about the writer Jean Genet is entitled *Saint Genet*. Joseph Marie Lo Duca in turn called Georges Bataille "a very beautiful and very saintly man." What motivated those writers to use religious terms while referring to Genet or Bataille, whose works can hardly be considered model examples of religious literature? What semantic content did Sartre and Lo Duca wish to evoke in their readers by introducing the rhetoric characteristic of the confessional discourse? Is it acceptable to broaden the semantic field of concepts pertaining to the religious lexis so that the range of their denotation becomes open? In the present essay I attempt to provide answers to the above questions.

I argue that sanctity still fascinates contemporary writers and serves as inspiration for them, although they reject its religious – in particular Catholic – understanding. I claim that sanctity has become an extremely capacious concept and

one entangled in the tension between the spheres of the sacred and the profane, this being precisely the case in the outputs of Sade, Genet, Bataille, and Cioran among others. While they considered themselves religious persons, struggling with inward passions, they would not link their religiousness with God conceived of as person, who is in creative dialogue with the world; rather, they tended to somehow 'balance' in the sphere of indeterminate 'transcendence' and 'sanctity' devoid of religious faith or relation to Christ. Can such attitudes be inspirational? The writers whose output is analyzed in the present essay seem to have believed that it is. Yet one may justifiably claim that their views should rather be considered as belonging to a contagious utopia.

Translated by *Dorota Chabrajska*

Keywords: God, sanctity, erotism, transgression, religious language, religious literature, person, utopia, profanum, evil, postmodernism, spirituality

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Fr. Dariusz KLEJNOWSKI-RÓŻYCKI – 'A Saint' in the Chinese Culture
DOI 10.12887/27-2014-1-105-10

The Chinese civilization, which due to its remote location was developing independently of the European one, elaborated its own vision of the world and man in it: both its own cosmology and anthropology. Thus the Chinese vision of the world comprised its specific ideal of humanity, which was shaped by the native religions and philosophies of China, namely Taoism, Confucianism and Buddhism (the latter brought to China from India).

Both in Taoism and in Confucianism the ideal of humanity is expressed by means of the sign 聖 (*shèng*), which may be rendered as both 'saint' and 'sage.' The sign in question denotes a person whose ear is intent on listening to the heavens and whose lips speak out the message thus heard, one who becomes a mediator between the heavens and the earth and gives blessing. In Taoism, a saint, or a sage, becomes the center of cosmic relations and lives in harmony with nature. Confucianism in turn identifies the ideal of humanity with keeping good social relations, which is accomplished by way of observing ritual practices, and uses various concepts in order to describe this ideal (聖 *shèng*, 君子 *jūnzǐ*, 大人 *dàrén*, 文人 *wénrén*). Buddhism postulates that a human being needs to be liberated from suffering by transcending the illusory 'self', and uses still other concepts that delineate the ideal of humanity (菩薩 *púsà*, 佛 *fó*). Buddhism formed its own schools in the Chinese culture, the most important of which are 禪 (*chán*) and

淨土宗 (*jìngtǔ zōng*). The Taoist and Confucianist sign 聖 (*shèng*) was adopted by Christianity in China in order to denote the concept of 'saint'. The other concepts considered in the article are still being scrutinized by Christian theologians.

Translated by *Dorota Chabrajska*

Keywords: 聖 (*shèng*), sainthood, holiness, Chinese culture, Taoism, Confucianism, Buddhism

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Łukasz KOSIŃSKI – Saint Columba's Mission Among the Picts: Around the Hagiographic Convention

DOI 10.12887/27-2014-1-105-11

Saint Columba (521-597), now considered among the greatest saints in the history of Ireland, became famous in particular through his foundation of the monastery on the island of Iona. For this, he was the leader of the christianization mission among the Picts. While Columba's mission was not the first one intended to christianize the Picts, it turned out the first successful one. The conversion of the Picts was an important factor for the later development of the Scottish state. Saint Columba is believed to have received support from Conall mac Comgaill, the king of Dál Riata. Columba also succeeded in winning over the support of the Pictish king Brude mac Maelchon. Adamnan's *Vita Sancti Columbae*, the oldest preserved biography of St. Columba, describes numerous miracles allegedly performed by the Saint among the Picts. A narrative about the miracles worked by a saint was part of the convention adopted in hagiography, which formed the Irish sanctity pattern.

Keywords: hagiography, sanctity, Saint Columba, Iona, Picts, Christianity, Scotland

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The research reported in the article was funded with the support of Maria Curie-Skłodowska University as part of the grant received by the Faculty of Humanities.

Alina RYNIO – “In you there is hope...” John Paul II Speaks on the Education of the Youth

DOI 10.12887/27-2014-1-105-12

The present article contains a description of the way Pope John Paul II addressed the issue of the youth and their education throughout his apostolic ministry. The author first discusses the meaning of the period of youth in the life of a human person and points that the phenomenon of the World Youth Days instituted by John Paul II best shows the richness of youth culture. She then focuses on the need for an education that will enable young people to ‘win their lives,’ and puts forward the thesis that this kind of education is possible once the recommendations John Paul II continually gave during his pontificate are adopted by parents, teachers and educators. The recommendations in question refer to the essence of the educational process and focus on the implementation of the universal and Christian values in the lives of young people. The axiological approach to education proposed by John Paul II may preclude situations in which the precious gift of youth is wasted.

In the course of the considerations the author discusses selected elements of integral education and stresses the need for including anthropological, psychological and didactic presumptions in the educational process so that the good will of everyone engaged in it is committed to its outcome. In her discussion of the educational program proposed by John Paul II the author focuses on the content of this agenda rather than on the forms its realization might assume or the institutions that may be responsible for it. The paper is intended to spread the rich teaching of John Paul II on the problems of the youth and, as such, it may be treated as a help for both young people and their educators.

Translated by *Dorota Chabrajska*

Keywords: Apostolic Letter *Dilecti amici* of Pope John Paul II to the Youth of the World on the Occasion of International Youth Year, 31 March 1985, education, upbringing, pedagogy, youth, values

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Fr. Jacek GRZYBOWSKI – Why Justin Bieber, Rather Than Justin Martyr? On Holiness in Postmodern Culture

DOI 10.12887/27-2014-1-105-13

Every generation needs its idols, heroes, and paragons of virtue whose lives may become examples to follow. In the contemporary world of the 21st century, with its fast development of technology, media and commu-

nications, this tendency has acquired a special shape: the traditional vehicles of transmitting values and personality paragons, such as the family, the social and religious communities, and school have been effectively counterbalanced by stars, idols and celebrities. The parents, the relatives, heroic ancestors, national heroes or the saints are no longer role models for the young people between the ages of 10 and 25, the period particularly important to the formation of a stable world view. Due to the influence of pop culture on the contemporary world they have been replaced by pop heroes and pop heroines. The breakdown of the traditional authority and the current value transformation is a consequence of the prevalence of the consumerist lifestyle promoted by the media that generate cultural habits subsequently strengthened by the computer and consumer civilization. The content delivered by the media is currently forming entire generations. The consumerist lifestyle has thus become a cultural norm in Western civilization.

Keywords: idol, holiness, sanctity, religion, consumerism, pop culture, the media, Justin Bieber, market

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Kinga KIWAŁA – Music and Sanctity: A Reconnaissance

DOI 10.12887/27-2014-1-105-14

The article discusses the question of the relations between music and sanctity (the transcendental sacred and *numinosum* being the source of religious experience). The author makes a presentation of various theoretical approaches regarding the possibility to express the sacred in music. Contrary to some concepts, as a starting point for further research, it was assumed that the sacred may be manifested not only in typically religious genres (connected with the sacred word), but also in music seemingly not connected with it, e.g., in the absolute instrumental music. Accepting the position of John Paul II expressed in his *Letter to Artists* that every authentic work of art is, by its nature, a call to open up to the Mystery, the article focuses on an attempt to distinguish the qualities of music that facilitate its specific characterization as sacred. Examples for deliberation are provided by selected works in which this phenomenon seems strongly present, which is expressed (sometimes on an intuitive basis) in their interpretations and analyses.

Keywords: music, the sacred, analysis and interpretation, contemporary music

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Piotr BARON – One Thought – Lots of Vibrations: Holiness-Inspired Works of Jazz Musicians

The author, a jazz musician himself, claims that the influence of the Christian ideas of the sacred and holiness has been an ever-present aspect in the development of jazz. He discusses the most outstanding works that reveal this kind of inspiration, referring to the albums of such musicians as Duke Ellington, John Coltrane (in particular his *A Love Supreme*), Billy Harper, Sonny Rollins, and Dave Brubeck. Special attention is given to Polish jazz and to the compositions inspired by the texts of Karol Wojtyła–John Paul II.

Summarized by *Patrycja Mikulska*

Keywords: history of jazz, the sacred, holiness, Christianity, Karol Wojtyła–John Paul II

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Maria ZBORALSKA – “If you want to find the source...” The Anthropology of the *Roman Triptych* by John Paul II
 DOI 10.12887/27-2014-1-105-16

The purpose of the article is to present the anthropology of John Paul II’s *Roman Triptych* in the light of his earlier philosophical and theological texts. The opening part of the triptych (“Stream”) refers to such concepts as: human dignity, wonderment, freedom, and reason, while its second part (“Meditations on the Book of Genesis at the Threshold of the Sistine Chapel”) introduces other philosophical and theological notions, such as: *imago Dei*, man’s being called to living in a community of persons, and eternal life. The concluding part of the *Roman Triptych* (“A Hill in the Land of Moriah”) draws on the figure of Abraham and addresses such topics as faith, hope, love, and Christ, the Redeemer of man.

Keywords: John Paul II, Karol Wojtyła, *Roman Triptych*, anthropology

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Adam ORGANISTY – “In atonement for our sins...” On Grzegorz Bednarski’s and Janusz Matuszewski’s Religious Paintings

DOI 10.12887/27-2014-1-105-17

The article discusses the newest paintings of Grzegorz Bednarski (born 1954) and Janusz Matuszewski (born 1963), professors at the Faculty of Painting of the Jan Matejko Academy of Fine Arts in Cracow, Poland. Both painters are members of the „informal Baroque brotherhood” which is active in the academy. While they frequently adopt religious motifs, their paintings are not intended for religious interiors and they are born out of an inner need. Among the characteristic elements of these works is their historic ‘costume’ juxtaposed with colors and symbols typical of modern art. A distinctive feature of the outputs of Bednarski and Matuszewski is their fascination with anonymous guild paintings. Their art works may be perceived as a bridge between the paintings of Baroque masters and the compositions characteristic of the 20th century. The paintings of Bednarski and Matuszewski seem to exert a strong influence on the works of their students. This phenomenon may be a manifestation of the more general need for ‘updating’ religious art. What distinguishes Bednarski’s and Matuszewski’s works, simultaneously intensifying their appeal, is the motif of irrational terror intertwined with rapture. The element in question may be semantically traced back to Rudolf Otto’s *The Idea of the Holy*. While the discussed paintings reflect the key descriptions of a religious experience according to Otto (namely, *mysterium fascinosum* and *mysterium tremendum*), their religious content, strengthened by the presence of the artist’s self-portrait, evokes the sense of one’s being created by God (German *Kreaturgefühl*). The sacred character of these paintings is manifested in the two senses distinguished by Otto, namely the numinotic and the moral. The moral aspect of the description of ‘holiness’ in the paintings in question is seen in that both artists adopt the attitude of ‘dependence’ or atonement. Therefore Bednarski’s and Matuszewski’s paintings are not merely aesthetic works, manifesting Baroque tenebrism or 20th century expressionism. The formal painting techniques applied in the case of these works tend to incite terror in the viewers who have grasped their religious message, and, in terms of Otto’s conception, make them feel ‘worthless.’ The artists seem to be reminding the viewers about the need for penance and grace. According to Otto, this particular need has found its fullest expression in Christianity.

Translated by *Dorota Chabrajska*

Keywords: modern religious painting, the Cracow milieu, Rudolf Otto’s category of the sacred as an interpretational key

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John XXIII – „Everything here breathes sanctity”

Extracts from the address of His Holiness Pope John XXIII on the occasion of the solemn opening of the most holy Council (Vatican, 11 October 1962). Reprinted from *Wiadomości Diecezjalne. Organ Urzędowy Kurii Diecezjalnej w Katowicach* 31, no. 1 (1963): 2-7. Translated by the Second Vatican Council Press Office. The title comes from the Editors.

JOHN PAUL II – Let us Remember What Pope John XXIII said to Families

The homily delivered by His Holiness Pope John Paul II on 26 April 1981 during the Holy Mass celebrated in Sotto il Monte, the village where John XXIII was born and baptized, on the centenary of his birth. Reprinted from E. Weron, SAC, A. Jaroch, SAC (eds.), *Jan Paweł II. Nauczanie papieskie*, Vol. 4 (1981), Part 1 (Poznań: Pallottinum, 2004), 487-491.

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JOHN PAUL II – Let us Accept the Trial of Faith, Like Pope John Did

The homily of His Holiness Pope John Paul II during the Holy Mass celebrated in Bergamo on 26 April 1981. Reprinted from E. Weron, SAC, A. Jaroch, SAC (eds.), *Jan Paweł II. Nauczanie papieskie*, Vol. 4 (1981), Part 1, (Poznań: Pallottinum 2004), 500-505.

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JOHN PAUL II – The Life Which Was a Testimony to Peace

The address on the 40th anniversary of the death of the Blessed John XXIII delivered by His Holiness Pope John Paul II during the General Audience in the Vatican on 4 June 2003. Reprinted from *L'Osservatore Romano* (The Polish Edition) 24, no. 11-12 (2003): 27-28. The title comes from the Editors.

For the English text see http://www.vatican.va/holy_father/john_paul_ii/audiences/2003/documents/hf_jp-ii_aud_20030604_en.html.

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Flavio FELICE – If You Crave for Peace, Create the Institutions of Peace
(trans. P. Mikulska)

DOI 10.12887/27-2014-1-105-22

The author analyzes three Encyclical Letters: *Pacem in Terris* by John XXIII, *Sollicitudo Rei Socialis* by John Paul II, and *Caritas in Veritate* by Benedict XVI, looking for elements of a theoretical model of international institutions conforming to the dignity of the human person. In his analyses, the author

refers both to philosophy, using the ideas of Antonio Rosmini and Luigi Sturzo, and to economy, especially to the concept of social market economy. The resulting model is that of a polyarchic international environment that functions according to the principles of solidarity and subsidiarity.

Summarized by *Patrycja Mikulska*

Keywords: *Pacem in Terris*, *Sollicitudo Rei Socialis*, *Caritas in Veritate*, John XXIII, John Paul II, Benedict XVI, dignity of the person, polyarchy, solidarity, subsidiarity principle

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Jerzy GAŁKOWSKI – A Philosopher of Person and Culture

The author presents a biographical and research profile of the late Adam Rodziński (1920-2014), a long-standing member of the Editorial Board of *Ethos* and Professor Emeritus of Philosophy of the John Paul II Catholic University of Lublin. Adam Rodziński's research interests included moral philosophy, axiology, philosophical anthropology, philosophy of culture, and philosophy of history. In his works he combined Aristotelian and Thomistic philosophy with the thought of St. Augustine, Christian existentialism and phenomenology. He developed his own version of personalism which held that the essence of personhood consists in being open onto another human being, and that respect for human dignity and human rights is the imperative formed by the voice of conscience. While the ethics of altruism advanced by Adam Rodziński draws fundamentally on the experience of the Christian life, its basis is open to natural, common sense experience. Adam Rodziński postulated that the Thomistic concept of the good be revised and enriched by introducing a distinction between the good and value. He held that the essence of a culture consists in its cultivating specific values, both in individual and in social life. He did not conceptually separate morality and culture; rather, he argued that they are two interdependent and intertwined spheres of life.

Summarized by *Miroslawa Chuda*
Translated by *Dorota Chabrajka*

Keywords: Adam Rodziński, Lublin school of philosophy, philosophy of culture, ethics, Christian existentialism

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Reflections about Adam Rodziński (A.S., A.M.W., CR., M.Ch.)

The text comprises personal reflections about the late Adam Rodziński, member of the Research Board of the John Paul II Institute at the John Paul II Catholic University of Lublin and member of the Editorial Board of *Ethos*. The authors of the reflections are the current Chairman of the John Paul II Institute Research Board, the current Director of the John Paul II Institute, its former Secretary, and one of the editors of *Ethos*.

Keywords: Adam Rodziński, *Ethos*, Faculty of Philosophy of the John Paul II Catholic University of Lublin, philosophy of culture, moral philosophy, ethics

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“I think I will revive when I meet him in the house of the Father.” Krzysztof Hudzik Talks to Professor Adam Rodziński

In an interview made by Krzysztof Hudzik in 2011 on the occasion of the beatification of John Paul II Adam Rodziński talks about his professional relations and meetings with Karol Wojtyła at the time when they worked together at the Faculty of Philosophy of the Catholic University of Lublin. Professor Rodziński also discusses the personalist conception of culture.

Summarized by *Mirosława Chuda*
Translated by *Dorota Chabrajska*

Keywords: Karol Wojtyła, Catholic University of Lublin, philosophy of culture, personalism

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Adam RODZIŃSKI – A Human Person Facing Another

The author describes the unique characteristics of Christian philosophy, which addresses also questions that originate in theology. The Christian conception of person, inspired by the Trinitarian concept of God, stresses the communal nature of persons, also human persons. According to the author, it is impossible

to obliterate the openness of a human person onto the community; neither is it possible to obliterate human dignity, which is the basis of interpersonal communion.

Summarized by *Mirosława Chuda*

Translated by *Dorota Chabrajska*

Keywords: Christian philosophy, theology, communion, personhood, community, human dignity

The present article was originally published in *Roczniki Nauk Społecznych* 3 (1975): 77-84.

Adam RODZIŃSKI – A Prelude to the Deliberations on Polish National Culture

The author holds that Polish national culture was shaped by the history of Poland, which not infrequently involved building the state from scratch. Due to this fact the Poles have become a people keeping a healthy distance towards the mundane matters and they tend to focus on the spiritual instead. Therefore it is perhaps easier for the Poles to feel persons than it is for other nations, although they are not a nation of individualists or non-conformists. The Poles need and wish to share the responsibility for matters to which, due to the Polish history, they cannot stay indifferent. This responsibility, which affirms human dignity and human subjectivity, may contribute to the Poles' becoming not only better citizens, but also better human beings.

Summarized by *Mirosława Chuda*

Translated by *Dorota Chabrajska*

Keywords: nation, civilization, culture, history, the history of Poland, homeland

The present article was originally published in *Ethos* 2, no. 4 (1989): 148-150 and subsequently reprinted in W. Chudy (ed.), *Z Karolem Wojtyłą myśląc Ojczyzna* (Lublin: Instytut Jana Pawła II KUL–Towarzystwo Naukowe KUL, 2002), 53-56.

Adam RODZIŃSKI – *Llama de amor viva*: A Gloss to *The Living Flame of Love* by St. John of the Cross

A poem inspired by *The Living Flame of Love* by St. John of the Cross.

Adam RODZIŃSKI – Memento

A Poem.

Tomasz GÓRKA – A Bibliography of Selected Works by Adam Rodziński

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Ludumiła GRYGIEL – The Genealogy of St. John Paul II

The article attempts a description of how Karol Wojtyła implemented in his life, from childhood to old age, the universal call to holiness. The author focuses on the persons who became assistance and paragons to St. John Paul II. She discusses not only personalities he actually met, like for instance Bp. Jan Pietraszko, Jerzy Ciesielski or Hanna Malewska, but also saints who lived in remote epochs, like St. Stanislaus of Szczepanów, St. Hedwig, Queen of Poland, and Br. Albert Chmielowski. Following into the footprints of others, John Paul II found his own, unique form of the perfect Christian life. The practice of his life involved contemplation and anthropological insight into holiness, which he perceived as a ‘challenge to the Christian life’ and a reflection of the dignity of the human person.

Translated by *Dorota Chabrajska*

Keywords: holiness, implementation of the call to holiness, the Saints, the Holy Father, Card. Karol Wojtyła

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Dariusz ŁUKASIEWICZ – Does Eternity Exist?

Review of Ireneusz Ziemiński's *Życie wieczne. Przyczynek do eschatologii filozoficznej* [“Eternal Life: A Contribution to Philosophical Eschatology”] (Kraków: Wydawnictwo Polskiej Prowincji Dominikanów “W drodze”–Kolegium Filozoficzno-Teologiczne OO. Dominikanów, 2013).

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Anna CZAJCZYK – Understanding Religion

Review of *Religia a religioznawstwo* [“Religion and Religious Studies”] by Z.J. Zdybicka, USJK (Lublin: Polskie Towarzystwo Tomasza z Akwinu, 2013).

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Books recommended by *Ethos*

Jean Daniélou, *Święci poganie Starego Testamentu* [“The Saint Pagans of the Old Testament,” trans. Fr. Szymon Fedorowicz (Kraków: Wydawnictwo WAM, 2013).

Fr. Arkadiusz Baron, *Świętość a ideały człowieka* [“Holiness and the Human Ideals”] (Kraków: Wydawnictwo WAM, 2013).

Adam Rodziński, *U podstaw kultury moralnej. O genezie i podstawowej strukturze wartości moralnej naturalnej i wartościowania ściśle moralnego* [“The Foundations of a Moral Culture: On the Origin and the Basic Structure of the Natural Moral Value and Strictly Moral Valuation”] (Lublin: Wydawnictwo KUL, 2011).

Łukasz NIEWCZAS – A Message that Remains Timely

Report on a conference “The Cultural Dimension of the Output of Cyprian Norwid” (KUL, Lublin, 5-6 Nov. 2013).

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Anna DUTKOWSKA – In Pursuit of the Essence of Humanity

Report on a conference “The Evolutionary Peculiarity of the Human Nature: From a Theory of Acting to Attributing Senses to Experiences” (KUL, Lublin, 5-6 Dec. 2013).

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Katarzyna JASIŃSKA – “Thinking Together with Wojtyła...”

Report on the series of debates in the House of the Archbishops of Warsaw (Nov. 2013-April 2014).

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Andrzej SZOSTEK, MIC – Sensitivity and Charity: The Foundation of Holiness and the Path Towards It

The starting point of the present reflections is the Biblical image of the Last Judgment. The severe sentence for those who did not feed the hungry or did not visit the sick is explained by the fact that the judgment in question is one of the heart rather than administering punishment for the offences. Indifference to the fate of another human being depraves the human heart and contributes to the image of God that has nothing in common with the God of Jesus Christ. If holiness means above all living in Christ (rather than an egoistic pursuit of one's own perfection), the path towards holiness starts, importantly, with being sensitive to the poverty and problems of the 'least brothers' and with readiness to provide charitable help for them. The author refers to the figures of saints (e.g. the Blessed Teresa of Calcutta and St. Br. Albert) as well as to uncanonized heroes of charity (e.g. Mahatma Gandhi, Albert Schweitzer, and Otto Schimek), and observes that the transformation of their lives was not triggered by a struggle against sin or a desire to pursue virtues, but rather by their 'weakness' expressed in incapability of coming to terms with the poverty affecting others. In conclusion the author refers to the teaching of the recent Popes, in particular to the teaching of John Paul II, who was determined to show God rich in charity and who appealed for a new 'creativity' in charity.

Translated by *Dorota Chabrajska*

Keywords: holiness, sensitivity, charity, the Last Judgment

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Maria FILIPIAK – Popes John Paul II, Benedict XVI and Francis Speak about Holiness

A bibliography of addresses of John Paul II, Benedict XVI and Francis on holiness and sanctity.

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