

CHRISTIANITY IN THE WESTERN CULTURE

ABSTRACTS

From the Editors – A Retreat of Christianity? (D.Ch.)

It is often claimed in the debates on the condition of modern culture that the world of today has become post-Christian.¹ However, what kind of reality does this statement actually describe? Has Christianity been globally overcome as a religion, whether by another faith or by atheist attitudes? Or is it rather the case that what we are currently witnessing is a global rejection of the values Christianity has introduced into the Western culture as well as those it has worked out throughout its history? Or perhaps, while making statements of this kind, we have in mind a significant ‘reduction’ of the public presence not only of the Roman Catholic Church, but also of the institutions representing other Christian denominations? Or are we thinking of the evolution of the nature of this presence, as well as its role, in the Western societies?

It seems that the answers to the above questions are not clear-cut. On the one hand, it is a fact that the number of believers of religions other than Christianity is continually growing whereas the number of Christians is systematically, while not dramatically, dropping down. Moreover, the growing influx of believers of other religions to the traditionally Christian territories drastically changes the ratio of the Christians to the new-comers, who carry not only a different faith, but also a different culture. On the other hand, however, it has been confirmed by the history of Christianity, in particular by the exceptionally broad and rich intellectual tradition built around it, comprising philosophical and theological ideas as well as belles-lettres, that dialogue with non-Christian cultures and non-Christian ideas—not infrequently involving a difficult intellectual struggle—is so deeply inscribed in this religion that it actually gives it the power to revive itself. In this sense the history of Christianity might be seen

¹ See e.g. Julian V. Langmead-Cassle, *The Church To-Day and To-Morrow: The Prospect for Post-Christianity* (London: SPCK, 1965); Émile Poulat, *L'Ère postchrétienne; un monde sorti de Dieu* (Paris: Flammarion, 1994); Voddie Jr. Baucham, *The Ever-Loving Truth: Can Faith Thrive in a Post-Christian Culture?* (Nashville, Tennessee: Broadman and Holman Publishers, 2004); R.T. Ptaszek, “Co dolega Europie?”, *Civitas Christiana*, <http://e-civitas.pl/co-dolega-europie/>; P. Kaznowski, “Christianitas a kultura postchrześcijańska,” *Christianitas*, 26 June 2014, <http://christianitas.org/news/christianitas-kultura-postchrzescijanska/>.

as the story of an intellectual defense of the truth it has brought, considered by its adherents as the highest value, whether we take into consideration antiquity or the periods closer to us on the timeline of history, in which Christianity was forced to confront not only other faiths, but also atheist ideologies. In this context it makes sense to distinguish between the history of the Church (the Churches), that is the history of religion in its institutional aspect, and the history of Christianity seen as the actual experience of its believers. In the latter sense the history of Christianity turns out, among others, the history of the martyrdom of Christians in various parts of the world, which is also a contemporary experience: the history which continues today, for instance in the Arabic countries or in China.

However, one needs to keep in mind that rejection of the Christian values is by no means a mark of our modern times, and that the institutional presence of the Church in the social life, as well as in the public sphere, has assumed various shapes throughout history, from the hidden, to the triumphant. The phenomena we describe today as post-Christian were not essentially unknown in the foregone days—on the contrary, they were recurring or even constantly present. However, from the vantage point of the history of culture, it is interesting that despite the ambivalent attitudes the world has assumed towards Christianity—attitudes such as hostility, rejection, distance, or mistrust—history has witnessed a continuing process of absorption by culture, in particular by the Western culture, of the significant ideational elements of this religion, today frequently described as the Christian values. Thus one might say that the culture of the West has in its development gradually become imbued with the content rooted in Christianity. Freedom, equality and brotherhood had been part of the Christian message long before they became the slogans of the French revolution. Likewise, a germ of the concept of the human rights—fully grasped in the special Declaration only after the second world war—was always present in Christ's teaching on the exceptionality and value of each an every human being: on the individual rather than collective salvation. Also the attitude of kindness, today considered as the principle of both social and individual life, springs out from the commandment of love formulated by Jesus. One might point to a similar origin of numerous other values considered as indubitable in the Western culture today. It seems that the development of this culture in history involved an increasingly deeper reading of the Christian message despite the ambivalence of social attitudes towards Christianity as a religion. Christian anthropology seems to exhibit special universalism, a phenomenon which is described by the adjective 'Catholic,' meaning precisely 'universal.' It was this universalism that enabled, wherever the Western culture reached, the appearance of a culture canon comprising works of literature, music, paintings and architecture not only directly inspired by the message of this religion, but also simply stemming—without reference to religious values—from the 'soil' Christianity had prepared. Works of the latter kind also developed the motifs characteristic of the Christian perception of the world, such as the tension between love and justice, the dilemmas of free will, the ambivalence of freedom, or the problem of evil. In the process of the development of the Western culture Christianity stopped being merely a religion, a faith demonstrating the openness

of the human being to transcendence or the human need to find the meaning of the observable reality outside this reality. Having gone beyond its religious roots, Christianity became the source of the universal ethos of this culture. One could point to numerous examples confirming this constataion. One of them, indeed a telling one, was the list of the fifty best religious—in particular Catholic—films proposed by the *Crisis* magazine in 1997. The list included not only movies directly addressing religious themes and Biblical events, like *Ben Hur* by William Wyler, but also movies such as *Angels with Dirty Faces* by Michael Curtiz, *Au Revoir, Les Enfants* by Louis Malle, *Late Spring* by Yasujiro Ozu, *Ikiru* by Akira Kurosawa, and *Blue* by Krzysztof Kieslowski. In many cases the directors most probably would have been (or were) astonished by such a qualification of their works.² It is the universality of Christianity in sphere of ideas—manifested not only in the field of ethics inspired by the Decalogue with the incorporated commandment of love, but above all in the special appreciation of the human reason and its aspirations to know the reality and to express it in its own language—that enables a reading on one intellectual plane of works by such geographically, mentally and temporally distant authors as, for instance, Plato, Aristotle, St. Augustine, St. Thomas Aquinas, Descartes, Karl Marx, Ludwig Wittgenstein, Jean Baudrillard, Gerard Manley Hopkins, Tadeusz Rózewicz, Graham Greene, Romain Rolland, Thomas Mann, Sándor Márai, Albert Camus, Emmanuel Carrère, Fra Angelico, Caravaggio, Rembrandt, Pablo Picasso, Francis Bacon, Johann S. Bach, and Arvo Pärt. It seems that the ideational substance of the Western culture, which is said to have formed a unity with ancient Greek thought and Roman law, enabled the occurrence of a special metalanguage. It is this metalanguage that allows a reception of the works of culture leaving a margin for individual reflection, for the peculiar reflection inherent in a cognitive act. Owing to this mental space the reception of a work of culture does not involve a mental identification with it: the recipient of culture always preserves an intellectual distance. This mark of European culture is so specific to it, and so deeply rooted, that Leszek Kołakowski warned it poses a certain danger: Western culture is the only culture capable of viewing itself at a distance, as if from its outside; it is the only culture which has produced the mental attitude allowing self-examination, which has resulted in its ability to put itself into doubt.³

Wherefrom does this special power—or maybe a weakness—derive? Its origin might be traced back to the Christian category of conscience: another category which seems to have informed the Western culture and which determines its view of the human being as one situated in the ‘field of responsibility’ and, by nature, striving to distinguish truth from untruth, rightness from wrongness and good from evil—making a continuous effort to discern these realities, which are not always easy to grasp. Thus it is precisely the judgment of conscience, an-

² See William Park, “The Fifty Best Catholic Films of All Time,” *Crisis*, 1 November, 1997, <http://www.crisismagazine.com/1997/the-fifty-best-catholic-films-of-all-time>.

³ See Leszek Kołakowski, “Looking for the Barbarians: The Illusions of Cultural Universalism,” in Leszek Kołakowski, *Modernity on Endless Trial* (Chicago–London: The University of Chicago Press, 1990), 14–31.

chored in the discernment of the reality, that on the one hand manifests human freedom and on the other opens the door to the danger Kołakowski describes: the choice of the recognized truth, the choice of what is good, taking the side of what is right and righteous, does not have to turn out directly advantageous. The fate of martyrs and prisoners of conscience is tangible while tragic a proof of the correctness of this thesis.⁴

Respect for the autonomy of human conscience (according to Kołakowski's insight, one might speak here about the conscience of culture), which is the foundation of the axiological order of the West, makes this order, itself considered as a value, a specific *proprium* of its culture. Giving human conscience the rank of the ultimate norm of morality is combined with an unprecedented attitude of respect for the human reason and affirmation of the human right to know the world and to grasp its meaning in the way that is always individual, and yet open to truth. The judgment of conscience stands above any external dictate, even should the dictate come from a religious authority. It was precisely the attitude of openness to the world combined with the affirmation of the efforts to know it that made the culture of the West the cradle of science and technology, including the newest technologies applied in various domains.

From the perspective of the philosophy of culture one might risk the opinion that the measure of the cultural presence of Christianity is neither the number of its believers nor the number of the clergy or the churches that are being erected, but rather the specific 'substratum' which Christianity has provided for the Western culture throughout its history. This substratum embraces, among others, the belief that good is to be done and evil is to be avoided, that every human being is one's neighbor, that there is only one true morality which is binding regardless of the creed of the other, that words are meaningful and reflect what is true. How deeply the values brought by Christianity have permeated the Western culture may be sharply seen in that a person representing this culture today instinctively rejects the idea that there might be a value justifying the intention to harm another human being, in particular by taking her life in a cruel way, such as by beheading her or cutting her throat. This attitude is by no means obvious in other cultures even today.

Again, how to account for this cultural power of Christianity? One might certainly speak about supernatural intervention, about the working of the Providence, or directly of the Holy Ghost. Yet let us remain on the plane of the philosophy of culture, and continue the considerations that are somewhat external to religion. It would be rather hard to try to attribute this role to the social and political position of the Church, which, for many centuries, was one of dominance. It seems that the power of Christianity did not come from its institutional structure, rather, it was a result of the space it left to creativity, to study and the type of learning we describe as 'the humanities' today. One might say that already since the times of the Fathers of the Church and the succeeding medieval philosophy a pivotal role in the culture of the West has belonged to

⁴ See Tadeusz S t y c z e ń, SDS, *Wolność w prawdzie*, in Tadeusz Styczeń, SDS, *Dziela zebrane*, ed. Fr. Alfred M. Wierzbicki, vol. 4, *Wolność w prawdzie*, ed. Kazimierz Krajewski (Lublin: Towarzystwo Naukowe KUL–Instytut Jana Pawła II KUL, 2013), 17-32.

Christian intellectuals: those who perceived their task as comprehending the world, seeking its decontradictification in Christianity, and— subsequently— communicating this comprehension to others. It was precisely their work that built the substratum of today’s culture of the West, both of the culture demonstrating a clearly Christian face and of that merely inspired by the intellectual background of Christianity, such as the 20th century attempts to create lay humanism or materialist philosophies of history.

However, while the negative or ambivalent social attitudes towards Christianity turn out incapable of undermining its cultural significance, today a challenge seems to come from inside this religion. One may notice, inside Christianity, a phenomenon of a certain deprecation of the intellectual element and of favoring emotional influence, which reduces the Christian message to the categories widely used in the world today. In America, the debate ‘Where is our Reinhold Niebuhr?’⁵ is underway, with the recurring opinion that Christian intellectuals have lost contact with the culture of today, since they are no longer able to speak its language. Still, from a closer perspective, taking into consideration our Polish reality, one might feel somewhat concerned by the fact that the measures taken in order to attract people to the Christian religion are located precisely within the space of popular culture and use its tools exclusively. Thus questions appear: Why cannot we hear Bach’s music in our churches? Why has the tradition of Gregorian chant disappeared? Why do the homilies not explain the thought of great theologians? Why are there no theological debates that would go beyond the current social and legal issues? Why do religious books tend to become simply cookbooks written by consecrated persons? It seems that the ambition to preserve Christianity as a ‘mass’ religion destroys the element that is particularly precious and life-giving from the vantage point of culture, namely, its deep intellectual message. John Paul II addressed a similar issue in his encyclical *Fides et Ratio*, which he opened with the following words: “Faith and reason are like two wings on which the human spirit rises to the contemplation of truth.”

Against today’s tendencies, back in 1969, at a time when a retreat of Christianity was also heralded, Card. Joseph Ratzinger reflected on the future of the Church: “From the crisis of today the Church of tomorrow will emerge—a Church that has lost much. She will become small and will have to start afresh more or less from the beginning ... As the number of her adherents diminishes, so will she lose many of her social privileges. In contrast to an earlier age, she will be seen much more as a voluntary society, entered only by free decision ... The Church will be a more spiritual Church.... She may well no longer be the dominant social power to the extent that she was until recently; but she will enjoy a fresh blossoming and be seen as man’s home, where he will find life and hope beyond death.”⁶

⁵ See Alan Jacobs, “The Watchmen: What Became of the Christian Intellectuals,” *Harpers Magazine*, 2 September 2016, <http://harpers.org/archive/2016/09/the-watchmen/?single=1>; Owen Strachan, “Where’s Niebuhr? On Alan Jacobs’s Essay on Christian Intellectuals,” <http://cpt.mbts.edu/2016/08/17/wheres-niebuhr-on-alan-jacobss-essay-on-christian-intellectuals/>.

⁶ Joseph Ratzinger, “What Will the Church Look Like in 2000,” in Joseph Ratzinger, *Faith and the Future* (San Francisco: Ignatius Press, 2009), 116-118.

JOHN PAUL II – The Spiritual Unity of the Christian Europe

Your Eminence, beloved Primate of Poland.
Dear Brothers, the Archbishops and Bishops of Poland.

In you I greet the whole of the People of God living in my native land—the priests, the religious families, the laity.

I greet Poland, baptized over a thousand years ago.

I greet Poland, inserted into the mysteries of the divine life through the sacraments of baptism and confirmation. I greet the Church in the land of my forefathers, in hierarchical community and unity with the Successor of Saint Peter. I greet the Church in Poland, which was guided from the beginning by the saints, Bishops and Martyrs, Wojciech (Adalbert) and Stanislaus, in union with the Queen of Poland, Our Lady of Jasna Góra (The Bright Mountain—Częstochowa).

I who have come among you as a pilgrim for the great Jubilee greet all of you, dear brothers and sisters, with the brotherly kiss of peace.

Once again the day of Pentecost has come, and we are spiritually present in the Jerusalem upper room, while at the same time we are present here in this upper room of our Polish Millennium, in which we hear as forcefully as ever the voice of the mystery-filled date of that beginning from which we start to count the years of the history of our motherland and of the Church that has been made part of it. The history of Poland ever faithful.

On the day of Pentecost, in the Jerusalem upper room, the promise is fulfilled that was sealed with the blood of the Redeemer on Calvary: “Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained” (Jn 20:22-23). The Church is born precisely from the power of these words. The Church is born of the power of this breath. After it had been prepared during the entire life of Christ, the Church is definitively born when the Apostles receive from Christ the gift of Pentecost, when they receive from him the Holy Spirit. The descent of the Spirit marks the beginning of the Church, which throughout all generations must bring mankind—both the individuals and the nations—into the unity of the Mystical Body of Christ. The descent of the Holy Spirit means the beginning of this mystery and also its continuance. For the continuance is a constant return to the beginning.

And now we hear how in the Jerusalem upper room, the Apostles were “filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them utterance” (Acts 2:4). The various languages became theirs, became their own languages, thanks to the mystery-filled action of the Holy Spirit, which “blows where it wills” (Jn 3:8) and renews “the face of the earth” (Ps 103/104:30).

And although the author of Acts does not list our language among those that the Apostles began to speak that day, the time would come when the Successors of the Apostles in the upper room were to begin to speak also the tongue of our forefathers and to proclaim the Gospel to the People that could understand it and receive it only in that language.

There is much significance in the names of the castles of the Piast dynasty in which this historic translation of the Spirit took place and in which the torch of

the Gospel was lit in the land of our forefathers. The language of the Apostles resounded for the first time, as if in a new translation, in our tongue, the tongue that the people living on the banks of the Warta and the Vistula understood and that we still understand today.

The castles with which the beginning of the faith in the land of our Polish forefathers is linked are, in fact, that of Poznań—which from the earliest times, beginning two years after the baptism of Mieszko, was the residence of the Bishop—and that of Gniezno—where the great ecclesiastical and state act of the year 1000 took place: the meeting before the relics of Saint Wojciech of the envoys of Pope Sylvester II of Rome with the Roman Emperor Otto III and the first Polish king (then only a prince as yet) Boleslaw Chrobry (Boleslaus the Bold), the son and successor of Mieszko, in which the first Polish ecclesiastical province was set up, thus laying the foundations of the hierarchical order for the whole of the history of Poland. Within this ecclesiastical province of Gniezno we find in the year 1000 the episcopal sees of Kraków, Wrocław and Kołobrzeg, linked in a single ecclesiastical organization.

Every time we come to this place, we must see the upper room of Pentecost opened up before us again. And we must listen to the language of our forefathers, in which the proclamation of “the mighty works of God” (Acts 2:11) began to resound.

It was also here that the Church in Poland intoned in 1966 its first *Te Deum* of thanksgiving for the Millennium of its baptism. As Metropolitan of Kraków, I had the good fortune to participate in that celebration. Today, as the first Pope of the Polish race, I would like to sing again with you this *Te Deum* of the Millennium. Inscrutable and wonderful are the decrees of the Lord that trace the ways leading from Sylvester II to John Paul II in this place.

After so many centuries the Jerusalem upper room was again opened up and amazement fell no longer only on the peoples of Mesopotamia and Judea, Egypt and Asia, and visitors from Rome, but also on the Slav peoples and the other peoples living in this part of Europe, as they heard the apostles of Jesus Christ speaking in their tongue and telling in their language “the mighty works of God.”

When in the course of history the first sovereign of Poland wished to introduce Christianity and unite with the See of Saint Peter, he turned above all to the related peoples and married Dobrawa, daughter of the Czech prince Boleslaus, who was a Christian and became the godmother of her husband and of all his subjects. With her, Poland received missionaries from various nations of Europe, from Ireland, Italy and Germany, such as the holy bishop and martyr Saint Bruno of Querfurt. In the memory of the Church in the land of the Boleslaws the deepest impression was made by Saint Wojciech, a son and pastor of the related Czech nation. Well known are his history during the time that he was Bishop of Prague, his pilgrimages to Rome and above all his stay at the court of Gniezno, which was to prepare him for his final missionary journey to the North. In the area of the Baltic Sea this exile bishop, this tireless missionary, became the grain that falls into the ground and must die in order to bear much fruit (cf. Jn 12:24). The witness of martyrdom, the witness of blood, sealed in a special way the baptism received a thousand years ago by our forefathers. The

martyred remains of the apostle Wojciech lie at the foundations of Christianity throughout the land of Poland.

Today, in the year of the Lord 1979, on this anniversary of the descent of the Holy Spirit, as we go back to those beginnings, we cannot fail to hear also—as well as the language of our own forefathers—other Slav languages and related languages, languages in which there then began to be heard the voice of the upper room that was opened wide to history. These languages cannot fail to be heard especially by the first Slav Pope in the history of the Church. Perhaps that is why Christ has chosen him, perhaps that is why the Holy Spirit has led him—in order that he might introduce into the communion of the Church the understanding of the words and of the languages that still sound strange to the ear accustomed to the Romance, Germanic, English and Celtic tongues. Is it not Christ's will that the Holy Spirit should make the Mother Church turn, at the end of the second millennium of Christianity, with loving understanding, with special sensitivity, to those forms of human speech that are linked together by their common origin, their common etymology, and which, in spite of the well-known differences, even in way of writing, sound close and familiar one to another?

Is it not Christ's will, is it not what the Holy Spirit disposes, that this Pope, in whose heart is deeply engraved the history of his own nation from its very beginning and also the history of the brother peoples and the neighbouring peoples, should in a special way manifest and confirm in our age the presence of these peoples in the Church and their specific contribution to the history of Christianity?

Is it not the design of Providence that he should reveal the developments that have taken place here in this part of Europe in the rich architecture of the temple of the Holy Spirit?

Is it not Christ's will, is it not what the Holy Spirit disposes, that this Polish Pope, this Slav Pope, should at this precise moment manifest the spiritual unity of Christian Europe? Although there are two great traditions, that of the West and that of the East, to which it is indebted, through both of them Christian Europe professes “one faith, one baptism, one God and Father of us all” (Eph 4:5-6), the Father of our Lord Jesus Christ.

Yes, it is Christ's will, it is what the Holy Spirit disposes, that what I am saying should be said in this very place and at this moment in Gniezno, in the land of the Piasts, in Poland, close to the relics of Saint Wojciech and Saint Stanislaus, before the image of the Virgin Mother of God, Our Lady of the Bright Mountain and Mother of the Church.

On the occasion of the baptism of Poland we must call to mind the Christianization of the Slavs: that of the Croats and Slovenes, among whom missionaries worked as early as about 650 and largely accomplished their evangelization by the year 800; that of the Bulgarians, whose prince, Borys I, received baptism in 864 or 865; that of the Moravians and Slovaks, who were reached by missionaries before 850 and then in 863 by Saint Cyril and Saint Methodius, who came to Greater Moravia to consolidate the faith of the young communities; that of the Czechs, whose Prince Borivoj was baptized by Saint Methodius. The field of the evangelizing influence of Saint Methodius and his disciples

also included the Vislans and the Slavs living in Serbia. We must also recall the baptism of Russia at Kiev in 988. We must also remember the Christianization of the Slavs dwelling along the Elbe: Obotrits, Wielets and Lusatian Sorbs. The Christianization of Europe was completed with the baptism of Lithuania in 1386 and 1387.

Pope John Paul II, a Slav, a son of the Polish nation, feels how deeply fixed in the ground of history are the roots of his origin, how many centuries stand behind the word of the Holy Spirit proclaimed by him from Saint Peter's Vatican Hill, and here at Gniezno, from the hill of Lech, and at Kraków, from the heights of Wawel.

This Pope, who is a witness of Christ and a lover of the Cross and the Resurrection, today comes to this place to give witness to Christ, who is living in the soul of his nation, to Christ, who is living in the souls of the nations that have long since accepted him as "the way, and the truth, and the life" (Jn 14:6). He comes here to speak before the whole Church, before Europe and the world, of those often forgotten nations and peoples. He comes here to cry "with a loud voice." He comes here to point out the paths that in one way or another lead back towards the Pentecost upper room, towards the Cross and Resurrection. He comes here to embrace all these peoples, together with his own nation, and to hold them close to the heart of the Church, to the heart of the Mother of the Church, in whom he has unlimited trust.

Within a short time there will end here in Gniezno the visit of the sacred Icon. The image of Our Lady of Jasna Góra, the image of the Mother, expresses in a unique way her presence in the mystery of Christ and of the Church that has been living for so many centuries in the land of Poland. This image, which for more than twenty years has been visiting the individual churches, dioceses and parishes of this land, ends before long its visit to Gniezno, the ancient See of the Primate, and goes to Jasna Góra, to begin its pilgrimage in the Diocese of Czestochowa.

It is a great joy for me to be able to do this stage on my pilgrimage together with Mary and to be with her on the great historic route that I have often travelled, from Gniezno to Kraków by way of Jasna Góra, from Saint Wojciech to Saint Stanislaus by way of the "Virgin Mother of God, whom God has filled with glory, Mary."

The chief route of our spiritual history, the route travelled by all the Poles, whether of the West or of the East, as well as those outside their motherland in the various countries and continents.

The chief route of our spiritual history and also one of the great routes of the spiritual history of all the Slavs and one of the chief spiritual routes of the history of Europe.

In these days there will take place for the first time a pilgrimage along this route by the Pope, the Bishop of Rome, the Successor of Peter, the first among those who went forth from the Pentecost upper room in Jerusalem, singing:

"Lord God, how great you are, clothed in majesty and glory, / wrapped in light as in a robe!...

How many are your works, O Lord! / In wisdom you have made them all. / The earth is full of your riches.

You send forth your Spirit, they are created, / and you renew the face of the earth” (Ps 103/104: 1-2, 24, 30).

Thus, dear fellow-countrymen, will this Pope, blood of your blood, bone of your bone, sing with you, and with you he will exclaim:

“May the glory of the Lord last for ever! / May the Lord rejoice in his works! / ... May the glory of the Lord last for ever! / ... May my thoughts be pleasing to him” (Ps 103/104:31, 34).

We shall go together along this path of our history, from Jasna Góra to Wawel, to Saint Stanislaus. We shall go there, thinking of the past, but with our minds directed towards the future.

We shall not return to the past! We shall go towards the future! “Receive the Holy Spirit”! (Jn 20:22).

Amen.

Keywords: Christianization of Poland, Christianization of Europe, St. Adalbert, St. Stanislaus, Millennium of the Baptism of Poland, European unity, spiritual history of Europe

Homily delivered by His Holiness John Paul II during the Holy Mass celebrated in the Cathedral of Gniezno on June 3, 1979, during his apostolic journey to Poland.

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Anna BŁAŻEJEWSKA – ‘Native’ Art in the Polish Territory During the Period of Christianization: A Tentative Characterization

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The article aims at a synthetic presentation of native, late tribal art in the period of the Christianization of Poland. Material manifestations of the culture in question are investigated by a number of disciplines, in particular archeology, art history and history. However, a proper evaluation of the phenomenon discussed in the paper has not been accomplished in Polish art history yet.

My presentation of late tribal art in the period of the Christianization of Poland considers mainly the phenomena which appear most interesting to the art historian: figural representations (monumental images as well as small format art), and cult buildings. Those objects had a particular significance to late heathen communities and they may be categorized according to the criteria used by art history (such as the style, the type, the convention or representation).

My analysis of the preserved figural art monuments (and of those we know only from the descriptions provided by medieval chroniclers) points to the existence of a range of culturally varied areas within the Polish territory, namely: the middle area (including the Wielkopolska region), the southern part (the Silesia and the Małopolska), as well as the northern region (the Pomerania and the ethnically distinct Prussia). There is a scarce number of monuments preserved in Wielkopolska (among them large ones, such as the so-called 'head from Jankowo,' the two statues from Powiercie near Koło, and the 'head from Dąbrówka' found in the area bordering with the Małopolska, as well as manifestations of small format art, e.g. the 'goatie' from Lednogóra). All those objects exhibit the formal qualities characteristic of medieval sculpture. However, neither polycephal images (popular in the Slavonic territories) nor remains of cult buildings were found in that area. The southern part of the Polish territory in turn is characterized by the absence of monumental images (I believe the group of monuments from around Ślęża should be placed earlier than early middle ages). A number of bas-reliefs, specifically of zoomorphic character, were preserved there though. Neither in Great Moravia nor in the Czech territory (with the exception of Ploveč) were monumental statues erected. It might have been the close relations with those states that resulted in the absence of such statues also from southern Poland. Pagan monumental cult sculpture might have appeared only later, during the pagan revolt of the 1030's, when a pagan temple was erected in Wrocław (Vratislavia).

Most figural images and cult buildings were found in the northern region. They manifested an immense diversity and included, among others, the statue from Łubowo, the plate from Słupsk, and the stone from Leżno, as well as numerous instances of small (also polycephal) objects, and a distinct phenomenon: a big group of Prussian figures, inaccurately called 'stone *babas*.' Unlike in the Wielkopolska region, all those objects exhibit a high degree of schematization.

They were created in the latest period and, together with the richly decorated wooden temples (we know from the descriptions provided by medieval chroniclers) where statues of pagan deities were worshipped, they combined the tradition of primeval 'sign' art characteristic of those territories with the effective cult 'setting' inspired by Christian art.

Keywords: art, late tribal sculpture, early medieval Polish native art, pagan cult sculptures

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Joanna WAWRZENIUK – Some Reflections on the Attempts to Reconstruct the Beliefs of the Inhabitants of the Polish Lands in the Early Middle Ages

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The beliefs of the inhabitants of the Polish lands before the Christianization have not been scrutinized yet despite the efforts of researchers representing various disciplines. A major obstacle in the research is the lack of written native sources, while those which are available relate to only a small number of issues of Slavic paganism in the Polabian Slavs' and Kievan Rus' territories. Later sources include criticism of the worship of household gods by the Slavs; the authors criticize their habits of amulet wearing and describe their magical rites. While the linguistic data available is not of help to the researchers, archaeological research provides more information.

Among the main gods worshipped by pagan Slavs was the thunder-god, which personified heavenly fire. Archaeologists have confirmed that the cult of the thunder-god was held in temples (e.g. in Wolin and in Wrocław) and in special cult halls (e.g. in Lubomia and in Chodlik). Fire was also worshipped as the god of the sun and, in its earthly shape, through the cult of the sacred fire place.

Medieval chroniclers mention nature worship, and indeed natural phenomena also served as sacred places. Mountain tops and small hills on which trenches and shafts were constructed (e.g. on Mount Ślęża, on Mount Łysa Góra, on Mount Lech in Gniezno, in Radzikowo in Mazovia, in Mołoczki in Podlachia, and in Rowokół) were venerated. Other objects of veneration were the first 'symbolic' strongholds (in Hački), groves (in Kleczanów), single trees, as well as ponds and lakes where artifacts were deposited (e.g. Lake Żarnowiec). Worship of beaches and of islands was also popular (e.g. in Ostrów Lednicki and in Lake Żarańskie). Later ethnographical evidence has demonstrated that stones, in particular large ones, were also worshiped.

In the early Middle Ages inhabitants of the Polish lands believed in the existence of household, destination, lineage and ancestral demons: sacrifices were offered to them and their comfort was taken care of. These facts have also been confirmed by archaeological research.

An important source of information on pre-Christian beliefs in the territories in question is provided by analyses of graves (of both cremation and inhumation types): of their construction as well as of the offerings for the dead made by their living kin.

In the early Middle Ages amulets made predominantly from plants, bones and tusks of animals were frequently worn. Also other materials were used for making amulets, and special shapes were preferred. Actually, any object could serve as an amulet.

While analyzing the progress of Christianization in the period in question, researchers have observed that the mentality of the inhabitants of the Polish lands was largely shaped by a magical-religious system of beliefs combining the old pagan tradition, with its myths about the sky, the sun, the moon, the stars, the thunders, and the demons, with the Christian religion.

Keywords: Slavic paganism, Slavic mythology, early medieval beliefs, magical rites in the early Middle Ages, early medieval amulets, Christianization of Poland

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Bernard SAWICKI OSB – The Benedictine Heritage of the Christian Poland: The Contemporary Perspective

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The article presents an outline of the contribution of Benedictine monks into the development of Christianity in its first centuries in Poland. Four aspects are taken into consideration: historical, spiritual, cultural and ecological, the latter understood in an integral way, i.e., including economy and administration. Moreover, a wider panorama of the contemporary activities of the Benedictine monasteries in Europe is also outlined in order to show how a more intense turning towards the Benedictine tradition might be helpful in resolving some problems now faced by the Church in Poland.

Keywords: Benedictine monks, monasticism, Christianity, Europe, Church in Poland, history, spirituality, culture, ecology

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Andrzej GIELAROWSKI – The Christian Identity Facing Modern Culture

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The article considers the issue of how to define the Christian identity in modern culture. Due to the cultural transformations characteristic of modernity it is no longer justifiable to refer in the debates to the traditional concept of Christian identity, around which the social as well as individual life in the medieval Europe was organized. The social and political order established in the Middle Ages (the Christianitas), as well as the inherent concept of Christian identity, have been questioned with the advent of the modern times and the subsequent transformations of the notion of identity as such. However, the new concept of identity which has thus emerged precludes an adequate description of the Christian identity. Despite its appreciation of human individuality and freedom, the modern concept of identity fails to grasp the marks which are emblematic

of Christianity, namely, openness to another human being and openness to God. The construction of 'modern' identity entails, inevitably, a relativist attitude which may lead to the loss of the meaning of life, the process which is most radically manifested in the modern idea of the 'death of man.' A response to the crisis of traditional and modern identities (the former, however, must not be identified with a crisis of Christianity) is the proposed concept of dialogical identity, which not only takes into consideration the contemporary cultural reality, but also incorporates the essence of the Christian message, namely the attitude of being-for-another to the extent of offering one's life for another, which, in the Biblical sense, is considered as the fulfillment of the commandment of love.

Translated by *Dorota Chabrajska*

Keywords: identity, Christianity, culture, dialogue

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Witold P. GLINKOWSKI – Love and Justice, or On Paul Ricoeur's Dialectics of the Exegesis

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Ricoeur's hermeneutics used for biblical texts' exegesis yields especially interesting results when it focuses on the notions of love and justice. Those concepts, rooted in the Judaist and the Christian traditions, have their counterpart in philosophy, notably in the context of myth and symbol, which is crucial in anthropological approach. Knowing that, in his hermeneutical exegesis Ricoeur covers a variety of sources and motifs. As a result he proposes the concept of the 'economy of the gift,' which takes into account the dialectical encounter of the rule of law and justice with the spirit of love and commandment. However, a doubt appears: Can a text itself, conceived of as the basis of hermeneutic analysis, automatically and invariably represent interpersonal relations?

Keywords: justice and mercy, 'economy of gift,' neighbor, philosophical hermeneutics, philosophy of dialogue

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Flavio FELICE – Money Is to Serve Rather Than Rule

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“No to a financial system which rules rather than serves” is one of the strongest passages of the Apostolic Exhortation *Evangelii Gaudium*, as well as the statement that—as I believe—may be a source of numerous insights. In this article, I intend to reflect on this statement and on the challenging character of Christian ethics, in which the importance of money is relativized.

The theme of the relationship between man and money determines the profile of a mature Catholic as a citizen. It seems that Pope Francis, stating that money has to serve rather than rule, indicates the fundamental anthropological question of Christianity and sheds light on the most vital contribution Catholics make to the civic life.

The problem undertaken in the article is also fundamentally and historically important for the understanding of the origin of democratic and liberal institutions. An historical example of the influence Christianity exerted on this area is the fact that it helped to relativize the absolutist pretensions in the field of politics.

Keywords: social doctrine of the Church, market economy, *Evangelii Gaudium*, social inclusion, development, growth

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Mirosława OŁDAKOWSKA-KUFLOWA – “A thousand years is like one Night.”
Karol Wojtyła’s Reflections on Man and the Story of Man, on the Occasion of the Millennium of the Baptism of Poland

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In 1966, Karol Wojtyła, the then Archbishop of Cracow, inspired by the Millennium of the Baptism of Poland, wrote a poem entitled *Easter Vigil 1966*. The poem evokes the profile of Prince Mieszko I, the Polish ruler who took the decision to accept the Christian baptism. The poem comprises a philosophical and religious meditation making use of poetic language and employing the stylistic means characteristic of poetry. The objective of the meditation is to show the beginning, the meaningfulness, and the goal of the humanity, and to do so based in a specific vision of man. The anthropology put forward by the author has Christian roots and manifests marks of a polemic with the materialistic view of the world, the outlook officially accepted in Poland in the communist times. In his philosophy of history, Wojtyła clearly refuted the official Marxist doctrine. Today, the problems he addresses in his poem, as well as the ideas and arguments he incorporates, assume a new relevance in the face of the new intellectual fashion for the so-called new humanities, also called performative

humanities or non-anthropocentric humanities, which spring from the Marxist tradition and are rooted in historicism.

Translated by *Dorota Chabrajska*

Keywords: Karol Wojtyła, poetic meditation, baptism of Poland, anthropology, philosophy of history

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Tomasz GARBOL – Open! Some Reflections on Literature and Christianity

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The article addresses the issue of Christianity as seen in most recent Polish literature. The author distinguishes two main intellectual and artistic standpoints. The first one manifests a strong belief in the power of the literary word, a conviction close to supplanting the belief in the existence of a transcendent point of reference. The second standpoint in turn is characterized by an unbelief in the salutary power of the literary word or in its self-reliance. The latter stance results in adopting specific religious attitudes by writers such as Przemysław Dakowicz, Marta Kwaśnicka, and Justyna Bargielska, who express disappointment in the secularism of the modern times.

Translated by *Dorota Chabrajska*

Keywords: literature and religion, Christianity in literature, secularism, modernity

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Agnieszka K. HAAS – On the (Un-)Presence of a Personal God in the German Literature of the Late 18th Century

DOI 10.12887/29-2016-3-115-11

The 1755 Lisbon earthquake is considered an event that changed the course of world history. It also changed the belief in the Divine Providence popular in the Christian West and confirmed some philosophers in their skeptical opinion on the so-called Leibnizian optimism. In mid-18th century German writers changed their way of speaking about God and Divinity, which was in part conditioned by the ‘optimism crisis’ characteristic of the period in question.

Translated by *Dorota Chabrajska*

Keywords: Gottfried W. Leibniz, Alexander Pope, Christoph M. Wieland, Johann W. von Goethe, Friedrich Schiller, Friedrich Hölderlin

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Jakub GOMUŁKA – A Futurology of Christianity According to Stanisław Lem: Considerations around *The Twenty-first Voyage*

DOI 10.12887/29-2016-3-115-12

My paper regards Stanisław Lem’s view on the future of the Christian doctrine. Lem is considered here primarily as a philosopher. In his works—both essayistic and fictional—he presents a certain concept of culture, religious faith, and relation between faith and science. Against the trend prevailing among other commentators of the writer’s thought, I do not focus on his idea of “lame God,” but on the prediction of the future development of the Christian doctrine expressed in *The Twenty-first Voyage* from *The Star Diaries*. It may be said that the standpoint presented there is not far from Lem’s own view. It is hard to call this standpoint atheistic, for it leaves open the possibility of the existence of transcendence. However, it is hard to call it theistic as well, for the author builds it on the so-called “generalized principle of Job” which denies ontic, epistemic, linguistic or even ethical relation between the world and God.

Keywords: Stanisław Lem, futurology, science and faith, atheism, Christianity

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Krzysztof KORNACKI – Following the Prayer, Sometimes One, Sometimes More: Christianity in Polish Cinema until the Year 1989

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On the occasion of the 1050th anniversary of the baptism of Poland the author looks at the manifestations of Christianity in Polish cinema until the year 1989. In order to illustrate the evolution of this subject, the author uses the *pars pro toto* method applied to various periods of the national cinematography: in each case he attempts to find a scene of prayer (or one related to a prayer) in a particular film that might be considered as representative not only of the movie in question, but also of a broader background comprising the history of Polish cinematography as well as the social and political reality of the given period. Thus, there is a scene in the movie *Pod Twoją obronę* ["Beneath Thy Protection"] (1933, by E. Puchalski and J. Lejtes) in which one can clearly see a favorable climate for Polishness and for the cult of the Virgin Mary, whereas another scene showing a Rosary prayer, one from the movie *Ostatni etap* ["The Last Stage"] (1948, by W. Jakubowska), illustrates the ideological offensive of Marxism. The author finds an extremely negative assessment of religion in the times of Stalinism, particularly in the discussed scene from *Uczta Baltazara* ["Balthazar's Feast"] (1954, by J. Zarzycki). Furthermore, the piece *Pokolenie* ["A Generation"] (1955, by A. Wajda) tells us a lot about the erosion of the religiousness of today's artists born in the 1920's (of the so-called generation of Columbuses). *Matka Joanna od aniołów* ["Mother Joan of the Angels"] (1961, by J. Kawalerowicz) in turn clearly presents the campaign against 'clericalism' characteristic of the 1960's in Poland. A scene from *Iluminacja* ["The Illumination"] (1973, by K. Zanussi) shows how the attitude towards religion shifted in the Polish cinema. In the scenes of prayers present in the movies of the turn of the 1980's, such as *Człowiek z żelaza* ["Man of Iron"] (1981, by A. Wajda), *Przypadek* ["Blind Chance"] (1981, by K. Kieślowski), *Przewodnik* ["The Guide"] (1984, by T. Żygadło), and the series *Dekalog* ["The Decalogue"] (1988, by K. Kieślowski), the author can see hints of the appreciation of the rank of Catholicism and the Catholic Church in Poland in the aspects of politics, society, morality and metaphysics.

Keywords: Polish movies, the cinema of the Second Republic of Poland, Polish post-war feature films, religion and film, prayer and film, Jerzy Kawalerowicz, Andrzej Wajda, Krzysztof Kieślowski

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Kazimierz KRAJEWSKI – From ‘Duty Judgment’ to *Primum Ethicum et Primum Anthropologicum Convertuntur*: On the Two Senses of the Autonomy of Ethics Elaborated by Tadeusz Styczeń, SDS

DOI 10.12887/29-2016-3-115-14

The article focuses on Tadeusz Styczeń’s approach to the issue of the autonomy of ethics. Styczeń held that the source of the autonomy of ethics is the subject’s experience of the moral duty to act (or, in other words, the direct cognitive grasp of this duty by the subject). The experience in question makes ethics—in the aspect of its object—methodologically independent of other disciplines, and thus autonomous. The nature of the autonomy of ethics is therefore a corollary of the conception of the moral experience. Apart from the moral experience, there is also another determinant of the autonomy of ethics, namely, the relation between ethics and anthropology.

One may point to two conceptions of experience in Styczeń’s ethics: ‘*dignitas* based’ (characteristic of his early views), built upon the recognition of the directness that characterizes the experience of the duty to affirm the dignity of the human person, and ‘*veritas* based’ (worked out in the final period of his research work), referring to the experience of the assertion inherent in the subject’s cognitive act and demonstrating that it is only the assertion in question that enables the subject to grasp the dignity of the person. Accordingly, two different concepts of the autonomy of ethics may be distinguished in Styczeń’s thought.

During the period he developed the concept of the ‘*dignitas* based’ experience Styczeń held that the problem of the autonomy of ethics involves a consideration of the three aspects of the ethical judgment (the duty, the right means of action, the existential dimension). Each of these calls for a different justification. Duty judgments have justification in the experience, while judgments concerning the right means to act are justified based on anthropological knowledge. Therefore, while ethics is autonomous at its starting point, it depends on anthropology in the aspect of the right means to act, and in this sense loses its autonomy. In the existential aspect, the duty judgment demands a metaphysical justification, which, however, does not violate the autonomy of ethics.

In the light of the ‘*veritas* based’ conception of the moral experience, the problem of the autonomy of ethics is formulated no longer within the plane of ethical judgment, but rather within that of the act of experience of truth on the part of the cognitive subject. In this approach the primacy of duty (of the normative power of truth) makes ethics epistemologically and methodologically autonomous. The experience of the normative power of truth, or the starting point of ethics, is simultaneously the starting point of anthropology, since the experience in question comprises a self-discovery of the subject, as well as the subject’s self-constitution as a moral subject. Styczeń sums up this argument in Latin, saying: *Primum anthropologicum et primum ethicum convertuntur*. In the case of the ‘*veritas* based’ conception of the moral experience the autonomy of ethics consists in the ‘interchangeability’ of the starting point of ethics and that of anthropology.

Translated by Dorota Chabrajska

Keywords: autonomy of ethics, Tadeusz Styczeń, moral duty, moral experience, ethical judgment, duty judgment, judgments on the right means, normative power of truth, self-constitution of the moral subject

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Agnieszka LEKKA-KOWALIK – Towards the Autonomy of Ethics: Methodological Remarks

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Against the background of some methodological distinctions introduced by Stanisław Kamiński the paper advances the claim that the issue of the autonomy of a scientific discipline concerns cognitive rather than institutional autonomy. The former requires that a discipline have a subjectual rather than meta-subjectual character. Ethics, as conceived of by Tadeusz Styczeń, fulfils this requirement: it has its own empirical data in the form of individual ethical judgments concerning moral oughtness; those judgments grasp normative facts, i.e., real and objective relationships between persons. The operation of ‘exchanging’ persons in a judgment: “I ought to do X to C,” allows us to generalize judgments and thereby to form a general ethical judgement taken to be true: Any person as person deserves affirmation from any person as person. Styczeń distinguishes three dimensions in this judgement, concerning, respectively: existence (the oughtness captured in the judgement is a real relationship), oughtness (the ‘content’ of the oughtness is affirmation, i.e., love), and rightness (what should be done as an ‘expression’ of affirmation). Explaining the existential dimension belongs to metaphysics. Ethics is cognitively autonomous in its oughtness dimension, for it has its own empirical data, although the ultimate explanation of those data belongs to the anthropology of the personal ‘I.’ In the dimension of rightness ethics is not autonomous, for determining what is a right realization of affirmation depends on a ‘total’ anthropology. Distinguishing oughtness and rightness of the ethical judgement, or—as I suggest in the paper—decomposing that judgement into two: “I ought to affirm the person,” and “I ought to do X as a way of affirming,” does not solve the cognitive autonomy of ethics, as a few problems appear. First, according to Styczeń, ethics must have a *proprium* in order to capture the fact of inconsistent judgments about what is the right way of affirming the person. This means that the anthropology of the personal ‘I’ must be complemented by some anthropological theses. Two questions arise then: What sources do those additional theses have? Does this mean that ethical judgments are true only within a system of ‘total anthropology’? Secondly, it needs to be determined what kinds of beings can be put as terms of the oughtness relationship. Styczeń concentrates on persons but there are good reasons to claim that other beings, such as the family, the state or institutions, can be

oughtness-creating. What status does the judgement “I am morally obliged to do X to my university” have? Is this judgement empirical or deduced from other theses? Thirdly, the contemporary philosophy of science claims—with good reasons—that observation is theory-laden or that observation depends on background beliefs. An ethicist faces then an alternative: he needs either to show that ‘ethical observation’ is not theory-laden or to recognize its theory-ladenness and indicate the sources of the background beliefs. Solutions to these problems will influence the understanding of the cognitive autonomy of ethics. The paper ends with the issue of cognitive autonomy as an epistemic value when seen against the background of the idea that research should have an inter- and transdisciplinary character.

Keywords: Tadeusz Styczeń, autonomy of ethics, cognitive autonomy, institutional autonomy, ethical judgment, judgment about the right means, moral oughtness, background beliefs, autonomy of science versus interdisciplinary (transdisciplinary) research

The article is a changed version of the presentation delivered during the seminar “The Autonomy of Ethics Today,” held by the John Paul II Institute at the Catholic University of Lublin on December 11, 2015.

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Jarosław MERECKI, SDS – Ethics and Anthropology Cannot Be Separated: Notes on the Article *Problem autonomii etyki* by Tadeusz Styczeń, SDS
DOI 10.12887/29-2016-3-115-16

The paper contains some remarks on Tadeusz Styczeń’s paper *Problem autonomii etyki* [“The Problem of the Autonomy of Ethics”]. First, I describe the historical circumstances in which the text was written and place it within the context of its author’s investigations concerning the methodological and epistemological status of ethics. Next, I propose two observations: the first concerns the concept of the autonomy of the moral agent, while the second refers to the relation between ethics and philosophical anthropology. I conclude that the relation in question is closer that Tadeusz Styczeń suggests in the discussed article.

Keywords: Tadeusz Styczeń, SDS, autonomy of ethics, autonomy of the moral agent, status of ethics, relation between ethics and philosophical anthropology

The article is a changed version of the presentation delivered during the seminar “The Autonomy of Ethics Today,” held by the John Paul II Institute at the Catholic University of Lublin on December 11, 2015.

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Fr. Alfred M. WIERZBICKI – Why Is It Worth Reading Styczeń Today? On the Relevance of the Problem of the Autonomy of Ethics

DOI 10.12887/29-2016-3-115-17

An insight into today's relevance of Tadeusz Styczeń's conception of the autonomy of ethics involves a theoretical analysis as well as a consideration of the practical significance of the standpoint he proposed. Styczeń develops the theoretical ideas advanced by Tadeusz Czeżowski and Tadeusz Kotarbiński, who considered the moral (axiological) experience as the autonomous basis of ethical knowledge. In his writings, however, Styczeń consistently uncovers the personalist content of the moral experience, thus showing that personalism is a special variety of value ethics. Moreover, he specifies the area of the autonomy of ethics: ethics is an autonomous discipline already in its starting point, which is the moral experience, yet ethics draws on other disciplines, in particular on anthropology, at the stage of building its argumentation to justify the moral rightness of an action. Styczeń also shows the relations between ethics constructed 'in the field of experience' and the moral theology based on the Christian Revelation. The autonomy of ethics—within the framework Styczeń worked out—lies in the autonomy of the moral experience and its content. Styczeń simultaneously questions the post-Kantian approach to the issue of the autonomy of ethics, rejecting its claim that the moral subject is actually the creator of moral norms.

The author of the article also refers to the controversies over the axiological foundations of democracy and offers some remarks on the practical significance of Styczeń's conception of autonomous ethics. He draws a comparison between Styczeń's standpoint and the conception of 'minimal morality' introduced by Michael Waltzer. The author also points that the 'deformations' of morality observable in various religious traditions (such as Hinduism, Christianity, and Islam) call for an autonomous moral discourse provided by ethics.

Translated by *Dorota Chabrajska*

Keywords: moral object, moral subject, moral experience, axiological empirical data, certainty of the heart, moral duty, rightness of action, personalism, moral good and extramoral goods, collision of goods

The article is a changed version of the presentation delivered during the seminar "The Autonomy of Ethics Today," held by the John Paul II Institute at the Catholic University of Lublin on December 11, 2015.

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Przemysław ROTENGRUBER – Tradition, Memory, Participation: Some Remarks on
Sławomir Kaprański's Article "Silence, Memory, Identity: The Phantasm of a 'Gypsy'
and the Ambivalence of Modernity"

DOI 10.12887/29-2016-3-115-18

The present paper is inspired by Sławomir Kaprański's article "Silence, Memory, Identity: The Phantasm of a 'Gypsy' and the Ambivalence of Modernity" (*Ethos* 29, no. 1 (2016): 185-202). While sharing Kaprański's concern about the lot of the Roma, a national community present in Europe from time immemorial, the author questions Kaprański's diagnosis of the actual political situation of the Roma. The object of the polemic is Kaprański's arguments concerning the permanence of the memory of the Roma, the role of history as the teacher of life (which successfully competes with the Roma's tradition—*romanipen*) and, last but not least, the capability (and willingness) of the Roma to participate, together with other nations, in the debate on their common future. The objective of the article is to demonstrate that the way the Roma conceive of their history is only apparently similar to that of other collectivities. While the Roma's social memory preserves a similar permanence, they prove incapable of transforming this memory into a memory of culture. As a result, instead of drawing conclusions from their experience, the Roma tend to let this experience fade into oblivion. Their participation in the historiographic discourse largely follows similar lines. While it is the case that the history of the Roma is (symbolically) appropriated or annulled by their political environment, the responsibility for this state of affairs lies solely with the Roma themselves. Those who are absent are always in the wrong.

Translated by *Dorota Chabrajska*

Keywords: tradition, history, social memory, cultural memory, inner cohesion, empirical sensibility

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Bronisław JAKUBIEC, SDS – A Frock Made of the Habit

The year 2016 is the year of the 1050th anniversary of the Baptism of Poland, but it also saw the end of the year of consecrated life proclaimed by Pope Francis. Religious life is deeply relevant way to both these events. “A Frock Made from the Habit” comprises the memories of S. Jadwiga Józak, a Benedictine nun and Mother Superior, which I wrote down in 1981. She shared them with me on a summer day during the recreation hours I spent with her on the patio in the Benedictine Sisters cloister in Wołów. Soon after being ordained I was serving there as a chaplain replacing the priest who was absent during the summer.

It was then that Mother Superior shared with me the story of her life. After the second world war the Armenian Benedictines, sisters practicing strict enclosure, were forced to leave their convent in Lviv due to the closure of monasteries and convents in the Soviet Russia. Departing from Lviv they deeply believed that—as Abp. Józef Teodorowicz had predicted—after the period of 70 years Benedictine Sisters would return there. Indeed, the prediction came true: in 2016, Abp. Mieczysław Mokrzycki, the Latin Rite Metropolitan Bishop of Lviv, reinstated the Benedictine Sisters there.

S. Jadwiga Józak’s memories show her life in exile, her efforts to adapt to the secular reality outside the enclosure, and her longing for the return to religious life. They show her fidelity to her vocation as well as her sacrifice which was necessary so that she could overcome the obstacles and accomplish her goal: return to the religious life.

Translated by *Dorota Chabrajska*

Keywords: religious life, Armenian Benedictine Sisters, post-war history of monasteries and convents in Ukraine, S. Jadwiga Józak, Abp. Józef Teodorowicz, Abp. Mieczysław Mokrzycki

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Hanna SUCHOCKA – The Vatican ‘Revolution’ of Pope Francis and the ‘Revolution’ of John Paul II

The goal of the article is an analysis of the opening years of the pontificates of Popes John Paul II and Francis in the aspect of their alleged ‘revolutionary’ character. When Card. Jorge M. Bergoglio was elected Pope in 2013, the media began to speak about “the first such revolution in history.” The main question addressed in the article is of whether Pope Francis’s pontificate is indeed the first revolution of this kind. Thus an attempt was made to compare the opening years of the two pontificates in question in view of the fact that the election of

John Paul II was described as the “Wojtyła shock.” The analysis points to the expectations that accompanied the election of John Paul II and the election of Francis in the context of the social and political situation in Italy, as well as in the entire Church, in 1978 and 2013 respectively. An important element of the analysis is the observation that the pontificates of John Paul II and Francis bear marks of inspiration coming from their native regions and that the inspiration in question has determined the priorities of their pontificates, among others the attitude of each of the Popes to the controversial issue of the theology of liberation. Other elements of the analysis involve a comparison of the teachings of the two Popes on the family, of their ways of approaching the faithful and breaking stereotypes. The reform of the Roman Curia was also discussed. The analysis, brief by necessity, leads to the conclusion that indeed both these pontificates may be described as revolutionary, in a creative rather than destructive way though. The differences in their evaluation result from the temporal and cultural distance.

Translated by *Dorota Chabrajka*

Keywords: John Paul II, Francis, Vatican revolution, revolutionary Popes, reform of the Roman Curia, theology of liberation, family

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Adam F. BARAN – The Young Catholic Intelligentsia in the Post-War Poland

Review of Andrzej Friszke’s *Między wojną a więzieniem 1945-1953: Młoda inteligencja katolicka* [“Between the War and Prison: The Young Polish Catholic Intelligentsia”], Warszawa: Towarzystwo “Więź”–Instytut Studiów Politycznych Polskiej Akademii Nauk, 2015.

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Tomasz GARBOL – Crevices

Review of Przemysław Dakowicz’s *Ćwiczenia duchowne. Poematy* [“Spiritual Exercises: Poems”], Warszawa: Wydawnictwo Sic!, 2016.

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Jarosław KUPCZAK, OP – The Controversy Over the Right to Religious Freedom

Review of David L. Schindler and Nicholas J. Healy Jr.'s, *Freedom, Truth, and Human Dignity: The Second Vatican Council's Declaration on Religious Freedom. A New Translation, Redaction History, and Interpretation of "Dignitatis Humanae"*, Grand Rapids, Michigan–Cambridge, UK: William B. Eerdmans Publishing Company, 2015.

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Małgorzata PERÓN – Thinking Poland

Review of *Literatura – kultura – polskość. Księga jubileuszowa dedykowana prof. dr. hab. Krzysztofowi Dybciakowi w 65. rocznicę urodzin* [“Literature—Culture—Polishness: A Festschrift for Prof. Krzysztof Dybciak on his 65th Birthday”], ed. by Krzysztof Koehler, Wojciech Kudyba, and Jerzy Sikora, Warszawa: Wydawnictwo UKSW, 2015.

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Anna PODSTAWKA – The Powers of the Papal Word

Review of *Karol Wojtyła–Jan Paweł II: Artysta słowa* [“Karol Wojtyła – John Paul II: The Artist of the Word”], ed. by Mirosława Ołdakowska-Kuflowa and Wojciech Kaczmarek, Lublin: Wydawnictwo KUL, 2015.

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Maciej B. STEPIEŃ – Debates on the New Age

Review of Robert T. Ptaszek's *Nowa era religii? Ruch New Age i jego doktryna. Aspekt filozoficzny* ["A New Age of Religion? The New Age Movement and Its Doctrine, as seen in the Philosophical Aspect"], Lublin: Wydawnictwo KUL–Wydawnictwo Academicum, 2015.

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Books recommended by *Ethos*

Anna Kołodziejska, *Karol Wojtyła—dramaturg: Twórczość dramatyczna oraz związki Karola Wojtyły z Teatrem Rapsodycznym* ["Karol Wojtyła: A Playwright"], Warszawa: Honorary Patronage by Centrum Myśli Jana Pawła II, n.d.

Krzysztof Dybciak, *Wokół czy w centrum literatury? Studia o krytyce i eseju* ["Around or in the Center of Literature? Studies on Literary Criticism and Essay"], Warszawa: Wydawnictwo UKSW, 2016.

Timothy Michael, *British Romanticism and the Critique of Political Reason*, Baltimore: Johns Hopkins University Press, 2016.

Konrad ZABOROWSKI, SDS – A Jubilee Gathering of Polish Philosophers

Report on the 10th Polish Philosophical Congress, Adam Mickiewicz University, Poznań, 15-19 Sept. 2015.

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Patrycja MIKULSKA – To Have Somewhere to Return To

A feuilleton inspired by the 1998 production, by Jossie Wieler and Sergio Morabito, of Georg Friedrich Händel's *Alcina*, revived this season in Stuttgart. The

production serves as a springboard for reflection on man's connection to the world of values, the interpretations they are given in culture, and the human rebellion against such value systems, as well as the quest for new ones.

Keywords: G.F. Händel's *Alcina*, values, value systems, value interpretations, culture and values

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Maria FILIPIAK – Popes John Paul II, Benedict XVI and Francis Speak on the Role of Christianity in the European Culture Before and Now: A Bibliography of Addresses from 1978 to 2016

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A bibliography of addresses on the issues related to the cultural significance of Christianity.

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