

BOOKS

ABSTRACTS

From the Editors – Hopes and Threats (M.Ch.)

“He who thinks, then, that he has left behind him any art in writing, and he who receives it in the belief that anything in writing will be clear and certain, would be an utterly simple person,”¹ says Socrates in Plato’s *Phaedrus*, adding that the true master, the one who has knowledge, writes it down in the soul of the learner.² Socrates’ words (which, undoubtedly, express also the views of the author of the dialogue) reflect the reserve with which the Greeks approached the invention of writing. One of the reasons why they did not appreciate this form of recording thoughts was their belief in the necessity to safeguard the elitist character of knowledge. Should knowledge be written down and made generally available, it might fall into the wrong hands and—as the philosopher says—be “ill-treated and unjustly reviled.”³ In the Hellenistic and Roman periods, however, books enjoyed high esteem as the fundamental bearers of culture.⁴ Although the sense of the holiness of books was essentially foreign to the cultures of ancient Greece and Rome, the idea of the evangelical importance and sacred nature of this medium was present in the pagan religiosity at the end of antiquity⁵. A sense of the holiness of books found a special expression in the Judeo-Christian tradition, where the texts collected in the Bible are believed to have been written under divine inspiration. To some extent also exegetical works by commentators of the Bible, as well as other Christian texts, shared in the splendour of the Old and New Testaments as the revealed word. This became one of the factors—along with respect for the intellectual heritage of the antiquity and the need to preserve it for future generations—that contributed to the development of a high culture of books in the Middle Ages. The attitude adopted towards them at the time is reflected in the use of metaphors, frequently of Biblical origin, such as those of the ‘book of life’ or ‘the book of nature’ (for instance, St. Bonaventure claimed that “the whole universe is only a book

¹ P l a t o, *Phaedrus*, 275 C, transl. by Harold N. Fowler (<http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0174%3Atext%3DPhaedrus%3Asection%3D275a>).

² See *ibidem*, 276 A.

³ *Ibidem*, 275 E.

⁴ See Juliusz D o m a n ó w s k i, *Tekst jako uobecnienie. Szkice z dziejów myśli o piśmie i książce* (Kęty: Wydawnictwo Antyk, 2002), 40f.

⁵ See Ernst R. C u r t i u s, *European Literature and the Latin Middle Ages*, transl. by Willard R. Trask (Princeton, New Jersey: Princeton University Press), 302-347.

in which the Trinity is read on every page”⁶). The codices copied in monastic scriptoria were artifacts valued also for their exclusiveness.

The invention of movable type and the widespread dissemination of print made books available practically to any literate person. Later, in the nineteenth century, the use of advanced printing machines enabled industrial-scale production of books. Marshall McLuhan writes that “just as print was the first mass-produced thing, so it was the first uniform and repeatable ‘commodity.’”⁷ As commodities, books have become subject to the law of supply and demand, which led to the multiplication of trivial but widely read texts. Thus the general availability of books—a benefit that cannot be overestimated—caused a relative depreciation of the book as such.⁸ Today, when digital technologies applied at every stage of the publication process have made production of books much cheaper and faster, readers, exposed to marketing tricks, find it increasingly difficult to distinguish between a valuable book and an insignificant one. As Marcin Rychlewski observes, “inside the market universe of the consumer society the same rules apply to all books: they are all equal competitors in the fight for the customer.”⁹ While experts in different fields, critics, as well as educational institutions, have certainly not ceased to influence the preferences of readers or the activity of publishers, Rychlewski predicts that the importance of such authorities will in time diminish due to the fact that the world of books is subject to commercialization and becomes increasingly egalitarian.

While the development of printing technologies resulted in a ‘superabundance’ of books, the exceptionally dynamic growth of the new media is perceived as a serious threat to the existence of books. The Internet supplants books in their privileged role of the main source of information. However, the price to pay for an easy access to the multitude of data, as well as for fast and interactive communication, is an increasing difficulty in data selection and appraisal; also, authors of content published on the Internet seem to feel less and less responsible for the accuracy of the information they provide. Reading hypertexts on the Internet resembles losing one’s way in the galleries of the library of Babel or wandering along garden paths that fork *ad infinitum*.¹⁰ Yet, because of the advantages ‘the net of nets’ offers its users, one finds it hard to imagine an intellectual activity that would not resort to this means.

⁶ Étienne Gilson, *History of Christian Philosophy in the Middle Ages* (New York: Random House, 1955), 333.

⁷ Marshall McLuhan, *The Gutenberg Galaxy: The Making of Typographic Man* (Toronto: University of Toronto Press, 1962), 125.

⁸ Huge containers filled with books, often seen in supermarkets, may provide a good illustration of this state of affairs: classic works, mixed with adult colouring books and equally exposed to damage, are sold like second-hand clothes.

⁹ Marcin Rychlewski, *Książka jako towar – książka jako znak. Studia z socjologii literatury* (Gdańsk: Wydawnictwo Naukowe Katedra, 2013), 18 (translation of the excerpt by Patrycja Mikulska).

¹⁰ See Jorge Luis Borges, *The Library of Babel*, in Jorge Luis Borges, *Collected Fictions*, transl. by Andrew Hurley (London: The Penguin Press, 1999), 112-118; Jorge Luis Borges, *The Garden of Forking Paths*, in Jorge Luis Borges, *Collected Fictions*, 119-128. Some theoreticians of electronic literature (for example Stuart Moulthrop) consider Borges’s short stories as a *sui generis* model of hypertext.

It is via the Internet that we can access the continuously growing body of precious books, e.g. old prints that have been made widely available in the digital form. In addition, due to digital technologies, not only is it possible to read books in any circumstances, but we can carry entire libraries in our pockets (a memory of an average e-reader contains about a thousand books). Young people more and more willingly read books in the electronic form, and the tendency to replace traditional volumes with electronic publications is arguably growing. According to Christian Vandendorpe, “while reading was until very recently identified with its natural medium of the book, we now must learn to identify it with the screen.”¹¹

In a novella by Carlos María Domínguez *The Paper House* (which probably alludes to the famous novel by Canetti and shows disastrous consequences of the love of books), a mad bibliophile, cataloguing his collection, endows his books with human emotions and develops ‘personal’ relationships with them. In the end, he uses the volumes as bricks to build a house by the sea. When the building collapses, the elements devour the books. This vision—regardless of the author’s intention—may be interpreted as a specific dystopia: books, for ages considered as indispensable elements of human intellectual life and ones that made it possible to commune with ideas of others beyond the limits of space and time, have become lifeless objects ‘cemented’ into walls of museum-like libraries to finally disappear, carried away by the swift current of civilization change.

Rather than follow this trail of thought, we are, however, more inclined to believe Umberto Eco and Jean-Claude Carrière who argue that books in their traditional shape will not vanish from the cultural landscape of the world.¹² Perhaps, in a changed form, books might be rediscovered and the world digital library might prove the reader’s Garden of Eden. Yet it will no longer be a personal, individual paradise, as a well-known saying by Erasmus of Rotterdam (“My library is my paradise”) suggests,¹³ but a universal one. Would books then remain as important to us as they used to be, or, perhaps, still are? Would they continue to make an impact on the mentality of individuals, shape their ways of thinking, help develop their intellectual abilities, affect the formation of their hierarchy of values and thus influence their choices and decisions? In one of his essays, Michael Houellebecq observes that a book can be appreciated only when read slowly. He emphasizes that reading, an activity that requires reflection, pausing, moving back, and re-reading, becomes virtually impossible in the changing, unsteady world of the present¹⁴. Today’s civilization does not favour reading with concentration, nor does it encourage in-depth, intellectual

¹¹ Christian Vandendorpe, *From Papyrus to Hypertext: Toward the Universal Digital Library*, transl. by Phyllis Aronoff and Howard Scott (Urbana and Chicago: University of Illinois Press, 2009), 163.

¹² See Jean-Claude Carrière, Umberto Eco, *This is Not the End of the Book*, transl. by Polly McLean (London: Harvill Secker, 2011).

¹³ A similar phrase is included in Erasmus’ letter to John, Bishop of Rochester, where the Bishop’s library is called his paradise. See *Letter DCXCVIII*, in *The History and Antiquities of Rochester and its Environs* (Rochester: W. Wildash, 1817), 91.

¹⁴ See Michel Houellebecq, *Approches du désarroi*, in *Interventions 2* (Paris: Flammarion, 2009), 21-46.

penetration of texts or interiorization of newly discovered meanings. A daily use of the Internet as the main source of information results in a manner of reading Vandendorpe describes as extensive: hasty, selective, and fragmentary, focused on acquiring a lot of data in a short time.¹⁵ Such an attitude toward text may awaken interests and help develop erudition, but it seems that only the traditional approach to books—both printed and electronic—may lead to wisdom.

Therefore, if it is in the nature of the human being to strive not only for superficial knowledge, but also for an understanding of the world and his or her place in it, one may hope that despite the ‘instability’ of the reality we inhabit, despite the commercialization and technologization of culture, there will still be readers capable of overcoming the perceptual tendencies related to new media.

Books, especially in their classic form, are not threatened in their existence as long as there are truly committed people, capable of instilling a love of books and a joy of reading in others and teach them to recognize the volumes they might find valuable. The late Andrzej Paluchowski, a long-term director of the Library of the Catholic University of Lublin, was such a person. He made an enormous contribution to the development of the Library (almost doubling its collection) and promoted the culture of books. He initiated cooperation and exchange of books with numerous academic institutions and university libraries. He also assembled the canon of the Polish scholarly publications for the Vatican Library. During the Communist regime, he built the second most complete collection—after that of the National Library of Poland—of the Polish émigré literature written after the Second World War (often bringing the books to Poland illegally) and one of the most important Polish collections of materials issued by underground publishers. His heart was always with book readers. It is to Mr. Paluchowski that we dedicate the present issue of *Ethos*.

With the present volume, we also wish to commemorate the late Monica Brzezinski Potkay, a dedicated medievalist, who was a great friend of the John Paul II Institute at the Catholic University of Lublin. During the seminar “Of Joy,” held by the Editors of *Ethos* in 2011, Monica Brzezinski Potkay spoke about the nature of joy, as seen in medieval theology and poetry, demonstrating a surprising cohesion of the medieval culture.

We will always remember Andrzej Paluchowski and Monica Brzezinski Potkay with gratitude.

Translated by *Patrycja Mikulska*

JOHN PAUL II – A Repository of the Past and of the Present Time

Your Eminence, I cordially thank you for the sentiments you have just expressed in presenting to me the Pontifical Biblical Commission at the beginning of its mandate. I cordially greet the old and new members of the Commission attending this audience. I greet the ‘old’ members with warm gratitude for the

¹⁵ See Vandendorpe, *From Papyrus to Hypertext*, 112-115.

tasks already completed and the 'new' members with special joy inspired by hope. I am pleased to have this opportunity to meet you all personally and to say again to each of you how much I appreciate the generosity with which you put your competence as exegetes at the service of the Word of God and the Church's Magisterium.

The theme you have begun to study at this plenary session is of enormous importance: it is, in fact, fundamental for a correct understanding of the mystery of Christ and Christian identity. I would first like to emphasize this usefulness, which we could call *ad intra*. It is also inevitably reflected in a usefulness, so to speak, *ad extra*, since awareness of one's own identity determines the nature of one's relations with others. In this case it determines the nature of the relations between Christians and Jews.

Since the second century A.D., the Church has been faced with the temptation to separate the New Testament completely from the Old, and to oppose one to the other, attributing to them two different origins. The Old Testament, according to Marcion, came from a god unworthy of the name because he was vindictive and bloodthirsty, while the New Testament revealed a God of reconciliation and generosity. The Church firmly rejected this error, reminding all that God's tenderness was already revealed in the Old Testament. Unfortunately, the Marcionite temptation is making its appearance again in our time. However, what occurs most frequently is an ignorance of the deep ties linking the New Testament to the Old, an ignorance that gives some people the impression that Christians have nothing in common with Jews.

Centuries of reciprocal prejudice and opposition have created a deep divide which the Church is now endeavoring to bridge, spurred to do so by the Second Vatican Council's position. The new liturgical Lectionaries have given more space to Old Testament texts, and the Catechism of the Catholic Church has been concerned to draw constantly from the treasures of Sacred Scripture.

Actually, it is impossible fully to express the mystery of Christ without reference to the Old Testament. Jesus' human identity is determined on the basis of his bond with the people of Israel, with the dynasty of David and his descent from Abraham. And this does not mean only a physical belonging. By taking part in the synagogue celebrations where the Old Testament texts were read and commented on, Jesus also came humanly to know these texts; he nourished his mind and heart with them, using them then in prayer and as an inspiration for his actions.

Thus he became an authentic son of Israel, deeply rooted in his own people's long history. When he began to preach and teach, he drew abundantly from the treasure of Scripture, enriching this treasure with new inspirations and unexpected initiatives. These—let us note—did not aim at abolishing the old revelation but, on the contrary, at bringing it to its complete fulfilment. Jesus understood the increasing opposition he had to face on the way to Calvary in the light of the Old Testament, which revealed to him the destiny reserved for the prophets. He also knew from the Old Testament that in the end God's love always triumphs.

To deprive Christ of his relationship with the Old Testament is therefore to detach him from his roots and to empty his mystery of all meaning. Indeed, to be meaningful, the Incarnation had to be rooted in centuries of preparation.

Christ would otherwise have been like a meteor that falls by chance to the earth and is devoid of any connection with human history.

From her origins, the Church has well understood that the Incarnation is rooted in history and, consequently, she has fully accepted Christ's insertion into the history of the People of Israel. She has regarded the Hebrew Scriptures as the perennially valid Word of God addressed to her as well as to the children of Israel. It is of primary importance to preserve and renew this ecclesial awareness of the essential relationship to the Old Testament. I am certain that your work will make an excellent contribution in this regard; I am delighted with it and deeply grateful to you. You are called to help Christians have a good understanding of their identity, an identity that is defined first and foremost by faith in Christ, the Son of God. But this faith is inseparable from its relationship to the Old Testament, since it is faith in Christ who "died for our sins, according to the Scriptures" and "was raised ... in accordance with the Scriptures" (1 Cor 15:3-4). The Christian must know that by belonging to Christ he has become "Abraham's offspring" (Gal 3:29) and has been grafted onto a cultivated olive tree (cf. Rom 11:17-24), that is, included among the People of Israel, to "share the richness of the olive tree" (Rom 11:17). If he has this firm conviction, he can no longer allow for Jews as such to be despised, or worse, ill-treated.

In saying this I do not mean to disregard the fact that the New Testament preserves traces of obvious tension between the early Christian communities and some groups of non-Christian Jews. St. Paul himself testifies in his Letters that as a non-Christian Jew he had proudly persecuted the Church of God (cf. Gal 1:13; 1 Cor 15:9; Phil 3:6). These painful memories must be overcome in charity, in accordance with Christ's command. Exegesis must always seek to advance in this direction and thereby help to decrease tensions and clear up misunderstandings.

Precisely in the light of all this, the work you have begun is highly important and deserves to be carried out with care and commitment. It involves certain difficult aspects and delicate points, but it is very promising and full of great hope. I trust it will be very fruitful for the glory of God. With this wish, I assure you of a constant remembrance in prayer and I cordially impart a special Apostolic Blessing to you all.

Keywords: the Old Testament, the New Testament, the Hebrew Scriptures, unity of the Biblical texts, Marcionism, the history of the people of Israel

Address of His Holiness Pope John Paul II to members of the Pontifical Biblical Commission delivered in the Vatican on 11 April 1997. The title was given by the editors.

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Fr. Dariusz DZIADOSZ – The Bible: The Book of Life, the Book of Law, and the Book of Covenant

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The author discusses the Hebrew Bible as a book, taking into consideration three pivotal research planes. Firstly, the Bible is scrutinized as a literary work in the context of the invention and development of writing in the ancient Middle East. Then the authority of the Bible, as well as its place in the culture of ancient Israel, is analyzed. Finally, in the concluding part of the paper, the author focuses on the Hebrew Bible as a most representative manifestation of monotheism.

The capability of expressing language by letters or other marks, paired with the concept of books as permanent records of the intellectual, social and religious culture of mankind, has been among the most evident manifestations of the development of civilization. Historians believe that it was the ancient civilizations of the Fertile Crescent, i.e., Mesopotamia, Egypt, and Syro-Palestine, that became the birthplace of writing and the ‘homeland’ of books. It was in that region that the first, initially simple, and in time more developed, alphabet systems originated, followed by the ascent of writing and books. Stone or clay cuneiform tablets, papyrus scrolls, parchment scrolls with texts written in Classical, or Square, Hebrew, and the first written codes preceded books as we know them today. While the contents of ancient books were varied, they tended to oscillate around economic and trade issues within and among the communities in question, the administrative and diplomatic problems state structures (mainly monarchies) of those times experienced, and questions regarding religion and cult in a very broad sense.

An analysis of the rich form and the diversified contents of ancient literary production from the perspective of today prompts the conclusion that the Hebrew Bible, which has exerted a significant influence on all the monotheistic religions, is among the most extensive and most valuable relics of social and religious writings dating back to the second and the first centuries before Christ. Yet, due to its literary richness and its religious and cultural originality, as well as the theological and legal novelties it introduced, the Hebrew Bible not only belongs among the most precious literary relics, but provides universal and stable reference in the process of shaping the cultural and religious identity of a human being.

Translated by *Dorota Chabajska*

Keywords: Hebrew Bible, Christian Bible, Books of the Bible, ancient Near Eastern literature, the Book of Law, the Book of Covenant, the Book of Life

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Agnieszka K. HAAS – On Coded Volumes: The Topos of Books in the Prose of German Romanticism and the Problem of Self-Consciousness

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The present article aims at demonstrating the link between the topos of books and its derivatives, such as writing, letters, or hieroglyphs, and the inner world of the characters representative of German literary fiction of the turn of the 19th century. The article attempts to address the question of whether books and their diverse forms (such as parchment, a folio volume or a scroll) function as coded mirrors of the human psyche, and whether books, like the ‘book of Nature,’ need decoding. The topos of books, despite its numerous shapes, refers the reader to a reality outside books, simultaneously demonstrating limitations of human cognition. Kant’s criticism, as well as Fichte’s subjective idealism, affected the way consciousness was approached and analyzed. The link between the motif of ‘book’ and epistemology, philosophical idealism, and in particular Kant’s, Schelling’s and Fichte’s transcendental philosophies, makes it clear why the topos of books occupies a predominant place in the output of German writers of the period of Romanticism. Fichte’s attempts to define ‘the absolute I’ and ‘the empirical I’ proved decisive for the turn to the consciousness in literature. Owing to his distinction between ‘the I’ and ‘the not-I,’ and his reduction of the world first to ‘the absolute I’ and subsequently to ‘the empirical I’ and the consciousness, narration enabled a synthesis of the reality, thus obliterating the limits of time and space as well as the distinction between the real and the imagined. A literary tool enabling an insight into oneself is ‘the book,’ which manifests both material and metaphysical significance. The indeterminacy and subjectivity of the world depicted in the literary fiction of the time is reflected in the consciousness of the characters, in particular in the motif of an ‘opaque’ and confusing ‘book of life.’

Translated by *Dorota Chabrajska*

Keywords: the topos, 19th century German literature, Novalis, Friedrich Schlegel, Friedrich Wilhelm Joseph Schelling, Johann Gottlieb Fichte, the Bible, the absolute book, Ernst August Friedrich Klingemann, Bonaventura’s *Nachtwachen*, E.T.A. Hoffmann

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Wanda BAJOR – A Medium of Identity: The Book in the Culture of Mediaeval Europe

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The Middle Ages ‘feed’ on the book. The culture of this period was shaped by Christianity, which is sometimes called a ‘religion of the book.’ After the decline of the Roman Empire together with the disappearance of statehood and

the expansion of the illiterate barbarian peoples, the only remaining institutional mainstay of culture was the Church, which executed its mission on the basis of books. Apart from the 'book of books'—the Bible, there were liturgical books as well as a rich literary tradition of commenting the Bible and forming the Christian doctrine and its apology. In the Middle Ages, the book was therefore both an object of cult and the main creative factor of culture. The Church created a network of schools and, as a consequence of their development, the university. At first, books were produced in monasteries where scriptoria were founded as centers of literary culture, supplying schools, churches and individual recipients with manuscripts. Together with the development of schools and the founding of universities in the 13th century, the production of books was taken over by lay people, becoming the source of their livelihood. Systems of text copying developed: writing under dictation or the *pecia* system. Created by artisans and scholars, the mediaeval codex was the work of many hands. The production of a codex involved the manufacture of parchment or paper, toilsome work of a copyist and an illuminator, as well as the effort of a bookbinder who supplied the codex with a (frequently richly decorated) binding. Handwritten books were eventually supplanted by printed ones. The history of books is also connected to the development of writing (with its most mature form, called the Carolingian minuscule, codified in the 8th century). Mediaeval manuscript collections are studied by various disciplines, e.g. bibliology, librarianship, archivistics, manuscript studies (which include codicology, as well as palaeography and brachygraphy). Currently modern editions of manuscript texts representative of different scholarly disciplines are available.

Keywords: scriptorium, codex, manuscript, parchment, paper, incipit, explicit, colophon, *pecia*, palaeography, brachygraphy, codicology

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Monica BRZEZINSKI POTKAY – The Book of Nature, the Book of Law? Natural Law in the “The Owl and the Nightingale”

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The paper comprises an analysis of the medieval poem “The Owl and the Nightingale” with a view to a reconstruction of the concepts of natural law found in the text in question. The debate between the Owl and the Nightingale was a pretext for the author of the poem to present the gist of the theological and philosophical controversies over natural law characteristic of the 12th and the 13th centuries. The particular legal issues addressed in the poem are derivative of the main question put in this context, namely to what extent the Book of Nature is simultaneously the Book of Law and, in particular, whether its

norms are equally binding to animals and to humans. A specific object of the controversy between the birds is animal and human sexuality and the distinction between the natural and the unnatural behaviors in this domain. Human rationality, which differentiates humans from animals, provides—as both the Owl and the Nightingale acknowledge—an argument for the thesis that human actions are ruled by a natural law other than the one proper to the animal world.

The birds' 'debate' is referred in the article to particular controversies and debates on natural law continued in the antiquity and in the medieval times, among others to the concepts formulated by Cicero, Augustine, Hugh of St. Victor, Huguccio of Pisa, Peter Damiani, Ulpian, Isidore of Seville, Alan of Lille, Jean de Hauteville, Peter Lombard, Aelred of Rievaulx, Steven of Tournai, Simon of Tournai, Martin of Alnwick, Bonaventure, Thomas Aquinas, Anselm of Laon, Peter Abelard, Philip the Chancellor, and Albert the Great. Other significant medieval texts on natural law, such as Gratian's *Decretum*, *Summa Lipsiensis*, and *Summa Monacensis*, are also addressed.

Summarized by *Dorota Chabrajska*

Keywords: "The Owl and the Nightingale," natural law, statutory law, nature, morality, sin, institution of marriage, rule of love

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Jolanta M. MARSZALSKA – "...so that no one will publish any treatises *privatim*." Censorship of Prints in Arian Congregations in the Polish-Lithuanian Commonwealth in the 16th and 17th Centuries

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In the Polish-Lithuanian Commonwealth of the 16th and 17th centuries censorship served cleansing book collections of works commonly considered as inappropriate. Such volumes were singled out and subsequently destroyed. Arian books, due to their contents, were generally considered as dangerous. The faithful were warned not to purchase or keep them, and, above all, not to read them.

As was the case with other dissenting churches, synods controlled the correctness of the contents printed in Arian books and the activity of Arian printing presses was subject to censorship exerted by the congregations. Censorship was particularly strong in the case of confessional writings and theological works in general, although it was not imposed on books from other fields (similar rules were applied to censorship of prints made by the faithful of the Catholic Church). Censorship affected also the printers, who could be forbidden to continue their work (as was the case with Aleksy Rodecki) and printing presses

were subject to closure. Thus internal censorship was a tool to avoid persecution (e.g. by the Catholic Church or by the monarch) of authors of theological texts as well as of their publishers. Internal censorship in the Arian congregations was particularly strong since theological books authored by the Polish Brethren were frequently included in the *Index librorum prohibitorum*. Even today, numerous monastic and diocesan libraries are in possession of volumes which have never been included in their general catalogues. Access to these books has been limited. Most frequently their title pages bear inscriptions such as *Prohibitus* (forbidden) or *Hereticus liber* (a heretical book), and occasionally also an additional warning: *Noli me tangere* (do not touch me).

Keywords: Arians, the Polish Brethren censorship, forbidden books, synods, the Polish-Lithuanian Commonwealth

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Jakub SADOWSKI – *Coincidentia oppositorum* in the Index of Prohibited Books: *Zagadnienia istotne* by Bolesław Piasecki as a Semiotic Operation

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Zagadnienia istotne is a collection of articles by Bolesław Piasecki from 1945-1953, originally published in *Dziś i Jutro* and *Słowo Powszechne*. The book was published by Wydawnictwo Pax [Pax Publishing House] in December 1954. Six months later, the Supreme Sacred Congregation of the Holy Office banned the volume. The essence of the book and the cause of the controversies to which it gave rise was an extensive preface (thoroughly discussed in this article) written by the author in the convention of a political, philosophical and theological dissertation. The coherent intellectual program included in the preface apparently legitimizes participation of a declared Catholic in the discourse conducted by the communist authorities. The coherence in question results from a series of semiotic operations that enable a carefully prepared plane for the coexistence of two conflicting axiologies: the Marxist-Leninist and the Catholic ones. The present article is an analysis of these operations.

Keywords: Bolesław Piasecki, The PAX Association, totalitarian discourse, totalitarian language, totalitarian culture

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Arkadiusz WAGNER – The Artistry of Books, as seen in Book Studies

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The article comprises a set of observations, as well as reflections, on broadly conceived artistry of books and it is written from the point of view of an art historian, as well as a book researcher and a bibliophile. Diverse aspects of the artistry of books have been discussed, among them the obvious ones related to the field of visual arts, as well as ones that tend to be underestimated, i.e., those of materials (paper, parchment, leather) serving as base surface to the text, illustrations or bookbinding decoration. In each case the problem is scrutinized by tracing the ‘way’ leading from the ‘inside’ of the book to its ‘outside.’ Hence the first objects of analysis are parchment and paper (including different grades of decorative papers); then the research focus is shifted to other aspects, namely, writing (handwriting and printed text), page compositions, illumination and book graphics, illustration printing, graphic books, book bindings, and finally new trends in the art of the book. The text concludes with an attempt to define the direction the artistry of books and bibliophilia will take in the 21st century.

Keywords: the artistry of books, book studies, parchment, paper, illumination, graphics, illustration, bookbinding, graphic books, artist’s books

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Bartłomiej KNOSALA – Media, Wisdom, and the Humanities in Crisis

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The article is an attempt to establish the so far ambiguous relations between the media and philosophy. Understanding these connections may help in seeing the essence of the so-called crisis of the humanities. Until the 20th century, attempts to connect philosophical activity with the problem of media were rare. The values of writing and the book as important carriers of philosophical culture were not questioned—they were rather assumed as a condition for the possibility of practicing philosophy. At the same time, since the end of the Renaissance, the

concept of philosophy has been limited to its theoretical aspect. The questions we ask focus on the relationship between the various forms of communication and the concept of philosophy. For this purpose, we combine two shots that complement each other to a large extent. The first approach is the interdisciplinary intellectual tradition of media ecology. Media ecology examines the impact of products of technology—mainly mass media—on our way of thinking and feeling, on our values and ways of organizing our communities. In this perspective, media ecology is a kind of meta-discipline whose foundations are determined by such authors as Marshall McLuhan, Walter J. Ong, Eric Havelock, and Neil Postman. The second approach is metaphilosophical analyses carried out by Pierre Hadot and Juliusz Domański which point to the praxistic aspect of the concept of philosophy. The purpose of this article, however, is not only a historical analysis focusing on the correlation between the change of the media and the concept of philosophy. Rather, it is about listening to the authors who broaden our understanding of the ambiguous relationships between the media and philosophy in the hope of understanding the essence of the current crisis in the humanities.

Keywords: media ecology, wisdom, writing, crisis in the humanities, Juliusz Domański, Pierre Hadot

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Grażyna OSIKA – A World Without Books? On the Possible Cultural Transformations of the Reality

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The main purpose of this paper is to consider the consequences of cultural transformations related to limiting the impact of books as the dominant medium of social communication. The analysis assumes that books as cultural artifacts have contributed to the shaping of culture and that the fact that books have become a secondary medium in social communication causes changes in various aspects of human life. The analysis is of theoretical nature and it makes it possible to formulate some predictions about the future, which, on the one hand, may turn out helpful in developing competences that might, in time, be needed. On the other hand, the analysis in question may prove useful in understanding certain cultural trends and counteracting them. Implementation of the project thus outlined requires, firstly, a reference to some theoretical tradition that will help identify significant dependencies and, secondly, determining a more detailed problem scope.

Keywords: books, mediated communication, literacy, writing culture, Toronto School

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Kalina KUKIEŁKO-ROGOZIŃSKA – Reflections on Print and the Future of Books:
Marshall McLuhan's Media Theory

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Marshall McLuhan, one of the most interesting but also most underestimated thinkers of late-twentieth-century, was mainly concerned with the impact of the media on individual and social human life. Although, in his interpretation, the term 'medium' is understood very broadly and covers all human products regardless of their purpose, McLuhan certainly focused on those elements of human production that serve communicating and passing information. As a representative of the so-called technological determinism he assumed that invention and dissemination of new ways of communication has far-reaching consequences not only in direct interpersonal relations, but also in the shape of the society and culture in which the new media operate. In this context, an interesting theme of McLuhan's reflections is the use of movable type in the printing press introduced by Johannes Gutenberg and the related sequence of events that changed the face of Western culture. Mechanization of the printing process influenced, among other things, the way books function in the socio-cultural milieu. According to McLuhan, the book is a medium of particular importance. This view may be related to his rootedness in literary studies and his personal fascination with literature, or, perhaps, simply to the fact that the book is "the most powerful object of our time," as Keith Houston observes. What is the printed book that it has ousted the handwritten one? How does the printed text of the book influence its readers? What is, in this context, the difference between printing and handwriting? And, above all, what is the future of books in the age of electronic media? McLuhan has attempted to answer these questions in two of his best-known works: *The Gutenberg Galaxy* and *Understanding Media*. Among the different interpretations of the views presented in these volumes, the opinion of their Polish commentator who refers to the actual end of the existence of printed books seems particularly interesting.

Keywords: Marshall McLuhan, Johannes Gutenberg, print, printing press, movable type, the history of books, the end of books, transformation of culture, technological determinism, media theory

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Emilia LIPIEC, Wojciech KRUSZEWSKI – Lost in Edition: Remarks on the Manuscript of Karol Wojtyła’s *Katolicka etyka społeczna* [“Catholic Social Ethics”]

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The remarks included in the article concern Karol Wojtyła’s manuscripts prepared as a teaching aid for his lectures on Catholic Social Ethics; the authors present the basic information on this work. One of the intriguing characteristics of the manuscripts in question is the presence of small inscriptions placed by Wojtyła on almost every page. The authors claim that the inscriptions are actually short prayers (sometimes taking the form of *actus iaculatoriae*), discuss this feature of Wojtyła’s way of writing and propose its interpretation by reference to the category of ritual.

Translated by *Patrycja Mikulska*

Keywords: Karol Wojtyła, Catholic Social Ethics, manuscript, inscription, *actus iaculatoriae*, ritual

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Krzysztof DYBCIAK – To Publish Well, and as Much as Possible: Remarks on a Critical Edition of Karol Wojtyła–John Paul II’s Literary Output

Considering scholars’ poor awareness of the existence of an extensive body of literary prose by Karol Wojtyła–John Paul II, the author indicates the need to initiate publication of critical editions of as many non-poetic and non-dramatic works of the Pope as possible. The texts in question include mainly autobiographical books, such as *Dar i tajemnica* [*Gift and Mystery*], “*Wstańcie, chodźmy!*” [“*Rise, Let Us Be on Our Way*”], or *Pamięć i tożsamość* [*Memory and Identity*]. The author also discusses methodological and practical issues related to the preparation of such editions and notes that the problems he describes point to the necessity of cooperation among specialists in different fields of the humanities. In this context, as member of the academic editorial committee responsible for the publication of the literary output of Karol Wojtyła–John Paul II, he expresses his concern about the fact that scholars representing the John Paul II Catholic University of Lublin have not been invited to participate in that committee.

Summarized by *Patrycja Mikulska*

Keywords: literary output of Karol Wojtyła–John Paul II, critical edition, autobiography, essay, literary interview

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Anna KRAJEWSKA– The Narrative Subject or the Person? Alasdair MacIntyre’s Concept of the Moral Subject

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The aim of the article is to present and criticize Alasdair MacIntyre’s concept of the narrative subject as a moral subject. In his discussion of the moral subject, the author of *After Virtue* rejects the category of the person, replacing it with that of the narrative subject. According to MacIntyre, it is the narrative that enables an adequate grasp of who the moral subject is, as it integrates the life of an individual with his or her history and relationships with his or her community. Thus MacIntyre’s understanding of the moral subject is related to social roles adopted by the subject. In the paper, drawing on the analyses by Karol Wojtyła and Robert Spaemann, I defend the philosophical relevance and explanatory usefulness of the concept of the person for an appropriate understanding of the moral subject and his or her actions.

The most important argument against the narrative concept of the moral subject indicates that the concept in question does not adequately grasp the efficacy of the human being. The category of narrative does not reflect the continuity of the foundation of the subject’s acts. To generate an act, an agent must comprise an ontological substrate, i.e. must be a substance in the ontological sense. To explain human efficacy basing on the data of experience it is necessary to posit the moral subjectivity that is ‘thicker’ than narrative subjectivity. This durable foundation of the subject’s efficacy is better expressed by the concept of the person which combines the substantial (ontological) aspect with that of consciousness. Who the moral subject is depends on the ontological separateness and uniqueness of the human self rather than on an individual biographical narrative.

Translated by *Patrycja Mikulska*

Keywords: narrative, narrative subject, social role, moral practices, virtue, person, efficacy, self-awareness, moral subjectivity, interpersonal relation, the nature of an act

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Fr. Dariusz RADZIECHOWSKI – Beauty as an Anthropological Category in the Thought of Karol Wojtyła

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The article addresses the issue of beauty as an anthropological category as seen from the perspective of Karol Wojtyła's thought. The analyses are focused on the concept of the 'beauty of the person' to which all other meanings of the term 'beauty' are referred. Invoking the Christian interpretation of the Greek notion of *pankalia* (the beauty of the universe), the author describes God as absolute Beauty whose 'reflexes' are present in the world of nature and in the human being. The close connection of beauty and goodness, emphasized by the Platonic category of *kalokagathia*, is also important in this context.

In his analyses, Wojtyła distinguished two types of beauty according to the sex of the person (the beauty of a man and the beauty of a woman) and pointed to different 'layers' of beauty (external beauty, i.e. aesthetic, sensuous beauty, the beauty of the body; and internal beauty that constitutes the beauty of the human being as person). Love for another person must not stop at his or her external beauty as his or her body must not be treated as an object of use. Love is a relationship that involves the person as a whole, and not only his or her physical beauty, sexual attractiveness, or practical skill.

Anthropology of beauty addresses also a particular question of the creation of beautiful objects which leave their mark on their creator and, unless he or she has succumbed to an egoistic temptation of self-divinization, bear witness to his or her 'immortality.'

Translated by *Patrycja Mikulska*

Keywords: beauty, anthropology, Karol Wojtyła–John Paul II

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Adam FITAS – On Three Books From the Young Józef Mackiewicz's Bookshelf

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The author discusses books that—to a large extent—formed the young Józef Mackiewicz as a thinker and writer. In his childhood, Mackiewicz was a passionate 'natural scientist,' and books by Alfred Brehm (in particular his *Life of Animals*), as well as those by Modest Bogdanov, not only were his guidebooks in the world of nature, but provided for him the way of approaching the world as

such, of conceiving it and spotting unnatural situations, also those manipulated and false. The author of the article aims at demonstrating the relation between the passions of the young Mackiewicz and the shaping of his outlook upon the world.

Translated by *Dorota Chabrajska*

Keywords: Józef Mackiewicz, nature, the world of nature, Alfred Brehm, Modest Bogdanov

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Fr. Alfred M. WIERZBICKI – *Wojtyła Looking for an Exhaustive Literary Form*

Review of Zofia Zarębianka's *Spotkanie w Słowie. O twórczości literackiej Karola Wojtyły* [„An Encounter within the Realm of the Word”] (Kraków: Wydawnictwo Pasaże, 2018).

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Janusz MARIANŃSKI – *Towards New Ways and a New Mission of the Church*

Review of Agnieszka Zduniak's *Event w życiu społecznym i religijnym. Perspektywa socjologiczna* [The ‘Event,’ as Functioning in Social and Political Life] (Olsztyn: Wydawnictwo UWM, 2018).

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Books recommended by *Ethos*

Alfred M. Wierzbicki, *Ulica Bernardyńska* ["Bernardyńska Street"] (Lublin: Fundacja Chrońmy Dziedzictwo, 2018).

Jacek Dobrowolski, *Niewolnicy i panowie. Sześć i pół eseju z antropologii i filozofii społecznej świata nowoczesnego* ["The Slaves and the Masters: Six and a Half Essays in the Anthropology and Social Philosophy of the Modern World"] (Warszawa: Wydawnictwo Naukowe PWN, 2017).

Dorota CHABRAJSKA – The Ways of Books

An essay on the social impact of the transformation of the medium of books, as seen in the light of Marshall McLuhan's observation "The medium is the message." The author shows that books, as a medium, are irreplaceable in the Western culture, which is 'the culture of the written word,' and points that despite their varied influence on this culture they still represent—to the Western mind—the values of truth and beauty.

Keywords: books, digital books, the media, values, the Western culture, censorship, Marshall McLuhan

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Maria FILIPIAK – Books

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