

SUMMARY

The issue of „Ethos” which closes the year 1989 is wholly devoted to the problems of artistic creation and the attitude of artists to values. The choice of this topic is justified in the text *From the Editor* which opens the number. The status of artistic creation and artists has greatly increased in our days. Writers, musicians, or actors play an important role in shaping the consciousness of the societies of today. „It seems therefore particularly relevant to take a look at the value of artistic creation from the perspective of man's other values, that is, from the perspective of the ethos”. The Editorial then sketches out the conceptual design of the whole number. Referring to the famous opposition between *Wahrheit* and *Dichtung*, proposed by J. W. Goethe, it presents the essence of art and artistic creation in the form of interpenetrating elements of transcendence and mundaneness. „Art or, speaking more broadly, artistic creation, enables the transcendence of the mundane”. Due to the presence of such values as extraordinariness, inventiveness, and the absolute in art or in creative activity, man finds a deeper sense in his everyday life. One of the important aspects of that sense is “persisting in community” with other people and, together with them, constructing a culture to a truly human measure. This conception was discussed by John Paul II during his meeting with the creators of culture and art in Warsaw, in 1987, in his address published in this number.

The first part of the issue is devoted precisely to the meetings of the Pope with Polish artists in 1987 and 1988. It is entitled *Artists with the Pope – The Pope among the Artists* and, apart from the texts of greeting addresses (by G. Holoubek and A. Łapicki) and the Pope's speech of thankfulness, it also contains brief observations by the organizer of the meetings (Fr. W. Niewęglowski) and by a witness (Fr. T. Styczeń). The latter reveals the great importance of the arts, preserving the true core of the authentic culture of a nation, for the nation's survival in the difficult times of oppression and captivity.

The block of studies of „Ethos” No. 8 has been ordered according to the principle from the general to the particular. Part One, entitled *For the Order of Values – At the Basis of Culture*, shows the most general features of Christian culture and its universal character concerning every man and every society. From the philosophical point of view this subject is discussed in the study by Card. Karol Wojtyła (originally published in 1977), and from the point of view of the theory of culture – in the text of a lecture of Card. John Newman, and, finally, from the point of view of poetic vision – in studies on the creation of T. S. Eliot (R. Kirk, I. Sławińska). The whole part is complemented by the papers of J. Święch, who examines the relations between the Polish crisis of labour and the crisis of creation in his essay, of

M. Bajer who writes about the religious attitude of the artist, and of K. Penderecki who presents his ideological credo of an artist (in an address delivered on the occasion of receiving the doctor honoris causa degree from the Adam Mickiewicz University in Poznań).

Part Two of the block of studies is entitled *The Calling and the Power of Poetry*. It begins with a famous poem by Zbigniew Herbert, *The Power of Taste*, dealing with the moral power of aesthetic taste. The practical contexts of the artistic attitude (ethical, social and religious) are discussed by the authors of subsequent articles (S. Sawicki, A. Libera and Cz. Zgorzelski). G. Ochelska analyses anthropocentric aspects of the poetry of Fr. Jan Twardowski, while T. Kostkiewiczowa undertakes an attempt of a poetic-moral explanation of an example of artistic collaboration (the creation of Franciszek Karpiński in the 18th century).

The articles collected in the Part *Art and Ethical Values* concern visual and musical arts, in particular. The Part opens with a fragment of John Paul II's theology of the body, showing the value of the human body and the resulting obligation of protecting it from abuses (e. g. in the form of pornography). From the point of view of contemporary painting the problem of values is discussed by M. Gołaszewska, while from the point of view of film and video arts – by K. Zanussi; B. Pociąg outlines a conception of the relations between classical music and metaphysical values. The references of music and literature to life are a topic of the interview of Sr. K. Strzelecka with K. Wilkomirski. The study by A. Moniuszko delineates an attempt of a critique of the Platonic conception of creation. A specific complementation of these problems may be found in *The Interview of the „Ethos”* with an actor, Maciej Rayzacher, who tries to combine acting with social, educational, as well as religious activities. The essay by Fr. W. Oszajca, from the cycle *Thinking about Fatherland ...* has a similar character for the author justifies the unity of his biography, priesthood and poetic creation.

The last part of studies dealing with the ethos of artistic creation, *On Creation in Truth*, contains texts concerning the domain of mass media and social communication. The collection begins with the ethical code of journalists announced by the Congress of the Federation of Journalists in 1954. Fr. Jan Chrapek presents a historical outline of the attitude of the Church towards the mass media and shows a considerable evolution of opinion. J. Góral discusses the implications of an address of John Paul II on the tasks and aims of journalism. W. Chudy briefly summarizes the period of forty five years of the activities of Marxist philosophers in Poland indicating that the main reason of their intellectual and ideological failure has been their susceptibility to manipulation under political pressures.

In the section entitled *The Pontificate in the Eyes of the World*, „Ethos” continues a discussion begun in the previous issue and concerning the question of *The Cologne Declaration of Theologians*. It opens with a publication of the text of the *Declaration* for the first time in Polish. A study by A. Laun, a Viennese philosopher, constitutes a logical-methodological analysis of the objections raised against the Pope in this document. Fr. S. Nagy, following N. Greinacher's study, describes the context of the foundation of the Association of European Theologians and its ideological ties with *The Cologne Declaration*.

The section called *Notes and Reviews* contains texts connected with the general topic of the issue. Special attention should perhaps be paid to a discussion of the latest books by J. Prokop (reviewed by A. Bednarek), E. Hoffman (A. Karcz), papers from the conference on *The Sacrum and Art* at the Catholic University of Lublin (M. Straszewicz) and from the conference on *The Ethos of the Arts* at the Jagiellonian University (K. Klauza), a review of the famous book about the actors' boycott entitled *Komedianci* (Fr. W. Niewegłowski) and a discussion of a TV series *Dekalog* by K. Kieślowski (W. Chudy). The section entitled *Reports* includes accounts of the 6th Congress of Polish Theologians (Fr. M. Rusecki), from a conference devoted to the Primate Stefan Wyszyński (J. Szczot) and from a sociological conference concerning the ethos of science (R. Wierzchosławski). The issue ends with an account of the activities of the Institute of John Paul II in 1989 (W. Chudy), *Bibliography* of works thematically connected with the main topic of the issue (K. Borowczyk and M. Filipiak), and *Notes about Authors*.

Translated by Leszek S. Kolek