

SUMMARY

The present, double issue of "Ethos" is devoted to various aspects of the transformations that are currently taking place in Russia and, in particular, to the topic of the relations between Poles and Russians. Many texts in the issue express a thought that these relations must acquire a new quality nowadays. Such suggestions are brought together in the article *From the Editors* which points out that, in the face of the difficult history of the neighbourhood of the two nations, lasting many a century, a new perspective of their mutual future can and should be stipulated by the value of forgiveness. A fragment of the apostolic letter of Pope John Paul II concerning Eastern Christianity, quoted below, indicates the evangelical values which link the East with the West and the Orthodox Church with Catholicism.

The first two articles in the issue have a universal character and, in a sense, they constitute an introduction to the main theme. Carl A. Anderson, an American philosopher and theologian, discusses John Paul II's encyclical *Evangelium vitae*, and Paul Johnson, a British historian, considers the role of freedom in the history of societies.

The central position of the current issue of the "Ethos" is given to a block of texts entitled *In the Name of Reconciliation between Nations*. The block begins with an address by Irina Ilovayska Alberti, a Russian emigree activist and the editor in chief of the weekly "Russkaya mys'l", which she gave to the Institute of John Paul II during a ceremony organized on the day of the Pope's birthday. In the speech she uttered the poignant words – "I ask the Poles for forgiveness". The text is followed by a record of a discussion which followed her address at the Institute of John Paul II and an interview with the author (carried out by Fr Alfred Wierzbicki). This ideologically central block ends with two speeches: the first one is by the President of the Republic of Poland, Lech Wałęsa, delivered in Katyń, in June 1995, on the occasion of laying the foundation stone of the cemetery of Polish officers murdered by the NKVD; the second speech is by Ewa Gruner-Żarnoch who represented the Society of Katyń Families at the same ceremony.

Subsequent articles are devoted to the socio-political history of Russia and they are given a collective title of *Russia's Dilemmas on the Breakthrough*. On the basis of an interpretation of the writings of Richard Pipes, Maciej Rajewski presents an analysis of Russian history which heavily burdens the Russian society and state of today, while Stanisław Ciesielski also recalls the tragic history which nowadays affects the relations between Russian and Chechnya. Jolanta Darczewska discusses the difficult situation of the still young freedom of Russian press, again endangered by the omnipotence of the state, and supports her claims with a rich accumulation of facts. The block ends with an article by Grzegorz Przebinda who sketches out an ideological and intellectual profile of Alexander Solzhenitsyn.

The drama of transformations is also expressed in the very title of the next block of texts, namely, *The Church on the Way Impulses and Obstacles*. Fr Ioan Sviridov writes about the theological role of the name (due to every human person) in the Orthodox Church. Evgeni B. Rashkovski recalls the theological thought, life and martyr's death of Fr Alexander Mien' who – in the opinion of many Russians – died in the name of a renewal of the Orthodox Church. The latter is also a subject of the next two articles, by Paweł Przeworski who makes an attempt to outline the main evangelization conceptions which today emerge within that Church, and by Jan Jarco who presents some aspects of the difficulties faced by attempts at renewal. A series of *Talks about Russia* also refers to the theme of this block; it contains three interviews with clergymen working in Russia, namely, Fr A. Wierzbicki talks to a Pole, Ludwik Wiśniewski, OP, while P. Przeworski talks to two Russians, Fr Ignacy Kryokshin and Fr Georgij Kotchetkov.

Relations between the two nations constitute the subject matter of the block *Poles and Russians*. Roman Dzwonkowski, SAC, recalls instances of defending human dignity in the world of the Gulag by both Orthodox and Catholic clergy. Janusz Kamocki characterizes the past and the present of Poles living in Kazakhstan. Finally, Marek Hołuszko discusses the specificity of the Orthodox community living in Poland.

The part devoted to blocks of articles ends, as usually, with the section *Thinking about Fatherland*, which contains a homily by Fr Piotr Pawlukiewicz who advises on the place and situation of the priest in today's Poland. The issue also contains the column *Polemics* – here Janusz Gula corrects some mistaken, though popular, conceptions about the attitude of the ancients towards the defence of the life of unborn children – as well as the publication of the third (and last) installment of the essay by Rocco Buttiglione and Jarosław Merecki, SDS, *Europe as a Philosophical Concept*.

In this issue of "Ethos" a special place is taken by two texts whose protagonist is Professor Irena Sławińska, a distinguished theatre specialist, scholar and educator. In the section *The Talks of the "Ethos"*, in an interview by Wojciech Chudy, Professor Sławińska shares with the reader her recollections – since her childhood till the present day – and "in passing" makes a number of brilliant and critical observations concerning various domains of culture, science and morality. The interview is supplemented by a short literary and autobiographic "parabolic triptych" by Irena Sławińska.

The section *Notes and Reviews* – quite extensive in this issue – contains many reviews of books connected with the "Russian question". Books written by the authors of articles presented in this issue – by Fr A. Mien' and A. Solzhenitsyn – are discussed by Krzysztof Wons, SDS, and Agnieszka Żychska. Jan Jacko outlines the problem of the anthropology of the icon on the basis of a book by L. Uspensky, *Teologia ikony* [*The Theology of the Icon*]. Adam Hlebowicz reviews a book by W. Zajączkowski about the political aspects of Russia's future existence. Michał Piela, SDS, discusses a book which contains Fr R. Dzwonkowski's account of the martyrdom of Poles in Russia. The remaining reviews contained in the section concern works connected generally or topically with the problem of the ethos of our times. Natasza Strehlau critically discusses a book representing the so-called anti-Socratic attitude (I. F. Stone's *The Trial of Socrates*), while Wojciech Chudy – a work by P. Johnson, *The Intellectuals*, which evokes many contexts coinciding with the spiritual and moral situation of the Poland of today. The history of Poland from the period of World War II is the subject of a book by T. Strzembosz, reviewed by Janusz Drob. In a philosophical review Ireneusz Ziemiński discusses H. Plessner's book *Władza a natura ludzka* [*Authority and Human Nature*]. A decisively critical evaluation of a book by H. Bakula and H. Sierzpowska, *Bandana, czyli jak być supernastolatkiem* [*Bandana, Or How to Be a Super-Teenager*] is offered in a review by Dorota Kornas-Biela. The section ends with a text by Franciszka Wawro who describes the activities of the societies of TV viewers in France.

In the section **Reports** Fr Sławomir Nowosad gives an account of the international theological conference Arcic II (1994), and Witold Putkiewicz discusses the main theses of a national scientific session **Ethics in Business** (1994).

John Paul II has been proclaimed the Man of the Year 1994 by the "Time" magazine. In the section **The Pontificate in the Eyes of the World**, A. Żychska describes the issue of the "Time" devoted to this nomination. In turn, in a standing column, **Through the Prism of the Ethos**, Wojciech Chudy touches the problem of an ambiguous evaluation of the fiftieth anniversary of the end of World War II in the eyes of the Poles, in the context of the President of the Republic of Poland not being invited to the ceremonies.

The issue ends with **Bibliography** containing the speeches made by John Paul II devoted to Russia and the Orthodox Church (Maria Filipiak). **Notes about Authors** contain short personal and professional characteristics of the main authors of this issue.