

## SUMMARY

The present issue of the „Ethos” is entitled **Christian Martyrs of the Twentieth Century**, and it is aimed as a response to John Paul II’s appeal to document the instances of Christian martyrdom in the past century. The text **From the Editors** points to the fact that it is in martyrdom that we encounter the perfect embodiment of the human ethos, whose essence lies in faithfulness to the truth that one has recognized and acknowledged. In the extract quoted from the homily delivered during the Ecumenical Commemoration of the Witnesses to the Faith of the 20th century, the Holy Father reminds us that the testimony of the martyrs constitutes the common heritage of all Christian Churches; it is for this reason that one can speak about the “ecumenism of the martyrs” which can become a point of reference for the contemporary initiatives intended to unite the Christians.

The introductory set of articles, entitled **The Apogee of Christian Sainthood**, opens with a reflection by Fr. Tomasz Węclawski, who points that the only adequate intellectual approach to the Church nowadays is the theological one, since it situates God in the centre of what the Church is, and sees in Him the centre of Her future. Fr. Jerzy Bajda in turn shows that martyrdom, in its elementary form, namely, faithfulness to the truth that one has recognized in one’s conscience, is the vocation of every Christian. Stanisław Nagy, SCJ, emphasizes that modern theology gives particular attention to the christological context of martyrdom, which results in seeing martyrdom as the reality of heroic love that constitutes the apogee of the Christian life. Then Jacek Salij, OP, presents an analysis of John Paul II’s addresses on martyrdom. To conclude this section, Fr. Janusz Królikowski situates his reflection on martyrdom in the context of two philosophical conceptions of human freedom, namely the one presented by St. Thomas Aquinas and the one elaborated by G. W. F. Hegel.

The title of the next block of articles, **The Blood of Martyrs Is the Seed of Christians**, is taken from the writings of Tertulian. The considerations included in it treat on the martyrdom suffered during the early centuries of Christianity. They open with a text by Card. Joseph Ratzinger, who points that Christianity differed from the religions of the antiquity in that it considered itself as the true religion, the one for which it was worth giving one’s life. Bp. Jan Śrutwa in turn describes the personality of the first Christian martyrs: St. Paul, St. Steven, St. Ignatius of Antioch and St. Policarpus, while Bp. Jan Szlaga presents the concept of martyrdom in the early Church, as seen against the biblical descriptions of Jesus Christ’s Passion. Paweł Bortkiewicz, TChr, writes about the victims of the two totalitarian systems in the 20th century.

The succeeding set of texts bears the title **Witnesses to the Faith in the East**, and it treats on the martyrdom suffered by Christians of various denominations on the territory of the former Soviet Union. Roman Dzwonkowski, SAC, emphasizes that the sacrifice made by numerous Christians who were persecuted for their religious convictions con-

tributed to the revival of the Christian Churches in the East. Adam Hlebowicz presents a short history of the persecution of Christians by the Soviet regime, while Włodzimierz Osadczy writes about the persecutions of the Catholic Church of the Roman Rite on the territory of the former Ukrainian Soviet Republic.

The final section is entitled *F a c e s o f M a r t y r d o m*. It opens with an article by Fr. Romuald Jakub Weksler-Waszkinel devoted to the profile of St. Edith Stein; the fact that she was announced a patroness of Europe is seen by the author in the context of the dialogue between Jews and Christians. Armand Duval, MAfr, presents a history of martyrdom in the African Church, paying special attention to the martyrdom suffered by the Congregation of the White Fathers. Henryk Misztal in turns presents the theological and canonical aspects of the beatification of Polish martyrs from the period of the Second World War. Antoni Kość, SVD, writes about the martyrs from China, Japan, Korea and Vietnam. Concluding this section, David Sullivan, MAfr, describes how martyrdom was conceived in the early Irish Church, which, apart from the martyrdom connected with shedding one's blood, accepted also its "white" and "green" kind, based on radical forms of following Christ through self-denial.

The standing column *T h i n k i n g a b o u t t h e F a t h e r l a n d...* includes Fr. Jerzy Bajda's reflection on Card. Stefan Wyszyński's concept of the Fatherland, which is confronted by the author with the situation in today's Poland.

The section *N o t e s a n d R e v i e w s* opens with Irena Sławińska's review of R. Royal's book *The Catholic Martyrs of the Twentieth Century. A Comprehensive World History*. Fr. Jacenty Mastej reviews D. Karłowicz's book *Arcyparadoks śmierci. Męczeństwo jako kategoria filozoficzna – pytanie o dowodową wartość męczeństwa* [The extreme paradox of death. Martyrdom seen as a philosophical category – the question about the evidential value of martyrdom]. Fr. Andrzej Czaja reviews Fr. J. Szymik's book *Teologia w krainie pepsy-coli. Od teologii-nauki do teologii-mądrości* [Theology in the land of pepsy-cola. From academic theology to wisdom theology], which deals with the question how to pursue theology today. John M. Grondelski reviews A. Wroe's *Pilate: The Biography of an Invented Man*. Fr. Krzysztof Kaucha writes about a collection of articles by Fr. R. J. Weksler-Waszkinel entitled *Błogosławiony Bóg Izraela* [Blessed God of Israel]. Krzysztof Stachewicz presents Fr. F. J. Mazurek's work *Alfreda Verdrossa i Jacquesa Maritaina koncepcja dynamiczna prawa naturalnego i praw człowieka* [Alfred Verdross's and Jacques Maritain's dynamic conception of natural law and of human rights]. The section concludes with the *P r o p o s a l s o f t h e "E t h o s."*

The section of *R e p o r t s* includes a report by Fr. Stefan Wylężek and Małgorzata Kołodziejczyk on the activity of the John Paul II Foundation and the Institute of Christian Culture in Rome, as well as Fr. Andrzej Wołoszyn's report on a session devoted to Fr. Luigi Giussani's conception of education, and a report by Ryszard Zajączkowski on a session on the literary output of Polish writer Aleksander Wat held in Darmstadt.

In the section *T h e P o n t i f i c a t e i n t h e E y e s o f t h e W o r l d* Andrzej Sulikowski points to the facts from Karol Wojtyła's life which show that he has been constantly accompanied by suffering. Fr. Artur J. Katolo presents a commentary on the Declaration of the Pontifical Academy for Life on the Production and the Scientific and Therapeutic Use of Human Embryonic Stem Cells.

The column *T h r o u g h t h e P r i s m o f t h e E t h o s* includes Cezary Ritter's feuilleton inspired by the twentieth anniversary of the attempt to assassinate John Paul II.

The *B i b l i o g r a p h y* section presents a list of John Paul II's addresses and speeches on martyrdom (by Maria Filipiak).

The issue concludes with the *C a l e n d a r* of the twenty second year of John Paul II's pontificate (by Maria Filipiak) and *N o t e s a b o u t t h e A u t h o r s*.