

## SUMMARY

The present issue of the *Ethos* is entitled **F o r t h e S o l i d a r i t y o f t h e F a m i l y o f t h e W o r l d ' s N a t i o n s**, and it is devoted to the complex issue of globalization and its implications for the sphere of economy and culture.

The text **F r o m t h e E d i t o r s** points to the fact that interhuman and international solidarity, whose source lies in a recognition that each human person is one's neighbour, constitutes the ultimate foundation of peace in the age of globalization.

In the extensive extracts from the addresses delivered to the Seventh and Eighth Plenary Sessions of the Pontifical Academy of Social Sciences, John Paul II stresses that globalization, *a priori*, is neither good nor bad, and that today, it is a task for humanity to ensure that the processes of globalization remain at the service of the inalienable value of the human person, who is the ultimate source of all human rights and every social order. The Holy Father further stresses that globalization must not be another name either for relativization of values or for the homogenization of life-styles or cultures. Instead, we should promote "globalization of solidarity" which will be at the service of the whole person, all people, and all human cultures.

In the introductory article, Giovanni Reale writes about three paradigms of metaphysics worked out by the Greek and Christian thought: Aristotle's metaphysics of being (later referred to as ontology), metaphysics of the One (henology), started already by the Presocratics and continued by Plato and neoplatonic philosophers, and the metaphysics of the person that originated within the Christian thought and gave rise to today's personalism.

The first block of texts includes the proceedings of the symposium "**F o r t h e S o l i d a r i t y o f t h e F a m i l y o f t h e W o r l d ' s N a t i o n s**" held by the John Paul II Institute at the Catholic University of Lublin on the 15th anniversary of the Pope's visit to Lublin. The proceedings comprise the address given by Abp. Boleslaw Pylak, who opened the Holy Mass celebrated to commemorate the papal visit, the homily delivered during the Mass by Stanislaw Nagy, SCJ, the lectures delivered during the symposium, as well as the conclusion of the session by Tadeusz Styczeń, SDS.

In the lecture opening the session, Ferdinando Adornato reconstructs the intellectual history of modernity pointing to its destruction of Christian humanism and the liberal thought, the two foundations of the axiological identity of Europe, which was brought about by the totalitarian regimes in the twentieth century. Against this background, Adornato holds that the thought of Karol Wojtyla, due to the universal appeal of his moral message, constitutes a hope for humanity. Today, Wojtyla appears to be the only modern moral philosopher in the West, and it must be our concern that he should not remain the last one.

Then, three former Rectors of the Catholic University of Lublin reflect on three particular topics related to the main subject of the symposium.

Firstly, Mieczyslaw A. Krapiec, OP, demonstrates the rightness of the thesis that proper understanding of man, or proper anthropology, is the key to proper understanding of the law, specifically of the law concerning human rights. The source of such anthropology can be found in the Christian concept of a personal being which has its deepest expression in the philosophy of Thomas Aquinas.

In the succeeding lecture, Bp. Stanislaw Wielgus refers to the contribution of two professors of the Cracow Academy – Paweł Włodkowic and Stanislaus of Skarbimierz – to the peaceful solution of the conflict between Poland and Lithuania on the one hand, and the Order of the Teutonic Knights on the other. Thus the two Polish statesmen defended the right of the European nations to exist and to retain their autonomy.

In the concluding lecture, Andrzej Szostek, MIC, analyzes the Parable of the Good Samaritan in order to demonstrate that Christ is in fact the teacher of universal ethics, referring to the moral consciousness shared by all people, and founded on the ability to recognize truth and to respect it. This universal moral consciousness involves, in particular, the ability to recognize the truth about man, about his greatness, and about his contingency which calls for sympathy and support.

The next block of texts is entitled *The Christian and the Universal Dimension of Truth*, and it includes two addresses delivered by John Paul II during his visit to the Catholic University of Lublin on 9th June 1987.

The succeeding section, which bears the title *Christians Facing the Human Community*, comprises articles referring to general philosophical foundations of the proper attitude towards the phenomenon of globalization.

The section opens with an article by Abp. Karol Wojtyła, who presents the normative vision of the human community, as worked out by the Second Vatican Council, and points out that perceiving the human community merely in sociological terms is clearly insufficient.

The article by Wojtyła is followed by two homilies, delivered respectively by Card. Alfonso López Trujillo and Abp. Javier L. Barragán, during the Holy Mass celebrated twice in the course of the 8th Plenary Session of the Pontifical Academy for Life, devoted to the topic: “The nature and dignity of the human person as the foundation of the right to life. The challenges raised by the approach of contemporary culture”.

Then Bp. Angelo Scola reflects on the genealogy of the child-person which is intrinsically connected with the mystery of spousal love, and which involves a deep analysis of various levels of human freedom. Such an analysis culminates in the vision of a new civilization which is founded on beautiful love.

Jaroslaw Kupczak, OP, elaborates on the issue of the significance of theological anthropology for various aspects of John Paul II’s teaching.

Fr. Jerzy Bajda analyzes John Paul II’s addresses devoted or referring to the issue of globalization, and reflects on the Pope’s vision of globalization as necessarily “inclusive,” embracing all nations and all people.

In the concluding article in this section, Jaroslaw Merecki, SDS, reflects on the present debate concerning the nature of the lay state, the place of religion in public life and the shape of public ethics, pointing to the existence of inalienable and inviolable values, such as the value of human life, which are shared by both religious and irreligious people.

The next section, entitled *The Common World? Hopes and Concerns*, comprises articles devoted to the philosophical and theological analysis of the changes in the world that accompany the processes of globalization.

Andrzej Szostek, MIC, describes the changes introduced by globalization in the domain of communication, economy, politics and culture, and points out to the danger of moral relativism resulting from a broad understanding of the concept of tolerance which is widely propagated and recommended as the proper moral attitude in the age of globalization. In the second part of his

article, Szostek shows why globalization does not offer equal chances to everyone, and analyzes the tasks of (Catholic) universities in the age of globalization.

Zofia Zdybicka, USJK, presents an analysis of the anthropology that lies behind the ideology of globalism, and contrasts the individualistic and libertarian dimensions of this ideology with the personalistic, Christian understanding of the human person.

Kazimierz Dadak considers the phenomenon of globalization in its historical perspective, pointing out to the role of international organizations, such as the International Monetary Fund or the World Bank, in the proper development of the processes of globalization. Then he presents an outline of the social teaching of the Catholic Church on questions relating to globalization, with a particular emphasis on John Paul II's contribution.

Michael A. Casey's article includes an analysis of the problem concerning the cultural clash between the West and the world of Islam, as seen in the perspective of John Paul II's teaching on the contribution that religion should make to the processes of globalization.

The title of the succeeding section, "The globe is not burnt through with conscience yet!" is a quotation from Polish romantic poet C. K. Norwid, and the section comprises two articles on the moral sense of history and on the position of the human individual in it.

Lidia Burska refers to the output of Polish novelist Hanna Malewska in order to illustrate the thesis that the vanishing truths which are products of culture ultimately manifest the existence of a deeper yet hidden order that looms through the worldly one.

Krystyna Wójcik in turn presents the reception of Norwid's poetry in the literary output of Karol Wojtyła, and points to the similarities in the treatment of crucial moral issues by the two poets.

In the following section, *Interviews of the Ethos*, Fr. Alfred Wierzbicki talks to Ferdinando Adornato, President of the Culture, Education and Research Commission of the Italian Parliament, and Editor-in-Chief of the bimonthly magazine published by the "Liberal" Foundation, about postmodern culture and its need for universal values, which can be satisfied by a reference to the moral thought of Karol Wojtyła-John Paul II, whose philosophy is a meeting point between tradition and modernity.

The interview constitutes an introduction to the three succeeding subsections under the heading *Politics, Economics and Morality in the Age of Globalization*, which include articles originally published in the monographic volume of the bimonthly magazine published by the "Liberal" Foundation entitled *L'Occidente di Wojtyła. Economia e morale nella globalizzazione* [Wojtyła's West. Economics and Morality in the Age of Globalization]. The first subsection is entitled *Wojtyła Philosopher of the West*, and it includes reflections on Karol Wojtyła's philosophy, which is perceived by the authors as the cure for the problems of modern culture.

Thus Sergio Belardinelli shows that Wojtyła's personal experience of the two 20th century totalitarianisms: nazism and marxism, was an impulse for him to reflect on the sense of human freedom, and to stress, also throughout his teaching as John Paul II, that the crisis of contemporary culture is rooted in the conviction that truth is radically opposed to freedom.

Karl Ballestrem in turn presents the vision of pluralism and tolerance present in the Council's Declaration on Religious Freedom *Dignitatis humanae*, which was elaborated with a substantial contribution from Bp. Karol Wojtyła, and points to the implications of this vision for social life.

Then Stanislaw Grygiel analyzes the significance of the category of subjectivity for John Paul II's vision of the principles governing political and economic life, for his theology of the human body and love, and for his social teaching. However, Grygiel stresses that this category is always seen by the Pope in the perspective of the ultimate truth about man, which can be found in Christ only.

In the succeeding article, Lorenzo Ornaghi demonstrates that the historic and political unity of John Paul II's pontificate rests on the Pope's emphasis on the primacy of the human person over any social or political order, and notes that, in the age of globalization, the Church should remain wary both of acceptance of the values that tend to be absolutized by political systems and of the pressure to merge practice with the doctrine, as these two dangers might result in the loss of the uniqueness of her mission.

Abp. Carlo Caffarra presents an outline of Karol Wojtyła's anthropology, in which the human person is perceived as God's most wanted creation and – as such – as called for interpersonal communion or love. In this perspective, human freedom involves the ability to be committed to truth in love. Thus the fallacy of modern culture lies in its rejection of the personalistic norm and in the reduction of the human person to an individual, which is often accompanied by separation of freedom from truth.

The following subsection is entitled **P o l i t i c s a n d M o r a l i t y i n t h e A g e o f G l o b a l i z a t i o n**.

Having analyzed some motifs recurring in the thought of John Paul II, Luigi Negri argues that it is a task of modernity to re-discover the identity of man, and presents the thesis that the crisis of the European consciousness results from its rejection of transcendence and from its abandonment of such ideals as truth and good, which, although inherent in the human nature, have been replaced by pseudo-values conveyed by various ideologies. He adds that the Christian identity will be genuinely lived through only when it becomes culture.

George Weigel in turn describes how the relationship between papacy and political power has been shaped throughout history, and points to the novelty in the model of papacy that was introduced together with John Paul II's pontificate.

Nikolaus Lobkovič notes that the core of John Paul II's pontificate is his striving to restore the proper anthropology so that man should remain faithful to his humanity. Thus the Pope appears not only as a witness to hope, but also as a martyr absolutely committed to the truth about man, which gives his message genuine credibility.

Sergey Averintsev in turn writes about the significance for the contemporary world and culture of the confession of the sins of the Catholic Church made by John Paul II.

The succeeding subsection is devoted to the problem of **E c o n o m i c s a n d M o r a l i t y i n t h e A g e o f G l o b a l i z a t i o n**.

Jacques Garello, dwelling on Karol Wojtyła's philosophy of freedom and participation, advances the thesis that defence of economic freedom is possible only if it is made in the name of the dignity of the human person, within the horizon of moral and spiritual values.

Marco Tronchetti Provera points to the responsibility of liberal thinkers for presenting the right image of the liberal thought concerning economic freedom, which, in his opinion, largely corresponds to the social teaching of the Church, in particular to the teaching expressed in Encyclical *Sollicitudo rei socialis*. Finally, Robert A. Sirico, CSP, points out that the term "globalization" cannot be directly associated with any particular ideology or political programme, and he shows that the idea of globalization present in classic liberal thought is compatible with human rights and the common good, and thus with the image of globalization presented in numerous addresses delivered by representatives of the Catholic Church, in particular by John Paul II.

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 a homily delivered by Fr. Stanislaw Jeż during the Holy Mass celebrated in Mary's Assumption Church in Paris. The history of Polish immigration in France is perceived by Fr. Jeż in the perspective of the biblical Parable of labourers in the vineyard.

In the section **N o t e s a n d R e v i e w s** Maria Marczewska-Rytko reviews Th. L. Friedman's *Lexus i drzewo oliwne* [Lexus and the Olive Tree], Andrzej Bronk, SVD, presents a review of the volume *Globalisierung und ihre Auswirkungen auf religiösem und kulturellem Gebiet* [Globalization and Its Implications for Religion and Culture], edited by B. Mensen, SVD, Paweł Kawalec

writes about W. King Mott's *Third Way: Economic Justice According to John Paul II*, Marek Woliński reflects on Z. Bauman's *Globalizacja. I co z tego dla ludzi wynika* [Globalization: The Human Consequences], Maciej Rajewski reviews L. Barzini's book entitled *Europejczycy* [The Europeans], Fr. Alfred Wierzbicki writes about G. Przebinda's *Większa Europa. Papież wobec Rosji i Ukrainy* [Greater Europe. The Pope's Attitude to Russia and to the Ukraine], Fr. Jerzy Szymik presents a review of K. C. Kaucha's *Miłość za miłość. Wiarygodność chrześcijaństwa według Battisty Mondina* [Love for Love. The Credibility of Christianity According to Battista Mondin], and Tomasz Garbol reflects on J. R. R. Tolkien's *Listy* [Letters]. 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 devoted to **R e p o r t s** includes Andrzej Bulik's report on the 19th Human Rights Days, held at the Catholic University of Lublin, and Agnieszka Lekka-Kowalik's report on the 4th International Metaphysical Symposium in the series "Tasks of Modern Metaphysics," held on the 50th anniversary of Fr. Prof. Mieczysław Albert Krąpiec's research work at the Catholic University of Lublin.

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** Fr. Alfred Wierzbicki reflects on the message included in the homily delivered by John Paul II during the Holy Mass celebrated at Błonie park in Cracow during the Pope's latest pilgrimage to Poland, while Grzegorz Przebinda writes about Karol Wojtyła's reception of the output of great Russian writers: Dostoevsky and Solzhenitsyn, and about his respectful attitude to and appreciation of the Orthodox Church.

The section **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** comprises Wojciech Chudy's feuilleton devoted to the phenomenon of a recurring sentiment for communism which has become quite common in Poland nowadays.

The volume concludes with a **B i b l i o g r a p h y** of John Paul II's addresses on moral aspects of globalization (by Fr. Artur J. Katolo) and with **N o t e s a b o u t t h e A u t h o r s**.

Summarized by *Dorota Chabrajska*