

Maria FILIPIAK  
Cezary RITTER

JOHN PAUL II ON EUROPE  
Annotated Bibliography: 1978-1991  
(Selection)

Abbreviations:

IGP – *Insegnamenti di Giovanni Paolo II* [Città del Vaticano].

I (1978), 477 pp.	VIII (1985) vol. 2, 1683 pp.
II (1979) vol. 1, 1729 pp.	IX (1986) vol. 1, 2204 pp.
II (1979) vol. 2, 1574 pp.	IX (1986) vol. 2, 2242 pp.
III (1980) vol. 1, 1983 pp.	X (1987) vol. 1, 1482 pp.
III (1980) vol. 2, 1869 pp.	X (1987) vol. 2, 2582 pp.
IV (1981) vol. 1, 1292 pp.	X (1987) vol. 3, 1812 pp.
IV (1981) vol. 2, 1313 pp.	XI (1988) vol. 1, 1073 pp.
V (1982) vol. 1, 1376 pp.	XI (1988) vol. 2, 2625 pp.
V (1982) vol. 2, 2497 pp.	XI (1988) vol. 3, 1405 pp.
V (1982) vol. 3, 1751 pp.	XI (1988) vol. 4, 2317 pp.
VI (1983) vol. 1, 1730 pp.	XII (1989) vol. 1, 1945 pp.
VI (1983) vol. 2, 1496 pp.	XII (1989) vol. 2, 1783 pp.
VII (1984) vol. 1, 2016 pp.	XIII (1990) vol. 1, 1885 pp.
VII (1984) vol. 2, 1708 pp.	XIII (1990) vol. 2, 1888 pp.
VIII (1985) vol. 1, 2081 pp.	

1979

1. *Responsabilità e solidarietà nel cammino dell'Europa*, IGP II, 1, pp. 796-799.

European unity is being built by people – the inhabitants of Europe – in which process international institutions and bodies are its tools. Their activity must correspond with the real needs of countries shaped by history, regions, local communities and particular people; “the process is put to the test by its respect for the basic rights of the human person.”

2. *La missione della Chiesa per il progresso dei popoli*, IGP II, 1, pp. 1379-1384.

The state's *raison d'être* is society's, the nations's and homeland's sovereignty. Peace and *rapprochement* among nations must be based on the principle of respect for the rights of each nation to exist, freedom, their own culture and civilization. International alliances and covenants base their international value on this principle. The history of Poland makes

European nations sensitive to this principle. The Holy See and the Church wish to serve this unity; the Church is interested in the true good of every individual, irrespective of whatever presumptions from which it may stem.

3. *L'unità spirituale dell'Europa cristiana*, IGP II, 1, pp. 1399-1406.

Gniezno, along with St. Adalbert's relics deposited there, symbolizes the Polish Upper Room of the Last Supper; in this town is rooted the history of Poland and the Polish Church. This symbolical town reminds us of the origins of Christianity among the Slavonic nations, and at the same time of the contributions these nations have made to the history of Christianity in Europe. The unity of Europe is grounded on the two equal spiritual traditions: Western and Eastern.

4. *"Realizziamo insieme il Concilio"*, IGP II, 1, pp. 1582-1587.

Vatican II underlies the collegiate character of the bishop's office. Each bishop, while remaining in communion with his brother bishops, should – together with them – undertake their common tasks. In the case of Europe it is a matter of re-evangelization of the continent. The latter must take into account the Christian legacy in Europe, traditions and conditions of particular nations, as well as the present situation of profound secularization which is well under way in Europe.

5. *La Turchia: crogiolo di civiltà, cerniera tra Asia ed Europa*, IGP II, 2, pp. 1293-1295.

Since very ancient times Turkey has been the venue of the unifying encounter of cultures which originate from Europe and Asia. The unity of modern Turkey is based on supporting the common good which may be put into practice with a clear discrimination between citizens' and religions' spheres. The principle of the freedom of conscience, religion, cult and teaching serve this purpose. The well-formed consciences of citizens borrow the moral ideal from religious inspiration, an ideal which serves the development of nation and state.

1980

6. *L'unità morale e spirituale di tutti i popoli dell'Europa*, IGP III, 1, pp. 664-666.

St. Benedict, whose 1500th anniversary we celebrate, points to the possibility of building unity among nations with different histories, traditions and cultural levels. His work refers to the faith in God, the Father of all, which is common for all European nations. This is the actual challenge for Europe in which much has been done for the institutional creation of greater unity, but which, nonetheless, remains divided.

7. *La strada maestra per costruire un'Europa pacifica e veramente umana*, IGP III, 2, pp. 801-806.

The Christianization of Hungary is connected with the origin of its civilization. Many saints of this nation have set an example which still today shows the way to build a solid and truly human Europe, capable of overcoming any conflicts.

8. *L'unità europea in un orizzonte più vasto*, IGP III, 2, pp. 981-984.

Journalists are engaged in moulding the public opinion of European countries. This work bears great responsibility. Europe, which consists of many nations and communities of various traditions, is on the road to unity, which is expressed in respective political and economic initiatives. Without reference to spiritual values, however, they are doomed to failure. It is the task of journalists to show this most profound dimension of the changes under way.

9. *Attraverso la Commissione e la Corte la difesa europea dei diritti umani*, IGP III, 2, pp. 1113-1119.

At the base of "human Europe" there lies an image of man outlined in Christian Revelation, which the Church acknowledges and which she serves. The European Convention of Human Rights has contributed to this work. Much has been done in Europe regarding the respect for human rights as well as their institutional guarantee. Full respect for them is possible only then when each individual is guaranteed the right to life and religious freedom. The state's legal validity originates in the respect for these rights. The Church pays special attention to the significance of family rights.

10. *È necessario un clima favorevole allo sviluppo della collaborazione*, IGP III, 2, pp. 1146-1148.

The European Parliament as an institution must express unity in thinking about people on the basis of the value of civilization. This value is based on the value of each person, which should be guaranteed by law and respective institutions. In the name of thus understood civilization one should overcome the current drawbacks of Europe, such as the fall in the number of marriages and births, threat to life, drugs abuse, and egocentrism.

11. *Pace tra i popoli e unità dei cristiani*, IGP III, 2, pp. 1375-1380.

A visit to the Federal Republic of Germany became, among other things, an occasion to remind people of the importance of such great European figures as St. Adalbert the Great and St. Boniface, as well as such events as the act of the Augsburg crede.

12. *"Egregiae virtutis"*, IGP III, 2, pp. 1833-1839.

Proclaiming SS. Cyril and Methodius co-patrons of Europe emphasized all the more the universal character of the legacy of St. Benedict who was proclaimed the patron of Europe by Paul VI. The spiritual unity of Europe is being shaped by the two equally important traditions: Eastern (Greek) and Western (Roman, Latin).

1981

13. *L'evangelizzazione è l'identità più profonda della Chiesa*, IGP IV, 1, pp. 293-297.

SS. Cyril and Methodius, while conducting their missionary activity in conjunction with the Church of Constantinople, by which they were sent, and the Holy See, by which they were affirmed, are today a challenge for the entire Church to build unity. Their lives make us even more aware that evangelization is a grace and the proper vocation of the Church.

14. *Il contributo slavo alla costruzione dell'Europa*, IGP IV, 1, pp. 727-731.  
 St. Benedict, working in times of cultural crisis and having in mind the transcendent value of man, infiltrated spiritual values into human work. A similar ideal was the working force for SS. Cyril and Methodius among the Slavonic nations. The identity of the Gospel message was a means of mutual cognition and collaboration among European nations and created their common spiritual and cultural legacy.
15. *Impegno delle comunicazioni sociali per una società più giusta, libera e unita*, IGP IV, 1, pp. 867-872.  
 The Holy See appreciates the significance of the mass media, which has been expressed in the very fact that Vatican Radio is one of the founder-members of the European Radio Union. These means, however, may also be used against man. A singular "paradigm" of a well-carried function of the mass media is their concern for the proper development of children in each society.
16. *Possedere un'eredità preziosa comporta una grande responsabilità*, IGP IV, 2, pp. 5-11.  
 The legacy of SS. Cyril and Methodius bears a call for the Church for fidelity towards the doctrine of the Apostles and to the preservation of unity in faith. It is particularly directed at those who are direct descendants of the Soluň Brothers. This legacy and awareness of a painful division, which makes it impossible to share the table and Eucharistic chalice, have conduced to the so-called unionism, connected with Velehrad.
17. *Cristo per salvare l'Europa e il mondo da ulteriori catastrofi*, IGP IV, 2, pp. 566-571.  
 The international colloquium organized by Lateran University and the Catholic University of Lublin is an occasion to recall the two trends, Eastern and Western, which constitute the legacy of Europe, and to bring home to mind that it is a burning need that Christ should be present in the face of the deep crisis of European culture. History finds its profoundly human sense in the history of salvation.
18. *L'importanza dell'eredità spirituale dell'Europa per il suo avvenire*, IGP IV, 2, pp. 610-613.  
 A diagnosis of contemporary Europe reveals many threats faced by parliamentary democracies – threats which Europe has brought upon itself. The Christian message, which includes social, economic and political life, centres on man. It has shaped the tradition of human rights, present in many contemporary constitutions and declarations. One may hope that, as in the past, Christianity even today is able to impart new stimuli to Europe to bring about a spiritual and cultural awakening.

1982

19. *La crisi della cultura europea è la crisi della cultura cristiana*, IGP V, 3, pp. 689-696.

The Church, being far from sanctifying the current divisions, turns her attention to a total and one Europe. This does not mean abolishing the differences between nations,

cultures and traditions, but rather their mutual enrichment. The history of Christianity, of the Church and Europe, is so closely linked that the crisis of Europe is the crisis of Christianity in Europe. Intellectual currents which are counter or contradictory to the Gospel, being the outgrowth of European culture of the last few centuries, demand from Christians a more decisive return to the Gospel.

20. *La vocazione umana e cristiana delle nazioni del continente europeo*, IGP V, 3, pp. 1257-1263.

Over the centuries all Europe has been shaping its identity around the Gospel proclaimed by the great apostles, such as St. Jacob. It is still united today around such values rooted in the Gospel as the dignity of the human being, justice, freedom, respect for life, the spirit of initiative, and family life. At the same time, it is affected by the crisis of ideas whose one aspect is the negation of God, nihilism and economism. In view of this, a call for Europe to discover its roots is still valid. Christians therefore, should return to the profound reasons of their faith.

21. *Creare una cultura matrimoniale e familiare*, IGP V, 3, pp. 1456-1460.

The family as a foundation on which is grounded the work of the spiritual regeneration of Europe. It is in the family that culture is being handed-on to successive generations. Revealing the most profound motives of the Church's teaching on the Christian principles of life in marriage and family serves the regeneration of the family itself. The truth known and proclaimed should become the truth accepted and lived. In this sense one should create Christian familial culture and prepare it for all Europe.

1983

22. *Un'Europa unita dalla fede in Cristo*, IGP VI, 2, pp. 436-444.

The cultural fellowship of Europe is incomprehensible without the Gospel which, together with the legacy of ancient times, has influenced the development of art, knowledge, education and philosophy. Above all, it has moulded the vision of man and his dignity, which resulted in formulating and proclaiming common human rights. The tragic pages of the history of Europe, which stand in contradistinction to these rights, make us pay particular attention to the necessity for respecting them, especially the rights to religious freedom.

23. *Fidatevi di Cristo!*, IGP VI, 2, pp. 526-530.

It is faith that gives the right perspective from which to explain the Viennese victory, which saved the European Christianity. The victory helped the Polish king to take up a hazardous challenge. Nonetheless, the right measure for each man is the repentance of his heart.

24. *Nel segno della croce abbiamo meditato l'Europa*, IGP VI, 2, pp. 544-545.

The present time and future of Europe need a new stimulus flowing from the depths of Christian existence, which expresses the mystery of the Cross.

25. *Responsabilità dell'Europa nella ricerca della pace e della giustizia nel mondo*, IGP VI, 2, pp. 1026-1032.

The defence and development of authentic democracy is the right path which Christian politicians should follow. They are obliged on this path to constantly support the solutions which remain in accord with the profound humanistic and Christian values. Being aware of one's own sinfulness and being open to Christ's redemption is the best safeguard against the pressure politicians often have to face. Those politicians who work within European structures must be particularly sensitive to the need for solidarity among nations, a solidarity which goes far beyond Europe itself.

26. *Emigranti, migranti, rifugiati nel piano di evangelizzazione*, IGP VI, 2, pp. 1100-1105.

The de-Christianization of Europe's societies, in which many Christians live outside the Church, poses before the orders a task to ardently fulfill their evangelical mission. This may be achieved through a life in accord with an order's vocation, such as was accepted by the Church at the time of its official approval. Europe, similarly to other countries and far continents, is a missionary territory with many poor people.

#### 1984

27. *Monte Cassino simbolo della volontà di costruire una Polonia sovrana e indipendente in un'Europa libera*, IGP VIII, 1, pp. 1420-1427.

World War II broke out due to an ideology which had replaced the tenets of the Gospel and promoted the myth of ascendance based on hatred toward man. The Polish nation paid an enormous blood sacrifice in this struggle for the future spiritual face of Europe and the world. It therefore has a special right to its correct place among the nations of Europe.

#### 1985

28. *L'Europa sappia testimoniare la verità integrale dell'uomo*, IGP VIII, 1, pp. 1372-1378.

The role of the law is to safeguard the equal dignity of peoples and persons. The law established within the frameworks of the European community must go beyond particular interests and legal traditions. It is only on this foundation that one can speak about the preservation of the principle of justice. One of its essential applications is the sphere of economic life. A right to live calls for a just access to food.

29. *Gli uomini devono essere educati alla solidarietà perché possono affermare la dignità e la pace*, IGP VIII, 1, pp. 1570-1577.

The common good properly understood does not allow for particular countries to become wrapped-up in their own problems. The principle being international co-existence, expressive of authentic humanism, is the respect for human rights. It demands not only the spurning of violence, but also requires the adopting of a series of positive actions in social, political and economic spheres.

30. *Europa, fonda il tuo futuro sulla verità dell'uomo e spalanca le tue porte alla solidarietà universale*, IGP VIII, 1, pp. 1578-1588.

At the sources of Europe's culture and history, despite their accompanying contradictions, there lies the Christian experience which is being revealed especially in how man perceives himself. The founders of the European Community, while tending to the regeneration and development of Europe after the war, concentrated on economic affairs in which they noticed an opportunity to solve political and social problems. This is a correct perspective, however, only if it does not lose sight of the central position and good of man, which is contained in the principle of solidarity.

31. "*Slavorum apostoli*", IGP VIII, 2, pp. 3-33.

The work of the Solún Brothers has variously embraced many Slavonic peoples, hence they have been named the fathers of their Christianity and culture. They have brought a significant contribution to the formation of the common roots of Europe, openness to the two traditions of Christianity, Eastern and Western, discovery of various cultures and languages, and introducing into them the light of the Gospel; all this shows the profound unity of the Church and the way which the spiritual renewal of Europe should go.

32. *Comunione ecclesiale, testimonianza e fedeltà al Concilio*, IGP VIII, 2, pp. 910-924.

In view of the cultural transformation which characterizes contemporary Europe it is necessary to recognize its spiritual condition. The socio-economic development is accompanied by numerous contradictions and the crisis of values and institutions; legislators have accepted the right to abortion which is but one tragic aspect of this crisis. This results of the situation in which the leading role of culture has been replaced by the cult of power and affluence. In order to efficiently propagate the Gospel to such a Europe one needs the spirit of unity; only then will this be the propagation of "the Word which was made flesh."

33. *Non solo un ricordo ma una sfida per l'evangelizzazione dell'Europa*, IGP VIII, 2, pp. 948-953.

The activity of SS. Cyril and Methodius touches upon the current problem of *inculturation*, e.g. the infiltration of the Gospel into culture, and at the same time, openness to the dialogue with culture. This is an expression of pluralism, and at the same time, profound unity which new evangelization and Christianity will bring forth to divided Europe.

1986

34. *Le forze morali per una rifondazione dell'Europa*, IGP IX, 1, pp. 1373-1380.

All mankind is called to a new life in Christ; Christians are the servants of this vocation. Ravenna is a witness of the merging of many cultures through Christianity, which initiated the culture of the Middle Ages. Ravenna reminds us today of the need for a new evangelization of Europe. This evangelization will also be a chance to find the Christian identity of the continent.

35. *L'Europa costruisca una più solida unità sulla base dei comuni valori cristiani*, IGP IX, 2, pp. 558-561.

The peak of Mont Blanc, situated in the heart of Europe, is for its peoples a symbol of unity. To appeal from this spot for unity has a particular bearing. European civilization may again become a lighthouse for the nations of the world, on condition that it will return to the roots of classic humanism enlightened by Christian Revelation.

1987

36. *Nei luoghi silenziosi della preghiera mariana si scopre il fulcro autentico della storia dell'uomo*, IGP X, 2, pp. 1518-1525.

There is a relation between marina piety and the problem of peace, since it is Mary who calls upon everybody to follow Jesus. It is in Her sanctuaries that the representatives of hostile nations often meet. The old requirements of the Church, such as asceticism or resignation, become up to date in the face of some consequences of economic growth. Where people are bound by faith, hope and love, there is the germ of a united Europe.

37. *Superare i contrasti internazionali tra i Paesi e i blocchi per un'Europa unita dall'Atlantico agli Urali*, IGP X, 2, pp. 1593-1602.

With St. Paul Apostle's voyage to Macedonia the propagation of the Gospel commenced in Europe; it also started there the construction of a "spiritual home" – the Church of Christ. The only European safeguard against collapse is that it should abide by God's law, which is expressed, among other things, as guaranteeing man his basic rights, among which the most important is his right to freely profess his own religion.

1988

38. *Tornare ai valori originati dal cristianesimo per restituire all'Europa la sua fondamentale unità*, IGP XI, 1, pp. 661-663.

In order to meet the task which resulted from the obligations which bore heavily on Europe due to its historical destiny, it regained a sense of its own identity. The paradoxical political divisions all the more stress the spiritual unity of Europe which has its source in Christianity and its consequent humanitarism.

39. *Nella comune fede cristiana la forza per dar vita a un processo di rinnovamento creativo per un'Europa unita*, IGP XI, 2, pp. 2119-2123.

Freedom, properly taken is a right to do good. This is closely bound with a respect for the rights of each man. Europe needs a special "renewal" of man so that it could in this manner find its profound and authentic unity. Christian faith, which of its essence surpasses any limits, is the great ally of Europe.

40. *Se l'Europa vuole essere fedele a se stessa deve trovare nelle sue radici uno spirito comune*, IGP XI, 3, pp. 1070-1079.

The Christian message about God the Creator, and about man, has also allowed the revelation to nonbelievers the basic meaning of human dignity. It is all the good that democracy seeks to respect this dignity through respecting human rights. The Council of Europe and its affiliated institutions serve to this end. The Council, and all the states of Europe, should rise in protest against that which degrades man, they should serve his development, especially through safeguarding life at every stage, supporting the family, working people, youth and culture.

41. *L'Europa unita di domani dovrà riconciliare l'uomo con la creazione, con i suoi simili, con se stesso*, IGP XI, 3, pp. 1171-1179.

Sensitivity to human rights and the value of democracy belong to the contemporary signs of the time. This sensitivity and openness in European nations leads to the formation of a more integrated Europe. This process, however, is accompanied by two opposing visions of man: man who obeys God, and man who disobeys Him. The latter vision is often linked with making society absolute. After Christ had made a distinction between that which is "God's" and that which is "Caesar's" this absolutization of society is no longer possible.

## 1989

42. *"Pongo fiduciosamente ai piedi della «Santina» il progetto di un'Europa senza frontiere, che non rinneghi le radici cristiane"*, IGP XII, 2, pp. 324-330.

Mary – the leader in faith, the star of evangelization, the source of living water that is Christ – is the patroness of the vision of a Europe without borders, at which the new evangelization is aimed.

43. *"Tu m'as mis au trefonds"*, IGP XII, 2, p. 369-380.

The tragedy of World War II, itself being the fruit of an ideology which spurned any respect for Divine laws, and in consequence for human dignity, in turn resulted in an unjust geopolitical division of Europe which lasted for many years and deprived many nations of their sovereignty. It is this experience that has given rise to a programme based on the respect for the rights of nations, disarmament and interhuman solidarity.

## 1990

44. *Interi popoli hanno preso la parola: donne, giovani, uomini hanno vinto la paura*, IGP XIII, 1, pp. 69-83.

Recent events seem to point to the rebirth of the "Europe of Spirit." This process calls for continuation; international security to a large extent consists in citizens' trust in their own country, the foundation of this trust being human rights for which respect is possible only when man does not make himself the measure of all things, without reference to God. Europeans are called upon to find these spiritual roots; the time of solidarity has come for Europe.

45. *"Ecco, la notte è passata: il vostro pellegrinaggio verso la libertà deve tuttavia continuare"*, IGP XIII, 1, pp. 976-981.

The mission of SS. Cyril and Methodius is the beginning of "the Day of the Gospel" and the new cultural awareness of the Slavs. The two traditions of Europe – Greek and Latin – though different from one another, yet belong to each other – and the history of the Solun Brothers is an expression of this unity. To this tradition draws the contemporary Velehrad initiative of "unionistic assemblies."

46. *Un reciproco scambio di doni e di esperienze tra le Chiese dell'Oriente e dell'Occidente per la nuova evangelizzazione dell'Europa*, IGP XIII, 1, pp. 1512-1523.

The Greco-Roman and Judeo-Christian legacy created the foundation of Europe. Throughout the centuries it has contained the theocentric image of the world. It was then replaced by anthropocentrism, which was accompanied by an unusual development of science and technique. This in turn brought forth a conviction that the world serves man, and does not make him dependent on itself. The wars of the 20th century destroyed this image and opened man to freedom flowing from the Spirit, or else they led him to despair in God and in man. After the war, Europe was divided into the Europe of democracy and human rights, and the Europe subordinated to totalitarianism. At the moment, the living Church needs an exchange of experiences and gifts, while preserving the integrity of faith.

### 1991

47. *La Chiesa del terzo Millennio*, "La Traccia" 12 (1991) No. 5, pp. 523-526.

The Fatima visitations are a continual call to the new evangelization of Europe, addressed to a large extent to those who are baptized but live on the fringes of the Church; accordingly they are conducive to secularization and sects. Moreover, theoretical and practical atheism seeks always to build a materialistic civilization. In the face of these phenomena one must awake and enliven the missionary awareness of the people of God, drawing on the gifts of both the western and eastern part of the continent.

48. *Chiedo insistentemente la preghiera a tutti*, "La Traccia" 12 (1991) No. 5, pp. 532-533.

The Council of Bishops on Europe will be an opportunity for the first meeting of pastors from all over Europe, which has hitherto been divided into two political blocs. One should bring out the whole of the spiritual legacy of the continent which is embodied in its patron saints: Benedict, Cyril and Methodius. In this context, and thinking about evangelization in the perspective of the year 2000, it is important to stress economic cooperation.

49. *"Ricapitolare in Cristo tutte le cose"*, "La Traccia" 12 (1991) No. 5, pp. 579-582.

The transformations in Central-Eastern Europe have made the nominations of new bishops and the reorganization of the Church of the Latin and Byzantine rite possible, especially in the Ukraine and Rumania. Against this background, there is a tension between Catholics and Orthodox. The direct reason for these tensions are matters of property and the

use of places of cult. These debates should be settled in the spirit of dialogue, without Christians' losing their duty to strive toward a fuller unity, expressed, among other things, in the ecumenic dialogue.

50. *Occorre cercare vie efficaci per l'evangelizzazione*, "La Traccia" 12 (1991) No. 6, pp. 663-664.

The Diocesan Council of the local Church, while putting into practice the instructions of Vatican II and the Codex of the Canon Law, is a way to seek paths to bring the Gospel to contemporary man. Thus, the local Church joins in the work of the re-evangelization of Europe.

51. *L'Europa ha bisogno della redenzione*, "La Traccia" 12 (1991) No. 6, pp. 684-687.

It is man's vocation to live according to the spirit. This vocation bears the call not to submit to the power of that which is only sensuous, and which to a considerable extent has taken over contemporary culture, pretending, unlawfully though, to be called European. Culture is that which makes man to be more man. Poland, whose history and culture of their essence are Christian, does not have to "enter" Europe now, since it has co-created it at the cost of its own great sacrifices.

52. *Assicurare i diritti di ogni Nazione*, "La Traccia" 12 (1991) No. 6, pp. 703-706.

The time of totalitarianism in the countries of Central-Eastern Europe, hostile both to God and the Church, was the time of the Church's service in the defence of human rights and contacts with social movements. This has contributed to the increase of her maturity. The Church came to terms with the Yalta order, discerning in the tragic history of the enslaved nations the other side of one European culture. In the new situation she wants to be a witness of hope and indefatigable spokesman of these values which have moulded Europe as the "continent of culture", so that new divisions will not be substituted by new forms of isolation.

53. *La parola generata dal Verbo di Dio stesso*, "La Traccia" 12 (1991) No. 7-8, pp. 922-925.

The Greek and Latin word "theology" is translated by the Slavonic *boho-slowie* (God's word). This means the word about God and at the same time the Word of God. The theological truth is based on the authority of the Truth handed-down by witnesses. The first witness is Christ. He bound the freedom (liberation) of man with the truth and bore witness to it (martyrdom). The Church in the countries of Central-Eastern Europe, through her martyrdom, has worked out a particular form of liberation theology.

54. *La Chiesa cattolica riprende ora la sua attività alla luce del sole*, "La Traccia" 12 (1991) No. 7-8, pp. 943-945.

The nations of Central-Eastern Europe, which after the years of servitude, rebuild their sovereignty, face difficult tasks. One should approach them taking into consideration the rights which should be accorded to every man and nation, especially where there are ethnic conflicts. If we assume the principle of the inviolability of the borders of particular states, one should also accept that the rights of particular nations are inviolable.

55. "*Che egli rafforzi l'opera delle nostre mani*", "La Traccia" 12 (1991) No. 9, pp. 1113-1115.

The activity of the Foundation should not be limited exclusively to the *Polonia milieus*, but should be open to show Christian values to other nations, especially the nations of Eastern Europe; cultural exchange with one's neighbours is deeply rooted in Polish tradition.

56. "*Se il Signore non costruisce la casa, invano vi faticano i costruttori*," "La Traccia" 12 (1991) No. 10, pp. 1209-1210.

Before the Synod of Bishops devoted to Europe, the Church of the whole continent is called upon to cry for the power of the Holy Ghost and God's care for her. The ecumenical prayer assemblies in all dioceses will serve to this end. We are living in Europe through a good time which should be taken advantage of with the ardour of faithful servants who work at edifying the common home built on rock.

57. *Ricostruire la comunità europea in Cristo*, "La Traccia" 12 (1991) No. 10, pp. 1316-1318.

The culture of Europe is comprehensible through its reference to Christianity, from which it takes its power of development and rebirth after the years of crisis. At the moment, most attention is being paid to the Europe of politics and economy, but prior to this is the Europe of culture, along with a sense of human transcendence characteristic to Christianity. The main problem of the present age, which after separating the development of science and technique from their ethical foundation and from the ultimate destination of man, is the problem of "sense." The testimony of Christians from Central and Eastern Europe is particularly telling here. Living under external violence they discovered the power and meaning of inner freedom.

Translated by *Jan Kłós*