

SUMMARY

Year 2003 marks the 25th anniversary of Card. Karol Wojtyła's appointment to Peter's See. The present volume of the *Ethos*, entitled *The Ethos of the Pilgrim*, is thought as an attempt to point to the most genuine aspect of this outstandingly prolific pontificate. This special attribute of John Paul II's pontificate can be perceived in the fact that the Pope has construed his mission as that of a Pilgrim. Indeed, peregrination appears to constitute a special dimension of John Paul II's service to humanity.

Pilgrimages have been a most significant instrument of the Holy Father's apostolic mission already since the start of the pontificate, beginning with the trip to Santo Domingo and Mexico in January 1979. Actually, the agenda of John Paul II's pontificate, which was to become a Pilgrim one, was clearly outlined in the homily delivered by the Pope in Victory Square in Warsaw on 2 June 1979. The Holy Father said then: "Once the Church has realized anew that being the People of God she participates in the mission of Christ, that she is the People that conducts this mission in history, that the Church is a «pilgrim» people, the Pope can no longer remain a prisoner in the Vatican. He has had no other choice, but to become, once again, pilgrim-Peter, just like St. Peter himself, who became a pilgrim from Antioch to Rome in order to bear witness to Christ and to sign it with his blood."

From the perspective of the last 25 years one can observe a perfect coherence that marks the implementation of this agenda. John Paul II is not simply a Pope who travels a lot. He is virtually a Pilgrim Pope leading his entire Church with a concern for each and every man who is the "way for the Church," so that he could have a chance to confront his life, his hopes and his fears with what he has been offered by God Himself in Jesus Christ. This is the essence of the ethos of John Paul II. It is from this ethos that all the big "issues," with which the Pope approaches the people of all the continents, races, cultures and religions derive.

Thus the present issue of the *Ethos* opens with a poem entitled *Pilgrim* by Cyprian Norwid, Polish romantic poet, philosopher and playwright, who spent a large part of his lifetime in exile, away from his homeland, and himself experienced the way of a pilgrim. John Paul II frequently refers to the output of Norwid in his homilies and addresses.

The author of the text *From the Editors* points to the fact that the pontificate of the Holy Father John Paul II, through the Pope's deep reference to human self-transcendence towards what is truly everlasting, reflects the poetic vision of peregrination included in C. Norwid's poem *Pilgrim*. To John Paul II, as well as to Norwid, earthly life is the way of human pilgrims whose souls do not cease to be attracted by the limitless and by the Infinite. Their incessant peregrination towards the Absolute is simultaneously a pilgrimage to their innermost selves, which allows them to grasp their own exceptionality, irreplaceability and unrepeatability.

In the extracts from the homilies delivered at the inauguration of the pontificate in Rome and in Warsaw, during his first apostolic visit to Poland, John Paul II speaks about the significance of Peter's mission in the life of the Church, which is a pilgrim people.

Card. Stanisław Nagy presents an outline of the present pontificate, perceiving it as Karol Wojtyła's realization of the charism of St. Peter. Every pontificate, says the author, consists in faithfulness to this special charism, yet it is always enriched with the personal characteristics of the Supreme Pontiff and conditioned by the particular historical context. After a presentation of the significance of St. Peter, as shown in the Gospels, in the Acts of the Apostles and in St. Paul's Letters, Card. Nagy makes a biographical sketch of Karol Wojtyła, putting special emphasis on his fascination with literature and with the theatre, on the influence on his personality of the experience of war, on his pastoral work with the youth, his research work in the field of moral philosophy, his involvement in the work of the Second Vatican Council, and on the difficult experience of confrontation with the communist regime. All these spheres of life were in the case of Karol Wojtyła permeated by intense religiousness and spirituality, which was to decide about the course of his life. In the second part of his article, the author describes the 25 years of John Paul II's pontificate, pointing that this period can be seen as the time of suffering on St. Peter's throne, as the pontificate of a Pope fascinated by the Council, as the pontificate of a Pilgrim Pope or as the pontificate of a Pope of collegiality. A special contribution that John Paul II has made to the life of the Church consists in the Holy Father's concern for the life of each and every human person, in his cult of Divine Mercy and in his special closeness with the youth from all over the world. Card. Nagy stresses that in the difficult times of modernity the present pontificate is a source of light, of consolation and of hope.

Card. Józef Glemp, the Primate of Poland, writes in his address that the pontificate, as well as the person of John Paul II, should be seen as a special gift for the Polish Church. The present Pope remains a source of pride for the Polish nation, which is most clearly seen if we take into consideration the changes that have taken place in our homeland from the inspiration of his memorable calling: "Let your Spirit descend, and renew the face of the earth, the face of this land," made during the first pilgrimage to his homeland. The Polish Primate stresses the nation's feeling of spiritual unity with the Holy Father, kept up by incessant pilgrimages of his compatriots to Rome and by the Pope's frequent pilgrimages to his homeland. John Paul II's teaching, even in cases when it refers to the most complicated issues of modern times, is simple, yet clear and precise. His homilies and addresses never include direct solutions to the problems he is concerned about, but they show the direction in which action must be taken, as well as the values that must never be violated. The Primate of Poland calls the Holy Father a great prophet of our times and expresses the hope that Poles will do all their best in order to grow up to the vision of our homeland that John Paul II cherishes.

Concluding the introductory section of the volume, Tadeusz Styczeń, SDS, recollects his memories of the day Karol Wojtyła was raised to the dignity of the Supreme Pontiff, and then proceeds to reflect on the scene from the Gospels in which Jesus Christ asks His disciples to stay awake with Him during His lonely Prayer in Gethsemane. This is the only scene in the Gospels, as the author points out, in which the Son of God needs human support and asks for it, but is offered none. Karol Wojtyła used to repeat that the Prayer in Gethsemane is still going on and this conviction has been alive throughout his pontificate. The Holy Father believes that each of us still has a chance to comfort Jesus in His lonely Prayer in Gethsemane by accepting His call to preach His name to all nations. Therefore the crux of John Paul II's pontificate has become his apostolic travels, his going as a Pilgrim of God to each and every end of earth. His commitment to bringing Christ to every person and to every community reveals the deepest meaning of his chosen motto: *Totus Tuus*. This motto explains also the contrast between the Pope, crushed by the weight of the Cross that he is carrying, and the power of the spirit that helps him carry it. Through his weak body John Paul II points to the One to whom he wants to offer support and comfort in Gethsemane, together with all those who suffer.

The first block of articles is entitled *The Pilgrim of God on Roads Leading to Man*.

Kazimierz Krajewski points to the fact that since human life can be seen in the perspective of pilgrimage, man is frequently described as *homo viator*. As such, he acquires self-awareness and comes to understand his true identity together with his perception of the world in which he is a pilgrim. This perception is possible due to his successive cognitive acts. Since the essence of cognitive acts lies in grasping the truth, the essence of human pilgrimage through life is peregrination in truth, which is the first and the fundamental good of a pilgrim. The experience of truth is crucial for the constitution of a pilgrim as person. The message about the world becomes a message about himself as one who has recognized a given state of affairs as existing. The pilgrim realizes he must not ignore the truth he has grasped. The constitution of the pilgrim's subjectivity is accompanied by his discovery of his inherent personal dignity. He can only be free in truth that he has grasped in his cognitive act, he can only remain free in self-transcendence, that is if he remains a witness to truth. Thus the pilgrim discovers himself as a moral subject: as being responsible for himself before the truth he has recognized. Only in choosing the truth about himself, can pilgrim-man pass from anthropo-logy (self-recognition) to anthropo-praxis (self-choice). Ultimately, together with the awareness of his metaphysical contingency, the pilgrim discovers that the source and cause of his being is the Absolute of Existence and Love.

Fr. Jerzy Bajda observes that the Holy Father perceives the full significance of the Church as a pilgrim people and himself as a Pilgrim Pope. However, his apostolic travels all over the world have a genuinely personal dimension and are rooted in his past pilgrimages to Kalwaria Zebrzydowska and Częstochowa which deeply contributed to the shaping of his religiousness. Indeed, one can speak of a special bond that ties John Paul II with these places in his homeland. The Pope's relationship to his homeland is that of a son to his mother. To the Pope, a nation, also the nation of which he is a son, is not only an object of philosophical analysis, but a living reality with which he remains united through the love springing from the heart of the Lord. However, this personal dimension of John Paul II's apostolic visits does not obscure their universal appeal which comes through the celebration of the Eucharist in the sanctuaries - holy places - all over the world.

Czesław Drażek, SJ, refers to John Paul II's statement that his apostolic trips are pilgrimages to the living sanctuary of the People of God. They can be seen, on the one hand, as a continuation of the ministry of John XXIII, who was the first Pope since Pius IX to travel outside the Vatican, and of Paul VI, who traveled outside Europe. On the other hand, John Paul II's apostolic trips spring from the new vision of the Church worked out during the Second Vatican Council. Thus no one asks today why the Pope travels, and we have got accustomed to his itinerant ministry. His apostolic trips have a missionary character and the Holy Father's deepest intention is to convey the message of the Gospel to every human person in the world. Thus the Pope has visited even those countries in which the majority of the population is not Christian. While visiting Local Churches, the Pope points to their particular tasks. Although he always stresses the strictly religious nature of his pilgrimages, in his addresses he does not hesitate to speak in the name of those who are deprived of the right to speak loudly about injustice and abuse of human dignity. Thus John Paul II is generally considered the world's spokesman for human rights. The absolute center of the life and ministry of the Holy Father is the Eucharist, therefore he has taken up numerous initiatives to make the Eucharist the center of the life of the Church. His cult of the Eucharist has found its deepest expression in the latest Encyclical Letter *Ecclesia de Eucharistia*.

Fr. Józef Kudasiewicz presents extensive reflections on the Mysteries of Light, pointing that John Paul II's Apostolic Letter *Rosarium Virginis Mariae*, announced on 16 October 2002, was a jubilee gift from the Holy Father to the Church to start the twenty fifth year of his pontificate. The Rosary serves as a compendium of the Gospel, and the prayer on the Rosary is primarily mariological, yet it has a fully Christological character, it helps contemplate the face of Christ. The aim of the new mysteries is to bring out fully the Christological depth of the Rosary. The author

continues by a thorough analysis of the Mysteries of Light (the Baptism of Jesus in the Jordan, His self-manifestation at the Wedding of Cana, the proclamation of the Kingdom of God, the Transfiguration, and the institution of the Eucharist).

Fr. Krzysztof Gózdź analyzes the Church as a pilgrim people as she is understood by John Paul II, who by becoming an itinerant missionary has answered St. Paul's call to bear witness to the reality of the Church. The pilgrimage of the Church is one towards truth, good, beauty, love, freedom and justice, towards her Garden of Eden. Being the community of the faithful, the Church is on the pilgrimage to the eschatological Kingdom of God. The Supreme Pontiff, the Peter of our times, is the warrant of the identity of the Church. The message with which he comes as a Pilgrim Pope to each nation and to each human person in the world is one of peace and one of the truth of Christ. Visiting Local Churches involves in the case of John Paul II participation in the joy and in the suffering of these Churches, and it expresses his concern for defence of justice and human rights, and for the unity of the People of God.

Fr. Jerzy Szymik reflects on the Eucharist as the source and peak of the pilgrimage of the Church. Having made reference to the Constitution *Sacrosanctum Concilium* and to John Paul II's Encyclical Letter *Ecclesia de Eucharistia*, the author observes, however, that a new, enriching way to see the Eucharist is offered to us in the fifth Mystery of Light of the Rosary, entitled "The Institution of the Eucharist". In a poetic way, Fr. Szymik shows that for Christians, the Eucharist remains the source of incessant hope and the source of light, thus providing the Church with the charism of unity. Fr. Szymik continues by reflecting on the essence of the vocation to the priesthood and on the priesthood as such, and stresses that if Christ is the ultimate goal of the Church, the Christians must love one another. The daily Eucharist, as we learn from the Holy Father John Paul II, is like the daily bread for the Christian spirit.

The succeeding section is entitled **Facing Great Problems of Modern Times.**

Jerzy W. Gałkowski observes that the Holy Father's pilgrimages and trips reflect the changes in the functioning of the Church in the changing world. Although the principles of the Church are not subject to change, the means used by her in the new situation involve direct contact of St. Peter's Successor with the faithful. The author continues with an analysis of the various aspects of the message for the Church that John Paul II conveys during his apostolic trips. Above all, the Pope stresses that the human person, the most perfect being in this world, created in the image of God, participates in the work of creation and redemption through labour, culture and morality. The human person bears a special dignity, which was affirmed by the proclamation of the Universal Declaration of the Human Rights. Among the inviolable human rights, the greatest significance is attached by the Pope to the right to life and to the right to freedom, which are considered by him the conditions of any other human rights. Other motifs that never cease to be present in the Holy Father's teaching include his concern for the youth and for the proper vision of love, marriage and family. The author stresses John Paul II's genuine understanding of marriage as a non-instrumental union of persons based on an unselfish gift of self, and explains that in the case of John Paul II, the calling for moral and religious unity does not contradict his appreciation of versatility, of national cultures and values traditionally associated with and cherished by particular communities.

Abp. Józef Życiński notes that John Paul II's openness to Truth and Beauty, resulting from his academic experience and artistic sensitivity, has created a situation that favours a dialogue between science and faith. This new climate in the Church is reflected even by the commentaries in strictly scientific journals that note and analyze the relevant documents announced by the Pope. Among the Holy Father's special initiatives that contribute to the promotion of dialogue between science and faith are: encouraging a renewed study of the case of Galileo, promoting a new approach to the theory of evolution, stressing the significance of cooperation, guided by the pursuit of truth, among scientists, philosophers and theologians, involvement in the work of the Pontifical Academy for Life, the Pontifical Academy for Science and the Pontifical Academy for Social Sciences. The Holy Father's concern for culture is above all expressed by him in his *Letter to Artists*, but also in his

numerous addresses delivered to such international organizations as the UN, the FAO, the UNESCO or the European Parliament in which he has stressed the significance of the universal values that constitute the foundation of the Christian and the humanistic message. A genuine appreciation of John Paul II's contribution to the dialogue of the Church with science and culture can be found in F. Fukuyama's statement that the only chance for defence of humanism in the modern society of high technology lies in the personalistic categories proposed by John Paul II and in the respect for the objective order of nature.

Abp. Józef Kowalczyk observes that the diplomatic activity of the Holy See in the pontificate of John Paul II should be perceived in the perspective of the spiritual values of the Church that are symbolically expressed by offering one's neighbour peace of Christ during Holy Mass. John Paul II is deeply concerned about the values that should be respected in political life, therefore he does not hesitate to address difficult political issues, to offer his advice or encouragement, or to point to the threats to world peace. This attitude is clearly visible in the Holy Fathers's Message for the Celebration of the World Day of Peace announced each year, in his initiative to organize Days of Prayer for Peace in Assisi, as well as in his annual address to the Vatican Diplomatic Corps. The Holy Father's incessant efforts for the sake of peace in the world are frequently accompanied by his mediation between conflicting sides. His peace promoting strategy is continued in the 173 states where the State of the Vatican City has got its diplomatic representatives. Also the apostolic trips of John Paul II contribute to his ministry of the Pilgrim of peace.

Robert A. Sirico, CSP, considers the enormous impact of John Paul II's social thought on the understanding of world affairs in the course of his pontificate and on the corpus of the social teaching of the Church. The Pope has emphasized the roots that freedom has in faith. He has demonstrated that the intrinsic fallacy of socialism was of anthropological nature, since it regarded a human person merely as an element within a social organism and subordinated the good of the person to the socioeconomic mechanism. According to John Paul II, the aim of economic policy should be to expand the production and availability of goods and services, and to do so in a manner consistent with the rights of individuals and the common good. The market process not only allows people the opportunity to realize material fulfillment, but also increases contact and understanding between them, and thus serves to promote their sense of community. The conditions that must be met so that the market process could contribute to a genuine growth of the community involve proper understanding of human labour, granting people the right of association, and right of economic initiative, appreciation of the entrepreneurial function, just acquisition of private property, functioning of a network of prices as well as of information transmission, and rejecting the welfare state that promotes spread of bureaucracy. The two principles referred to by the Pope, the one of subsidiarity and the one of solidarity, are to preserve the natural balance between the individual and the State and can be seen as tools that help the functioning of the market process.

Fr. Alfred M. Wierzbicki reflects on John Paul II's genuine understanding of human labour. While teaching on this subject, the Holy Father also refers to his personal experience, as he used to be a worker himself. The Pope not only sees human labour as an important social question, but he perceives it in the perspective of the Gospel, and stresses that it is the human person that remains the ultimate subject of labour. This subjective dimension of human labour bears much greater significance than its objective end, aimed at producing a particular good. No wonder that the Holy Father's Gospel of labour has frequently been a point of reference for workers struggling for their subjectivity. Such was also the origin of the "Solidarity" which came into being by inspiration of the message of the Polish Pope, who holds that human dignity is the key to the question of proper understanding of human labour. John Paul II stresses that also democracy and capitalism must rest on a moral foundation and refer to transcendent values. Faithfulness to the truth about the human person involves a rejection of any form of instrumental approach to the subjects of labour. Thus John Paul II's personalistic vision of human labour alleviates the tension between labour and

capital by granting primacy to labour as a means of the growth of the human person and as a basis for the shaping of social solidarity.

Leon Dyczewski, OFMConv, describes John Paul II's vision of Europe, as reflected in his Apostolic Exhortation *Ecclesia in Europa*. The Holy Father perceives many positive phenomena in the process of the unification of Europe, and expresses the hope that despite numerous difficulties on the way to the full unity of our continent Europeans will ultimately declare themselves on the side of the civilization of love and life. In order to do so, they must be aware of their true identity and of their common heritage, but also of the fact that the economic and political basis is insufficient for a united Europe. Europe needs deeper spiritual and cultural foundations. These foundations are inherent in Christianity, which was the first universalistic religion to unite whole communities and to reconcile diverse cultural traditions. Indeed, the history of Europe is permeated by the Christian faith, and it is impossible to understand Europe without Christianity. In particular, Europe must not lose in the process of unification the values that are basic for her Christian identity: the respect for human dignity and the respect for human life as the bearer of this special dignity.

Roman Dzwonkowski, SAC, analyzes John Paul II's addresses to Polish immigrants (e.g. in the USA, Canada, France, Belgium, Great Britain, Germany, Brazil, Austria, Switzerland, Chile, Argentina, Australia, Mexico and Turkey) and points to the main motifs recurring in these speeches, in order to reconstruct the Pope's special message for the "Polonia" community. The anthropological foundation of this message is the Holy Father's Christian vision of the human person and of the community of persons. This vision constitutes the background against which the Pope perceives national Polish culture and the national Polish identity. John Paul II stresses that although Polish immigrants need to integrate with the life of the countries of their settlement, it remains their mission to retain their Polish identity as well as the bond with their homeland. This task involves a double responsibility on their part: both for Poland and for their country of settlement. The decisive role in preserving the spiritual identity of the "Polonia" community belongs to the Polish family which should remain the source of cultural transmission. The Pope frequently refers to the contribution of Polish immigrants to the development and cultural enrichment of their countries of settlement and stresses that during the time of the communist regime the "Polonia" community preserved many elements of Polish cultural heritage for free Poland.

The title of the subsequent section describes the Holy Father as **D e f e n d e r o f U n i v e r s a l V a l u e s**.

Jarosław Merecki, SDS, reflects on the changes that have taken place in the world during the twenty five years of the present pontificate. One could say that the inspiration for these changes can be found already in John Paul II's first Encyclical Letter *Redemptor hominis*. The famous statement that man is the way for the Church turned out to be a proclamation of genuine anthropocentrism that was to decide about the shape of the Holy Father's pontificate. The Pope's message on human dignity has greatly contributed to the changes in the world during the last twenty five years, especially to the breakdown of communism. The social movement known as «Solidarity» has proved that history is not merely subject to physical power and that violence must withdraw in front of the moral strength of those who are seemingly powerless and doomed to lose. However, the question of freedom has returned in the most recent history of Poland and also in the current efforts to unite Europe. At the present historic moment both Poland and Europe need a philosophy of democracy based on solid moral foundations. The efforts to unite the countries of our continent must not overlook the fact that the concept of Europe is not merely a geographical one, but one involving deep cultural connotations. Neither Poland nor Europe will be able to preserve their identity if they lose their Christian roots.

Bp. Kurt Krenn states that the ultimate vocation of man can be explained only through Christ. According to the Second Vatican Council, we are "sons in the Son" and this theological truth determines the essence of the work of salvation. Human cognition and thinking are open to transcendence. The statement that man can recognize and love God expresses much more than

merely an inspiring formulation about man, as it also points to the fact that the world is designed for man, who is a son in the Son. The human person is the key to the understanding and to the making of history. All the magnificent dimensions that man as person has reached in history are ways in which his human dignity unfolds. The human person provides the foundation for all the rest in the world. Moreover, even one human person is a call for God to offer His full love.

José L. Illanes analyzes John Paul II's vision of the tasks for the community of the Church in the new millennium. These tasks are symbolically outlined in the Apostolic Letter *Novo millennio ineunte* by means of the concept of spirituality of communion. The term "communion" itself bears a special significance, as it evokes, above all, the call to preserve the love whose source is the Holy Trinity. This love unites the Church, but at the same time sends her on a mission as a pilgrim people. The implications of the spirituality of communion for the apostolic and missionary activity of the Church are best seen against the notion of organic cooperation, which has been frequently referred to in the theological and pastoral language of the latest decades. Cooperation, which involves taking action, pertains to history, and thus results in new dimensions of the communion realized in a particular context and at a particular historic moment. This communion means also participation in the work of God and therefore cooperation with Him. Organic cooperation comes to existence as a result of the exchange of charisms in the Church. The charisms manifest organic unity, since their functions are complementary, and they contribute to a fuller and more effective development of the organism of the Church they make up. A characteristic manifestation of organic cooperation in the Church is the unity of two complementary types of the priesthood, namely the ministerial one (in the case of ordained priests) and the universal one (referring to all Church members, also to the laity).

Leonard Górka, SVD, presents John Paul II's efforts to restore the spiritual unity of Christian Europe, which comprises two great traditions: the one of the West and the one of the East. The significance of this issue for the Pope can be seen already in the number of official documents which concern the impact of the heritage of the East on the growth of European culture. The most important ones among them are the Encyclical Letter *Slavorum Apostoli* and the Apostolic Letter *Oriente lumen*. John Paul II holds that the deepest principle of unity of Eastern and Western Churches can be found in the idea advanced by Saints Cyril and Methodius that promoted unity within diversity and diversity in peace. Guided by this principle, the Holy Father acts for the sake of reconciliation in diversity, taking up numerous apostolic trips in order to visit sister Churches as a Pilgrim of Peace.

Fr. Romuald J. Weksler-Waszkinel reflects on Pope John Paul II's visit to the Holy Land, and in particular on the symbolic dimension of the Holy Father's prayer at the Western Wall of the Jerusalem Temple. The Pope did not make any speech in that place, but this symbolic gesture was accompanied by his address delivered in the Yad Vashem Holocaust History Museum, where he expressed the Church's deep regret for the acts of hatred towards the Jewish people, for the persecution of Jews over the centuries and for all manifestations of antisemitism, at any time. The author emphasizes that John Paul II's deep friendship for the Jewish nation was shaped already during his childhood, in his hometown of Wadowice, and gained its theological dimension during the Second Vatican Council, which prepared, among other documents, the Declaration on the Relation of the Church to non-Christian Religions *Nostra aetate*.

Adam Rodziński states that merging cultural diversity may be either deep or merely superficial. It can only be deep on condition that interpersonal relationships are grounded on the fact that a human being is a human person and that his or her actions are to be subordinated to the nature of his or her personal being. The mission of the Church consists precisely in showing why human persons should assume the attitude of love for one another. It is in the first place educators who are responsible for a wise merging of various styles of thinking that will ground all of them in the principle of their ultimate unity, and for transmitting this knowledge to their students. Christian philosophy faces a particular task today: it must retrieve reliable ways of reaching objective cer-

tainty which have been eliminated in modern culture by the approach that favours sensitive perception.

Zdzisław J. Ryn writes about the past and culture of Poland, "a land of tombs and crosses" that has experienced a long and painful history of partitions, war and totalitarianism. The heritage of this land shaped Karol Wojtyła's personality and prepared the ground for his future catechesis on suffering which shows his particular sensitivity to human physical, mental and spiritual suffering. The Holy Father's catechesis on suffering is best expressed in his Apostolic Letter *Salvifici doloris*, where he says that suffering seems to be essential to the nature of man and to belong to man's transcendence. The author analyzes the phenomena of moral pain (the pain of existence) and axiological suffering, and points out that only theological reflection can approach the problem of human suffering in a manner that will satisfy the human person. In the Christian perspective, suffering serves to overcome evil and to build up good, and it simultaneously directs our attention to a deeper dimension of humanity. The entire pontificate of John Paul II is a pontificate of suffering, which, paradoxically, makes the Holy Father powerful in his weakness.

The subsequent section, entitled "In the Service of Man," comprises a selection of the addresses made during the symposium held at the Lateran University in Rome to celebrate the 25 years of the pontificate of John Paul II.

In the introductory part, Bp. Rino Fisichella welcomes all the participants in the symposium and puts forward the issues to be debated, among them the person and biography of the Holy Father, his apostolic activity and his teaching, his concern for the missionary work and new evangelization and his stress on shaping our culture so that it would deserve the name of the civilization of love.

Andrzej Szostek, MIC, speaks about John Paul II's academic experience and on his close relationship with the Catholic University of Lublin as well as the Pontifical Lateran University in Rome, which culminated in a lasting cooperation between the two universities in question. This cooperation primarily concerns research done in the field of ethics and bioethics, but also the study of the family and of the anthropology developed by Karol Wojtyła in his main philosophical works.

The first subsection is entitled **The Message of the Pontificate: to Teach and to Bear Witness.**

Card. Joseph Ratzinger discusses the fourteen encyclical letters announced by John Paul II during his pontificate, dividing them into some principal groups. The fundamental significance, however, is ascribed to one that is the most personal of them, namely to *Redemptor hominis*, considered by Card. Ratzinger as constituting a trinitary triptych together with *Dives in misericordia* and *Dominum et Vivificantem*. Indeed, the author says that the main subjects of all the subsequent encyclical letters announced by John Paul II are already present in *Redemptor hominis*. Another important group of the Holy Father's encyclical letters comprises three documents devoted to social problems: *Laborem exercens*, *Sollicitudo rei socialis* and *Centesimus annus*. The encyclicals concerning ecclesiological issues are: *Slavorum Apostoli*, *Redemptoris missio*, *Ut unum sint*, *Ecclesia de Eucharistia*, and *Redemptoris Mater*. Finally, there are three great doctrinal texts which can be described as anthropological: *Veritatis splendor*, *Evangelium vitae* and *Fides et ratio*.

Card. Angelo Scola in turn characterizes in detail *Redemptor hominis*, the programmatic Encyclical Letter of John Paul II's pontificate, which continues the teaching of the Second Vatican Council. First of all, in *Redemptor hominis*, the Holy Father stresses that the exceptional absoluteness of Jesus Christ does not contradict human freedom whose meaningfulness is only highlighted by its respect for truth and by the fact that freedom exists for truth. Jesus Christ is the Head of all the creation, the true Beginning and Redemption. The Revelation was an event in history and it involves Trinitarian, Christological and anthropological reflection that will lead to a comprehensive vision of the sense of human freedom.

Card. Camillo Ruini writes about John Paul II as the Bishop of Rome and about his relationship with his Roman diocese which is shaped by his numerous visits to local parishes. The Holy Father's efforts aim at making the Roman Church, as well as the city of Rome, aware of their particular role in the world. The Pope's special bond with his parish is strengthened by his audiences for the Roman clergy, by reintroducing the *Corpus Christi* procession in Rome and the celebration of the Immaculate Conception of Mary, by his meetings with the youth of Rome, with the sick and suffering, as well as by his annual participation in the celebration of the Way of the Cross in Rome. However, John Paul II's most significant initiatives concerning the Local Church have been the Roman Synod and the permanent mission in the City, the latter consisting in preaching the Gospel of Christ to the entire community of Rome, in every domain and in every dimension of the life of this city.

Card. Darío Castrillón Hoyos devotes his article to a theological analysis of John Paul II's letters to priests for Holy Thursday. The Holy Thursday liturgy is inherently bound with the institution of the Eucharist, which is the ultimate expression of Christ's love for the world and a new way of His presence in the world. The Pedagogy of Holy Thursday springs from the Holy Father's contemplation of the mystery of salvation. The essence of the priesthood, says John Paul II, consists in being sacramentally appointed to bear witness to the Lord's words addressed to all people by repeating the gestures of forgiveness and the sacrifice of Salvation, especially by administering the sacraments of baptism, penance and reconciliation, and the Eucharist.

Card. Carlo Furno points to the fact that teaching on mariology appears in all types of documents announced by the Holy Father John Paul II. The Pope's deep cult of the Holy Virgin Mary can be seen already in his chosen motto: *Totus Tuus*, which reflects his absolute devotion to Mary and thus to the Lord. The mission of the Church is a maternal one: it consists in receiving Christ and in giving Him to others. It is from the Holy Virgin Mary that the Church learns how to realize this mission, and Mary is our Mother by the mediation of the Church.

Card. José Saraiva Martins has undertaken the issue of the significance of the saints and sainthood in John Paul II's teaching. Sainthood is inherently present in the nature of the Church and it is a task of the Church to inspire sainthood in her faithful by means of her activity and structures. Also the efficiency of her mission is dependent on her sainthood. The saints are visible witnesses to the sainthood of the Church. In particular, martyrs are considered by John Paul II as "unknown soldiers of God's great cause" and as *par excellence* witnesses to Christ. It is the saints, says John Paul II, who make history. The Holy Father emphasizes that pursuit of sainthood is a duty of each Christian, since the vocation to sainthood is of universal nature. It is the Holy Spirit that enhances the pursuit of sainthood in the believers, thus building up the Church from within.

The second subsection is entitled *On the Roads of the World: Facing Persons and Communities*.

Vittorio Messori presents his reflections on the outstanding character of John Paul II's pontificate and points to the fact that it would be impossible either to label it or to find for it an already existing scheme. Although in the aspect of geography the Holy Father comes from a far away place, he remains very close to all Catholics all over the world. The person of the Holy Father manifests in a genuine way the mystery of the Catholicity of the Church, which has preserved the cultural and ethnic differences as a precious variety, and simultaneously makes all Catholics "Romans." Being Catholic involves a unity in multiplicity as well as the paradox of the coincidence of opposites, of apparently contradictory elements, reflected by the existence of one Trinitarian God, by the simultaneously human and divine nature of Jesus or by the Church conceived of as a mystery and as an institution. Also John Paul II's pontificate combines apparently contradictory elements, for example a simultaneous affirmation of freedom and faith or openness to dialogue and faithfulness to tradition. Therefore it happens that John Paul II is accused of both conservatism and modernism by those who do not perceive this particular, genuine feature of his pontificate.

Card. Roger Etchegeyay writes about John Paul II's pilgrimages, pointing that the Holy Father considers himself the Pope of the entire globe, while his office is a commitment to him, and also a means to show the Local Churches their place in the universal dimension of the Catholic Church. The Pope's travels are an occasion for him to express his solidarity with all those who are oppressed, suffering or in need. In time, the apostolic priorities of the Pope's trips are changing. At present, they are more frequently travels to countries where Catholics are a minority, and the aim of these visits is not only to strengthen Catholic communities, but to provide an opportunity to be in dialogue with various civilizations and cultures. The most remarkable pilgrimage that John Paul II has undertaken was the one to the places of salvation, held on the occasion of the Great Jubilee of Year 2000. The mystery of John Paul II, which is manifested through his meetings with other people, consists in the fact that he leads his listeners towards the truth about themselves, and at the same time considers them as his fellow participants in the faith.

Dino Boffo presents an analysis of John Paul II's Apostolic Exhortation *Christifideles laici* and of his Apostolic Letter *Dilecti Amici*, emphasizing the Pope's conviction that the lay members of the Church are called to a mission in the world. The Pope's attitude to the role of the laity was shaped by his past experience, especially by the fact that he had always been surrounded by lay people who exerted a profound influence on his life: friends, fellow academics, collaborators. Nowadays, John Paul II is considered as the least clerical Pope in the history of the Church, and he is said to be able to understand the lay mentality like no other Pope has been, as well as to appreciate its possibilities and notice its weak points. The Holy Father knows how to introduce Christ into the laity, and he is preparing them for their mission in the lay reality by helping them rediscover their identity. The vocation to this special mission is not contradictory to the lay life, yet it involves a life in freedom that is truly liberated and concentrated on God. Thus the task of the lay members of the Church is to show the presence of Christ in the world, especially in ordinary, daily existence.

Abp. George Carey notes that John Paul II's papacy has been extremely significant and important not only for the Roman Catholic Church and for all churches, but indeed for the whole world, due to the Pope's contribution to the understanding of the Christian faith, to the unity of the Church, to inter-faith dialogue, and to harmony and peace between peoples. Abp. Carey reflects on his personal meetings with the Holy Father, among which was the privilege to kneel on John Paul II's right, together with the representative of the Ecumenical Patriarch on the Pope's left, at the entrance to the Holy Door of St. Paul's Outside the Walls for the Ecumenical Service at the start of the Jubilee year. This symbolic scene reflected the vision of visible unity in faith, life and witness that had been presented in the Encyclical Letter *Ut unum sint*. In the course of the text, Abp. Carey explores this encyclical in order to point to the hermeneutical principles for the future of ecumenism that can be found in this document. These principles include the humility of the cross, generosity in sharing the Supreme Pontiff's ministry with other communions which claim the name of Christ, and the missionary impulse.

Bruno Vespa writes about the Holy Father's personal characteristics that have contributed to the outstanding nature of his pontificate. The author recalls his two personal meetings with Card. Karol Wojtyła that had taken place before 16 October 1978. Among the attributes of Card. Wojtyła's personality, he notes an unusual gift of communication. This gift is manifested in the manner of the Pope's teaching on the most difficult moral issues that directly appeals to his listeners. John Paul II can be considered a Shepherd Pope, showing his people the direction to follow and the values to be pursued. The author stresses that in a way John Paul II continues the mission that he started already as the Cracow Cardinal, and that the main motifs of his pontificate can be traced back to those years.

Bp. Amédée Grab reflects on the way in which John Paul II contributes to the vision of Europe that should remain the basis for the political unification of our continent. The Pope's views on the shape of Europe result from his personal experience, one of war and totalitarianism, but also

of the depth of Polish culture, as well as from the strong conviction of God's constant presence in the history of Europe. The Holy Father stresses that history and culture reflect a dramatic conflict between good and evil which can be resolved by taking the following steps: restoring a lasting peace on our continent, such an appreciation of cultural pluralism that will recognize the unique role of Christianity in the shaping of the European heritage, and finally, grasping the true sense of life and history. Commitment to these tasks will help Europe discover her genuine identity and vocation, which involves a new evangelization leading to the communion and unity. The political institutions of Europe should be informed with the humanism that springs from the Gospels and they should adopt the attitude of respect for the values affirmed in the social teaching of the Church.

Edmond Malinvaud describes the past and present activity of the Pontifical Academy for Social Sciences, whose purpose is to help the Church enter a deeper dialogue with social scientists from all over the world for the sake of development and common good. The tasks of the Academy are to address the human need affirmed in the Encyclical Letter *Fides et ratio* to attain partial, empirical and scientific truths in order to reach to an ulterior truth which would explain the meaning of life. Thus the Academy provides research in psychology, sociology and economics which can be applied in the fields of philosophy and theology in order to fully understand the social reality. The subjects of particular significance that the Academy has undertaken up till now concern such social problems as the question of labour and employment, democracy as a political system, and the present phenomenon of globalization.

The succeeding section of the volume, entitled *The Mystery of the Word*, includes some texts related to literary criticism which simultaneously manifest a theological interpretation of literary works.

Alina Merdas, RSCJ, presents a theological analysis of the famous line from Cyprian Norwid's poem entitled *Promethidion*, in which the poet states that beauty is a shape of Love. The way in which Norwid shows the work of history in his poem can be referred to as the theology of culture. To the poet, man, as well as the culture to the making of which he contributes, are the language in which God utters His saving Word. The central position in human history belongs to Christ, and every event that took place before Him or has taken place after Him has its reference to His Person.

Maria Jasińska-Wojtkowska analyzes John Paul II's *Roman Triptych* as belonging to the literary genre of meditations. The essence of meditations consists in taking one's time to stop and - by activating personal sensitivity and intellectual capacity - to reflect on particular objects, phenomena or elements of nature. The inner activity of the observer-thinker allows him to grasp the inner unity between the perceived fragments and the entirety of the reality. This interpretational principle can be observed in each of the three principal parts of the *Roman Triptych*.

Wacław Grzybowski seeks to reconstruct the use of metaphors, which he sees as a poetic Christology, in Karol Wojtyła's poem *Song of the Brightness of Water* of 1950. The poem refers to the self-revelation of Jesus Christ as the Messiah that took place during His encounter with a Samaritan woman at Sichar, described in J 4: 1-42. The leading metaphor in the poem is that of the silver scales in the water, and it demonstrates a reference to the metaphor of living water used by Christ in the Gospels, as well as to His self-revelation as "the light of the world" (J 8: 12). By means of these metaphors Karol Wojtyła seeks to reach the mystery of Christ as the Giver of the "living water." The poet notes the change of natural images into a sacramental sign and into a theological symbol in which the invisible permeates and informs the visible. Ultimately, the Christology applied in Wojtyła's poetry serves to complement and explain the metaphysics of Pure Existence that can be conceived of, but does not succumb to imagination or rationalization.

Zofia Zarębianka presents a literary and philosophical analysis of Karol Wojtyła's poetic drama *Radiation of Fatherhood*, published in 1979. The category of fatherhood functions on various levels of the drama: the ontological one, the theological one, and above all the existential

one. Thus *Radiation of Fatherhood* resembles a great poetic and philosophical treatise manifesting a drama of thought whose form is subordinated to the dialectics of inner discussion in which emotion succumbs to the rigour of understanding. The process of reaching maturity and becoming ready for fatherhood is described as a dramatic strife for truth in one's life. Fatherhood is shown dynamically, as a process rather than a state, and ultimately becomes a re-discovery of one's identity and of the truth of one's heart, thus providing a way of liberation from loneliness and from a wrong conception of the perfect service to God that renounces being with others and for others. Acceptance of fatherhood is construed as a free choice and as a response which is special in the sense that any other one would amount to a spiritual catastrophe. Fatherhood, as it is seen in Wojtyła's poetic drama, becomes a call, a vocation for every human person, regardless of their gender and status.

Ryszard Zajączkowski writes about the significance of the town of Assisi in the literary output of one of the most eminent Polish Christian novelists and poets Roman Brandstaetter. Assisi, a place demonstrating a genuine Christian reference and open to transcendence, has always attracted writers and men of culture. To Brandstaetter, the nature and architecture of Assisi became an object of contemplation and spiritual admiration, which he expressed during his successive «pilgrimages» to that town in works known as: *Dziennik podróży. Notatki z dwóch naszych pobytów w Assyżu 1946 i 1947* [Diary of the Journey. Notes on Our Two Stays in Assisi 1946 and 1947], *Kroniki Assyżu* [Chronicles of Assisi], and *Inne kwiatki świętego Franciszka z Assyżu* [Other Flowers of St. Francis of Assisi]. All these works can be described as peregrination, as the script of a spiritual journey of the author, of his personal experience of God, conveyed by means of a literary language, expressing inner beauty and metaphor.

The authors of the articles included in the next section, entitled *Meetings on the Way - Witness Bearing*, recall their personal meetings with Karol Wojtyła.

Maria Braun-Gałkowska was one of the students to whom Card. Karol Wojtyła was a tutor and a professor. In her article, she reflects on the way in which Card. Wojtyła approached his students. He followed the pattern of a good master: while pursuing the highest values, he simply encouraged the students to follow him; by doing what he considered good and beautiful, he invited them to participate in good and in beauty. The author recalls a particular experience from her life, when together with a group of friends called «Święta Lipka» she went up mount Turbacz in the company of Card. Wojtyła. The experience, although apparently a casual trip of a group of students, was of a truly spiritual nature and remained forever in the memory of those who shared in it.

Andrzej Derdziuk, OFM Cap, says that John Paul II has had a particular bearing on his life since his teenage years. The election of Karol Wojtyła to Peter's See was perceived by him as a great gift of hope and a source of enthusiasm for Polish people ruled by the communist regime. The day of the attempted assassination of the Holy Father was in turn the day in which Fr. Derdziuk offered his life to God in order to beg Him to save the Pope's life. Then, he had a privilege to be ordained to the priesthood by the Holy Father during his third apostolic visit to Poland in 1987. The gift of the priesthood, which he accepted from the hands of John Paul II, has been simultaneously a call for him to assume the great responsibility that follows from this gift, as well as to show gratitude for God's Divine Mercy and to participate in the charism of John Paul II.

Vittorio Possenti in turn tells the story of his efforts to make an interview with Card. Karol Wojtyła on the social doctrine of the Church. The project started in 1977, and initially the author meant to interview a cardinal from Latin America, which he considered a particularly vital place for the Catholic social teaching. Yet an address delivered by Card. Karol Wojtyła to students of the Catholic University in Milan made him pay a closer attention to Eastern Europe. The interview had been started, but it remained unfinished: Card. Wojtyła had received a list of questions which he promised to address in the written form, yet in the meantime he was elected the Supreme

Pontiff. The interview was finally published only in 1991, and fully confirmed the teaching included in the Encyclical Letters: *Laborem exercens*, *Sollicitudo rei socialis*, and *Centesimus annus*.

In his Laudation on the occasion of the conferment upon Card. Karol Wojtyła of an honorary doctorate by the Faculty of Catholic Theology at the Johannes Gutenberg University in Mainz, Fr. Josef Ziegler points to the academic achievements of Cardinal Wojtyła, in particular to his contribution to the development of theology.

The section concludes with an interview that Radio Vaticana made with Fr. Prof. Tadeusz Styczeń on the occasion of the 25th anniversary of the announcement of the Encyclical Letter *Humanae vitae*.

The section *Thinking about the Fatherland...* includes an essay by David Sullivan, MAfr, presenting his personal experiences of an itinerant missionary and a pilgrim of faith. The essence of the life of a pilgrim consists in following the pattern: love-leave-love again. A pilgrim's life involves a special kind of spirituality grounded in the love for God and in trust in Him. A pilgrim meets Jesus in the strangers to whom he goes and whose culture and traditions he learns. A pilgrim must be able not only to preach the Gospel, but also to listen to those to whom he brings Jesus Christ.

In the section *Notes and Reviews* Tadeusz Polanowski reviews Card. Paul Paupard's *Ten papież jest darem od Boga. Rozmowa z Marie-Joëlle Guillaume* [This Pope is a Gift from God. Interview with Marie-Joëlle Guillaume]; Fr. Alfred Wierzbicki reflects on Grzegorz Przebinda's *Między Moskwą a Rzymem. Myśl religijna w Rosji XIX i XX wieku* [Between Moscow and Rome. Religious Thought in Russia in the 19th and 20th Centuries], while Waldemar Zaręba presents Richard Swinburne's *Czy istnieje Bóg?* [Is There a God?]. The section concludes with the *Proposals of the Ethos*.

The section devoted to *Reports* includes a report by Piotr Ślęczka, SDS, on an international symposium held at the Lateran University on the tenth anniversary of the Encyclical Letter *Veritatis splendor*; a report by Agnieszka Lekka-Kowalik on the panorama of world philosophy as seen during the 21st World Congress of Philosophy held in Istanbul; Colin Harte's report on a conference held by the Linacre Centre for Healthcare Ethics in Cambridge (England), as well as Jerzy Umiastowski's account on the work of the Committee for Medical Ethics on amending the *Code of Medical Ethics*.

In the section *Through the Prism of the Ethos* Wojciech Chudy writes about the words reported to be most frequently used in modern Polish.

The section devoted to *Bibliography* includes a bibliography of Card. Karol Wojtyła's research publications (by Maria Filipiak and Cezary Ritter).

The volume concludes with *Notes about the Authors*.

Summarized by *Dorota Chabrajska*