

SUMMARY

Since year 2004 marked the 25th anniversary of John Paul II's historic pilgrimage of June 1979 to his homeland, the Editors of the *Ethos* have decided to issue a special volume of the journal entitled *The Poland of John Paul II*. The idea behind this volume is to consider to what extent the changes and transformations that have taken place in Poland during the last twenty five years have reflected the Holy Father's teaching from his subsequent travels to Poland. Needless to say, these travels were always milestones in Polish history, and the speeches and homilies delivered by the Pope would always address the problems and issues that were topical at the given time. John Paul II's words were simultaneously a challenge to the Polish people. During the communist time the Pope's words showed the Poles how to defend their human dignity and preserve the nation's Christian identity. In the free Poland, in turn, the Pope instructed the people that had newly regained its independence how to cope with freedom and how to shape the State so that it would serve each and every human person on the Polish land. The pilgrimages that bore a special significance to the history of Poland were, apart from the 1979 one, the one of 1983, as Poland was still under martial law at that time, and the one of 1991, when Poland for the first time welcomed the Pope as an independent and free State.

In the text *From the Editors* the authors wonder what the Pope might have been thinking about the future of Poland as he was praying during the Mass in Victory Square in Warsaw with the words: "Let your Spirit descend, and renew the face of the earth, the face of this land!" Most probably the Holy Father followed the apostolic principle: to sow the seed of the Word and leave the effect to the working of the Holy Spirit. To what extent did the "Polish practice" – first the "Solidarity" and ultimately the sovereign Poland – take its roots in the soil of the Pope's words? If we look at John Paul II's apostolic visits to Poland in terms of the Parable of the sower, each Pole should ask him- or herself: How did I respond to the seed of truth sown by the Pope? What have I done with that seed? Has each of us on his or her own – and have all of us together as the Polish people – allowed that seed to take roots in ourselves? The answer will probably be similar to that found in the Gospels: Yes, some of the seed has produced its crop in hundredfold, yet there are numerous fields in the life of the Poles that seem to be like the soil on the edge of the path that was trampled on or the rock on which nothing grew.

The text by Pope John Paul II includes extracts from his homilies delivered during the 1979 and 1997 trips to Poland. In the first one the Holy Father reflects on the Baptism of Poland of 966, stressing that this event was in the history of Poland a calling for the nation to participate in the life of the Holy Trinity. It also marked man's particular dignity, as through baptism he was called to participate in the life of God Himself. Thus the nation's Christian identity is in no way a limitation, but it constitutes a spiritual treasure, the common good of the people, confirmed and strengthened

by each genuinely Christian life. Although one can reject this tradition and say no to Christ, may one really do so? There is no rational argument or a value in the name of which one might say no to our thousand years old history or to what gave the foundation to our identity and has up to the present day constituted the core of this identity. In the second extract the Pope continues the idea of the Christian roots of the Polish nation with his reflection on "Polish practice." What Poland needs – stresses John Paul II – is the practice of love. We need to love and to serve. To love in deed and in truth. Queen Saint Hedwig set an example of such an attitude. "God grant that this example will also be drawn from today, so that the joy of the gift of freedom may be complete," says John Paul II.

The opening section of the volume is entitled *History Made with the Power of the Spirit* and it includes texts on the relationship between the Holy Father's teaching and the transformations that have taken place in Poland during the last twenty five years.

Abp. Józef Życiński analyzes the Pope's addresses on the social and cultural issues that have become most significant during the last fifteen years. Indeed, the present political changes in Europe, triggered off by the events of year 1989, are accompanied by a new cultural context: a revolution in the information technology, a biotechnological revolution, the rise of the post-modernist ideology and the processes of globalization. The pontificate of John Paul II manifests a deep concern for the presence of the Gospel in all these cultural changes. The Holy Father proposes that in this new context the Church should assume an attitude that will combine tradition with openness to new cultural challenges. A particularly significant task for the Church in this new situation is to form people in the spirit of Christian anthropology within the context of a pluralistic society. Specific tasks are faced by the Polish Church, which is to take proper care of the newly regained freedom. This in turn involves the necessity of overcoming the pathological patterns of social and political life acquired during the communist time. The Church in Poland should help create proper conditions for the formation of new leaders and new political elites. Despite its internal problems, Poland must strive to be perceived as an inherent part of Europe and it must not become indifferent to the future of the European continent. The Pope stresses that the political activity must be based on respect for the human rights. This respect should spring from the affirmation of the dignity of the human person, who must be seen never as a means, but always as an end. Respect for the human person is the universal condition of any social dialogue and it enables one to see in the other person God's image rather than a representative of a political force or a proponent of some social programme. This principle marks the Catholic universalism that has fully come to light in the teaching of John Paul II in the recent years.

Andrzej Grajewski analyzes the situation of the Catholic Church in Poland in the 1970's, as well as the strategies employed by the communist regime in order to weaken her position and social impact which included reducing the influence of the Church on the youth and undermining the unity of the Polish Episcopate. The dialogue with the Church was on the part of the representatives of the system merely a tool of preserving the existing social stabilization: they feared that the political crisis, as well as the deepening economic shortage, could give rise to a revolt of the angry young generation that never fully accepted the communist outlook upon the world and was close to the Church, the only free association in the Poland of that time. On the other hand, in the early 1970's the communist regime started its diplomatic contacts with the Holy See, hoping to neutralize the political activity of the Church. The election of Card. Karol Wojtyła to the Holy See destroyed the hopes of the regime to regulate the relationships with the Catholic Church without a recourse to the voice of the Polish bishops. Initially, the regime was unwilling to invite the Pope to his homeland, and when the decision about John Paul II's trip was finally taken, the agreed pilgrimage had to be postponed and rescheduled. The teaching that the Pope presented during his first visit to Poland focused on the question of defence of the human dignity of each and every human person. Although that pilgrimage did not bring a breakthrough in the relationships between the Church and the State, it jeopardized the existing State policy towards the Church, and caused a qualitatively new situation: the spontaneous mass participation in the Pontifical Masses made Polish people

abandon fear and gain the awareness that they were at home in Poland. The growing space for religious freedom supported the efforts to regain the nation's identity and sovereignty. John Paul II's words about the need for faithfulness to one's roots turned out to be the awakening for an entire generation of young people who were entering their maturity in the 1980's. It was in those circumstances that the herald of freedom in the communist world, the trade union "Solidarity," was born.

Wojciech Zagrodzki, CSsR, describes the dynamics of John Paul II's teaching during the radical social and political transformation in Poland in the last twenty five years. The period before year 1989 was marked with two important events in the history of Poland, namely the mass social protest of 1980 and the declaration of martial law in 1981. During that time the Pope's message to the Poles was focused on the question of regaining sovereignty and independence. John Paul II appealed to the Polish people to eradicate the split in their lives that was manifested by their "double think" and "double behaviour": the attitudes most people showed in public were utterly different from the ones they demonstrated in private. In his addresses, the Holy Father stressed the duty to remain obedient to one's conscience in every situation, and he pointed to the dignity of the human person which lies in the fact that, owing to his freedom, responsibility and faithfulness to truth, man is able to continuously transcend himself, to permanently move forward towards the fullness of his humanity. Not only did John Paul II's theological anthropology constitute a most effective polemic against Marxist materialism, but it had a universal appeal, as it expressed the deepest concern for the human person, whose life must be perceived as an harmonious whole. Another dominant theme present in the Pope's addresses of that time was that of the nation and its roots. The Pope would frequently point to the fact of his being a son of the Polish nation, and he stressed the significance of the national community for the proper growth of an individual person. He also stressed that the Polish nation should find its place among the nations of the world. That message was informed with witness to hope, which was the stronger the stronger the apparent irreversibility of the political situation seemed to be. The Holy Father would often repeat: "Be not afraid!" After year 1989, when Poland had started to build its independence, the Pope's message focused on the new shape of the Polish State and on the need to preserve its Christian roots. John Paul II also addressed the new threats that had appeared: the loss of the idea of solidarity, growing unemployment, deepening social stratification, passive and consumer attitudes on the part of many Poles, the spread of moral relativism, elimination of religion from the public space, and the lack of moral integrity in the public life. The Pope never ceased to remind the Poles that it is the human person that remains the ultimate objective of any action and of any policy adopted by the State. He also called for a new presence of the Church in the new situation. A particular significance must be attached to John Paul II's latest pilgrimage of 2002, during which the Pope expressed his appeal that the Poles preserve their Christian identity.

The succeeding section of the volume is entitled *Does Solidarity Still Unite the Poles?*

Jarosław Kupczak, OP, investigates how the idea of solidarity was shaped in the thought of Karol Wojtyła, stressing that the motif of solidarity is crucial to the proper understanding of the pontificate of John Paul II. A mature and deep reflection on justice, revolution and solidarity was offered by Wojtyła already in his drama *Brother of Our God*, in which he advanced the thesis that revolution should be replaced with the attitude of solidarity towards the poor. The drama shows the walk of life of St. Adam Chmielowski, who dedicated his work and abilities to helping and living with the poor. His moral stance symbolizes a negation of the atomistic and individualistic vision of the human community that recognizes neither responsibility for others nor participation in their humanity. The notion of solidarity advanced by Wojtyła in the *Brother of Our God* springs out from his conception of anthropology which is expressed fully in his principal work *The Acting Person*, as well as in his numerous articles. The main thesis of this anthropology holds that the human person is a being that must not be used, the only proper attitude to him being that of love.

According to Wojtyła, the fundamental human experience is that of acting together with others, which points to the reality of participation, in which the good of another person or the good of the community becomes the good of the acting subject. This situation demands the attitude of solidarity, which means readiness to accept the part of duty that comes onto the individual due to his belonging in a given community. Participation in a community becomes actual through sensitivity to human suffering and poverty: through Christian charity. The solidarity thus demonstrated has got its source in love and as such, unlike the Marxist revolution, constitutes the proper response to a situation of human poverty and injustice. A negation of participation or of solidarity results in the attitude of alienation, which is destructive both for the individual and for the community. In his other works Wojtyła analyzes also the theological sense of participation and points to the fact that its christological dimension is closely tied to the ecclesial one.

Wojciech Chudy presents the thesis that the values and attitudes epitomized by the "Solidarity" movement in Poland were ultimately betrayed by the same people who once contributed to the origin of this social phenomenon, as well as by those who have held political power in Poland since 1989, and in the end by many Polish people themselves. A moral phenomenology of the event of Solidarity in the Polish post-war history and of its various implications in all spheres of life in Poland shows the evolution of a once-conscience-based mass social movement directed against oppression and calling for truth and transparency in public life, into a political faction that generated both rightist and leftist parties, which finally lead to its collapse and to its loss of political significance. The background of the collapse of the "Solidarity" was the insufficient or only apparent economic reforms and a lack of such political movements that would have prevented the communist elites from taking over the public property as their own and playing a major role on the Polish political scene.

Jerzy W. Gałkowski reflects on the teaching on human work that John Paul II has presented in Poland during his successive pilgrimages. This teaching is of particular relevance to the Poles, since the long years of the communist dictatorship corrupted the people's approach to work by imposing the Marxist anthropology in which human work is seen either as a tool of exploitation and alienation or as a means of material growth. On the other hand, the official ideology was accompanied by attitudes of moral corruption and despise for the working class on the part of the ruling party. In contrast to the Marxist approach, John Paul II has stressed that the question of human work is above all a humanistic issue and that work itself is a basic dimension of human existence. During each of his pilgrimages the Pope has addressed all the working people of Poland: industry and office workers, farmers, health workers, academics, artists, writers, politicians, parents and working mothers. A recurring theme in his speeches is that of human work transcending all the economic and political conditions. The deepest significance of work, according to John Paul II, is that it contributes to the shaping of human subjectivity and freedom, as it gives human actions a deep moral dimension, as opposed to the exclusively utilitarian one. The sense of work is to help man to become a better and more responsible person. Human work exhibits also a religious sense: man was called by God to subdue the earth (cf. Gn 1:28), and thus his work can be seen as cooperation with God in the work of creation. A union of work and prayer is needed. Man must perceive the economic values in the right perspective: they are neither the only nor the ultimate end of his work, while his deepest concern about work should be that of its dignity. One must not fail to perceive the social dimension of work: on the one hand, work is to serve man and the family, which is the fundamental human environment; on the other hand, work can help an entire nation to live in truth and freedom, as long as the dignity of work based on respect for justice and private property is secured. The "Solidarity" sprang up on the Polish land as a mass calling for respect for the dignity of human work, inspired by the words of the Pope.

The next section of the present volume bears the title: *The Youth, the Family, the Church – Are They Still Together?* and it includes texts devoted to the study of the attitude of Polish people to the teaching of the Catholic Church, in particular of Pope John Paul II.

Jan W. Góra, OP, addresses the question of whether one may rightly use the term “the generation of John Paul II” in reference to a generation of people in Poland, and argues that indeed, an entire generation of young people in our country has been directly influenced, in a way raised, by the teaching of John Paul II, by his firm attitude of faithfulness to the values. John Paul II continuously addresses the phenomena and processes that affect the human person in the contemporary world, offering his help in situations of conflict, proposing initiatives of peace, and spreading forgiveness and reconciliation. The Pope is simultaneously an avid advocate of the idea of the inviolability of the human rights. The popularity of the Holy Father among the youth is enormous. One can even say that, as a result of their meetings with John Paul II, young people in Poland have shaped their personalities in the way that has made them free and courageous citizens of the quickly changing world. The testimony given by John Paul II is an inspiration to them, and the Pope himself is seen by them as the authority in the world that is deprived of authorities. It must also be noted that it was Pope John Paul II who, after long years of communist propaganda and Marxist jargon in public life, managed to restore the Polish language to its genuine position, to make it once again a means of public communication. Probably one can even say that there are entire “generations of John Paul II” both in Poland and all over the world. The Pope leaves us with the duty to give mature witness to our faith, to translate this faith into culture.

Fr. Janusz Mariański presents a sociological analysis of the social and moral changes that have taken place in Poland since year 1989, and contrasts the shape of these changes with the moral principles set in the teaching of Pope John Paul II on such issues as the family, indissolubility of the marriage and the sanctity of human life. Sociologists point to the growing instability of the marriage and of the family in Poland, accompanied by the birth of the so-called post-modern family. The growth of individual freedom generates the liberty to choose among various forms of human relationships, so alternatives to the traditional family have appeared. Although in comparison to the West the changes in Poland are not so deeply advanced, they have already negatively affected the religiousness of the Poles and their relationship with the Church. The loss of religious values in turn weakens the durability of the marriage and of the family as social institutions. The deviations from the traditional sexual morality are so severe that one can speak about a certain moral revolution in Poland. The results of the sociological research and opinion polls described in the text point to the weakening of the moral authority of the Church, although she is still considered as the carrier of the system of moral norms and values and as protection against a moral chaos. Yet many Catholics do not perceive any relationship between their belonging to the Church and their moral conduct or their views on the moral issues. One can say that in a way we are experiencing the rise of a permissive society in Poland. The changes that have been taking place point to the process of disintegration of the moral values rather than to that of their transformation.

Fr. Janusz Balicki analyzes the present demographic tendencies in Poland against the family policy advanced by the Polish State, and compares them with the teaching on the family presented by Pope John Paul II. Within the last fifteen years, the number of families with children has largely diminished in Poland, which is related to the difficult economic situation, high unemployment level, economic uncertainty and low pay. This phenomenon is accompanied by a growth of the number of permanent relationships, cohabitations, single mothers and married couples with no children. Against these trends, John Paul II holds that the family is not only the basic unit of the society, but also the fundamental human community and the first school of social charity. As the existence of the family depends on the durability of the marriage, this particular question should become a grave social concern. The theological argument presented by the Pope is strengthened by the social one: John Paul II points to the social harm that is done by breaking a family apart in consequence of having adopted an egoistic approach to the right to life, to the right to happiness and to self-fulfillment. The Holy Father teaches that the State and State institutions have a duty to assist the family in realizing all its tasks. Therefore there appears a need for a proper family policy in which motherhood will be seen as a unique value that is incomparable to any others and which

will help women to fulfill both mother and worker roles. A proper family policy should take its roots in the recognition of the duty to protect the right to life as well as in the recognition of the superiority of the value of life above other values or material goods. However, the principles of John Paul II's teaching on the family have not found a proper response in the family policy advanced by the Polish State, which results from the fact that the representatives of the leftist government, who are directly responsible for shaping the family policy, do not share in the vision of the family advanced by the Pope.

The succeeding section, entitled "Thou Shalt Love..." Facing the Commandments, the Neighbour and the Creator, comprises articles on some particular aspects of Pope John Paul II's teaching presented during his pilgrimages to Poland.

Paweł Zuchniewicz holds that the tasks the Pope has set for the Poles during his pilgrimages to his homeland have not been responded to properly. Although the Holy Father's first travel to Poland turned out decisive for regaining its political sovereignty, the teaching presented then and continued during his succeeding visits has not been fully put into practice by the Poles. Indeed, it appears that in June 1979 John Paul II pointed to those areas of life that are crucial to the overall condition of the people and of the State. During his 1991 pilgrimage the Holy Father expressed his concern for the fate of "the seed of the Gospel" in Poland, and recalled the basic moral principles, pointing out that obedience to them is a condition of preserving the Christian identity and of securing the future of the Polish people. John Paul II's first pilgrimage to the sovereign Poland took place during the time of a violent public debate on such issues as teaching religion in public schools and a new bill on abortion. The debate was carried on against the background of deepening conflicts within the "Solidarity" that ultimately led to the loss of the political victory won in 1989. The recurring motif in the homilies and addresses delivered by the Pope during his pilgrimages to Poland is that of the sacred nature of the marriage and of the family. The sad thing, however, is that the reception of this teaching has not been deep enough, either on the part of the Polish Church herself or on the part of the media, which tend to stress the normative nature of this teaching rather than to explore its depth and the core of the Pope's message.

Fr. Jerzy Kułaczkowski presents an analysis of the Book of Ecclesiasticus in the respect of the recommendations for children that have been given there. The first duty of children is to honour their parents. There are two kinds of reasons why children should respect the authority of their parents, namely the religious ones and the natural ones. Firstly, it was God Himself who ordered children to regard their parents with honour in a special Commandment. Moreover, parents are the collaborators of God in the work of raising their children. On the other hand, regarding one's parents with esteem is considered as expiation for one's sins, and as such it can contribute to the salvation. There are also natural grounds on which children owe their parents respect, gratitude and obedience. Firstly, it was the parents who gave them the gift of life. Secondly, respect for one's parents is also likely to be rewarded with the respect of one's own children, it will cause God's blessing that will result in one's well-being, and thus in a long life. Additionally, respect for one's parents earns one respect in the eyes of other people.

Jacek Salij, OP, addresses the theme of the particular significance of Sunday for the Christians, raised by John Paul II in his Apostolic Letter *Dies Domini*, as well as in his numerous addresses to the Poles. Already St. Augustine stresses the pneumatological nature of the Lord's Day. Both in his polemics against the Manicheans and in his defence of the two tables of the Decalogue St. Augustine emphasizes that the ultimate help that enables man to observe the Commandments of the Decalogue comes from the Holy Spirit, while the fulfillment of the Decalogue comes with the fulfillment of the Commandments of love. St. Augustine was probably the first to propose the division of the Ten Commandments into the first three ones concerning God (the Holy Trinity) and the remaining seven ones that pertain to relationships with people. Augustine held that the Third Commandment concerns the Holy Spirit in a particular way and, owing to the Gifts of the Holy Spirit, binds us to make our lives a pursuit for the eternal rest in God. It was only through the

Passion and Resurrection of Lord Jesus Christ that reaching this rest became possible, and Sunday, "the first day and the eighth day," serves to remind us about this truth.

The next section bears the title "Do Not Let Your Christian Dignity Be Taken Away From You" and it comprises texts pointing to particular dimensions of the human dignity.

Abp. Kazimierz Majdański considers the phenomenon of the civilization of death as he experienced it himself during the Second World War, being a prisoner in the Dachau concentration camp. The Nazis considered Catholic priests as their special enemies, as religion gave strength to the Polish people and was the guardian of their identity. Part of the humiliation that Polish priests experienced in the concentration camp was the constant pressure to renounce their priesthood at the privilege of being set free. Yet even in the conditions of the overwhelming civilization of death true humanness and human sympathy frequently came to light on the part of those who showed sensitivity to others, and saved their lives at the risk of losing their own. Among the martyrs of the concentration camp in Dachau were Bp. Michał Kozal and Bp. Władysław Goral, both beatified by Pope John Paul II.

Piotr S. Mazur undertakes the topic of human providence. According to St. Thomas Aquinas, human providence is the actualization of the good of the person both in the individual and in the communitarian sense. As such, human providence constitutes the fulfillment of human freedom. Human providence rests on two basic phenomena, namely that of anticipation of the events to come and the one of care for the surrounding world, which in fact embraces the entire reality. The task of human providence is to come up with the means that will serve reaching the pursued end. Aquinas treats providence as part of prudence and thus as the fundamental attribute of the human person which manifests the person's perfection and dignity by enabling him to rationally and freely govern both himself from within and the reality subordinated to him, in order to actualize the potentiality of himself as well as of other beings, in the perspective of the ultimate aim of existence. Providence enables man to reveal his similitude to the Absolute in reaching the fullness of his being by means of cognitive and charitable acts.

Fr. Massimo Serretti addresses a question that is fundamental to the Christian faith, namely: *Cur Deus homo?* A deep answer to this question is offered in the theological anthropology started by Card. Karol Wojtyła and continued by him as Pope John Paul II. The Holy Father stresses that the event of Incarnation was crucial to the human history, and therefore anthropology must be pursued in the light of the mystery of Christ. The uniqueness of the humanism and anthropocentrism demonstrated by John Paul II consists in the fact that his philosophy of man, while being christologically oriented, elevates man and preserves the full respect for him, in particular the respect for the dignity of man as person. During his first travel to Poland the Holy Father repeated that the history of his homeland could not be understood without Christ, and he stressed that the mystery of Christ shed light on the mystery of man, as in Christ the acting God had provided the foundation for any human action. Christ constitutes the centre of the human history, while the original communion between the Father and the Son helps man to understand the sense of the radiation of fatherhood. The revelation of the love of the Father seen in the Son presents the pattern to follow in the understanding of human fatherhood and human childhood. The bond with God that man has been offered through the Son helps him to transcend the state of inner loneliness that he has experienced since his fall. The ability to enter a personal relationship with God is the source of human dignity. The ultimate reason why God became man is so that man could rediscover his dignity, and through his participation in the mystery of Christ find a new quality in all the domains of his life.

Fr. Jacency Mastěj reflects on John Paul II's Apostolic Exhortation *Ecclesia in Europa*, finding in it a testimony of hope, as well as the Pope's calling, directed to the entire Church, to be a living sign of the Gospel of hope: to proclaim it, to celebrate it and to serve it. The message of hope will help modern man to overcome his despair, his doubts about the sense of life and about its ultimate

perspective, as well as to find a vision of the future for himself. The Christian hope is not illusory or utopian, as it springs from the past events in which God's promises were fulfilled. The Christians perceive the foundation for their hope in the omnipotence of God, in his charity and goodness, as well as in His unfailing faithfulness to the promises He has made. The credibility of the Church is realized through her witness to hope: the Church is credible as long as she remains aware of her origin from God and of her ultimate destination, as long as she stays faithful to her mission and remains the sign of the hope she has received from God. The Church can only become a sign to the world when she brings hope to it through her sensitivity to situations which can make man despair of hope, and also through her sensitivity to human poverty, when she brings man the kind of help he needs, thus retrieving hope in the world. The witness to charity demonstrated by the Church must extend beyond the confines of her ecclesial communities and reach out to every person, so that the message of the Church could strengthen those who are in doubt.

The next section of the volume is entitled *A Meeting in the Name of Love, for Beauty and Truth* and it comprises four texts concerning the presence of the person and message of Pope John Paul II in modern culture.

Bohdan Pociąg presents an analysis of two works of music that owe their inspiration to the person and pontificate of Pope John Paul II, namely Psalm *Beatus vir* by Henryk Mikołaj Górecki, and *Missa pro pace* of 2001 by Wojciech Kilar. The Psalm was commissioned by Card. Karol Wojtyła already in 1978 to mark the 900th anniversary of the martyr's death of St. Stanislaus (of 1079), and it was presented for the first time on 9th June 1979 in the Basilica of St. Francis of Assisi of the Franciscan Fathers in Cracow, in the presence of Pope John Paul II. The first performance of the *Missa pro pace* took place in the National Philharmonic in Warsaw in January 2001, and in the course of that year the *Missa* was also presented in the Vatican. Both works manifest the spirit of romanticism and they emanate grandness, loftiness and exultation. They both manifest the trend to create music inspired by religion, religiousness and sacredness. This trend has been developing in Poland since the 1970's. The sacred has been present in various ways in Polish modern music and it has gained the position of a particularly significant value: sacredness, experienced and internalized by the composer, becomes an inspiration and an absolute imperative for him: it awakens, refines and ennobles his invention, but at the same time demands a maximum effort, so that the resulting work demonstrates the highest quality. Such truly sacral music, informed with the spirit of sanctity and sacredness, is rare, as opposed to the music generally considered as religious. Sacral music responds to the demand for the presence of the sacred in contemporary culture, which expresses the universal need for an absolute sense of our human experience.

Kazimierz S. Ożóg describes the phenomenon of erecting monuments to Pope John Paul II and discusses the most interesting ones among the monuments put up in Poland during the years 1981-2001. They reveal a considerable diversity: the figures they embody are made of various material: bronze, granite, sandstone, marble, artificial stone, timber or sheet metal, while their artistic quality varies from absolute works of art to examples of kitsch. The height of these monuments ranges from half a metre to five metres. They present either the young and vigorous Pope of the first years of his pontificate or the aging and suffering John Paul II of recent times. Some of these statues have been erected in little towns, others in big cities, some of them look as if they were hidden, others are located centrally. On most occasions, the reason for creating a monument to John Paul II is the desire to commemorate the great Pope and his pontificate or the need to stress the relationship that binds the given place to the Polish Pope. Unveiling the monument is usually held on a Church Feast or during a celebration dedicated to the Holy Father. The statues of John Paul II exemplify the origin of the iconography of the Pope, at the same time pointing to how difficult the art of sculpture is in its nature. The motifs present in particular monuments include: Peter's mission, the idea of pilgrimaging, devotion to Mary, the Polish roots of John Paul II, his bond with the "Solidarity," and defence of life. The monuments exemplify a deep symbolism in the way of the presentation of the figure of the Pope. Among the most significant statues are the one in

Tarnów (by Bolesław Chromy) and the one in Lublin (the monument entitled *Homagium*, by Jerzy Jarnuszkiewicz, erected in the courtyard of the Catholic University of Lublin). The symbolism of the latter is particularly significant: the monument presents the late Card. Stefan Wyszyński paying his homage to the newly elected Pope, and John Paul II as he embraces the Cardinal, as if lifting him to prevent him from kneeling down. The statue of the Pope bending over to hold his spiritual father commemorates the event of the Holy Father's first audience to the Poles after his election to Peter's See. The monuments to John Paul II are erected as a testimony to the Catholic faith of the Poles and as an expression of pride of the Pope's roots. It is worth noting that these monuments are not being erected for the Pope, who does not need them, but for us all. We need these monuments as symbols of the values that the Pope advocates and proclaims.

Jerzy A. Janik discusses the topics raised during the interdisciplinary seminars that are held annually in Castel Gandolfo, in the presence of the Holy Father John Paul II. The seminars attract scholars who work in the fields of physics, metaphysics, biology, medicine and history. During the years 1980-2003 there have been fifteen such meetings, each with about twenty participating scholars. A particularly inspiring interdisciplinary field is that of the philosophy of nature or cosmology, which involves elements of physics and metaphysics. The topics raised within this field during the sessions in Castel Gandolfo have so far included the following: "Is this the case that only a conscious observer actualizes existence?"; "What does it mean to really exist?", "Time, eternity, infinity", "Models of God." The seminar scheduled for year 2005 will bear the title "Matter and Form. Potency and Act. Action."

The next text is Sławomir J. Żurek's interview with Prof. Stefan Sawicki and it is devoted to the situation of Christians in the world of modern culture. Professor Sawicki reflects on issues such as: the phenomena that are responsible for the direction of the development of contemporary culture, the evolution of the written culture towards the visual one, the ways in which the Church can promote the Christian values in contemporary culture, the role of mass culture and the use of modern mass media in the work of evangelization, the presence of the sacred element in modern culture, the question whether art can depict evil, the proper response to postmodernist culture, and the ways in which priests can seek inspiration in modern culture.

The succeeding section, with the title "Resurrecting Words" – The Privilege of Poets and Apostles, includes texts on the poetry of Cyprian Norwid, John Paul II's most admired Polish poet.

Alina Merdas, RSCJ, analyzes the contexts in which references to the Eucharist appear in the writings of Cyprian Norwid. Norwid had a great reverence for the Eucharist, which he also referred to as the Holiest Sacrament, the Host, the shared bread or the Body of Christ. The word "Eucharist" is found in Norwid's prose, but it does not appear in his poetry. In his poems, however, he frequently applied the image of the Host, to point to the perfection of the creation and to man's only way to the redemption of his sins. To Norwid, the eucharistic communion is tantamount to the individuation of the Incarnation. In this communion the Word enters a relationship not only with the humanity a whole, but with each individual human existence. The eucharistic communion teaches man brotherhood, equality and charity. The radiation of this communion embraces everything, it enlightens the sense of history as well as the life of each individual. In his poetry, Norwid would most frequently show the biblical motifs that refer to the Covenant between God and His people. In this perspective the Eucharist is shown not only as a sign of the Covenant, but as the Covenant itself.

Kazimierz Braun presents an analysis of the influence that the literary output of Cyprian Norwid exerted upon the shaping of the sensitivity and personality of Karol Wojtyła, who, as Pope John Paul II, in a way elevated the thought of Norwid to the rank of the Magisterium of the Church. The ideas expressed in Norwid's *Promethidion* were later included in the Holy Father's Encyclical Letter *Laborem exercens*. Also in his address to the representatives of the Institute of Polish National Patrimony, delivered on 1 July 2001, the Pope referred in a special way to Norwid's

Promethidion, saying: “*Promethidion*, the canticle on the beauty of the Love and work, portrays the very act of creation in which God reveals to men the bond that binds labour with love (cf. Gn 1: 28); it is in hard labour that man is born and reborn. The reader has to be mature for a word that takes him so far. The poet knew this very well when he said «the son will not know, but you, the grandson, will remember» (*Klaskaniem mając obrzędę prawice*).” Another document in which John Paul II has made a reference to Norwid is his *Letter to Artists*. Indeed, the Pope’s entire teaching on the questions of man-nation-society-humanity-Church is founded on Norwid’s inspirational writings. “This is a thought I have always cherished,” says the Holy Father. “I can say that to a certain extent it forms the social dimension of my pontificate.”

Jacek Dąbała presents a literary profile as well as the academic and literary output of Prof. Jerzy Pietrkiewicz, eminent Polish writer and poet, as well as translator of Polish verse and prose into the English language. In recent years Jerzy Pietrkiewicz, who may be familiar to the English reader under the name of Peterkiewicz, has translated John Paul II’s poetry, including his *Roman Triptych*, into English. Professor Pietrkiewicz lives in Great Britain, and being a writer and playwright, he is the author of books of poetry, plays, short-stories, novels, and recently of a history book on the Mariavites and of an autobiography. In Poland, however, Pietrkiewicz is known above all as a renowned translator of English verse into Polish and of Polish verse into English. It is interesting that Pietrkiewicz is also the author of a number of essays on literary criticism, in which he has frequently reflected on the essence of poetry and on the philosophy translation.

The next section, entitled *Remembrance and the Ethos*, is devoted to the profile of the late Prof. Tomasz Strzembosz, renowned and uncompromising historian, animator of Polish scouting and member of the Editorial Board of the *Ethos*. The section includes a list of the publications by Prof. Tomasz Strzembosz in the *Ethos* and four texts on Professor Strzembosz, whose authors, Mirosława Chuda, Ewa Jabłońska-Deptuła, Rafał Wnuk, and Krzysztof Stanowski, present the late Professor as an extraordinary scholar and academic, as a genuine friend and a true patriot.

In the section *Thinking about the Fatherland...* Abp. Sławoj L. Głódź writes about the significance for the Polish people of the election of Card. Karol Wojtyła to the Holy See, about the hope that the presence of the Polish Pope brought to a nation oppressed by the communist regime, and about the theology of the nation advanced by Card. Stefan Wyszyński, continued and developed by John Paul II, which contributed to the Polish victory over totalitarianism. In the free Poland, the duty that rests on all the Poles is not to lose the precious freedom, not to lose the roots that helped us regain it.

In the section *Notes and Reviews* Fr. Alfred M. Wierzbicki presents a thorough analysis of the ideas included in Z. Krasnodębski’s *Demokracja peryferii* [The Democracy of the Outskirts]; Sławomir Banaszak writes about Fr. J. Mariański’s *Między sekularyzacją i ewangelizacją. Wartości prorodzinne w świadomości młodzieży szkół średnich* [Between Secularization and Evangelization. Pro-Family Values in the Consciousness of High School Students]; Piotr Ślęczka, SDS, analyzes *Etyczne problemy wynikające z rozwoju nauki* [Ethical Problems Resulting from the Advance of Science], ed. by M. M. Żydowo; Fr. Józef Kudasiewicz reflects on M. Ołdakowska-Kuflowa’s *Blask Słowa. Inspiracja biblijna w twórczości literackiej Jana Pawła II* [The Splendour of the Word. The Biblical Inspiration in John Paul II’s Literary Output]; Krzysztof Dybciak presents M. Urbanowski’s *Oczyszczenie. Szkice o literaturze polskiej XX wieku* [Purification. Sketches on the Polish Literature of the 20th Century]; Józef F. Fert reviews J. Trznadel’s collection of poetry *Utajone w oddechu. Wiersze wybrane* [Suppressed in the Breath. Selected Poems]; Marek Marczewski reviews the latest volume of the journal *Vox Patrum* (vols. 42-43, 22(2002)) devoted to the question of the laity in the Christian antiquity, and finally, Dominik Stanny presents *Etyka w biznesie* [Ethics in Business], ed. by M. Borkowska and J. Gałkowski.

The section concludes with the *Proposals of the Ethos*.

In the section of *Reports* Fr. Krzysztof Kaucha and Cezary Ritter write about the international symposium "Europe, be Yourself!" held at the Catholic University of Lublin; Piotr Ślęcka, SDS, reports on an international congress on the prospects of personalism in bioethics held in Rome; Elżbieta Szczot presents a report on the session on the synodality of the Church held at the Catholic University of Lublin; Paweł Zuchniewicz reflects on the 21st International Congress for the Family held in Lublin; and Waldemar Zaręba reports on a congress on the research on religion held in Tyczyn.

The section *The Pontificate in the Eyes of the World* includes Cezary Ritter's article on the history of the diplomatic relationships between the United States of America and the Holy See.

In the section *Through the Prism of the Ethos* Fr. Alfred M. Wierzbicki writes about the current events that are taking place in Ukraine.

In the same section Cezary Ritter considers the case of Rocco Buttiglione, the Italian European Affairs Minister, who was refused the post of the European Commissioner for Justice, Freedom and Security on the ground of his religious convictions.

The section of *Bibliography* includes a bibliography of doctoral dissertations on the person and teaching of Pope John Paul II presented at the Catholic University of Lublin during the years 1996-2003 (by Marek Pawelec) as well as an annotated bibliography of John Paul II's addresses delivered during his apostolic visit to Poland in 2002 (by Cezary Ritter).

The volume concludes with the *Notes about the Authors*.

Summarized by *Dorota Chabrajska*