

SUMMARY

This issue of „Ethos” is dedicated on the whole to the theme of man facing evil; to say more precisely – to evil’s theme the author of which – both in individual and social dimension – is man. By the diagnosis, placed in the beginning of this issue, in the *From the Editors* section, the main factor responsible for evil in the contemporary world is antropological turn which took place in the 20th century and the beginnings of which go back to the Enlightenment. The turn depends on rejecting the idea of objective truth (human nature) in the views on the essence of man and on the removal of stable basis of moral, as well as political and economic, human activity estimation. Man lost the basis of his identity. He faces alone his own freedom and imagination with the help of which he creates freely his humanity and the resulting value hierarchy. As the authors of editorial article say, for man „what has meant so far to discover himself is to be from now on to create himself! [...]. From being a discoverer of a truth of himself he becomes its creator. He is called a self-creator”.

The contents of the issue completes this analysis with considerations on evil from different points of view; it also constitutes a description and a picture of consequences of loosing the truth in a moral and social life. The whole issue reflects a need of coming back to the values characteristic for a human being and a proper culture. John Paul II expresses it in a quoted fragment of his last pilgrimage to Poland (1991) homily, in which he calls for „restoring values to Europe”.

Part of this issue, containing articles, is divided into sections. The first one, called *The roots of evil*, comprises writings showing the deepest circumstances of evil human doings. Rev. Cz. Bartnik analyses, from the theological point of view, Satan’s influence on human activity; especially he takes under consideration spiritual evil’s presence in social and political structures, as well as in history. A. Rodziński traces, through the eyes of moral philosophy, mechanisms by which man realises his freedom for bad purposes; the main fault, promoting the effectiveness of these mechanisms, the author points out in being submissive to subjectivity and in neglecting the objective value of an individual. K. Kąkolewski, in his article combining a personal testimony of the journalist’s way with an ethical analysis of conclusions deriving from that description, uncovers a factor of inner resistance towards the truth uncomfortable for man as a factor having an essential input to his depravation.

The second section, entitled *Man as a creator and a victim of evil’s structures*, is opened by a fragment of John Paul’s II adhortation *Reconciliatio et poenitentia*, explaining the social (structural) sin’s idea. Evil can comprise and be characteristic for bigger groups or social structures but the decisions and legal instruments lying in their origin are always connected with human beings. J. Filek examines the basic evil’s structure which is man’s hiding in his own egoism while J. Szczepański describes the social origin of evil in mutual relations between people. Two articles refer to the fundamental rule and destruction instrument of both interpersonal relations and social order – the rule which is a lie. Bp. A. Lepa looks into assumptions and mechanisms enabling the manipulation of mass-media and W. Chudy analyses the phenomenon of a lie itself – its structure, way of behaving and vast damages (called „antropological corruption” – by the author) it makes in different dimensions of human life. The section is closed with M. Głowiński’s study of language ability to become an instrument of aggression and manipulation (taken from a linguist perspective on chosen examples).

The third group of articles is meant to be a christian proposition of the answer – both theoretical and practical – to the problem of evil. The section's title *To change evil into good* corresponds directly to the Gospel but it also reminds ideological creed of rev. J. Popiełuszko, Polish priest killed in 1984 by the communist secret service. A fragment of rev. J. Popiełuszko's last homily is a key-article to that section, the contents of which describes values helping to overcome the evil of social and personal life. The importance of family is exposed by the writings of A. Grześkowiak and of rev. T. Styczeń. A. Grześkowiak characterizes *A Chart of Family Rights*, the document of the Apostolic See, comparing it with international human rights records (UNESCO, UN). Rev. Styczeń displays family's dignity in shaping man's ethos but it also reveals, taking abortion example, contemporary family's moral sicknesses. J. Pieper's remembrances, connected with the 2nd World War let us realise a fragile line which separates service loyalty and social conformity from crime or agreement on crime domination. Rev. A. Wierzbicki's article tells us about the significance of passive resistance motivating it with non-violence philosophy while T. Soldenhoff puts forward the suffering from the writer's point of view (M. Hłasko's example of life and output). Going to the end of the section we come across a program of a prison's reform assumptions based on prisoner's dignity.

The issue contains also the editorial circle discussion record (by K. Klauza). Discussion makes touching on a vast draft of problems which should be picked up for thorough elaboration of evil from christian point of view.

The problems connected with this issue are matched by bp J. Życiński's article written to *Thinking Fatherland* section. The author looks here into a common attitude of aksjological relativism which often takes a form of flattering intellectual vanity and of fashion submission. The attitude is called „narcism”.

The regular part of issue devoted to *Notes and Reviews* presents the reviews of books which refer to evil's matter. Man's attitude of defence against evil is found in the reviews of I. Sławińska (defence against evil in Soviet concentration camps) and of I. Wawro (defence of man's dignity in the situation of dying). Other reviews take up social evil's problem stirred up by some ideologies. M. Piechowiak puts in a critical way the paper discussing a fall of progressive ideology. E. Podrez is also critical about the book affirming the Left's ideology. A closing note, as usually, refers to film of TV. This time, taking under consideration *Double Life of Veronica* movie, J. Plisiecki takes a close look at the output of K. Kieślowski – director and scenarist.

The *Reports* section presents a survey of scientific sessions and other events having taken place in 1991. R. Hankowska discusses the exhibition connected with monographic character of this issue. The other reviews focus on conferences devoted to philosophical issues like: different understanding of metaphysics (W. Chudy), the relation between philosophy and politics (J. Wojtysiak) and the relation between belles lettres and philosophy (A. Koss).

The issue is completed by *The Pontificate in the Eyes of the World* section which is a chronicle of John Paul's II 13th year pontificate (M. Filipiak) and the *Bibliography* of present Pope's speeches on man facing evil (M. Filipiak).

Translated by *Grażyna Kania*