

SUMMARY

The current volume of the *Ethos* is entitled with a verse from the Gospel according St. Mark **T h e T w o S h a l l B e c o m e O n e F l e s h** (10: 8) and it is concerned with the subject of bodiliness, as seen in the dimension of spousal life.

The text **F r o m t h e E d i t o r s** refers the reader to Jan van Eyck's *Arnolfini Portrait*. This beautiful painting may be interpreted as synthetically grasping the elements constitutive of marriage, and thus as reflecting the spectrum of themes undertaken in the current volume. Among the characteristic elements of marriage Van Eyck symbolically depicted in the portrait of Giuseppe Arnolfini and his wife are its social dimension, love, fidelity, fecundity, intimacy, purity as well as temperance and asceticism. Despite its outwardly secular subject matter, the painting, due to its symbolism, assumes a theological reference and ultimately evokes the deepest sense of the sacrament of marriage, as perceived by the Dutch painter in the spirit of Renaissance humanism. Van Eyck succeeded in demonstrating that the sacrament of marriage combines the mundane reality of everyday spousal and family life with the Divine presence in the world. Indeed, marital unity of the spouses transcends the bodily dimension: in the marriage vows and in the marital act that follows them, the spouses communicate to each other that they have become "one flesh," thus offering each other the gift of self. The child will appear in their lives as flesh from their flesh, but simultaneously as a gift to them, its face being always a surprise, but at the same time the face of someone close and welcome. The painting confirms the words of Pope John Paul II from his *Letter to Families*: "The genealogy of the person is [...] united with the eternity of God, and only then with human fatherhood and motherhood, which are realized in time." (Section 9)

In his address delivered during the wedding ceremony of two young Romans Vittoria Janni and Mario Maltese, John Paul II speaks about the significance and unitive power of the words of the sacramental promise the young people are about to utter shortly. The Pope stresses that promising each other love, faithfulness, and virtue in marriage will not only confirm what their hearts bear witness to, but also lay the foundations for the construction of the home of their common future. Man must live on the earth, and to live there he needs not only a building constructed on a material foundation; today he needs a spiritual foundation. Love, faithfulness, and virtue in marriage constitute that foundation on which alone the matrimonial community can rest, the foundation on which the spiritual dwelling for the future family can be built. Thus the Pope wishes to implore from God one thing only for the young couple: that these words may constitute the principle of their whole life; that they may be able, with the help of divine grace, to put them into practice in their lives, reciprocally observing the solemn vows made in turn before God. The Holy Father then goes on to advise

the young couple never to take their eyes off Christ, to seek him in their thoughts, in their hearts and in their prayer, so that he may guide their young love towards the great tasks, the responsibility for which they are to assume. New human persons - their children, the future fruit of their union will bear witness that they are carrying out faithfully the eternal plan of love of the Creator himself; and they will find, through them, the way to Christ and to his Church. In this way the young people will give thanks to God for the love which he has brought forth in their hearts and which he permits them to express and confirm with the great sacrament of marriage.

Giovanni Salmeri develops the idea of the significance of the theme of corporeality for Western culture, in particular for philosophical reflection. Inherent in human experience is direct and necessary reference to the body, exemplified already in the subtle process of one's identification with it in childhood. The human body, which at times appears one's own to the point that one fully identifies with it, on other occasions happens to be perceived as distant, disobedient or even hostile. In this respect, the history of philosophy has been deeply influenced by the Platonic tradition, which, against its common interpretation, does not demonstrate utter contempt for matter or for the sensual world (especially in *Phaedrus* corporeal beauty is shown as a manifestation of metaphysical good, which, having thus become visible, can attract human attention). In *Phaedo*, Plato demonstrates in turn the constitutive human experience that rejects identification of the body with subjectivity. Thus the soul comes to light as the opposite pole of the definition of the human subject. The soul provides the point of cognitive reference for him, as well as an explanation of how it is possible that the body can be perceived as distant, external, disobedient or overtly hostile. It is evident that the body has a crucial role in the formation of human identity, which, owing to the mentioned polarity, appears ambiguous and inconsistent. Plato also points to the fact that the body is responsible for the alienation of the human being. It is inevitably associated with the external world, while the root of human alienation lies in the body's desire of possession and extension. Epictetus was even more extreme holding this position, and he included the body among the entities that do not succumb to the human power, while simultaneously ascribing an almost divine sovereignty to the human spirit. Interestingly, in his view, the concept of the body is a tool that enables grasping the human subject as one that can be identified neither with what he experiences nor with what he thinks about himself: The body constitutes the border between these two kinds of experience. The phenomenon of the body is difficult to explore, as it both belongs and does not belong to the subject, as it is the focal point of all his impressions and actions, while it simultaneously does not yield to his direct control, and escapes his consciousness. Already the fact that the human being is born from two other individuals demonstrates that human life, being neither sovereign nor autonomous, emerges from the abyss of non-existence. In answer to this existential anxiety, Plato proposed his theory of anamnesis, through which he actually questioned man's control of his life. According to the Platonic solution, it is the body that is born into this world, and not the real human «I» that merely experiences a temporal incarnation. Thus the Platonic concept of the body reflects an insight into man's relation to his nature. The advent of Christianity certainly introduced a change in the perception of human body and its relation to human nature. However, the view that Christianity set the integral Biblical conception of man against the dualistic, Platonic one is superficial and essentially erroneous. One can point to numerous passages in the New Testament, in particular in Pauline texts, in which the opposition between the soul and the body is presupposed. Moreover, the notion of the spirit (referring both to the human and divine spirit) puts this opposition in a peculiar theological perspective: the spiritual transforms the alien (the body) from the cause of anxiety to the space of salvation. Pauline texts nevertheless seem to express the same experience of uncertain identity that gave rise to Platonic reflection. They emphasize the drama of the human being's problematic identification with himself. In the theological perspective this drama appears even more acute than the unhappiness of the Platonic pagan. While the latter would find consolation in philosophical study and in the certainty that the eternal and universal ideas revealed the eternal destiny of his soul, in the case of Pauline texts we are faced with a tragic reasoning whose outcome depends on

the contesting freedoms, among them the freedom of the true God and ultimate sovereign. Therefore the thesis that the Biblical or Christian image of man does not involve any dualism seems outwardly false. However, in the Christian thought the body remains the prism through which one can comprehend and conceptualize man's relation to his nature. First of all, the original human nature and the human nature after the original sin are not the same. The former exemplified perfect harmony with God and the universe, and simultaneously the fullness of human physical, intellectual and spiritual capability. As a result of the original sin this spontaneous harmony is violated in all its aspects. Owing to the Good News about the salvation, which is also the new creation, we can not only gain a retrospective view of the original perfect human nature, but also an image of human nature subjected to the Divine grace, as well as an image of human nature transformed by the Divine grace, as it will be at the end of time. Interestingly, each of these concepts of human nature involves a different image of the human body. Crucial in this respect is the theme of Resurrection which sheds light on a new understanding of bodiliness. According to St. Thomas, Resurrection is a *preambulum fidei* rather than an article of faith. Having realized his ontological condition, man, despite being torn by inner conflict, may look up towards salvation through the Divine grace. It is also this grace that makes it possible for him to perceive his bodiliness as a received gift that can now be again offered in an unselfish gift. Christian theology, incorporating in this way the fact of human corporeality and sexuality, offers probably the best chance to consider and reflect on the rootedness of man in the foundation that inevitably escapes his mind.

The first section of the articles is entitled "L e t U s M a k e M a n I n O u r I m a g e."

Kazimierz Krajewski presents an analysis of the relations obtaining between the categories of personhood, bodiliness and gender (or sexuality), as they are seen in the light of the philosophy of Karol Wojtyła and Tadeusz Styczeń, SDS. According to these thinkers, human subjectivity is essentially constituted by the person's experience of self, while the ontological specificity of the human being is manifested in his transcendence over non-personal beings, revealed already in his cognitive acts, as well as in the mode of human action. The concept of person originates precisely from this experience of transcendence, which includes also self-transcendence, accomplished through self-possession, self-determination and self-governance. Together with his subjectivity, the human person discovers his dignity: while experiencing the world and making an insight into himself, the person realizes that he essentially differs from the world of objects and natural life. This realization is in turn followed with a recognition that the human being constitutes a *bonum honestum* and thus cannot be approached merely as a means to an end (as a *bonum utile*). Man also recognizes his dignity through the discovery of himself as both a witness to truth and one to whom truth has been entrusted. The personal status of the human being makes him the axiological absolute in this world. Thus the core of the experience of human dignity lies in grasping the duty to affirm the human person for his or her own sake, and so this experience has a normative character. Human dignity is then the norm of morality and, as such, the source of (categorical) moral duty, as well as the criterion of the appreciation of human actions. Therefore human nature, due to the personal dignity of man, shows a normative character and, as such, must be affirmed, as the human person cannot be approached in any other way but through his nature. A constitutive element of human nature is bodiliness. Yet human experience reveals that the «self» is not identical with its body, transcending it in a qualitative way. Indeed, self-possession embraces the possession of one's own body. The human being is an incarnated «self» and the human person makes himself present through his or her body. Any human experience is in a way accompanied by a peripheral awareness of the body. Indubitably, the first manifestation of bodiliness is life. The body also performs the fundamental role in knowing another human being, who is first of all perceived as a living body. Even the subjectivity of another person is closely related to his body, it is «given» as identical with his body and life. Another person can be cognitively approached only through his body as a medium, and thus perception of the other differs from the perception of «self,» this latter being accomplished through an inner insight, and, as such, having an existential character. The body may

be then considered as a sign of the person. Itself particular and unrepeatable, it also manifests the uniqueness and unrepeatability of man as person. Therefore the body must not be treated as an entity that is separate from the person. Due to its personalistic sense, the human body must not be completely objectivized, since it does not constitute an object in the ontological sense. The second manifestation of human bodiliness (the first one being life) is sexuality: the manhood or the womanhood of the person. The experience of human sexuality accompanies the ones of personal subjectivity and transcendence proper for man as such. The sign-like character of the human body involves the special «language of the body» and as such is tied with sexuality. Sexual determination, an essential component of the human body, embraces the *compositum humanum* in its both spiritual and corporeal sense. In this sense the body manifests its spousal dimension, expressing the person's manhood or womanhood. John Paul II focuses on the fact that womanhood and manhood are mutually complementary and thus exhibit the sense of the body as a reciprocal gift. Indeed, holds the Pope, the «logic of the gift» is inscribed in the personal structure of the human being. Due to the spousal character of the body, spousal or marital love call for a personal communion as its ultimate sense. The spousal sense of the human body in turn leads towards a discovery of the second sense of human sexuality, namely, the parental one, which comes to light in the marital act. This act, being the only adequate sign of marital love, expresses a total gift of self given to the other person. The natural horizon within which a sexual act takes place is that of parenthood, namely, that of the conception of a new human person. Thus one can say that parenthood in a way transcends the spousal sense of the body. Yet, the sexual act is merely a «place» in which a child is conceived, and it is by no means the cause of the child's coming to being: the child appears as a gift. According to this interpretation, even the conception of a human being is essentially a personal event and its biological aspect is merely secondary. Thus the sexual act reveals the relation between the metaphysics of the gift and the metaphysics of existence. Existence is a gift: The mutual gift of self on the part of the spouses has its fruition in a new being, a gift from God the Creator. A new light on bodiliness was shed by the Christian Revelation and in the fact of the Incarnation of the Son of God, which shows *theosis* as the ultimate prospect for the human person. Precisely this idea was expressed by St. Augustine in his famous adage: *Factus est Deus homo ut homo fieret Deus*. *Theosis* takes place through love. Thus the ultimate personalistic sense of the body lies in offering it to another person in love. In this way, love turns out to be the ultimate source of the person's transcendence over his body.

Fr. Marek Chmielewski outlines the development of Christian spirituality as it was shaped in view of the dualistic opposition between body and soul manifested in both philosophy and theology. The author considers the Biblical vision of the human being as a unity of body and soul, early Christian ascetic and mystical writings in which the body is seen as radically opposed to the soul, the views of St. Augustine and St. Jerome, the Apophthegmata of the Desert Fathers, the radical revolution introduced to Christian spirituality by the ideas of Francis of Assisi, the continuation of this trend in the thought of Thomas Aquinas, the contribution of the mystics of the late mediaeval period (among them Bernard of Clairvaux, Hildegard of Bingen, and Meister Eckhart), as well as that of the Renaissance Doctors of the Church: Therese of Ávila and John of the Cross, who, in view of the fact of the Incarnation of Christ, appreciated the value of the human body and considered the body a *locus* of mystical experience. The author argues further that despite the impact of those Carmelite Doctors of the Church, the dominating view of spirituality in the succeeding historical periods, until the Second Vatican Council, manifested distrust of the body and ascetic rigor. The Conciliar Fathers, through their concern for the openness of the Church to the world, as well as for both material and spiritual aspects of human life, opened the way towards a reintegration of the body in Catholic spirituality, thus bringing about an essential anthropological turn in the Catholic theology of the post-Conciliar period. The inspiration of the Council can be seen in the ideas in which so-called holistic spirituality is proposed, among others in the writings of Romano Guardini, Karl Rahner and Karol Wojtyła. According to Wojtyła, the human person, by acting in a conscious and free manner, tran-

scends his or her actual experience of «self». The spiritual nature of the person is manifested precisely in his or her conscious and free acts, although it must not be perceived as opposed to the person's material dimension. The continuation of this line of thinking can be found in numerous documents of the Magisterial teaching of the Church which were announced during the pontificate of Pope John Paul II, among them the exhortation *Familiaris Consortio* and the Letter to Families *Gratissimam Sane*. The personalistic spiritual anthropology developed by John Paul II harmonizes with the conception of the theology of spirituality seen as the theology of experience. A relatively new postulate concerning Christian spirituality is that of a holistic spirituality, respecting, in the spirit of the Gospel, the close relationship between the psychological and the somatic elements in the human person, and correspondingly, between the bodily and the spiritual.

Fr. Jerzy Bajda presents a metaphysical insight into the human body seen as a space of life. Such an interpretation of the human body was made possible by Christianity, which has revealed so far unknown dimensions of the human person and of the person's body. Christian anthropology defies all forms of dualism, and stresses that the body places the stamp of personal identity on the human being. According to the Christian world view, the relation between the body and the person continues even when the soul is actually separated from the body. In contemporary culture, however, the sense of the identity of one's body is subject to atrophy, and this phenomenon takes place globally, accompanied by the tendency to build up a cybernetic space and create a virtual reality. The world and the human being are perceived as subjects to enhancement, which, in the case of human beings, means making them independent of their biological endowment. Modern projects, referred to as transhumanism, which aim to transgress the borders of humanity and create a transhuman or posthuman being, presuppose a materialistic conception of man, as well as a dialectic method that will transform him and his consciousness through a series of modifications introduced in the material determinants of his being. The human body is no longer perceived as a reality that exhibits an inherent union with life as such, or as a reality animated by the principle of life. Yet, in man, this inner principle of life has a spiritual nature. Owing to the spiritual factor, in the case of a human being, to exist means to live. If the person is an individual substantial subject whose significant characteristic is being alive, then the human body essentially, and not as a mere accident, participates in the life of the person. This in turn demonstrates the falseness of such conceptions of the body in which it is perceived as having a life of its own, independent of the person. In the light of the Christian Revelation, the mode of the existence of the body (within the unity of a personal subject) ultimately remains a mystery that cannot be explained in a scientific way. This mystery is rooted in the gift of existence which constitutes the life-giving bond between the created subject and God. Therefore, the human body – through the person existing within the space of life – is capable of transmitting the message of the living God and of being his sign. In the encyclical *Evangelium Vitae*, John Paul II stresses the particular depth of the life in which the body belonging to a person participates: God mysteriously enters the space of human existence, which has consequences for the human condition. God “gives to everyone life and breath.” (Acts 17: 25) In this dimension, the human being is a mystery that does not succumb to scientific investigation. Thus, in the case of the human being and the human body one should speak about the truth of humanity rather than about scientific truth, even if the latter is described as humanistic. The deepest core of the truth of life is love, which was given to man not only as a commandment, but also as the deepest sense of his existence. Such is the foundation of the conception of the human person as a subject called to accomplish love in truth, capable of an unselfish gift of self and of exercising his faculties of self-possession and self-determination. Due to the integrity of the personal subject, human self-fulfillment, through the choice of love in truth, embraces also the body: The human person finds fulfillment through a chain of moral decisions which affect the body as his integral element. Thus, while talking about the person one should use concepts such as motherhood and fatherhood rather than those of fertility or reproduction. Human parenthood, as well as the vocation of the family, should be perceived in the context of the Biblical idea of the dominion over the earth that man received from God.

Andrzej Szczeklik reflects on the growth of medicine in the last fifty years and the bold attempts at recreating parts of the human organism it has triggered off, guided by the dream of creating the human being *de novo* in the future. The most astounding advancements in the field of regenerative medicine include the possibility of recourse to the technology of cloning as well as use of stem cells in treatment of specific diseases. However, together with these new opportunities, the human kind faces new moral dilemmas concerning so far unknown questions related to human dignity and inalienable human rights. Answers to these questions, however, go beyond the field of medicine. While the hitherto prevailing medical practice consisted in the interplay of two factors, the Hippocratic «healing power» of the organism and the doctor's intervention, the 20th century witnessed a decisive prevalence of the latter. Owing to discoveries such as that of penicillin or glucocorticoids, the average lifespan has been prolonged by twenty five years. Stem cells are perceived both as a panacea for the illnesses that bother the human race today and as the last resort against old age. They can be obtained from human bone marrow or by way of cloning. Yet reproductive cloning, which would aim at the creation of a replica of an entire human organism, is prohibited all over the world. Therapeutic cloning is allowed in some countries as a way to obtain stem cells so that they can be used in medical treatment. The expectations concerning regenerative medicine are vast and it is rather unlikely that the development of research in this field should come to a halt. The third source of stem cells are «superfluous» human embryos at the stage of the blastocyst, available from infertility clinics which provide *in vitro* fertilization. These «superfluous» embryos are otherwise either doomed to die or stored in the frozen condition. While all these technologies raise numerous moral concerns, soon human reproductive cells or embryos will not have to be used in order to obtain stem cells, since hope springs from the prospect of reprogramming human cells, which will be a significant step towards recreating human organs and, as such, a nexus in the eternal chain of Promethean ambitions and dreams that have accompanied medicine since its advent. Another serious moral problem in medical practice concerns patients who were provided belated resuscitation and those in coma. In the face of such situations, the doctor has no other choice today, but himself decide about the answer to the question about the end of human life, which, in turn triggers off a debate on issues such as euthanasia and assisted suicide. In this respect, the case of Terri Schiavo presents a model example of the dilemmas the doctor may encounter in his daily practice. Another important problem concerning the issue of human dignity is that of unbearable suffering. In answer to the arguments put forward by proponents of assisted suicide on the so-called humanistic grounds, it is worthwhile stressing that human dignity is an axiological property belonging to the human being and a mark of man as person. Thus, it provides the foundation of the inalienable human rights, among them the right to life, which cannot be licensed by the State or by international organizations. The concept of human dignity, one of the leitmotifs of the pontificate of Pope John Paul II, may serve as a tool helpful in delineating the borderline of medical or biotechnological interference in the human organism.

The succeeding section is entitled "Male and Female He Created Them."

Michael Waldstein undertakes the problem of marriage as a space revealing the dignity of the human body.¹ In the contemporary globalized culture of use and consumption, the space of marriage and the dignity of the human body in it have come under devastating attack. Rooted in the ambition for power over nature, contemporary natural science sees the material world as mere raw-material on which human power can impose its own ends. The «objective» bodily world is value free. The body does not have an intrinsic meaning, but can be used sexually in whatever way the person is inclined to use it. This manner of experiencing the body implies a deep split between the person and the body reminiscent of ancient Gnosticism. In continuity with Homer, John Paul II develops a hermeneutics of the human body that brings to light the great depth of the body's dignity in the space of marriage. It is a hermeneutics of the gift the key to which is provided by Section 24 of the Pastoral Constitu-

¹ The summary of this article was provided by the author.

tion on the Church in the Modern World *Gaudium et Spes*. The human body is personal. Persons must be loved for their own sake, for their own good; and they can only find themselves in a sincere gift of self. The ultimate explanation of this necessity of the gift of self, in which the dignity of the body is most fully realized, lies in the likeness between the human and the Trinitarian communion of persons. This truth expressed by Section 24 of *Gaudium et Spes* shows the full depth of the body's dignity in marriage. The human body is sacramental. It has been created to be an effective sign of Trinitarian communion in the visible world.

Fr. Antoni Paciorek presents a Biblical interpretation of two crucial passages from the Gospel according to St. Matthew (Mt 5: 31-32 and Mt 19: 3-9) in which Jesus Christ expresses his standpoint on the indissolubility of marriage. The first passage comes from the Sermon on the Mount, where Jesus says: "Whoever divorces his wife (unless the marriage is unlawful) causes her to commit adultery, and whoever marries a divorced woman commits adultery." (Mt 5: 32) The second one concerns precisely the question of divorce and Jesus's explanation given to Pharisees. The author shows the literary shape of the passages in question, juxtaposing them first with the relevant texts from the other synoptic Gospels, and then with Old Testament texts (Deut 24:1), against the background of the Jewish teaching on divorce. Jewish law generally allowed divorce, while controversies among the rabbis concerned merely the conditions that determined its admissibility. The bill of divorce could be given by the man to his wife if he wanted to dismiss her, while the woman could not give a bill of divorce to her husband. The novelty introduced in the teaching of Jesus lies above all in the claim that "whoever divorces his wife (unless the marriage is unlawful) and marries another commits adultery" (Mt 19: 9), and thus in his open declaration against divorce. The author proceeds to develop the theological interpretation of Jesus's ban on divorce, analyzing the Greek word *porneia* used in the Matthean exception clause in reference to unlawful marriage, and pointing that already the Fathers of the Church stressed in their interpretations that the clause in question allows separation of the spouses, but does not permit remarriage. Thus the teaching of the Catholic Church on the inadmissibility of divorce follows the teaching of Jesus as it was recorded by St. Matthew.

Witold Dobrowolski analyzes the place of the woman in the Etruscan society against the background of Etruscan culture and its relations to other cultures of the period. Etruria had the richest and the most developed culture on the territory of pre-Roman Italy, with the social and economic organization of the Greek *poleis* and technologically advanced artisanship. Having adopted the skill of writing from Greeks, Etruscans transmitted it to the neighboring nations, thus contributing to the advent of religious, historical and dramatic literature. It was owing to Etruscans that Rome became a great and prosperous city and began to compete with the thriving cities of the Mediterranean. Despite the strong Greek influences, Etruscans preserved their own religious beliefs, customs, artistic taste and their original sensitivity manifest in particular in their funeral art. According to Greek authors, Etruscans differed from other nations in the respect of language, moral temper and customs. They were described by their political and economic adversaries as indulging in luxuries and extravagances, but also in cruelty, debauchery and license. Starting with an analysis of written sources the author describes the stereotyped image of the Etruscan woman, as seen in ancient texts. Unlike Greek women, who were subject to various social limitations, women in Etruria were presented unfavorably, as characterized by excessive freedom. Allegedly, they were as ambitious and as powerful as their husbands. The author then attempts to confront this stereotyped image with archeological and iconographic findings made in Etruscan cemeteries, in particular with inscriptions on tools used by Etruscan women, on vases made in workshops owned by them, on their urns and sarcophagi. The findings point also to a significant role of the sanctuaries of female divinities. They also confirm the fact of the social freedom of Etruscan women. However, their freedom went beyond the moral sphere, embracing partnership in the family that gave them more opportunities of individual growth and of the realization of the ambitions banned for women in Greek and Roman societies. Etruscan funeral art demonstrates that women enjoyed a special position in that society being those respon-

sible for its biological continuity. Some Etruscan urns and sarcophagi, showing a married couple on a banquet bed, are beautiful monuments celebrating the marital bond that continues beyond death.

The next section of the articles bears the title "Fill the Earth."

Fr. Gilfredo Marengo reflects on God's design for marriage and family as it is rendered in John Paul II catecheses on the so-called «theology of the body», entitled *Man and Woman He Created Them*, which the Pope delivered from September 1979 to November 1984. The author points to the inherent connection between John Paul II's catecheses, Pope Paul VI's encyclical *Humanae Vitae* and the Pastoral Constitution on the Church in the Modern World *Gaudium et Spes* of the Vaticanum Secundum. The proper context in which the message of the catecheses should be perceived is precisely the reception of the teaching of *Gaudium et Spes*. By including numerous references to both documents, Pope John Paul II responded to those who considered *Humanae Vitae* as an expression of the Magisterium's inability to adopt the «spirit of the Council» and the method of «dialogue» in order to follow radically the way of *aggiornamento*. Pope John Paul II's concern for the continuation of the teaching of *Humanae Vitae* was part of his concern for the continuation and full implementation of the teaching of the Vaticanum Secundum. According to John Paul II, the dialogue with the world should consist in the attempt to encounter every human being in the complexity of his or her life and in the context of the questions that appear in daily life. The Pope holds that the anthropological horizon he has delineated in his catecheses makes it possible to understand the teaching of *Gaudium et spes* and *Humanae Vitae*. He thus aims to demonstrate that the focus of the encyclical is not the authority of the norm, but rather a life project that is in full accordance with the requirements of human love accomplished within the Divine design. In his contribution to the post-conciliar debate on this pressing issue in the Church, the Pope pointed to the radical unity of the sexual difference between man and woman, love and fecundity, and thus stressed that the Vaticanum Secundum overcame the legalistic and naturalistic interpretation of the purpose of marriage. Instead, the Council Fathers stressed that fecundity and openness to a new life demonstrate to the spouses the definitive nature of the decisional act by which they became mutually bound to each other. Thus, in the case of the human being, the discovery of his or her body as bearing the mark of sexuality leads to the recognition that the ultimate destiny of man is *communio personarum*. The fact that also Pope Benedict XVI devoted his first, programmatic encyclical *Deus Caritas Est* to the theme of love demonstrates that the subject of marriage and family is among those that the Church must never disregard.

Andrzej Szostek, MIC, analyzes the message and structure of Pope Paul VI's Encyclical Letter *Humanae Vitae*, focusing on its central and pivotal part, entitled "Doctrinal Principles," which includes the Pope's standpoint on contraception, the issue around which numerous controversies have arisen. However, the author stresses that the so-called controversy over contraception is essentially and above all a controversy over man, a controversy over the determinants of human nature and human greatness, seen in the context of marriage and parenthood. Moreover, the anthropological controversy in question is likely to persist due to the moral issues involved by the practices of *in vitro* fertilization, genetic manipulation and human cloning. In this context, the vision of man inherent in the encyclical *Humanae Vitae* is still worthy of reflection, despite the fact that its teaching has been subject to criticism and has in fact been rejected by numerous Catholics. However, in order to comprehend the teaching of the encyclical, it is necessary to understand the anthropology that informs the entire document and can be summarized in three main points. The first one concerns the significance of the fundamental bond between man and God, which is manifested in man's being called to love and to collaborate with God in the work of love. Man is capable of reading God's design inscribed in his own nature and called to respect this design. Thus he must discern the dimension of love, by which he has become an image and likeness of the Creator. The second point concerns the special nature of spousal love, which Pope Paul VI describes as compound of sense and spirit, total, faithful, exclusive and fecund. The third point concerns the issue of «the language of the body,» or a particular way of expressing and shaping spousal and parental love. The teaching of the encyclical *Humanae*

Vitae was continued and developed by Pope John Paul II in his Wednesday catecheses entitled *Man and Woman He Created Them*, in which, the term «language of the body,» not present in the encyclical *Humanae Vitae*, was introduced and associated with the sacramental dimension of marriage.

Bp. Andreas Laun presents the background against which Pope Paul VI announced the Encyclical Letter *Humanae Vitae*, thus having followed the minority opinion presented to him by theologians who had been asked for consultation on the subject of the moral admissibility of contraception. However, the teaching of the Encyclical, in spite of the Pope's personal involvement in the proper transmission of its message, encountered misunderstanding and fierce criticism not only on the part of the faithful of the Church who were earlier misled to believe that the teaching of the Magisterium on this significant issue would be changed, but also on the part of theologians and bishops who openly questioned it. In Germany and in Austria special declarations were signed (the Königstein Declaration and the Maria Trost Declaration), in which the signatories stated that *Humanae Vitae* does not express a formally infallible teaching of the Magisterium. Today, in the German speaking countries, only a minority of the Catholics follow the norms designated in the encyclical. Yet Catholic educational programs, such as "Sexuality Teaching in the Context of Adult Responsibility," aimed at high school students, seem to attract young people more and more, owing to their deeper message concerning sexuality and life transmission.

The next section is entitled "T h e y F e l t N o S h a m e."

Adrian J. Reimers reflects on John Paul II's «theology of the body» confronting the consumer culture.² The conception of marital love in Pope John Paul II's theology of the body differs markedly from that of the dominant model of Western consumer culture, a culture characterized by technological imagination and achievement on one hand and by a utilitarian ethics (Hume, Bentham, and Mill) on the other. These characteristics have given rise to a mythical modern vision of the pleasures of sexual activity. This myth of "Great Sex," which our media promote and our contemporaries embrace, is itself (1) irresponsible, (2) fantastic, and (3) conceptually attainable. Its goal is not some change in the world, but rather the subjective satisfaction of the individual's desires. For its realization, this myth requires that modern man become his own Demiurge, manufacturing a world of pleasure and fantastic delight with no undesired consequences. John Paul II's «adequate anthropology» understands that act by which man and woman become one flesh to be more than an event in the person's consciousness. Rather, it is an efficacious act with foreseeable consequences. According to the analysis of *Osoba i czyn*, the efficacy of any act consciously performed renders the acting person responsible for that act, for the changes it effects, and for himself as agent. This responsibility implies not only a «horizontal transcendence» as the agent effects change in the world, but also «vertical transcendence» toward the truth about the good, in terms of which the act is to be performed. By its very structure and efficacy, the marital act has a twofold significance as unitive and procreative. Performing the act, the man and woman not only unite themselves physically and emotionally, but they also participate in God's work of creation itself.

Andrzej Fister-Stoga presents the reception of the «theology of the body», worked out by Pope John Paul II as a systematic approach to the issues of love, sexuality and fecundity, in the United States of America, confronting the American response to the teaching of John Paul II with its appraisal in Europe. Among the most notable signs of the popularity of the theology of the body among the Americans is the foundation of numerous institutions and publishing houses focused on its popularization, such as the John Paul II Institute for Studies on Marriage and Family in Washington, DC, or the Ascension Press, as well the activity of individual evangelizers, in particular the contribution of Christopher West. Many systematic, both popular and academic, books on the «theology of the body» have been published by authors such as Mary Shivanandan and Fr. Walter Schu. The new translation of the late Pope's Wednesday Catecheses on the «theology of the body,» entitled *Man*

² The summary of this article was provided by the author.

and *Woman He Created Them: A Theology of the Body*, made by Michael Waldstein has prepared the ground for new, deepened analyses of this aspect of the thought of John Paul II. The present need for a spiritual renewal one can witness currently in America offers a good prospect for a further popularization of the theology of the body as an attitude to family life.

The section entitled "To Till the Ground from Which He Had Been Taken" comprises poems by Fr. Alfred M. Wierzbicki on marriage and Etruscan culture.

The section *Thinking about the Fatherland...* includes an essay by Fr. Jan Sochoń on the martyrdom of Fr. Jerzy Popiełuszko, associated with the "Solidarity" and murdered by the agents of internal intelligence agency in 1984.

In the section *Notes and Reviews*, Tomasz Garbol reviews Zbigniew Herbert's "*Mistrz z Delft*" i inne utwory odnalezione ["Master of Delft" and other Discovered Works] edited by Barbara Toruńczyk, and a collection *Herbert nieznan. Rozmowy* [The Unknown Herbert. Interviews] edited by Henryk Citko; Fr. Alfred M. Wierzbicki discusses Zbigniew Herbert's *Korespondencja rodzinna* [The Correspondence with the Family]; Anna Kawalec reflects on an anthology *Jan Paweł II w literaturze polskiej. Antologia tekstów literackich* [John Paul II in Polish Literature. An Anthology of Literary Texts] edited by Krzysztof Dybczak; Fr. Jerzy Bajda discusses a new quarterly *Życie i Płodność* [Life and Fecundity]; Małgorzata Stępnik reviews Richard Pipes's *Rosyjscy malarze pieriewdiznicy (Russia Itinerant Painters)*; and Anna Kiszka contributes reflections on an exhibition of sculptural works and drawings of Igor Mitoraj. The section concludes with the *Proposals of the Ethos*.

The section *Reports* comprises Katarzyna Jasińska's report on a symposium "The Message That Remains Timely" held by the Institute of National Remembrance to mark the 30th anniversary of the election of John Paul II to the See of Peter; a report by Fr. Andrzej Dobrzyński on an International Symposium "Christ – The Church – Man. The Vaticanum II in the Pontificate of John Paul II" held at St. Bonaventure Pontifical Theological Faculty; a report by Urszula Dudziak and Fr. Wojciech Wieczorek on a Symposium on the 25th Anniversary of the Charter of the Rights of the Family; and Lech Giemza's report on a Conference "Religious Attitudes on the Threshold of Modernity."

The section *Through the Prism of the Ethos* includes Tomasz Górka's feuilleton on the current campaign for tolerance.

The section of *Bibliography* contains a bibliography of John Paul II's addresses from the years 1994-2005 on the family.

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

Summarized by *Dorota Chabrajska*