SUMMARY

The present monographic double volume of the *Ethos*, entitled Person – Truth – History: For Wojciech Chudy from *Ethos*, is dedicated to the late Professor Wojciech Chudy, eminent philosopher and intellectual, frequent contributor to our quarterly and its Deputy Editor-in-Chief from 1988 to 1998. After Karol Wojtyła was elected Pope John Paul II Wojciech Chudy proposed that a John Paul II Institute at the Catholic University of Lublin should be founded as a research center for the study of the philosophy of Karol Wojtyła and the teaching of Pope John Paul II. Founded in 1982, the John Paul II Institute has published works by Karol Wojtyła and the Church documents announced by Pope John Paul II, as well as numerous commentaries on them. Until year 2000, Wojciech Chudy was Deputy Director of the John Paul II Institute, and after his resignation he remained a member of its research Board.

The material included in the present volume covers a very broad spectrum: it comprises some chosen texts by Wojciech Chudy, as well as articles by other authors, including analyses of his philosophical output, of his being inspired by the thought of Karol Wojtyła–John Paul II, and his particular interest in the philosophy of falsehood. Apart from philosophical articles, the volume includes contributions on subjects in which Wojciech Chudy expressed a particular interest, as well as recollections of persons who knew him or were his friends.

In the text From the Editors, the present Director of the John Paul II Institute at the Catholic University of Lublin and Editor-in-Chief of the *Ethos* Fr. Alfred M. Wierzbicki expresses his deep gratitude to Wojciech Chudy for his contribution to the foundation of the John Paul II Institute. Father Wierzbicki also stresses Chudy's invaluable impact on the subsequent growth of the Institute, as well as his creative work on the profile of the quarterly *Ethos*. Owing to his Christian identity, his broad horizons, and his sensitivity to social issues, Wojciech Chudy largely assisted Fr. Prof. Tadeusz Styczeń in shaping the present face of the John Paul II Institute.

An extract from John Paul II's Encyclical *Fides et ratio* includes the passages in which the Pope writes about the passion, inherent in the human heart, for seeking the truth. This universal human desire has been articulated through literature, music, painting, sculpture, architecture and every other work of creative intelligence, and in a special way by philosophy, which has made this search its own. The Pope stresses that within visible creation, man is the only creature who not only is capable of knowing, but who knows that he knows, and is therefore interested in the truth of what he perceives. People cannot be genuinely indifferent to the question of whether what they know is true or not. If they discover that it is false, they reject it; but if they can establish its truth, they feel themselves rewarded. Beyond the universality of truth, however, people seek an absolute which might give to all their searching a meaning and an answer, they seek something ultimate, which

might serve as the ground of all things. In other words, they seek a final explanation, a supreme value, which refers to nothing beyond itself and which puts an end to all questioning. In the far reaches of the human heart there is a seed of desire and nostalgia for God. One may thus define the human being as *the one who seeks the truth.*

The text by Fr. Prof. Tadeusz Styczeń includes the Funeral Address for Wojciech Chudy which he delivered during the Funeral Mass on 20 March 2007.

The article part of the volume is preceded by an extensive biography of Wojciech Chudy, pointing to his various accomplishments in academic and civic life engagements.

In the last article published before his death, Wojciech Chudy reflects on the sense of dying, which he sees as a passage from life to death, preceded by the process of aging, and analyzes the existentialist approach to dying, which, based on a naturalistic vision of the human being, accentuates the negative aspects of aging and death. Then three pedagogies of dying are explored: a general one, seen as a practical moral basis that crowns the *praxis* of human life (the issues it considers involve the contingency of human life, perpetual change as the principle of being and dying as a necessary part of living), and two particular ones concerning, respectively: those who are passing and those who are left. The text ends with a passage on the phenomenology of hope which is an inherent part of the proper attitude towards dying and death.

The first section of articles is entitled The Face of a Philosopher – A Human Face and it includes another two reprinted philosophical texts by Wojciech Chudy.

In his article on the relationship between reason and faith in Christian philosophy, Chudy explores the sources of philosophical thinking in Christian reflection, analyzes the semantic scope of the term "Christian philosophy," its determinants as well as its historical and systematic development, points to its milestones, in particular to the output of Thomas Aquinas, with a view to demonstrating how the relation between reason and faith has been perceived and shaped throughout the history of Christian philosophy. A particular focus of the article is the question of the role of reason in the knowledge acquired by faith. In reference to John Paul II's encyclical *Fides et ratio*, Chudy considers how the relation between reason and faith is seen in the newest Christian philosophy, stressing, after the Pope, the necessity of a renewal of metaphysics in philosophical thinking, and simultaneously pointing to those elements within such philosophical stands as hermeneutics and postmodernism that are manifestations of universal insight. In general, Chudy distinguishes the following positions in the description of the relationship between philosophy and faith: dualism, subordination of philosophy to theology and affirmation of the mutually enhancing relationship.

In the other article, Chudy analyzes the existence, meaning and purpose of the life of a disabled person in reference to the personalistic anthropology and a phenomenology of the contents of human lived experience of evil (suffering, disability, lack). He demonstrates that the concept of disability exceeds semantically the area of the philosophy of being and is connected with the semantic field of sciences such as medicine, psychology and sociology. Yet disability does not affect the ontological structure of the human person. On the contrary, a philosophical analysis of disability in the context of the overall contingency of the human being offers an opportunity to recognize and constitute the value hierarchy adequate to the essence of humanness.

The succeeding section is entitled Around the Trap of Reflection and it comprises texts referring directly to the thought of Wojciech Chudy.

Rocco Buttiglione contributes a review of Wojciech Chudy's post-doctoral dissertation *The Development of Philosophizing and the "Trap of Reflection:" The Philosophy of Reflection and the Attempts to Overcome It*, in which he analyzes the philosophical method of essence employed by Chudy in his analysis of reflection in the paradigms of philosophizing, such as e.g. the philosophy of being and the philosophy of consciousness, as they evolved in the history of philosophy affecting each other and finally resulting in the origin of modernism with all its limitations and weaknesses.

Fr. Alfred M. Wierzbicki presents the philosophical work of Wojciech Chudy, showing the problem of reflection as its fundamental axis and the tool to unite the classical philosophy of being

and the modern philosophy of the subject. The classical setting of Chudy's philosophy lies in that its numerous aspects are integrated by its fundamental metaphysical rooting. The existential judgment, which is its basis, is seen by him as the matrix of any realistic knowledge of the diverse reality. In his works, Chudy demonstrates that the philosophy of reflection is the source of many references of epistemological, anthropological, personalistic, axiological, praxeological and historiosophic nature. His undoubted philosophical merit is that while recreating the classical system of philosophy, he successfully incorporated into it the rich spectrum of modern philosophy, thus integrating the so far split domains of theoretical and practical philosophy and demonstrating the existence of a strong bond between metaphysics and ethics.

Zbigniew Stawrowski presents Hegelian inspiration of the work of Wojciech Chudy and stresses the originality of Chudy's interpretation of Hegel's thought as a philosophy of culture, as well as that of his rendering of the master-slave relationship as the foundation of human community.

The next block of articles, entitled Maturing of the Person Through Faithfulness to Truth, includes texts on the chosen motifs inherent in the philosophy of Wojciech Chudy.

Andrzej Szostek, MIC, analyzes the significance of Karol Wojtyła's philosophical ideas as well as Pope John Paul II's magisterial teaching for the philosophical output of Wojciech Chudy, for his editorial work, which consisted in preparing collections of commentaries on the Church documents announced by the Pope, and finally for his academic activity, which involved lecturing and supervising students' works.

Anna Szudra presents an outline of pedagogical ethics, as reconstructed from Wojciech Chudy's articles and lectures as well as from an unpublished draft of the textbook he worked on before his premature death. So construed, pedagogical ethics is an applied ethics: it is an ethics of the human person in the context of education, and it has its place in the entire conception of the philosophy of education built upon the personalistic concept of man, in which the notions of human dignity, conscience, responsibility and obedience are of primary importance.

Jacek Wojtysiak presents an essay on a less known current of the philosophy of Wojciech Chudy, namely his popularization of philosophical ideas that consisted in showing their significance in the context of culture and everyday life. The author discusses the philosophical content of the collection of four volumes of Chudy's feuilletons, pointing to the motifs Chudy used most frequently, such as the reflection of primary human experiences in literature, art and metaphysics and the epistemological sources of ethics. The predominating themes that Chudy would refer to in his feuilletons included the problem of falsehood, the crisis of the idea of objectivity perceived as the root of the crisis of culture, the visions of the world as they are realized respectively in left and right wing politics.

The next section is entitled Destructive Power of Falsehood and it includes two analytical articles on Wojciech Chudy's works on the philosophy of falsehood.

Witold Starnawski presents a thorough analysis of Wojciech Chudy's philosophy of falsehood, referring to his three books on this topic and addressing issues such as «domestication» of falsehood in modern societies, problems concerning a precise definition of falsehood, a metaphysical approach to falsehood seen as a negation of the reality, falsehood as violence towards another human being, the question of a mendacious, hypocritical society, as well as the problems a moral philosopher encounters while trying to justify a prohibition of falsehood.

Piotr Ślęczka, SDS, explores Wojciech Chudy's philosophical interest in the phenomenon of falsehood in the area of social life, and in particular analyzes the various planes on which the consequences of social falsehood can be observed. Particular attention is focused on Chudy's study of the relation between the human person and the society, on the functioning of the concepts of truth and falsehood in social life (e.g. in social games and in conventions that necessarily involve an

element of falsehood) and on the implications of social falsehood for various aspects of culture (in particular for politics, legislation, education and art). The presented analyses point to the aspects of Chudy's philosophy of falsehood that call for further development, namely, the nature of truth, the impact of the revealed truth (religion) on the reality of social life, the postulate of a transcendent justification for political power, the factors that weaken social sensitivity to the evil resulting from falsehood.

The succeeding section, entitled Facing the Questionof the Rationality of the Faith..., comprises three texts dedicated to Wojciech Chudy.

Fr. Józef Kudasiewicz analyzes the impact of the *Song of Songs* on John Paul II's theology of the body, and in particular the novelty introduced by the Pope to the reading of this Biblical Book, namely its literal interpretation: the Pope does not explain the meaning of the *Song of Songs* against the symbolism of marriage or in reference to the teaching of the prophets, thus rejecting the traditional, allegorical interpretation of the Book in question. Instead, he proposes to see the *Song of Songs* as celebrating spousal, marital love and he places it in the context of the Biblical description of the creation of man and woman, pointing that the noble nature, the goodness and the beauty of human love result from the fact that it was created by God and given to man as a command. The extensive footnotes that constitute an inherent part of the text of John Paul II's catecheses on the theology of the body and include references to numerous Protestant theologians, demonstrate the ecumenical openness of the late Pope.

Jacek Salij, OP, considers the question of the observance of Sunday rest, as it is seen in Thomas Aquinas's interpretation of the Ten Commandments, which, due to their completeness, embrace moral imperatives pertaining to all the spheres of human action. Finding rest in God is analyzed in reference and in relation to God's rest, with emphasis put on the essential differences between Sunday rest and the Sabbath, as well as on Aquinas's recommendations, commands and prohibitions as to how Sunday rest, the threshold of eternal life, should be observed.

Fr. Jan Sochoń analyzes the necessity of the virtue of fortitude in human life, referring to its classical interpretations, and in particular explores the challenge of fortitude in the life of a disabled person. Fortitude is equally indispensable in the case of a philosopher, who is obliged to pursue his investigations within the horizon of truth and must resist intellectual fashions and trends that frequently oppose it.

The next section, which continues with the title ...And That of Truth in Social Life, includes more articles dedicated to Wojciech Chudy.

Wojciech Łączkowski describes the dilemmas inherent in the legal systems of modern European States against the background of the dominating tendencies to question the cultural sources of the European civilization, to eliminate the concept of Christianity from the public language, to destroy the natural institution of the family by way of propagation, in the public sphere, of homosexual relationships, to abandon the protection of human life from conception until natural death, to spread the principles of political correctness which consist in abstaining from normative judgments, in tolerance, or even respect, for socially harmful behaviors and in the inherently false assumption of the axiological impartiality of the State.

Alicja Grześkowiak discusses extensively the problem of the objection of conscience and its legal status in the constitutions and legislation of particular States. The author points that the right to the objection of conscience, which John Paul II perceived as a human right, grows out of the conflict between the civil duty to obey the law and the moral duty to obey the command of conscience. Various areas in which the objection of conscience can be applied are discussed, its scope embracing refusal of military service as well as questions pertaining to religious freedom and proper for particular professions. Modern times frequently provide a challenge for human conscience, as can be seen in the verdicts of the European Court of Human Rights in Strasbourg. The present growth of biomedicine, the ensuing development of bioethics, and the growing tendency to legalize euthanasia pose many new problems of conscience for individuals pursuing medical pro-

fessions. This situation calls for new and unamabiguous constitutional laws that will regulate the application of the right to the objection of conscience.

Fr. Jerzy Bajda investigates the nature of the moral dilemmas which need to be considered by bioethics, pointing to the fact that the modern crisis of bioethical concepts is a reflection of the deeper anthropological crisis that started in the age of Enlightenment and consisted in undermining the personal dimension of a human being, culminating in the contamination of European culture with moral nihilism and relativism, and ultimately resulting in the reduction of a human life to a purely biological reality. The main postulate to be followed by bioethics is that the human dignity provides the ultimate criterion for a moral appraisal of actions, including those initiated in the field of biomedicine. The main recommendations for bioethics can be found in Pope John Paul II's encyclical *Evangelium vitae*, as well as in the Convention on Human Rights and Medicine of 1997.

The succeeding section is entitled Professor – Editor – Friend and it includes personal contributions from Wojciech Chudy's friends, academic collaborators and former students.

Cardinal Stanisław Nagy contributes a recollection of his acquaintance with Wojciech Chudy, pointing to his heroic life, his deep philosophical insights supported by hard work and diligent study, his academic accomplishments, and full editorial commitment to the *Ethos*.

Janusz Krupski writes about his acquaintance with Wojciech Chudy, about their common involvement in the anticommunist opposition, which culminated in Chudy's lectures on classical philosophy in Gdańsk in 1980, later published in an uncensored book *Filozofia wieczysta w czas przełomu* [Perennial Philosophy in the Time of a Crisis]. The author goes on to enumerate Chudy's articles published in the independent anticommunist journal *Spotkania* [Encounters]. According to Chudy, in the recent times, the task for Poland, as well as for the modern world as such, was first to overcome the Communist totalitarianism, and then to face the challenge of practical relativism. The guidance on that way was offered by the heroic testimony given by the Christian religion.

Leszek Mądzik writes about his friendship with Wojciech Chudy, which started with the idea of editing and publishing the collected articles on the Visual Theatre of the Catholic University of Lublin and lasted for many years, during which Chudy was both and inspiration for his theatrical endeavors and a critic of his consecutive productions.

Edward Ferenc presents an essay in which he describes his long-lasting friendship with Wojciech Chudy, in particular the time in the 1970's when both of them were philosophy students at the Catholic University of Lublin. The author simultaneously gives an account of the unique atmosphere of the KUL of the 1970's created by professors, students, as well as by the university administration, which made it a special university, offering a chance to study a chosen subject and obtain a degree to students with disabilities.

Andrzej Jaroszyński writes about his friendship with Wojciech Chudy, which started with their English lessons, and developed during the years they were both involved in the publication of the clandestine journal *Miesiące* [Months]. When martial law was declared in Poland, together, they planned to publish a quarterly *Przełom* [Breakthrough]. They also shared interest in the theatre of Leszek Mądzik and both worked on the uncensored independent journal *Spotkania*.

Ewa Smołka presents some reminiscences of her years long academic and personal contact with Professor Wojciech Chudy, recollecting their meetings at various conferences and symposia, the special atmosphere that was part of his lectures and seminars, as well as his continuous and thorough supervision of master's and doctoral dissertations prepared by his students.

Arkadiusz Gut reflects on Wojciech Chudy's interpretation of the so-called defensive falsehood, putting forward the thesis that a proper reception of Chudy's study of this kind of falsehood involves rather wisdom than intelligence, and demands contemplation rather than analysis. Chudy's concept and understanding of a defensive falsehood demonstrate that in their heroic attitude of defense of higher values people may easily forget that veracity is a virtue.

Jadwiga Mizińska writes about her contact with Wojciech Chudy, inspired by his relations with the marxist and postmarxist philosophers from Maria Curie-Skłodowska University in Lublin, as well as about Wojciech Chudy's guest lectures at that university.

Małgorzata Wałejko writes about her personal encounters with Wojciech Chudy, who was her academic master, the supervisor of her doctoral dissertation, as well as her guide in the field of philosophy of education.

Jadwiga Ożóg recollects a special event from her life: a conference held by the Council of Catholic Schools in Jasna Góra, accompanied by a sudden snowstorm in the Lublin region that prevented most speakers from Lublin from coming. Yet despite the transportation problems Wojciech Chudy was present and delivered a lecture on the teaching of John Paul II, thus giving a testimony to his commitment and zealousness.

The standing column Thinking About the Fatherland includes an essay by Małgorzata Czachor and Marek Czachor on their father and father-in-law Stanisław Kowalski's friendship with Wojciech Chudy, which started in 1980, when Chudy was delivering a cycle of lectures in Gdańsk, and lasted until their father premature death in 1987.

In the section Notes and Reviews, Piotr Lipski contributes a review of Ryszard Legutko's *Traktat o wolności* [A Treatise on Freedom], Fr. Edward Jarmoch reviews Fr. Janusz Mariański's *Sekularyzacja i desekularyzacja w nowoczesnym świecie* [Secularization and Desecularization in the Modern World], and Patrycja Mikulska presents an essay on Jacek Wojtysiak's *Filozofia i życie* [Philosophy and Life]. The section concludes with the Proposals of the *Ethos*.

The section of Reports includes Cezary Ritter's report on the celebrations held on the 25th anniversary of the foundation of the John Paul II Institute at the Catholic University of Lublin.

In the standing column Through the Prism of the *Ethos*, Cezary Ritter presents a feuilleton on the history of the quarterly *Ethos*.

The section devoted to Bibliography includes a bibliography of Wojciech Chudy's articles published in the *Ethos*, a bibliography of Wojciech Chudy's publications, as well as a selected bibliography on Wojciech Chudy.

The volume concludes with Notes About the Authors.

Summarized by *Dorota Chabrajska*