

SUMMARY

The current volume of the *Ethos* is entitled *B o d y – P e r s o n – C u l t u r e* and it is concerned with the ways the human body is approached in modern culture, as well as with the roots of these attitudes in the history of philosophical and theological ideas.

The text *F r o m t h e E d i t o r s* presents an outline of the current volume, pointing to its background, namely, to Karol Wojtyła's philosophy of the human body, which he developed later in his teaching as Pope John Paul II. According to Wojtyła, the body participates in the personal dignity of the human being. Since the body manifests and expresses the person, the value of human actions and of the culture resulting from them depends to a large extent on whether they respect the dignity of the human body and retain its transparency to the personal element in the human being and thus to the human being's likeness to the Creator. Wojtyła's approach, continued in the thought of John Paul II, demonstrates an unequivocal affirmation of the body, which is also deeply rooted in Christianity, the religion of Incarnation, preaching the Redemption of the body and bodily Resurrection. However, the present Christian understanding of the human body developed and matured in dialogue with the Platonic ideas, which deprecated bodiliness as hostile to the spirit considered as the genuinely human element. Despite the fact that John Paul II's «theology of the body» embraced only two aspects of human experience in which bodiliness comes to light, namely, spousal love and human suffering, it has provided a framework within which manifestations of the bodily nature of man in various dimensions of culture can be approached. Indeed, the question of bodiliness appears of particular importance to modern culture, permeated by spontaneous affirmation of the body and of the visible beauty, of the sexual element, physical stamina, good health and sensual pleasure. In the articles included in the current volume, the authors have explored the actual approach to the human body in such areas of thought as ancient Greek philosophy, philosophy of dialogue, phenomenology, the Buddhist tradition, aesthetics, literature, sociology and sport.

In the Apostolic Letter *Salvifici Doloris* of 11 February 1984, the Holy Father John Paul II offers a profound teaching on the theological and metaphysical significance and mystery of suffering. Human suffering, writes the Pope, evokes compassion and respect, but it also intimidates. Yet the need of the heart commands us to overcome fear, and the imperative of faith provides the content, in the name of which and by virtue of which we dare to touch what appears in every man so intangible: for man, in his suffering, remains an intangible mystery. The field of human suffering is much wider than the one in which medicine can interfere, more varied, and multi-dimensional. Man suffers in different ways and suffering is something wider than sickness, more complex and at the same time still more deeply rooted in humanity itself. The distinction between physical suffering and moral suffering provides an insight into this condition. This distinction is based upon the double dimension of the human being and indicates the bodily and spiritual element as the imme-

mediate or direct subject of suffering. Physical suffering is present when "the body is hurting" in some way, whereas moral suffering is "pain of the soul." In fact, it is a question of pain of a spiritual nature, and not only of the "psychological" dimension of pain which accompanies both moral and physical suffering. In Sacred Scripture, a great book about suffering, we find an extensive list of variously painful situations for man. It can be said that man suffers whenever he experiences any kind of evil. In the vocabulary of the Old Testament, suffering and evil are identified with each other. Only the Greek language, and together with it the New Testament, introduce this distinction and thus suffering is no longer directly identifiable with (objective) evil, but expresses a situation in which man experiences evil and in doing so becomes the subject of suffering. Suffering has indeed both a subjective and a passive character. Even when man brings suffering on himself, when he is its cause, his suffering remains something passive in its metaphysical essence. In itself, human suffering constitutes a specific "world" which exists together with man, which appears in him and passes, and sometimes does not pass, but which consolidates itself and becomes deeply rooted in him. This world of suffering, divided into many, very many subjects, exists as it were "in dispersion." Every individual, through personal suffering, constitutes not only a small part of that world, but at the same time that world is present in him as a finite and unrepeatable entity. Parallel with this, however, is the interhuman and social dimension. The world of suffering possesses its own solidarity. People who suffer become similar to one another through the analogy of their situation, the trial of their destiny, or through their need for understanding and care, and perhaps above all through the persistent question of the meaning of suffering. Thus, although the world of suffering exists "in dispersion," at the same time it contains a singular challenge to communion and solidarity. Christ did not conceal from his listeners the need for suffering. While the first great chapter of the Gospel of suffering is written down, as the generations pass, by those who suffer persecutions for Christ's sake, simultaneously another great chapter of this Gospel unfolds through the course of history. This chapter is written by all those who suffer together with Christ, uniting their human pain to his salvific suffering. In these people, there is fulfilled what the first witnesses of the Passion and Resurrection said and wrote about sharing in the sufferings of Christ. Therefore, in those people, the Gospel of suffering is fulfilled, and, at the same time, each of them continues in a certain sense to write it: they write it and proclaim it to the world in which they live and to the people of their time. Down through the centuries and generations it has been seen that suffering conceals a particular power that draws a person interiorly close to Christ. When this body is gravely ill, totally incapacitated, and the person is almost incapable of living and acting, all the more do inner maturity and spiritual greatness become evident, constituting a touching lesson to those who are healthy. This maturity and spiritual greatness in suffering are certainly the result of a particular conversion and cooperation with the grace of the Crucified Redeemer. It is he himself who acts at the heart of human sufferings through his Spirit of truth, through the consoling Spirit. It is he who transforms, in a certain sense, the very substance of the spiritual life, indicating for the person who suffers a place close to himself. Suffering is, in itself, an experience of evil. But Christ has made suffering the firmest basis of the ultimate good, namely the good of eternal salvation. By his suffering on the Cross, Christ reached the very roots of evil, of sin and death. To the suffering brother or sister Christ gradually reveals the horizons of the Kingdom of God. Suffering cannot be transformed and changed by a grace from outside, but from within. And Christ through his own salvific suffering is very much present in every human suffering, and can act from within that suffering by the powers of his Spirit of truth, his consoling Spirit. However, this interior process does not always follow the same pattern. It often begins and is set in motion with great difficulty. Even the very point of departure differs: people react to suffering in various ways. But in general it can be said that almost always the individual enters suffering with a typically human protest and with the question "why." He asks the meaning of his suffering and seeks an answer to this question on the human level. Certainly he often puts this question to God, and to Christ. Furthermore, he cannot help noticing that he to whom he puts the question is himself suffering and wishes to answer

him from the Cross, from the heart of his own suffering. Nevertheless, it often takes time, even a long time, for this answer to begin to be interiorly perceived. For Christ does not answer directly and he does not answer in the abstract this human questioning about the meaning of suffering. Man hears Christ's saving answer as he himself gradually becomes a sharer in the sufferings of Christ. Those who share in the sufferings of Christ preserve in their own sufferings a very special particle of the infinite treasure of the world's Redemption, and can share this treasure with others.

Jarosław Merecki, SDS, offers a reflection on the «theology of the body» developed by Pope John Paul II on the basis of the anthropology he had advanced before being elected to the See of Peter. The point of focus is the implications of the «theology of the body» for philosophical and theological anthropology. Karol Wojtyła advanced the thesis that the human body «reveals» the human person, and explored the relation between the person and his body, which while being one of particular closeness is, however, not one of identity. The method applied in the article follows the one used by Wojtyła: an initial phenomenological description of the person, in particular the description of the human experience, leads towards a metaphysical explanation, which can in turn be interpreted theologically. Thus the body appears as a double sign: on the one hand, it is a sign of the human person (with his or her entire physical and spiritual endowment), yet on the other it signifies the presence of the Creator in the world, the human person having been made in his image and likeness. Therefore, an encounter with the person is inherently an encounter with a double transcendence. In his «theology of the body,» John Paul II describes the human body as the sacrament of the person. Indeed, if the sacrament is perceived as an effective sign of God's presence in the world, then the human body is one of the major and most significant expressions of that presence, and as such appears to be a natural or primordial sacrament. Modern thinkers, motivated by the need to overcome anthropological dualism in philosophy, as well as by the intention to develop a theologically sound concept of the human person as a bodily being, tend to focus on the dimension of the bodily existence. Paradoxically, their efforts have produced a combination of spiritualism and materialism. In particular, a form of spiritualism has been developed in which the human person is perceived as a self-conscious free center, capable of establishing the meaning of his body. In this conception, which is advanced also by some moral theologians, the body does not provide any normative basis for determining its ultimate sense. Yet, once the unity of the person is broken and the spirit perceived as independent and in a way separate from the body, anthropology faces the risk of reductionism, in particular of explaining human life merely as an epiphenomenon of its biological functions. On the plane of culture, this kind of reductionism is fostered by postmodernism, in which one can see a dialectic of determinism and freedom. John Paul II's proposal to perceive the human body within the ontological structure of the human person provides a way to overcome this impasse. The «source» experience thus accomplished precedes all philosophical or theological interpretation. It demonstrates that an encounter with the body of a person is an encounter with the person himself and that the «self» appears to be both immanent in the body and transcendent to it. The body fulfills the function of the *medium quo* that enables direct contact with the other, being a transparent and clear sign that spontaneously directs one's attention to the person as such. Thus in the basic human experience, the body does not appear as a pure object, but always retains its subjective dimension. Experienced from within (as for instance in the phenomenon of shame), it appears to be something more than merely a living organism. It manifests its own «language» that embraces gestures and non-verbal behaviors with their own *noemata*, independent of the meaning attached to them by the subject. The human body expresses and represents the subjectivity of the «self.» Thus the person cannot be affirmed but through the affirmation of his or her body and its «language.» One can only affirm human dignity while simultaneously affirming the living human body, since being alive is the way in which the person exists (*viventibus vivere esse*). Moreover, since the human person in his or her bodily shape is the image and likeness of God, the affirmation of God's glory in the visible world is impossible without the affirmation of the human being in his bodiliness.

The first section of the articles is entitled **O n I n c a r n a t i o n a n d R e s u r r e c - t i o n**.

Jacek Salij, OP, undertakes a reflection on the significance on the Incarnation of Jesus Christ. In the Incarnate Jesus, God revealed man to man himself. However, this revelation did not consist in giving man some knowledge inaccessible to natural reason, but rather in the work of a saving power that transforms man, makes him free from the sins that deform his humanity and leads him towards his ultimate destiny. The beginning of this revelation was Divine love for man. The event of the Incarnation demonstrates an unbelievable elevation of the human being: God decided to love us also in the human way, he wanted his Son to become one of us and to love us with his human heart. Yet even the love whose source is God himself will remain unfulfilled unless it is accepted by the loved ones who offer their love in return. Owing to the event of the Incarnation, human beings have been able to recognize that love constitutes the ultimate horizon of life, to accept love in their lives and realize it as the ultimate value and foundation of their dignity. In Sections 457-460 of the Catechism of the Catholic Church, four implications of the gift of the Incarnation are enumerated: the Word became flesh for us in order to save us by reconciling us with God, so that we might know God's love, in order to be our model of holiness and to make us partakers of the divine nature by enabling us to a genuine gift of self. Jesus Christ, the Word that became flesh, has the power to reconcile the spiritual with the physical: owing to God's grace, not only the human souls, but also the human bodies are granted salvation. Making one's life holy consists in imitating the Trinitarian proexistence, in particular, in the gift of self in love. Sanctity would be inaccessible to man had it not been for the Son of God. Sanctity as such is not a merely moral attribute, but rather an ontological aptitude to imitate God in the attitude of proexistence man would be unable to adopt by his own strength. Since the Second Vatican Council the Church has stressed the universal call to sanctity, made possible due to the intercession of the Son of God, who was not created, but eternally begotten of the Father, being with him the one infinite, eternal God. The New Testament holds the promise that the Eternal Father wants to make all human beings his own children. The mystery of the Church and of the salvation accomplished through God's love consists in our becoming one with Christ and in our growing into his Body. This great elevation is not intended only for the chosen ones, as God invites all the humanity to become one with his Son, while Christ does not reject any of his servants.

Fr. Massimo Serretti offers a reflection on the Incarnation, seen as the mystery that enables a new integration and self-identification of the human being. The consequences of the Incarnation of the Son of God are to be seen in their personalistic and ontological aspects, thus the mystery of the Word that became flesh must be described both in terms of the theory of being and in terms of the theory of person. According to the traditional Christian teaching, the human nature was given strength and perfected by the incarnated Son of God, who by accepting the human nature, as a human person, became the Mediator between man and God. However, modern anthropological reflection has abandoned the conception of man as person, and confused such concepts as subject (or spiritual subjectivity) and person, and even of human person and human nature. As a result, the human person is described in terms of natural qualities and ultimately reduced to nature, with the ego being the centre of all the experienced dynamisms. Ultimately, the theory of person has been replaced by the theory of the ego. However, the mechanics of this reductionism continued and soon the ego itself was cancelled by a false transcendence or split internally. Simultaneously, while the attempts at grounding the ego outside the context of the theory of person failed, the 20th century welcomed the fragmentation of the ego as a positive and creative fact that allows nihilism to be perceived as a chance. As a result, European anthropology, having deprived man of the transcendence in which he used to participate in the experience of personalization, instead demonstrates readiness to open itself to Eastern philosophy and to various simulations of transcendence. The postulated restoration of man's relation with God, made possible by the fact of Redemption, aims at opening man to a new communion with his Creator. The necessary distinction it involves is the

one between personalization (concerning the relation between God and man) and self-identification (concerning the relation between the human individual and God, and one between the human individual and other people). The crucial recognition in the process of personalization is that by saying "I" the subject does not create himself, but confirms the fact that he is loved and came to being as a result of love.

Fr. Tadeusz Dola presents a historical outline of the interpretation of the resurrection of the body, pointing to the anthropological foundations of this truth of the Christian faith, tracing its roots in the Old Testament and following its history up to the present day. The belief in the resurrection of the body appears in Old Testament texts from the second century BC, in particular in the Book of Daniel and in the Second Book of the Maccabees, together with the question whether martyrs who gave their lives for the faith will receive a reward in the afterlife for their heroic faithfulness to Yahweh. The Old Testament faith in the resurrection and life after death manifested the Hebrew theological anthropology with its beliefs: firstly, that owing to the fact that God is the Creator of man and the world, resurrection is possible, and secondly, that both body and soul will be resurrected, since man is a psychophysical unity. While the New Testament belief in the resurrection of the body continues the Jewish tradition, it is simultaneously influenced by the experience of the encounter with the risen Lord Jesus Christ, seen predominantly in Paulian texts, in particular in the First and Second Letters to the Corinthians, where the Jewish beliefs that the risen body will be identical with the earthly one and that the world renewed by God at the end of history will simply continue the earthly reality are modified. St. Paul admits that the actual mode of existence of the risen Christ cannot be expressed in the language, but he nevertheless stresses that the resurrected life continues the earthly life of its subject. The Church Fathers, in their debates with Platonists and Gnostics, held either that the body resurrected by God is identical with the earthly body (Clement, Justin, Athenagoras, Tertullian) or that the risen bodies will not be in the material sense the same bodies as they were in the earthly lives (Origen, Gregory of Nyssa, St. Augustine). The medieval thinker St. Thomas Aquinas advanced the conception that the restoration of life to the human person, which consists in the soul being reunited to the body, is grounded in the special function of the soul which is the substantial form defining first matter according to its identity of the particular human being. Aquinas held that the soul is not deprived of that identity despite its separation from the body, and his ideas have been generally accepted within the Thomistic school of philosophy. Modern reflection on the resurrection of the body advanced by Protestant theologians, who postulate a «return» to the biblical vision, departs from the «dichotomic» anthropology that «artificially» divides man into body and soul. This idea is accompanied by the conviction that a human being is actually risen to the new eschatological reality already at the moment of death (man's complete dependence on God would seem to be in conflict with the claim that he owes his immortality to his soul, namely, to an immortal element of his nature, and not exclusively to God). As a theologian, Joseph Ratzinger opposed the theory of man being risen at the moment of death, as he found no justification for it, either in the Bible or in the patristic tradition. Instead, he held that the traditional teaching should be preserved, pointing that the «self» exists in between death and the ultimate resurrection owing to the immortal soul. Having thus recognized the worth of the thought of St. Thomas, Ratzinger presented it the context of his own anthropology of dialogue.

The succeeding section is entitled *T h e B o d y a s a S i g n*.

Fr. Jerzy Szymik dwells on the Christocentric dimension of the Christian teaching on man, which leads from Adam to Jesus Christ. Precisely this teaching has become the root and will hopefully mark the future of European culture and of the European civilizational project. The starting point of Christian anthropology is that God is the Creator of man: man, God's creature, was «conceived» of God's creative and omnipotent love. Thus man was created *ex nihilo* and *ex amore Dei*, and the foundation of his being is not *cogito ergo sum*, but rather *amor ergo sum*. As far the beginning of man is concerned, love precedes cognition, the passive (*amor*) conditions the

active (*cogito*). Paradoxically, the human self, perceived as inherently one's own, turns out to be one's own to the least possible extent. Since man was called into being in the image and likeness of God, there is a genuinely divine element in the humanity. The Triune God remains the primary and decisive source of the understanding of the nature and vocation of man. This truth is the foundation of human rights, and it determines man's special destiny and his exceptional status among the created beings. However, since man has introduced the drama of sin into his life, part of the mission of Christianity is also the teaching on the sinful human being who needs salvation. Thus theology turns out to provide the absolute and necessary foundation for Christian anthropology.

Bp. Marek Jędraszewski describes the phenomenon of the human face and its implications for philosophical anthropology. The underlying thesis of the reflections is that the human face is a unique element also in the aspect of the ontological and physical constitution of the human being, which is reflected even in everyday language, in expressions such as to "face someone" or to "lose one's face." The human face is always naked, yet one never sees one's own face, but merely reflections of it. One, however, sees the faces of others, and in this sense, the face enables the identification of another, being a manifestation of his or her uniqueness, and in the general sense pointing to the particular ontological status of the entity called person. Even on the objective, biological plane, the human face appears as exceptional and unrepeatable, thus pointing that as a phenomenon it cannot be exhaustively described by natural sciences. The full richness of the face is manifested in a direct encounter with another human person, in which two significant factors are at work: the situation in which the experience takes place and the interpretation of the face that results from it. There is a tendency to ascribe, in this interpretation, a deeper sense to the concept of the face, which is also perceived as a record of the personal history. The moment of interpretation is inherently built into the encounter with the human face. Thus the person becomes vulnerable to the look of the other, which was thoroughly studied by Jean-Paul Sartre. Among the other philosophers who devoted their efforts to the analysis of the significance of the human face were: Gabriel Marcel, Franz Rosenzweig, Emmanuel Lévinas and Józef Tischner. In Christian theology, the face of Jesus is seen as reflecting the face of any particular human being, who himself is an image and likeness of God.

Marek Maciejczak discusses the role of body proper in cognition, taking into consideration the views of Maurice Merleau-Ponty, expressed in his *Phenomenology of Perception*. According to Merleau-Ponty, the body is an impersonal, organic subject of perception, separated from the conscious self. However, on a closer examination, it appears that the above thesis does not follow from the phenomenological descriptions, provided by Merleau-Ponty himself, of the actual role of the body proper in cognition. On the contrary, what follows is that there is actually one subject. The body proper and the conscious «self» are merely two different moments of one structure, that is of the subject.

The next section of the articles bears the title *I n t e r p r e t a t i o n s o f t h e B o d y*.

Giovanni Reale begins his reflections with a presentation of the concept of the human body as it appears in Homer's epic poems (the body seen in contrast to the living being, the body as the corpse, the body perceived not as a unity in multiplicity, but rather as an identity that manifests itself by means of various organs and functions). In the main part of the article, the author discusses the shaping of the concept of the body in ancient Greek philosophy that took place between the sixth and the fifth century BC, and was crowned with the conception developed by Plato and presented by him most convincingly in his dialogue *Phaedo*, and then confirmed in *Gorgias*, *Cratylus* and *Phaedrus*. Plato claims that the body is both a tool for the soul and an obstacle on its way to perform its functions. Despite his philosophical ideas Plato holds that on the anthropological and physical planes the union of the body and soul is only natural, while the concern for the body is a primary duty of the human being (Plato paid much attention to the significance of gymnastics and medicine for the well-being of the human body and applied the concept of the

right measure to it). In *Timaeus*, he presents the human being indeed as a structural unity of body and soul, designed by the Demiurge as part of his plan.

Krzysztof Kosior analyzes the Buddhist approach to the human body in the context of accomplishing the nirvana, as it is seen in the discourses of the Buddha included in the Pali Canon. The reflections embrace Buddha's teaching on the end of the world, on the extinction of all desire, suffering and individual consciousness as the ultimate mark of the nirvana, the processual structure of the mind as becoming, as well as ways to overcome the body, the obstacle on the way to nirvana.

Małgorzata U. Mazurczak analyzes the application of light and shadow in representations of the human body and bodiliness in European painting, demonstrating the conception of man adopted in a given epoch. According to Pliny the Elder, painting began with tracing an outline around a man's shadow. Yet in order to render the real three dimensional human figure, it was necessary to fill the contour with color and introduce chiaroscuro. Since the color and contour were insufficient for the purpose of rendering the human nature, the effect of shadow was used to point to the place in space occupied by the human being. The shadow was seen as integral with the body, yet separate in its nature, pointing to immaterial existence. In the late Roman period, there appeared tendencies to present the body enclosed within a blue contour, without any chiaroscuro. Characteristic of that period are images of motionless faces and bodies showing no spatial effect. Similar representations of the body could be seen in Orthodox Christianity icons. These tendencies were continued in the Middle Ages, giving rise to a new function of Christian art. Paintings were no longer supposed to represent the human body in its worldly shape. The ancient unity of the soul and the body was broken, resulting in the image of a transformed spiritual body that was to signify the good, the beauty and the truth. A return to bodiliness as the subject of painting, and to chiaroscuro as the means of rendering the body, could be observed in 13th century art, initially in monumental sculpture, and then in painting, in particular in works of Italian painter Giotto di Bondone, who was fascinated with the human body as manifesting spiritual life within the earthly realm. The trend started by Giotto was continued in the painting of early Renaissance masters, among them Tommaso Masaccio and Paolo Uccello, striving to show the visible world, human being, nature and objects by ordering the space and introducing shadow effects in order to complement the category of time. The efforts of the painters of that time to create the perfect composition manifested a deepened understanding of the human body, while their accomplishments can be seen as an illustration of the Biblical words about the creation of man in the image and likeness of God.

The succeeding section is entitled **B o d i l i n e s s i n L i t e r a t u r e**.

Zofia Zarębianka explores the richness of the motifs of the human body, as well as their connotations, as they appear in the poetry of Anna Kamieńska. According to Kamieńska, any poetic consideration of the human condition in terms of anthropology, philosophy or theology, in particular the theology of creation, would be unthinkable were it not to include analyses of bodiliness and its metaphysical implications. In her poetic output, Kamieńska approaches the human body in a multifarious context, transgressing the limits of its natural, biological dimension. Kamieńska's poetry expresses an awareness of the deep unity of all the created reality, perceived as the realization of the eternal idea in the Divine mind, and thus as a reflection of the unity and oneness of God. As a result, the human being appears in Kamieńska's poems in full unity with the other created entities, co-participating in being as such. Owing to this particular «equality» of being, the lyrical «I» exhibits the attitude of ontological humility, a specific «solidarity-in-being.» In exploring the relation between the created world and God, Kamieńska approaches the human body as a synonym of the entire material reality, as «the body of the reality,» and perceives it as a direct manifestation of the goodness and wisdom of God. The «body of the world» is in turn seen by her as an epiphany of God, a proof of his existence, a confirmation that God is not merely an abstract idea. On the other hand, the body accounts for the human being's existential rootedness in the world. In a way, the body is seen as the «home» of the human being and, inversely, the home is

perceived as the «body.» Thus the organic unity of man and his home, as well as the symbiosis between the two, is emphasized. Interestingly, the functions of body and home are perceived by Kamieńska as identical, since both realities symbolize protection, set the borders between the inner and the outer worlds, accentuate the identity and uniqueness of the lyrical «I.» and delineate the border between the private and the social. Due to its rootedness in the material reality, the body is subject to the passing of time, which evokes an awareness of mortality in the lyrical «I.» However, Kamieńska's poetry manifests a deep appreciation of the human body, which is destined by God to salvation and eternal happiness. Kamieńska presents a consistent anthropological and theological conviction about the unity of the human nature, which encompasses both the body and the soul. Kamieńska's approach to the issues concerning the body points to its existential, theological and philosophical dimensions, as well as to both horizontal and vertical planes on which it can be analyzed.

Tomasz Garbol contributes literary reflection on human bodiliness, as it is approached by Czesław Miłosz both in his essays and in his poetry, among others, in the poem entitled *Body*. The two observations that Miłosz systematically develops throughout his output are that the human body is generally depersonalized («deprivatized») in modern culture and that the body initiates the human person into the mystery of being. Miłosz contests modern popular culture, where exposing nakedness has become a basic and frequently thoughtless means of expression, which ultimately results in making the most private domain of the human being, namely, his or her bodiliness, public. Indeed, Miłosz goes as far as to hold that the mental approach to the human body in contemporary culture resembles that demonstrated in the Nazi concentration camps. As a result of the predominance of the «sexual myth» in today's culture the danger of objectifying the body and the human being as such appears. Human sensibility has been transformed, since sexuality and bodiliness, which are individual and private in their nature, have become incorporated into the space of mass sexuality. According to Miłosz, this is accompanied by a loss of shame, also in public debates on sex. Consequently, the human being, deprived of his or her privacy in the most private sphere of life, has become subject to the «power of the number,» manifested, among others, in places like beaches or swimming pools. To Miłosz, such places evoke the idea of enslavement or even annihilation of the individual human being, the only difference between them and the concentration camps being that in the former human beings freely succumb to the «power of the number,» while in the latter they were coerced into it. Indeed, Miłosz advances the idea that once the human body is made subject to the «power of the number,» the person is deprived of his or her individuality. A depersonalized body is in turn easily enslaved and coerced in the totalitarian system. The nihilistic dimension of modern culture is manifested in its «revenge on being» accomplished through the promotion of anti-erotic sex and obscene ways of representing the woman, the symbol of being as such. Miłosz considers nakedness as tantamount to vulnerability to the danger of the antihuman order that emerges after the so far existing culture has been destroyed. He simultaneously stresses that the metaphysical experience of being is rooted precisely in bodiliness. Indeed, it is the *eros* that opens the human being to the metaphysical beauty of existence. Man and woman in love, by discovering the beauty of the world's existence, accept a gift from God, which enables them to approach the mystery of the unity of being. The longing that man and woman feel for each other's bodies is combined with their desire to encompass the entire body of all being. Thus, owing to the mediation of the body, the discovery of the phenomenon of being transcends the relation between man and woman. Moreover, the body, through its experience of exile, of the pain of birth, and of physical suffering, enables perception of the world and the feeling of unity with it. Finally, in the eschatological dimension, the body is indispensable for the sake of retrieving the proper condition of the human being: in Purgatory, the body is transformed and renewed, but it is not destroyed.

Wojciech Kudyba presents an essay on the occurrence of corporeal motifs in the poetry of Wojciech Wencel. Unlike most contemporary poets, Wencel does not use poetic metaphors con-

cerning the body in order to offer an insight into the reality of the human dialogue or to show the body as an object. Neither does he employ metaphors of specious or colorable body. Instead, the poet's imagination turns around the motifs incorporating a semantic circle of bodiliness. In Wencel's collected poems, one can distinguish about three hundred basic lexical units pertaining to the human body, the most specific ones being: body, tongue, heart, lips, hands, but also, hands, eyes, face, feet, bones and head. Wencel is undoubtedly a «poet of the body.» To him, body and soul are poetic synonyms, while the particular parts of the body form a metonymy, referring to the human being as a whole that encompasses body and soul. The basic circle of reference of the corporeal metaphors in Wencel's poetry is broadly understood Christian culture. Both the human body as a whole and its parts are seen as symbols of the existential contingency, incompleteness and insufficiency of the human being. This existential fragility is a poetic name for passing away and it expresses the metaphysical truth that man is a contingent being, a Being-towards-death. Yet the corporeal metaphors in Wencel's poetry refer not only to the ontological imperfection of the human being, but also to the moral one. The frequently employed images of separated body parts may be interpreted as symbols of the human being's separation from the source of the Absolute Good, and thus as a metaphor of spiritual death. However, Wencel's approach and his poetic axiology are not meant as a rebellion against the body, but rather as one against the reality the body symbolizes, namely, death. Neither is Wencel's poetry a cry of absolute despair. It does exhibit a horizon of hope in God. The body remains an element of the existential dialogue, it is by no means a self-sufficient monad, as it enters the relationship with God, who restores life. Wencel thoroughly reinterprets the genre of funeral poetry. In his poems, the topos of the body definitely refers to the moral reality, and begging for resurrection is seen as begging for moral purification. There are numerous metaphors referring to the body that express a moral chaos, an axiological confusion, a disorder in the sphere of morality. Leprosy is, for instance, a metaphor of separation, isolation, alienation, it expresses sickness that has its cause in the broken relationship with God. The sin is not perceived as merely violating the law, as it always occurs within the space of interpersonal dialogue. It is an act of breaking the covenant with Personal Love and involves the painful impossibility of restoring it. Wencel's poetry exhibits continuous mutual penetration of immanence and transcendence. The material walls of the temple symbolize the mystical body of Christ. In him, the individual is transformed into the communal, the temporary into the eternal. The language of the body is the language of spiritual relations. The poet sees the Incarnation of Christ as the beginning of a new relationship between God and human beings. The body of Christ becomes home, the place in which the humanity can once again find the lost contact with God. The open wounds in the body of Christ denote the opening of a new space in which God and men can unite. God not only is the highest being, but becomes a gift to the humans in the most perfect way. His absolute existence is confirmed by his absolute sacrifice. Christ's open wounds symbolize the «availability» of God and open the space of his intimate life to human beings. This is perceived by Wencel as an invitation to participate in the inner life of God, who is love. This calling has a universal appeal, it is directed to everyone. Christ not only saves, he himself is the salvation. Through him, the entire world can be in an intimate contact with God. Paradoxically, the originality of the poetry of Wojciech Wencel consists in his faithfulness to the tradition. The poet explores the rich sources of Judeo-Christian culture and attempts a modern hermeneutics of the old symbols.

Dariusz Kulesza offers an insight into Polish prose on the life in Nazi concentration and work camps, camps for displaced persons, prisoner camps, as well as Soviet gulags. The authors whose output includes references to the experience of life in a camp or who devoted their literary activity solely to that topic had usually been camp prisoners themselves. Among them, were: Tadeusz Borowski, Tadeusz Nowakowski, Aleksander Janta Połczyński, Witold Zalewski, Jerzy Pytlakowski, Gustaw Herling-Grudziński, Herminia Naglerowa, Józef Czapski, Stanisław Grzesiuk, Miron Białoszewski, and Seweryna Szmągłowska. They usually wrote short stories or novels based on

their personal experience, showing the human body in a stereotyped way, usually with no regard of the gender. Their works include descriptions of the tormented bodies of the victims, invoking Christian martyrdom. They are mostly bodies of Poles, while the bodies of the exterminated Jews and other nations appear as impersonal, uncountable masses providing the background of the life of the camp, and by no means the focus of the stories. In spite of the differences in the literary approach to the Nazi camps and Soviet gulags, both the works that originated in Poland and those written in exile present the human body in a similar way. One can attempt a comparison of the prose by Tadeusz Borowski, who wrote about life in Nazi concentration camps, with the output of Gustaw Herling-Grudziński. Borowski in a way transgresses the standard way of showing the body in the camp. He depicts the body using the image of the camp as a system, but he also personalizes and individuates the protagonists, keeping a balance between the unrepeatable and the typical. Herling Grudziński's prose, on the other hand, seems the most credible example of the presentation of the martyrdom of the human body in the literature on the life in camps. This credibility derives from the fact that he avoids ostentatiously drastic descriptions, and if he introduces shocking scenes, he presents them in a universal, monumental context of human dignity, abandoning hagiographic martyrdom.

The following section is entitled *T h e B o d y a s a R e s e a r c h A r e a*.

Paolo Terenzi explores the new limits of the sociology of the body set by David Le Breton. In his book *Anthropology of Pain*, as well as in his numerous other works, Le Breton undertakes a thorough reflection on the issues of body and pain as they are analyzed within the scopes of sociology and cultural anthropology. Thus he investigates the relations between the body and the society, modern representations of the body, rejection of the body as a constitutive factor in the human condition, anthropological aspects of the relation between pain and suffering, as well as the epistemological status of sociology. However, he focuses above all on the question of pain and its significance to human life. While Western cultural tradition manifests the tendency to approach the body in a suspicious or openly contemptuous manner, perceiving pain as a domain of biology and medicine, it remains the task of sociology and cultural anthropology to study ways in which the body is used, as well as personal, social and cultural significance of the perception of the body and pain. Within sociology, the body is approached as the mediator between the social reality and the individual, between nature and culture, between the psychological and the symbolical. Understanding the sense of suffering is of primary significance: to understand it means to understand the sense of life. According to Le Breton, pain constitutes human experience *par excellence*, and as such, it manifests the depth of the human being asking about meaning. Within the symbolic space, based on the relational interpretation of the dualism between body and soul, the distinction between physical pain and spiritual pain is introduced. Le Breton analyzes also the approach to pain characteristic of Christianity, in particular the differences between the Protestant and Catholic approaches, and he contrasts the Christian message on the body and pain with those conveyed by Buddhism and Islam. In particular, he focuses on the social construction and applications of pain (analyzing for instance the phenomenon of martyrdom), on the relations between pain, suffering and identity (where pain is perceived as a threat to the identity, while suffering is defined as the pain experienced by a human person). Le Breton takes into consideration also the pain and suffering inflicted by torture and violence, as well as by certain sporting practices, self-inflicted pain as a bar against anxiety experienced by an individual, but also acts of tattooing and piercing, body art and performance, these latter demonstrating the belief that one's identification with one's body necessarily involves its transformation. The idea that to change the body means to change the life is also reflected by the scope of pharmacological modification of every day life and by its extensive recourse to medicine. Finally, Le Breton considers the virtual body, as it is experienced in cyberspace, and artificial intelligence, in which case the human body is replaced by hardware. The overall value of Le Breton's sociological reflection lies in that it prompts the right questions to be asked in the intellectual life, while simultaneously remaining an attempt to overcome the

dualisms characteristic of the human condition without negating the complexity of human life, part of which is pain.

Furio Pesci offers a reflection on how bodiliness was first taken into consideration in pedagogy as a necessary dimension of the educational process, and how it formed the principle of integral education or, in other words, the anthropological foundation of education that assigned a proper space for the role of the body. Indeed, the pedagogical approach that makes bodiliness its starting point cannot but assume an integral vision of the person. The indissoluble anthropological union between bodiliness and the human being as a whole is brought to light by an analysis of the category of desire that functions in René Girard's theory of *mimesis*. Girard was above all concerned with the role of religion in the society and the human ability to perform both altruistic acts and acts of violence. In his opinion, exploring the phenomenon of *mimesis* provides an exceptional perspective which enables a grasp of these apparently paradoxical aspects of human nature. An anthropology based on the concepts of *mimesis* and desire has a very broad system of reference and far reaching implications for pedagogy and social sciences, as the concepts in question enable the understanding of various cognitive, emotional and behavioral manifestations of the development of the human being. The pedagogical method proposed by Maria Montessori rests in turn on the assumption that the pedagogical and educational process should be founded on the natural activity of the children, and thus follow the so-called "method of the child." The significant points in Montessori's concept of education are respect for the close connection between movement and thought of the child and the idea that the development of the child's intelligence should be accompanied by his or her possibility to manipulate physical objects. Montessori held also that there obtains a relationship between the development of learning and the good mood of the children, that the children's freedom should be respected, that tasks should be accomplished in a manner selected by the particular child. She stressed the importance of the decision taking process and promoted learning with an interest, having simultaneously annulled the system of punishment and reward in her schools. Although she was accused of favoring excessive individualism, she nevertheless stressed the importance of group work and of the skills of cooperation and interaction.

Wojciech Lipoński observes that the attitude to sport throughout European history reflects to some extent the ongoing philosophical debate on the relation between body and soul. Already early Christian writers, such as St. Paul and St. Ignatius of Antioch, used metaphors pertaining to sport, and St. Paul elevated the human body by calling it "the temple of the Holy Spirit" (1 Cor 6: 19). However, already in early Christianity, there appeared a contrary tendency, one to perceive the body as a prison for the soul, seen most clearly in the writings of Origen, and to some extent continued in the views of St. Augustine, who considered the body an obstacle on the way to salvation. Such a negative conception of the human body, strengthened by the growing Manichean movement, contributed to the emergence of asceticism as a recommended way of life. In the medieval period, in turn, although a rigorous attitude towards the body was still considered as a way to salvation, these tendencies did not manifest a rejection, on the part of the Church, of the body as such or of physical competition. The value of human bodiliness was restored already in the philosophy of Thomas Aquinas. Whenever the Church was against medieval sports, for instance ball games, it was due to their harmful effects on the body. On the other hand, medieval Church highly appreciated shooting championships and exhibited an ambivalent attitude to knights tournaments. Later, together with the dawn of the Reformation, a difference between the Protestant and Catholic attitudes to the human body and to sports could be observed. Simultaneously, one can speak about a turn in the general attitude to bodiliness in the periods of Renaissance and Enlightenment: the apotheosis of physicality was accompanied by a degradation of the soul, while physical education programs were perceived as biological conditioning of the human being. Then a period followed in which the secular tendencies were accompanied by spiritual animation. It was then that movements such as Muscular Christianity and organizations such as the YMCA and the YWCA

appeared. Their activity resulted in the popularity of the idea that the body perfected by sport is a complement to the spiritual nature of man. With the advent and subsequent development of the Olympic movement, new issues and problems appeared, among them the dominance of secular tendencies in sport, the growing interest in economic profit, the removal of the traditional spiritual content from sporting activities, as well as the destructive influence of nationalism and doping on sport. Simultaneously, one could mention an initially ambivalent attitude of the Church to the Olympic movement. In time, however, Popes: Pius X, Pius XI and Pius XII, spoke very favorably of sport, while John XXIII even directly addressed athletes and participants in the Olympic Games. Despite the harmful phenomena that have affected contemporary sport, even disabled sports, one can notice a revival of the awareness of its humanistic aspects. In Poland, the activity of the Salesian Sport Organization is very hopeful in this respect.

The standing column *T h i n k i n g A b o u t t h e F a t h e r l a n d...* includes an essay by Bohdan Królikowski on what makes a land one's homeland, what makes a people a nation, what determines identification with a given nation and its history. The most significant factors, which are at work in particular in the case of Polish nationality, include the heritage of tradition, the language and memory, as well as the historical awareness.

The section *N o t e s a n d R e v i e w s* includes Patrycja Mikulska's review of the Polish edition of John Crosby's *The Selfhood of the Human Person*, published under the title *Zarys filozofii osoby. Bycie sobą* [An Outline of the Philosophy of the Person. Being a Person], Mirosława Chuda's review of *Bóg – Kosmos – Człowiek w twórczości Hildegardy z Bingen* [God – Universe – Man, as seen in the Output of Hildegard of Bingen] by Małgorzata Kowalewska, and Maciej Nowak's review of Bronisław Wildstein's *Dolina Nicości* [The Valley of Nothingness]. The section concludes with the *P r o p o s a l s o f t h e E t h o s*.

The section of *R e p o r t s* includes a report by Anna Szudra on a Seminar on the Thought of Karol Wojtyła–John Paul II and on an International Conference on Pedagogy dedicated to the Late Prof. Wojciech Chudy, Roman Majeran's report on an International Symposium on the 700th Anniversary of the Death of John Duns Scotus, Agnieszka Lekka-Kowalik's report on the 10th International Symposium on Metaphysics in the series "Tasks of Modern Metaphysics," entitled "The Controversy Over Purposefulness and Theological Explanation," Marcin Lizut's report on a session "Prolonging Human Life as a Moral Problem," held by the Chair of Applied Ethics at the Catholic University of Lublin, and Monika Sidor's report on a session on Christian values in Slavonic cultures.

The section *T h r o u g h t h e P r i s m o f t h e E t h o s* includes a feuilleton by Cezary Ritter on human imagination, inspired by his visit to Paris.

The section of *B i b l i o g r a p h y* contains a bibliography of John Paul II addresses from the years 1978-2005 on the subject of Incarnation.

The volume concludes with *N o t e s a b o u t t h e A u t h o r s*.

Summarized by *Dorota Chabrajska*