

THE PHILOSOPHY OF THE SECOND VATICAN COUNCIL

ABSTRACTS

FROM THE EDITORS – A Conciliar Revolution? (A.M.W.)

The Second Vatican Council was the 20th century's most significant spiritual event, which expressed a genuine need for the renewal of the Church. However, its intention was not an ahistoric reconstruction, carried out without taking into account the long and diverse history of the Church, both glorious and complicated. Instead, the Council was to begin a pastoral operation, conceived of as preaching the Gospel to modern man.

This objective was reflected already in the concept of *aggiornamento*, so willingly adopted by Blessed John XXIII, the Pope who astonished the Church and the world by successfully convening the Council. Yet understanding *aggiornamento* as merely adaptation to the demands of modernity would be much too shallow, as it might denote simply a series of technical solutions, such as those constantly invented and applied in any institution for the sake of its efficient and smooth functioning. Indeed, the concept of *aggiornamento* has a deeper sense that brings to the foreground the belief in the inexhaustible novelty of Christianity. The reason why the Church changes throughout history and why she undertakes reform is precisely her not being a merely historical reality: the genuine essence of the Church is her being the *sacrament of salvation* that reaches the human being in culturally and historically determined forms.

It is not groundless to perceive the Second Vatican Council in terms of a leap, a breakthrough or a «spiritual revolution.» Descriptions of this kind attempt to grasp the visible post-Conciliar transformations in the Church as regards her relations with Christians of other denominations, with non-Christian religions, in particular with Judaism (which is determined by the historical identity of Christianity), and with atheistic culture, its main currents being inspired by the ideas of the Age of Reason. The Council replaced the attitude of condemnation on the part of the Church with that of dialogue.

Being in dialogue presupposes diversity and encounter. Although the attitude of dialogue already had precedents, it was essentially a new experience which the Council «presented» as a gift to the Church and humanity. Yet this experience turned out difficult and was subject to various trials, causing enthusiasm as well as discouragement and disappointment. The anthropological depth of the concept of dialogue still needs to be explored. By initiating the practice of wide-open dialogue, the Council gave the Church the task to elaborate the

Christian philosophy of dialogue, just like the Councils of the first millennium inspired Christian thinkers to develop the philosophy of person. In fact, the philosophy of person and the philosophy of dialogue are interdependent and complementary, being like the two sides of a coin.

In his speech given on the Vatican Radio during the third Session of the Council, Archbishop Karol Wojtyła emphasized the relation of the category of dialogue to that of the person and the person's dignity. He said: "We can see why the matter of the dignity of the human person constitutes one of the fundamental elements of the thought of the Council. It is certainly an ecumenical element: an element common for all people of truly good will. Unless this element is grasped one cannot speak of true progress."¹ While Christianity cannot be reduced to humanism, it is its humanistic content, a consequence of the Incarnation of God, that determines its universalism, expressed in the ecumenical pursuits seeking community with all the human beings in the name of the truth about man and for the sake of his well-being. By evoking humanism, the Council referred to the attitude characteristic of modernity, which praises the greatness of the human being, but it simultaneously remained faithful to the truth of the message of Christianity.

Proclaiming the principle of religious freedom by the Council was tantamount to breaking with the earlier practices of the Church conditioned by her past. The Church, which was first recognized as an institution by Emperor Constantine, struggled to secure her freedom in the modern times responding to the aspirations to hegemony voiced by Protestant and then secular states. Finally, she had to defend herself from radically atheistic totalitarian regimes. Thus, throughout history, the situation of the Church was predominantly that of inevitable confrontation. The change of the philosophy of the Church in this respect, which came with the Second Vatican Council, did not, however, result from her weakness or from her concessions to the spirit of the time. Rather, it was the response of the Church to her better grasp of the Christian truth about the dignity of the human being and to its implication: the freedom of conscience. Thus, one might say that the aspirations of the modern world, despite their anti-Christian sentiment, were coherent with Christian anthropology.

Although numerous Conciliar Fathers were representatives of the neoscholastic variety of Thomism, the Council did not choose any particular, already existing philosophy as the foundation of its teaching. Instead, the Conciliar Fathers, as it were, made room for a new philosophical synthesis that would be compatible with the heritage of the Catholic thought and simultaneously open to the questions which had appeared throughout modernity and determined its philosophical horizons.

A research project with a goal to show the impact of the latest councils on the development of Catholic philosophy would be an interesting task to undertake. A project of this kind was attempted already during the Second Vatican Council by Augusto Del Noce, who, in his dissertation on the philosophy of Descartes,

¹ Quoted after <http://www.angelfire.com/ca4/hyoomik/lublin/ZNAK031.TXT>. See also Karol Wojtyła, *Człowiek jest osobą*, in: Karol Wojtyła, *Osoba i czyn oraz inne studia antropologiczne* (Lublin: Wydawnictwo Towarzystwa Naukowego KUL 1994), 420.

argued that the proper context of its interpretation is the Catholic Reformation introduced by the Council of Trent². According to Del Noce, „modern philosophy is born neither from the Reformation nor from the Renaissance, but from the Catholic Reformation.”³ Modern philosophy is the response to the crisis caused by the tension between the naturalistic humanism of the Renaissance, continued by libertinism, and the antihumanism of the Reformation, which called into question the positive sense of the human nature. Yet the thought of Descartes turns out an inadequate answer to the scale of the problem: due to its point of departure, which lies in the intellectual culture of its times, it is informed with ambivalence which affects the further development of modern philosophy. Del Noce stresses that one may not consider modern philosophy as the way to overcome the crisis, since this philosophy itself is its product and manifestation.⁴

The ambivalence inherent in Cartesian philosophy consists in the fact that it combines two opposite currents of thought, one of them leading towards rationalism, which arbitrarily negates the supernatural and advocates atheism, while the other, favoring ontologism, reveals man's existential dependence on God and is open to philosophy pursued in the context of faith. Thus one of the main currents of modern philosophy leads from Descartes to Hegel, and the other from Descartes to Rosmini. Modernity cannot be then interpreted as an intellectual process leading definitely towards immanentism and secularization; rather, it needs to be interpreted as a controversy over man. Needless to say, this controversy stigmatized the relations between the Church and the world in the time after the Council of Trent.

Christian anthropology was capable of renewal due to its immersion in the truth of the Revelation on the one hand, and its rigorous concern for rationality on the other. The problem discerned by Descartes, yet one he formulated wrongly, is actually identical with the one the Second Vatican Council faced once it decided to follow the way of dialogue with the modern world. Briefly speaking, it was the problem of how to understand Christian humanism. This issue comes to light already in the anthropological presuppositions of the Constitution *Gaudium et Spes*, which was the crown of the entire work of the Council. As the document says, there are two ways of knowing man, provided, respectively, by the Revelation and by experience, the latter encompassing history and social life, both of them being subject to change.

Disregarding one of these elements in the vision of man, as well as considering either of them in isolation from the other, is a methodological fallacy, since it «lessens» the truth about the human being by depriving it of one of its essential aspects. From the point of view of the Church, it would be also a pastoral error. Two Catholic philosophers, Jacques Maritain and Dietrich von Hildebrand, who otherwise welcomed the reforms initiated by the Council and became important voices in the post-Conciliar debate, tackled this problem in their works, in

² See Augusto Del Noce, *Riforma cattolica e filosofia moderna*, vol. I: *Cartesio* (Bologna: Il Mulino 1965).

³ Del Noce, *Riforma cattolica e filosofia moderna*, vol. I: *Cartesio*, 387.

⁴ See Del Noce, *Riforma cattolica e filosofia moderna*, vol. I: *Cartesio*, 387f.

which they expressed a painful disappointment with the implementation of the teaching of the Council that was unfaithful to the attitude of dialogue with the world and abandoned this dialogue for the sake of a one-sided listening to the world and imitating it.⁵ The root of this error was a hasty identification of the progress in the world with the growth of the Kingdom of God, which obscured the supernatural dimension of Christian humanism. This attitude, instead of causing a renewal of Christianity, resulted in its corruption.

Another issue that must not be overlooked is the hermeneutic of the Council. In fact, it provides the key to resolving the controversy about the proper reception of its teaching. This problem is all the more important since the 50th anniversary of the opening of the Second Vatican Council has prompted the question about its fruitage, and inspired Pope Benedict XVI to declare 2012 a Year of Faith.

The "hermeneutic of reform" and the "hermeneutic of rupture" start with two different visions of the sense of the changes introduced by the Council. The "hermeneutic of reform" does not reject the tradition of the Church or consider it merely an element of her past. Consequently, it perceives the post-Conciliar changes precisely in the context of the tradition, as a result of a «live» message received today and valid for the future of the Church. The "hermeneutic of rupture," in turn, demonstrates an absolute severance from the past and privileges the present moment the way all philosophies of progress do. Among the consequences of such an intellectual attitude were the revolutions the world experienced in modern times. Thus the question of the proper hermeneutic of the Council reaches an even deeper level of reflection, where the problem is no longer the approach to the post-Conciliar changes as such or stating whether they were a rupture or a continuation by way of reform. What we tackle here is a more fundamental question, namely, the one of the relation between the Divine and the human factors in the Church. While the main theological debate of the time of the Council of Trent was that about the relation between grace and nature, the Second Vatican Council, in particular due to the conflicting interpretations of this event, brings to the foreground the question of the relation between grace and history.

There is, however, another piece of evidence against understanding the Second Vatican Council as a rupture, namely, the fact that the main ideas of which the Council approved had been maturing in the Catholic thought, and in some sense also in the life of the Church, already in the pre-Conciliar period. For instance, one cannot overestimate the significance of the liturgical and biblical movements for the shaping of the teaching of the Council.

Ecumenism, in turn, had been developing since late 19th century, having begun outside the Catholic world. Yet there were also Catholics who experienced an urgent need for the unity of all Christians and made efforts to advance this cause, using the means accessible to them in their time, although they received no support from the institutional Church. Also the painful experience

⁵ See Jacques Maritain, *Le paysan de la Garonne. Un vieux laïc s'interroge à propos du temps présent* (Paris: Desclée 1966); Dietrich von Hildebrand, *The Trojan Horse in the City of God. The Catholic Crisis Explained* (Chicago: Franciscan Herald Press 1967).

of the second world war contributed to the feeling of unity among Christians of various denominations. Numerous individual initiatives started by charismatic individuals in the Catholic milieu at that time showed that ecumenism had been already deeply rooted in their spirituality. The impulse which made it bloom came from the Council and spread onto the entire Church.

Another factor that was not without significance for preparing the Council was the new theology developed according to the principle of *ressourcement*, or return to the sources. In the decades that preceded the Council the new theology was disapproved by the Holy Office, which was considered the guardian of the Catholic orthodoxy in the Roman Curia. In most cases, its objections against theological publications resulted from the fact that their authors did not follow the so-called Roman School of Theology, which came into being after the First Vatican Council, ended in 1870. The Second Vatican Council provided an opportunity for a creative, while not infrequently violent, debate between theologians representing the Roman School and those pursuing the new theology. Following the Conciliar tradition, John XXIII, as well as Paul VI, appointed theological experts who were supposed to work in special commissions, which enabled a deep and thorough theological debate throughout the process of drafting the Conciliar documents. The case of Yves Congar may be considered as emblematic of the change. In the 1950's Congar was removed by the Holy Office from teaching and publishing, but throughout the Council he was among the most hard-working experts and contributed to the drafting of almost all the documents of the Council. The teaching of the Second Vatican Council turned out to be largely a fruit of the new theology. On the one hand, it drew on the sources, but on the other, it addressed new problems, unknown to the 19th century theology, as well as retrieved the forgotten elements of the tradition, purified them and articulated their modern meaning, simultaneously pointing to their presence in new contexts of the life of the Church.

The pontificate of John Paul II was the time of an advanced reception of the Council along the lines of the hermeneutic of continuity and reform. The same approach to the post-Conciliar reform can be observed throughout the pontificate of Benedict XVI. The Council definitely rejected the fear of modernity and, with it, the nostalgia for an allegedly lost golden age of the presence of the Church in the world. In this way, the idea of new evangelization was made possible, and even rendered necessary: it was to rest on a deeper experience of the Church as a communion and testimony. The Second Vatican Council had a pastoral character and the reason it was convened was not doctrinal controversies: following the intention of John XXIII, it was focused on working out the «tools» of preaching the Gospel at the present moment of history, and it turned out that that task involved also doctrinal reflection.

Right are those who stress that the pressing issues experienced at the threshold of the third millennium of Christianity radically differ from those the world was facing in the 1960's, at the time when the Second Vatican Council was in session. However, the fact that the world is changing does not mean that its paths have diverged from those of the Church. It is indeed true that postmodernism, the dictatorship of relativism, aggressive forms of new atheism, biosociology and biotechnology which involves experimenting on human beings, globaliza-

tion and the new forms of economic crises are among the essential elements of the overall picture of the contemporary world, which thus seems inherently anti-Christian and anti-humanist. Yet the optimism that nourishes Christianity does not rest barely upon sociological presumptions, its essential source being faith in God, from which it also derives its rationality. It is precisely this rationality that prevents the Church from becoming alienated from the world or from adopting the attitude of indifference to the fate of the humankind.

In his book *Sources of Renewal: Study on the Implementation of the Second Vatican Council*,⁶ written soon after the closing of the Council, Cardinal Karol Wojtyła focused on the “Conciliar initiation,” which he considered the essence of the implementation of the Council. “Conciliar initiation” consists in shaping the consciousness and the attitudes of the faithful, so it is marked by personalism. The communion of the Church and her maturing are accomplished through people maturing in a community, through the growth of their awareness and through their lived experience of the Church. Thus “Conciliar initiation” creates the culture in which the Mystery of the Church radiates.

While the period of fifty years which has passed since the inauguration of the Council may make it seem a very distant reality, the problem of “conciliar initiation” in Poland remains open not only due to the fact that it could not be carried out fully in the communist Poland, but also – and above all – because the initiation in question is a challenge for each generation and it needs to be faced continuously.

While pondering the truth the Council succeeded in giving to the world, it is worthwhile recalling also its beauty which was grasped in the paintings made by Jean Guitton. Images of some of them, courtesy of the foundation Opera per l’Educazione Cristiana, accompany the extract from Guitton’s memoir published in the present volume. In the context of intellectual beauty, one should also see the post-Conciliar debates in Poland discussed in some of the articles. They prove that honest and genuine personal concern for the Church is a fact and that it involves asking difficult questions which are a challenge to human reason.

Translated by Dorota Chabrajka

Cover photo by Fr. Ryszard Knapieński: *The Płock Doors* (detail).

JOHN PAUL II - The Ways of the Council

Entrusting myself fully to the Spirit of truth, I am entering into the rich inheritance of the recent pontificates. This inheritance has struck deep roots in the awareness of the Church in an utterly new way, quite unknown previously, thanks to the Second Vatican Council, which John XXIII convened and opened and which was later successfully concluded and perseveringly put into effect

⁶ See Karol Wojtyła, *Sources of Renewal: Study on the Implementation of the Second Vatican Council*, translated by P.S. Falla (London: Collins 1980).

by Paul VI, whose activity I was myself able to watch from close at hand. I was constantly amazed at his profound wisdom and his courage and also by his constancy and patience in the difficult post-Conciliar period of his pontificate. As helmsman of the Church, the bark of Peter, he knew how to preserve a providential tranquillity and balance even in the most critical moments, when the Church seemed to be shaken from within, and he always maintained unhesitating hope in the Church's solidity. What the Spirit said to the Church through the Council of our time, what the Spirit says in this Church to all the Churches (cf. Rev 2:7) cannot lead to anything else – in spite of momentary uneasinesses – but still more mature solidity of the whole People of God, aware of their salvific mission.

Paul VI selected this present-day consciousness of the Church as the first theme in his fundamental Encyclical beginning with the words *Ecclesiam Suam*. Let me refer first of all to this Encyclical and link myself with it in this first document that, so to speak, inaugurates the present pontificate. The Church's consciousness, enlightened and supported by the Holy Spirit and fathoming more and more deeply both her divine mystery and her human mission, and even her human weaknesses – this consciousness is and must remain the first source of the Church's love, as love in turn helps to strengthen and deepen her consciousness. Paul VI left us a witness of such an extremely acute consciousness of the Church. Through the many things, often causing suffering, that went to make up his pontificate he taught us intrepid love for the Church, which is, as the Council states, a "sacrament or sign and means of intimate union with God, and of the unity of all mankind" (*Lumen Gentium*, Section 1).

Precisely for this reason, the Church's consciousness must go with universal openness, in order that all may be able to find in her "the unsearchable riches of Christ" (Eph 3:8) spoken of by the Apostle of the Gentiles. Such openness, organically joined with the awareness of her own nature and certainty of her own truth, of which Christ said: "The word which you hear is not mine but the Father's who sent me" (Jn 14:24), is what gives the Church her apostolic, or in other words her missionary, dynamism, professing and proclaiming in its integrity the whole of the truth transmitted by Christ. At the same time she must carry on the dialogue that Paul VI, in his Encyclical *Ecclesiam Suam* called "the dialogue of salvation," distinguishing with precision the various circles within which it was to be carried on. In referring today to this document that gave the programme of Paul VI's pontificate, I keep thanking God that this great Predecessor of mine, who was also truly my father, knew how to display *ad extra*, externally, the true countenance of the Church, in spite of the various internal weaknesses that affected her in the post-Conciliar period. In this way much of the human family has become, it seems, more aware, in all humanity's various spheres of existence, of how really necessary the Church of Christ, her mission and her service are to humanity. At times this awareness has proved stronger than the various critical attitudes attacking *ab intra*, internally, the Church, her institutions and structures, and ecclesiastics and their activities. This growing criticism was certainly due to various causes and we are furthermore sure that it was not always without sincere love for the Church. Undoubtedly one of the tendencies it displayed was to overcome what has been called triumphalism,

about which there was frequent discussion during the Council. While it is right that, in accordance with the example of her Master, who is "humble in heart" (Mt 11:29), the Church also should have humility as her foundation, that she should have a critical sense with regard to all that goes to make up her human character and activity, and that she should always be very demanding on herself, nevertheless criticism too should have its just limits. Otherwise it ceases to be constructive and does not reveal truth, love and thankfulness for the grace in which we become sharers principally and fully in and through the Church. Furthermore such criticism does not express an attitude of service but rather a wish to direct the opinion of others in accordance with one's own, which is at times spread abroad in too thoughtless a manner.

Gratitude is due to Paul VI because, while respecting every particle of truth contained in the various human opinions, he preserved at the same time the providential balance of the bark's helmsman. The Church that I – through John Paul I – have had entrusted to me almost immediately after him is admittedly not free of internal difficulties and tension. At the same time, however, she is internally more strengthened against the excesses of self-criticism: she can be said to be more critical with regard to the various thoughtless criticisms, more resistant with respect to the various "novelties", more mature in her spirit of discerning, better able to bring out of her everlasting treasure "what is new and what is old" (Mt 13:52), more intent on her own mystery, and because of all that more serviceable for her mission of salvation for all: God "desires all men to be saved and to come to the knowledge of the truth" (1 Tim 2:4).

In spite of all appearances, the Church is now more united in the fellowship of service and in the awareness of apostolate. This unity springs from the principle of collegiality, mentioned by the Second Vatican Council. Christ himself made this principle a living part of the apostolic College of the Twelve with Peter at their head, and he is continuously renewing it in the College of the Bishops, which is growing more and more over all the earth, remaining united with and under the guidance of the Successor of Saint Peter. The Council did more than mention the principle of collegiality: it gave it immense new life, by – among other things – expressing the wish for a permanent organ of collegiality, which Paul VI founded by setting up the Synod of the Bishops, whose activity not only gave a new dimension to his pontificate but was also later clearly reflected in the pontificate of John Paul I and that of his unworthy Successor from the day they began.

The principle of collegiality showed itself particularly relevant in the difficult post-Conciliar period, when the shared unanimous position of the College of the Bishops – which displayed, chiefly through the Synod, its union with Peter's Successor – helped to dissipate doubts and at the same time indicated the correct ways for renewing the Church in her universal dimension. Indeed, the Synod was the source, among other things, of that essential momentum for evangelization that found expression in the Apostolic Exhortation *Evangelii Nuntiandi*, which was so joyously welcomed as a programme for renewal which was both apostolic and also pastoral. The same line was followed in the work of the last ordinary session of the Synod of the Bishops, held about a year before

the death of Pope Paul VI and dedicated, as is known, to catechesis. The results of this work have still to be arranged and enunciated by the Apostolic See.

As we are dealing with the evident development of the forms in which episcopal collegiality is expressed, mention must be made at least of the process of consolidation of National Episcopal Conferences throughout the Church and of other collegial structures of an international or continental character. Referring also to the centuries old tradition of the Church, attention should be directed to the activity of the various diocesan, provincial and national Synods. It was the Council's idea, an idea consistently put into practice by Paul VI, that structures of this kind, with their centuries of trial by the Church, and the other forms of collegial collaboration by Bishops, such as the metropolitan structure – not to mention each individual diocese – should pulsate in full awareness of their own identity and, at the same time, of their own originality within the universal unity of the Church. The same spirit of collaboration and shared responsibility is spreading among priests also, as is confirmed by the many Councils of Priests that have sprung up since the Council. That spirit has extended also among the laity, not only strengthening the already existing organizations for lay apostolate but also creating new ones that often have a different outline and excellent dynamism. Furthermore, lay people conscious of their responsibility for the Church have willingly committed themselves to collaborating with the Pastors and with the representatives of the Institutes of consecrated life, in the spheres of the diocesan Synods and of the pastoral Councils in the parishes and dioceses.

I must keep all this in mind at the beginning of my pontificate as a reason for giving thanks to God, for warmly encouraging all my brothers and sisters and for recalling with heartfelt gratitude the work of the Second Vatican Council and my great Predecessors, who set in motion this new surge of life for the Church, a movement that is much stronger than the symptoms of doubt, collapse and crisis.

What shall I say of all the initiatives that have sprung from the new ecumenical orientation? The unforgettable Pope John XXIII set out the problem of Christian unity with evangelical clarity as a simple consequence of the will of Jesus Christ himself, our Master, the will that Jesus stated on several occasions but to which he gave expression in a special way in his prayer in the Upper Room the night before he died: "I pray . . . Father . . . that they may all be one" (Jn 17:21; cf. 17:11, 22-23; 10:16; Lk 9:49, 50, 54). The Second Vatican Council responded concisely to this requirement with its Decree on ecumenism. Pope Paul VI, availing himself of the activities of the Secretariat for Promoting Christian Unity, began the first difficult steps on the road to the attainment of that unity. Have we gone far along that road? Without wishing to give a detailed reply, we can say that we have made real and important advances. And one thing is certain: we have worked with perseverance and consistency, and the representatives of other Christian Churches and Communities have also committed themselves together with us, for which we are heartily grateful to them. It is also certain that in the present historical situation of Christianity and the world the only possibility we see of fulfilling the Church's universal mission, with regard to ecumenical questions, is that of seeking sincerely, perseveringly,

humbly and also courageously the ways of drawing closer and of union. Pope Paul VI gave us his personal example for this. We must therefore seek unity without being discouraged at the difficulties that can appear or accumulate along that road; otherwise we would be unfaithful to the word of Christ, we would fail to accomplish his testament. Have we the right to run this risk?

There are people who in the face of the difficulties or because they consider that the first ecumenical endeavours have brought negative results would have liked to turn back. Some even express the opinion that these efforts are harmful to the cause of the Gospel, are leading to a further rupture in the Church, are causing confusion of ideas in questions of faith and morals and are ending up with a specific indifferentism. It is perhaps a good thing that the spokesmen for these opinions should express their fears. However, in this respect also, correct limits must be maintained. It is obvious that this new stage in the Church's life demands of us a faith that is particularly aware, profound and responsible. True ecumenical activity means openness, drawing closer, availability for dialogue, and a shared investigation of the truth in the full evangelical and Christian sense; but in no way does it or can it mean giving up or in any way diminishing the treasures of divine truth that the Church has constantly confessed and taught. To all who, for whatever motive, would wish to dissuade the Church from seeking the universal unity of Christians the question must once again be put: Have we the right not to do it? Can we fail to have trust – in spite of all human weakness and all the faults of past centuries – in our Lord's grace as revealed recently through what the Holy Spirit said and we heard during the Council? If we were to do so, we would deny the truth concerning ourselves that was so eloquently expressed by the Apostle: "By the grace of God I am what I am, and his grace towards me was not in vain" (1 Cor 15:10).

What we have just said must also be applied – although in another way and with the due differences – to activity for coming closer together with the representatives of the non-Christian religions, an activity expressed through dialogue, contacts, prayer in common, investigation of the treasures of human spirituality, in which, as we know well, the members of these religions also are not lacking. Does it not sometimes happen that the firm belief of the followers of the non-Christian religions – a belief that is also an effect of the Spirit of truth operating outside the visible confines of the Mystical Body – can make Christians ashamed at being often themselves so disposed to doubt concerning the truths revealed by God and proclaimed by the Church and so prone to relax moral principles and open the way to ethical permissiveness. It is a noble thing to have a predisposition for understanding every person, analyzing every system and recognizing what is right; this does not at all mean losing certitude about one's own faith or weakening the principles of morality, the lack of which will soon make itself felt in the life of whole societies, with deplorable consequences besides.

While the ways on which the Council of this century has set the Church going, ways indicated by the late Pope Paul VI in his first Encyclical, will continue to be for a long time the ways that all of us must follow, we can at the same time rightly ask at this new stage: How, in what manner should we continue? What should we do, in order that this new advent of the Church connected with the

approaching end of the second millennium may bring us closer to him whom Sacred Scripture calls "Everlasting Father," *Pater futuri saeculi* (Is 9:6)? This is the fundamental question that the new Pope must put to himself on accepting in a spirit of obedience in faith the call corresponding to the command that Christ gave Peter several times: "Feed my lambs" (J 21:15), meaning: Be the shepherd of my sheepfold, and again: "And when you have turned again, strengthen your brethren" (Lk 22:32).

Keywords: Second Vatican Council, John XXIII, Paul VI, Encyclical *Ecclesiam Suam*, Apostolic Exhortation *Evangelii Nuntiandi*, Christian unity, universal mission of the Church, ecumenism, interfaith dialogue

Excerpt from the Encyclical Letter *Redemptor Hominis* (Sections 1-7).
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Card. Angelo SCOLA – Three Remarks on the Hermeneutic of the Vaticanum Secundum (trans. A.M. Wierzbicki)

The author discusses the problem of the appropriate hermeneutic of the Second Vatican Council enabling a correct understanding of the concept of reform proposed by the Vaticanum II. Addressing two aspects of the Council: its doctrine and its character of an "event of grace", the author points to the Council's pastoral nature as the key to the interpretation reconciling those two allegedly opposing perspectives. In this context, the reform is conceived of as an increase in the self-awareness of the Church and her sanctity.

Summarized by *Patrycja Mikulska*

Keywords: Second Vatican Council, reform, teachings of the Vaticanum II, self-awareness of the Church

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Rocco BUTTIGLIONE – The Vaticanum II: Tradition and Modernity (trans. P. Mikulska)

The author emphasizes that the correct interpretation of the Second Vatican Council, crucial to our perception of the present challenges for the Church, depends on the understanding of the Council's pastoral character and of the relationship between the Church and the contemporary world. The author dis-

cusses two extreme positions concerning the Church's attitude to the world: that of hostility and that of unconditional acceptance. The proponents of the former would point to the necessity of defending the Church against the world, while the proponents of the latter would encourage the Church to unconditionally accept the world and adapt to it by changing not only the ways of proclaiming the faith to contemporary man, but also the faith itself. The author rejects both positions, showing that the pastoral task of the Council was to identify new ways to proclaim the unchanged faith of the Church to man living in the changed – and continually changing – world. The author believes that to understand the present situation of Christianity – or even the situation of the religious phenomenon as such – it is necessary to find an appropriate philosophical framework for its interpretation. He claims that the widespread ideas of Spinoza and Marx have been proved inadequate in the course of history and that the appropriate conceptual tools may be provided by the thinkers following the tradition beginning with Pascal, such as John H. Newman and Antonio Rosmini.

Summarized by *Patrycja Mikulska*

Keywords: the Second Vatican Council, Church in the contemporary world, religious phenomenon, Spinoza, Marx, Pascal, John H. Newman, Antonio Rosmini

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George WEIGEL – Rescuing *Gaudium et Spes*: The New Humanism of John Paul II (trans. D. Chabrajka)

The author first sketches the political context of the Second Vatican Council by pointing that its opening coincided with the high point of the Cold War (the Cuban Missile Crisis) and that the political situation of the world was undoubtedly one motive behind John XXIII's April 1963 encyclical on the imperative of peace, *Pacem in Terris*.

The article is then focused on the contents of *Gaudium et Spes*, the Pastoral Constitution on the Church in the modern world, the document in the drafting of which Karol Wojtyła played a significant role and which was promulgated at the end of the Council's fourth period.

The author observes that despite the intention of the authors of *Gaudium et Spes* to address the main challenges of the modern world, today the constitution might seem dated. While its worthy insights include the sympathetic treatment of the contemporary human quest for freedom; the dialogical approach to the challenge of modern atheism; the celebration of the genuine achievements of science and democracy; the ecclesiology of a Church that proposes, but does not impose; the touching description of conscience as "the most secret core and sanctuary of man ... [where] he is alone with God, Whose voice echoes in its

depths" (§16), one may, from the perspective of today, point to cultural, social and political phenomena constitutive of the post-modern world which were not anticipated in the document. Identifying these "missing pieces" (such as the implications of the new genetics; displacing the hard sciences by biology and other life sciences as the source of Promethean threats to the human future and to man's self-understanding; the serious philosophical challenges to Christianity, such as utilitarianism; radical forms of secularism; the "dictatorship of relativism;" the advent of the new feminism and new models of family or the global plague of abortion) is helpful in defining the essence of the challenge of post-modernity.

The author holds that despite the apparently outdated character of *Gaudium et spes*, the new humanism it proposes, resting on Wojtyła's insight that "the anthropological question is fundamental," turns out the key to addressing the new social, cultural and economic phenomena. The special aspects of this humanism involve the concept of freedom conceived of as the "freedom for excellence": freedom as a matter of freely choosing what we can know to be good, and doing so as a matter of moral habit, as well as the basic moral law, which Wojtyła called "the law of the gift." Both these themes were subsequently developed in the magisterial documents promulgated during the pontificate of John Paul II and they need to be applied in the approach to the key issues today's world must face.

Summarized by Dorota Chabajska

Keywords: Second Vatican Council, cold war, *Gaudium et Spes*, dialogue, modernity, post-modernity, new gnosticism, relativism, secularism, religious indifference, new humanism, freedom, the law of the gift

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Gilfredo MARENGO – The Church, the Human Being, the People of God, and Communion: The Implementation of the Teachings of the Second Vatican Council, as seen by Karol Wojtyła–John Paul II (trans. Fr. K. Kwiatkowski)

The full implementation of the Vatican II teachings constituted a particularly important theme in the life of the Church in the second half of the 20th century. A crucial stage of this process was the Extraordinary Assembly of the Synod of Bishops convoked in 1985 for the 20th anniversary of the close of the Council and intended to reflect on the process of the reception of the Vatican II. In this context, it seems useful to consider a concept essential for the work of the Synod, namely, that of *communio*: the Synod reflected upon the central position

of this notion, conceived of as the key to the interpretation of Conciliar ecclesiology. On the other hand, it is necessary to appreciate the special attention given by John Paul II to the role of the concept in question and its importance for the crucial points of his teaching. The concept of *communio* proves particularly appropriate to show that the Church is fully dependent on Christ and His mission in the world. This is true especially in the anthropological-pastoral perspective adopted by John Paul II, who understood *communio* as the epitome of the Vatican II.

Summarized by *Patrycja Mikulska*

Keywords: Extraordinary Synod of Bishops 1985, Second Vatican Council, ecclesiology, *communio*

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Fr. Bogusław MIGUT – Novelty in the Perspective of Continuity: On the Liturgical Hermeneutic of the Teaching of the Second Vatican Council

In its introductory part, the article shows the relations between the liturgical movement and the Biblical and kerygmatic ones. The three of them postulated unanimously the need for a renewal of the Church which was to be accomplished by way of providing a hermeneutic of continuity which would demonstrate that the second millennium of Christianity embraced a continuation of the first one. While the postulates in question concerned above all the liturgical celebrations, they were formulated with a view to the entirety of the vision of the Church and her life. This tendency is expressed in the teachings of the Second Vatican Council. Liturgy, despite not being the most important issue debated by the Council, became the first theme on its agenda, which was reflected by the order in which the Conciliar documents were promulgated. The Council demonstrated that the proper theology of the liturgy implies the proper understanding of the Divine Revelation, of the Church and her mission in the world. The proper theology of the liturgy also entails a conception of theology that serves not only knowing God, but also the adoration of God in human life.

Translated by *Dorota Chabrajka*

Keywords: Second Vatican Council, Liturgy, liturgical movement *Sacrosanctum Concilium*, hermeneutic of continuity

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Karol KLAUZA – Culture as Dialogue Space for the Church and the World in the Wake of the Vaticanum Secundum

The Second Vatican Council provides a complex and profound reflection on the contemporary culture. The Council's most important document was the so-called Schema XII, which eventually took the form of the Pastoral Constitution on the Church in the Modern World *Gaudium et Spes*. The paper presents the history of the document and analyses its contents. On this basis, the relationship of the Church to culture in the past, as well as various aspects of Christian cultural identity, are discussed. Eventually, the author looks at the present culture and its possible, both positive and negative, developments.

Translated by *Patrycja Mikulska*

Keywords: Second Vatican Council, Pastoral Constitution on the Church in the Modern World *Gaudium et Spes*, Pontifical Council for Culture, Paul VI, John Paul II, Card. Gianfranco Ravasi, humanism, personalism, dehumanization

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Fr. Łukasz KAMYKOWSKI – The Second Vatican Council's Influence on the Understanding of Dialogue

The usage of the term «dialogue» in the language of the Church was inspired mostly by the philosophy of dialogue and international relations. However, a nearer context is given in Paul VI's encyclical *Ecclesiam suam*, written between the second and third sessions of the Second Vatican Council. Dialogue is shown there as the way of the Church's relation towards the world. The encyclical models the Church's relationship to the world on doctor-patient relation. The dialogue model of doctor-patient relation is also present in the Council's Constitution *Gaudium et spes*, however, the Council's vision of the world seems more complex than the one of *Ecclesiam suam*. The Constitution distinguishes between various theological aspects of the world (Creation, sin, Salvation). Therefore, the world and the Church are no longer disjunctive, but they interpenetrate, especially when taking the more personal perspective of

dialogue people have with people, which calls for another model of dialogue, at least complementary to the previous one. It may be found especially in points 22-24, which had not been fully recognized before John Paul II drew on them in many of his teachings. They demonstrate a Christological perspective on man, fraternal relations between all people as children of one God and a dialogue model of exchange of gifts as well as unity founded on the Trinity.

Having said that, the Council's perspective of dialogue has been perceived mostly through its documents on ecumenism (*Unitatis Redintegratio*) and relation to other religions (*Nostra Aetate*). They shed light on both dialogue models and the role of dialogue participants as representatives of communities. The latter calls for dialogue inside the communities, i.e. also in the Catholic Church herself.

Summarized by *Agnieszka Piskozub-Piwosz*

Keywords: dialogue, ecumenism, pope Paul VI, representative, the Second Vatican Council, the world

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Fr. Robert SKRZYPCZAK – The Church in the Pluralistic World: The Impact of Karol Wojtyła's Ideas on the Teaching of the Second Vatican Council on Ecumenism and Interfaith Dialogue

Karol Wojtyła, who actively participated in all the sessions of the Second Vatican Council, was influential in the preparation of various Council documents. Nevertheless, it is unknown whether he had any direct involvement in determining the details of the religious and ecumenical dialogue, as was planned by the Council. His contribution in this respect consists rather in philosophical and theological elaboration on the concepts essential to the practice of the Church in this regard. This would involve especially three categories: person, freedom and dialogue. These are fundamental concepts to determine the directions of the practical missionary activity of the Church when it comes to striving for unity with the followers of Christ who are not Catholics, and in building bridges of understanding with the world of other religions, as well as with the world of denial of God. These concepts, together with the engagement in the dynamics of the work of the Second Vatican Council, significantly shaped the fields of interest of the future pope regarding the Council.

Jesus Christ was the center of Wojtyła's deliberations concerning the category of person during the Council. In Him, every person can achieve their ontological and moral completeness. Being a Christian means first and foremost

man's mysterious fulfillment in his personal and communal structure. The mission proposed by the Church is not so much about finding new followers of a specific religious concept as it is an opportunity given by God to every man, an opportunity to experience one's humanity in its fullness. In this context, the Church neither is a stranger to the world nor identifies with it, but serves as a place where God meets man, who wishes to cross the borders of his own nature. To the Bishop of Cracow, «the world» meant an environment where specific people live. If the Council decided to address the world understood in such a way, then it had to get rid of the attitude of authoritative instruction, and especially of a monologue. Dialogue has to be the main tool for the activity of the Church directed «outside.» It enables focusing attention on the person and on the attainment of this person's good without resorting to unnecessary theorizing which is not very effective.

Each dialogue requires, however, an assurance of freedom. According to Karol Wojtyła, freedom is defined most accurately by the words of Christ: "Ye shall know the truth, and the truth shall make you free" (J 8:32). The main objective of the presence of the Church in the world is to reveal the truth about man's relationship with God. This truth helps man to rebuild his inner value and respect for the world in which he is living. In this context, the dialogue with non-believers who experience ontological loneliness as a result of the lack of reference to the personal Creator can also prove helpful and constructive.

Keywords: Karol Wojtyła, Second Vatican Council, ecumenism, interfaith dialogue, freedom, person, moral completeness, ontological completeness

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Fr. Andrzej DOBRZYŃSKI – The Church, the Human Being and the World: The Post-Conciliar Renewal, as interpreted by Karol Wojtyła

The article focuses on the problem of the process of the renewal of Christian life begun with the Second Vatican Council. The presentation of this central theme has been accomplished by means of an analysis of pastoral letters and homilies authored by Karol Wojtyła, Archbishop of Cracow, dating mainly from the time of the Council.

According to Wojtyła, the renewal of Christian life fostered by the Second Vatican Council involves the effort to render the spiritual and theological foundation of the Church more expressly. Thus the event of the Council itself is perceived by him as the work of the Holy Spirit, who leads the faithful towards the truth revealed by Christ, permeates the mission of the Church in the world, and unites people.

The pastoral and doctrinal character of the *Vaticanum Secundum*, as interpreted by Wojtyła, was an indication of the Church's concern for man and for shaping the lives of the faithful according to the truth of faith. In his opinion, the task of the post-Conciliar renewal consists, above all, in «purifying» the main channels

through which the Christian truth and grace influence human life, both in its individual and social dimensions, so that a growing recognition of the gift of Redemption in Christ will be accompanied by a growing responsibility for the salvation of the world.

Translated by *Dorota Chabrajka*

Keywords: Second Vatican Council, post-Conciliar renewal, Karol Wojtyła

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Bp. Tadeusz PIERONEK – “Learning” the Council: The Pastoral Diocesan Synod of Cracow as a Model Conciliar Synod

Karol Wojtyła, Archbishop Metropolitan of Cracow, was among active participants in the Second Vatican Council. Wojtyła was convinced that the Council was an act of the Holy Spirit, who is present in the Church, so, in the case of each Bishop, his participation in the Council was his personal duty towards the diocese entrusted to him. Wojtyła decided to summon a Pastoral Diocesan Synod in Cracow in order to bring the faithful closer to understanding the doctrinal and pastoral accomplishments of the Council, to deepen their faith and to strengthen their Christian conduct both in individual and social life.

Archbishop Wojtyła had a strong conviction that this task might be performed even in a police state and in a society affected by the communist ideology, provided that lay people were allowed to participate in the Synod (until that time, according to the canon law regulations of 1917, the participation of laymen was prohibited). The Holy See granted the appropriate permission allowing archbishop Wojtyła to invite lay people to participate in the Synod throughout all its stages, in particular as members of the Synodal Teams working on the implementation of the Council's doctrines. The teams in question worked through all the documents issued by the Council, prayed together, debated, and were involved in editing the final documents of the Synod. Owing to their work and engagement throughout the Synod, they played a crucial role in the renewal of the spiritual life in the Archdiocese of Cracow.

The final documents of the Synod (drafted by special Editorial Committees), covered the issues significant to the Archdiocese, and discussed them according to the *tria munera* rule recommended by the Council in reference to the participation of the people of God in the triple mission of Christ, namely, that of Prophet-Teacher, King and Shepherd-Priest. The inner structure of the documents was homogenous: in the case of each of them, the text was divided into three parts, the first one listing the theological evidence, the second one focused on a description of the current situation of the matter in question, and the third one presenting pastoral and legal conclusions.

The sessions of the Synod, scheduled from 1972 to 1978, were to mark the 900th anniversary of the Episcopal activity and death of St. Stanislaus, bishop and martyr. However, they were stopped on 16 October 1978 due to the election of Karol Wojtyła to the Holy See. Officially, the Synod was closed by John Paul II on 8 July 1979 during the papal pilgrimage to Cracow.

The Cracow Synod had its followers and undoubtedly became a model of the post-Conciliar diocesan synod, as the most important elements of the Conciliar doctrine on synods, successfully implemented in the Archdiocese of Cracow, were included as universal laws in the Code of Canon Law of 1983.

Keywords: synod, Diocesan Synod of Cracow, the laity, the Second Vatican Council, Code of Canon Law

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Fr. Jerzy SZYMIK – The Theo-Logic of the Reality: The Creative Logos and the Autonomy of Earthly Affairs, as Interpreted by Joseph Ratzinger–Benedict XVI

Joseph Ratzinger/Benedict XVI treats the words from the Prologue of the Gospel of John: “In the beginning was the Word (Logos)” as the fundamental principle of the entire reality, one that determines the essential, ontic rationality/meaningfulness of the universe because it points to its beginning – the Creator. Meaning is not a result but the principle of existence or action – by virtue of creation itself, and Christology makes us aware that meaning is, in essence, identical with love and, consequently, accessible in history and cognizable to man (incarnated). Maintaining this «logic of the Logos» protects Christian faith from mythicity, violence, autosoterism, and moralism. Only humble acceptance of the gift and kenotic unification with Christ – the eternal Logos – in prayer allows man to recognize the true meaning of the world.

Keywords: the Logos, meaning, mind, thought, God, the Creator, Jesus Christ, the world, love, existence, Christology, theo-logic, the Incarnation, body, history

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Tracey ROWLAND – The Hermeneutic of Reform according to Joseph Ratzinger
(trans. D. Chabajska)

Whereas *Concilium* authors such as Edward Schillebeeckx, OP, and Karl Rahner, SJ, tended to approach the documents of the Council with what Ratzinger called a “hermeneutic of rupture,” making every pre-Conciliar belief and practice questionable, the *Communio* authors such as Joseph Ratzinger, Henri de Lubac, SJ, and Hans Urs von Balthasar offered a “hermeneutic of reform.” In his Christmas Address to members of the Roman Curia in 2005, Pope Benedict XVI made explicit reference to the concept of a “hermeneutic of reform” to describe his preferred approach to interpreting the documents of the Second Vatican Council. A key feature of his hermeneutic (consistent with the approach of Blessed John Paul II) is a strong Trinitarian Christocentrism or tendency to read the Conciliar documents with a Christocentric accent. This is especially so of the most highly debated document of the Council, *Gaudium et Spes*.

Keywords: Joseph Ratzinger, Benedict XVI, *Concilium*, *Communio*, hermeneutic of reform, hermeneutic of rupture, *Gaudium et Spes*

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Andrzej GRAJEWSKI – “Don’t provoke the beast.” On the Second Vatican Council’s Consistent Evasion of a Reference to Communism

The Second Vatican Council provided a new concept of the presence of the Church in the contemporary world. However, despite the fact that the Council referred to most of the burning issues of the time, no reference to communism is present in any of its documents.

The silence of the Council in this respect was all the more astonishing, because it was summoned exactly at the time when communism was the greatest challenge to the Church. There were a few reasons though why the Second Vatican Council decided not to take a formal position regarding the question of communism. According to the plans advanced by John XXIII, and subsequently by Paul VI, the agenda of the Council comprised taking positive steps, which excluded pronouncing new anathemas or issuing critical opinions. An important goal of the Council was starting a dialogue with other Christian Churches. Talks in this vein were continued, among others, with the Moscow Patriarchate represented by Metropolitan Nicodemus (Rotov). In August 1962, during Metropolitan Nicodemus’s meeting with Card. Eugène Tisserant, Dean of the Sacred College of Cardinals and former Prefect of the Congregation for the Oriental Churches, which took place in Metz, it was settled that observers representing the Moscow Patriarchate would be allowed to come to the Council

provided no condemnation of communism was issued by the Council Fathers. The Metz agreement was treated as binding by John XXIII and later by Paul VI, which had its impact on the course of the Conciliar debates.

Both Popes, as well as numerous influential hierarchs, were convinced that promulgation of a document including a condemnation of communism would restrict the Holy See's capability of negotiations. Instead of making a radical gesture, they chose to put the hope for improvement of the fate of the Christians behind the iron curtain in a policy of agreements and settlements with particular communist states. The absence of a condemnation of communism in the Council's documents was then a deliberate evasion in the face of the overt demand to take a clear stand regarding this issue expressed by numerous participating Bishops. The entire issue affected not only the course of the Conciliar debates, but also the subsequent reception of the Council's accomplishments, which contributed to divisions within the Church.

Translated by *Dorota Chabrajka*

Keywords: John XXIII, Paul VI, Metropolitan Nicodemus (Rotov), Card. Eugène Tisserant, the pact of Metz, communism, Second Vatican Council, Kazimierz Papée

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Piotr GUTOWSKI – Stefan Swieżawski and the Second Vatican Council

Stefan Swieżawski, eminent Polish historian of philosophy and himself a philosopher, was a professor at the Catholic University of Lublin, Poland, and the only Polish auditor at the Second Vatican Council. Swieżawski was an enthusiastic advocate of the reforms introduced by the Council and, simultaneously, a devoted follower of the philosophy of St. Thomas Aquinas (whereas Thomists were usually on the anti-reform side). With a view to the Conciliar debates, he participated in the discussions concerning the role of philosophy in Christian education and theology, and the role of Thomism in the tradition of the Church. Swieżawski stressed the significance of a metaphysical philosophy both as a barrier against fideism, which he considered a threat to religion, and as a field of debate with non-believers. While he would criticize Thomism as the «mandatory» philosophy, more often than not ideologized and associated with the monarchical aspirations on the part of the Roman Catholic Church, he passionately defended the genuine doctrine of St. Thomas Aquinas, which – in his opinion – comprised a highly valued (also from the religious viewpoint) conception of being. Swieżawski articulated his standpoint in the book *La philosophie à l'heure du Concile*, which he co-authored with Jerzy Kalinowski. At the close of the Council, he presented that volume to Pope Paul VI. By

introducing the distinction between the ideologized variety of Thomism and the genuine doctrine of St. Thomas, Swieżawski helped weaken the impression that the doctrine of the Angelic Doctor was the foundation of the vision of the Church the Council had rejected. Swieżawski's ideas concerning the relation between philosophy and theology found support from E. Gilson and J. Maritain, and influenced his friend Karol Wojtyła, whose post-doctoral dissertation he reviewed and who might have later drawn on some of these insights while drafting, as Pope John Paul II, his encyclical *Fides et Ratio*.

Being a supporter of the reforms begun with the Second Vatican Council, Swieżawski did not always find understanding with the Church in Poland, which had to struggle for survival under the communist rule. Some of the hierarchs were afraid that the novelties (such as, for instance, a greater involvement of the laity in Church matters) would be used by the regime to strengthen the surveillance of religious institutions. Despite those anxieties, which he himself shared, Swieżawski insisted that Polish Bishops act with a view to genuine Christian ministry and witness rather than to fighting the opponents of the Church and ruling the Catholic laity. He criticized shallow «folk religiosity» and was against informing Christianity with nationalist ideas. In particular, he urged that the case of Jan (John) Hus, who, in his opinion, was by no means a heretic, but rather a forerunner of the ideas put forward at the Second Vatican Council, should be reexamined.

Translated by *Dorota Chabrajka*

Keywords: Stefan Swieżawski, Jerzy Kalinowski, Stefan Wyszyński, Karol Wojtyła– John Paul II, Second Vatican Council, Thomism, St. Thomas Aquinas, Jan (John) Hus

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Anna GŁĄB – “The new awareness of the Church.” The Second Vatican Council and the Idea of the Open Church, as reflected in articles published in the journals *Tygodnik Powszechny* and *Znak*

The article focuses on the presentation of the most important events of the Second Vatican Council through the prism of their reception and interpretation in the articles published in the journals *Tygodnik Powszechny* and *Znak* by their eminent commentators and columnists (Jerzy Turowicz, Halina Bortnowska, Anna Morawska, Fr. Andrzej Bardecki, Stefana Wilkanowicz, and Fr. Andrzej Zuberbier, among others).

A presentation of the hopes and expectations concerning the Council, expressed in the articles in question, is followed by a description of the Conciliar debates with reference to the category of the «Church of Nazareth,» embracing the new role of the laity in the community of the Church. In this vein, also the reception of Scheme XIII (which was promulgated as the Pastoral Constitution on the Church in the Modern World *Gaudium et Spes*) is analyzed.

The concluding section of the article comprises a study of the new understanding of the Church and the world put forward by the Council, as well as a discussion of the causes and ways to overcome the post-Conciliar crisis in the Church.

Translated by Dorota Chabrajka

Keywords: Second Vatican Council, the Church, open attitude, Jerzy Turowicz, renewal, the laity, Scheme XIII

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Yves CONGAR, OP – My Journal of the Council (trans. K. Mrówka)

The text includes a selection of excerpts from the diary written by Yves Congar, OP, (*Mon journal du Concile*, Éditions du Cerf, Paris 2002), during the Second Vatican Council. The excerpts focus on Congar's participation in the works on the key documents of the Vaticanum II and his cooperation with other prominent theologians of the time.

Keywords: Second Vatican Council, *Lumen gentium*, *De Revelatione*, *De oecumenismo*, *De missionibus*, *De libertate religiosa*

Jean GUITTON – “An Unfinished Symphony” (trans. P. Mikulska)

The text includes a selection of excerpts from the memoirs of Jean Guitton (*Une siècle, une vie*, Robert Laffont, Paris 1988), the first and initially the only lay auditor at the Second Vatican Council, and a friend of Paul VI's. The excerpts are accompanied by reproductions of the author's self-portrait and seven paintings inspired by his experience of the Vaticanum II (published courtesy of Opera per l'Educazione Cristiana, Concesio-Brescia).

Keywords: Second Vatican Council, lay auditor, Paul VI

Fr. Jan SOCHON – The Poets of the Time of the Council: Wojtyła, Twardowski, Pasierb

The article presents three artistic strategies inspired by the event of Second Vatican Council and applied in the poetry of, respectively, Karol Wojtyła (Pope John Paul II), Fr. Jan Twardowski, and Fr. Janusz Pasierb. One may rightly claim that had it not been for Pope John XXIII's decision to convene the Council, their poetic work would have followed a different direction.

While the three poets certainly differed in their approach to poetry as such, what they shared was that each of them pursued his own personal project of poetic theology, its center being man. Each of them, in his poems, referred to the new situation of the human being in the modern world, with its preference of liberal attitudes, the prevailing license of opinion, religious indifference, growing distance from the Church and tradition, and its abandonment of the conduct described in the Gospels.

Wojtyła, as well as Twardowski and Pasierb, perceived the remedy for this situation in the new vision of the reality provided by the Council. The core of that vision was that the people of modern times, whether they believe in God or do not recognize him explicitly, should perceive clearly the integrity of their vocation and, having adopted the attitude of love, act in order that human dignity is respected and the brotherhood of all human beings deepened. The attitude of love was considered by the three poets as the only possibility to respond to the burning issues of the new age.

The poetic sensibilities of Wojtyła (John Paul II), Twardowski and Pasierb opened the Church onto original poetic voices and lyrical emotions. Their accomplishment is still alive in the ongoing process of building a world in which God, man and culture, the fruit man's effort, constitute a unity. In the name of the highest good, this unity needs to be constantly deepened and reinforced.

Keywords: Second Vatican Council, culture, poetic theology, poetry, Wojtyła, Twardowski, Pasierb, theology, religion, Church, priestly poetry, literature

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Card. Joseph RATZINGER – John Paul II and the Council

In his article published on the 30th anniversary of the Second Vatican Council, Card. Joseph Ratzinger says that the main hopes and expectations about the Council were that it would introduce a new harmony among the faithful,

as well as among the Church and the world. Cardinal Ratzinger sketches the cultural context in which the Council was summoned, pointing, in particular, to the transformations which started in the age of Enlightenment and resulted in the destruction of the unity of faith and culture. He then describes the ways in which the Church, throughout history, defended the space of faith from the universalistic aspirations of the enlightened reason.

In the second part of the article, Card. Joseph Ratzinger shows, why and how the spirit of the Second Vatican Council permeated the pastoral activity of Karol Wojtyła (Pope John Paul II).

Summarized by *Dorota Chabrajska*

Keywords: Second Vatican Council, Enlightenment, relations between faith and culture, Karol Wojtyła, John Paul II

Reprinted from "L'Osservatore Romano," Polish Edition, Vol. 13, No. 12 (1992): 53-55.

Sławomir J. ŻUREK – A Post-Conciliar Surprise

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Cezary RITTER – John Paul II and Benedict XVI on the Significance of the Second Vatican Council

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