

l'homme. 3. L'élément spirituel de l'homme. 4. La mort et l'immortalité. 5. La structure de l'intellect humain et le processus de la connaissance intellectuelle. 6. Le rapport des éléments spirituel et matériel. 7. La liberté de l'homme. 8. La personne humaine et ses droits. 9. L'origine de l'homme. 10. L'homme et le monde des valeurs. 11. L'homme en tant que le créateur de la culture. 12. L'homme en tant qu'être historique. 13. L'homme et le dialogue. 14. L'homme en tant qu'être social.

Dans le supplément, on trouve: 1. *La Déclaration Universelle des Droits de l'Homme*, ONU 1948; 2. Encyclique du Pape Jean XXIII *Pacem in terris*, 1963. Fragments sur les droits et les devoirs de l'homme.

Index des personnes et Index des sujets traités terminent le livre.

Dans la troisième partie, l'Auteur emploie la méthode thétique: chaque problème est exprimé [formulé] sous la forme de thèse (affirmation) qui est ensuite développée et contient d'ordinaire les points suivants: explication des termes (notions), opinions (adversaires) sur le problème donné, arguments en faveur de la thèse.

Bien que la philosophie de l'homme contenue dans ce livre soit d'inspiration thomiste, elle est ouverte aux acquisitions des courants philosophiques postérieurs, y compris contemporains.

Damian RADECKI

*Kształtowanie postawy obywatelskiej.* Zbiór tekstów pod redakcją Piotra Lenartowicza SJ. [The Formation of the Civic Responsibility. Texts edited by Piotr LENARTOWICZ, S.J.], Kraków 1997, Jesuit Faculty of Philosophy, 160 pages.

Witnessing the important transformation which takes place in today's Europe one could worry about the future of one's state and its citizens. The uncertainty is due to the lack of stability. A conceptual pluralism additionally confuses an issue – individual gets lost in a variety of opinions, points of view and interpretations. That is nothing new in history – the European Civilization passed through many transformations. On the other hand if one has a strong and well-grounded substructure of convictions, those political and economic changes could be taken as an enriching experience or as the touchstone of functionality and authenticity of one's beliefs.

This book contains five lectures which had been delivered at the Jesuit Faculty of Philosophy in Cracow. Each of them is different in subject-matter, but what makes them one book is the common concern for the social affairs. It is addressed to the general reader. Those readers who are uninitiated in the field of broadly-understood politology

could find there a short dictionary of political-ethical terms. It would not just facilitate the reports' comprehension, but also widens an outlook by introducing the semantic aspects of terminology that sometimes is left out of account.

The first report of Prof. Michał Kulesza from Warsaw University is dedicated to the reform of the territorial administration. Any change which at present takes place in Poland is rather under-nourished by national, programmatic and ethical reflection. And if one has an impression of something wrong within the state, it may indicate that there is no clear state factor which is called by author the public morality. Public morality depends entirely on principles that law and reflection impose upon the civil life. Any state should have it's moral doctrine. If there is no law nor reflection that correspond with such a doctrine, consequently there is no public morality. On the other hand, one of the corner-stones of civil and public life is the local administration. In this manner Prof. Kulesza tries to analyse the transformation which took place in Poland since 1989. The main problem of polish reforms is the lack of major well-organized electorate. The actual majority of citizens has no idea on the positive voting option. It is not because the law would forbid any voting, but because of majority itself which is seriously disintegrated from the structural side and torn apart by personal animosities. But what is even worse – there is no common doctrinal, programmatic base. The notion of a common welfare would make the electorate stronger. Of course, everybody will understand this common welfare in a slightly different manner, but the idea will be common and it will lead in the right direction. The actual understanding of the common welfare is founded in the actual circumstances. The formation of the consciousness of interests is developing on the local level. So, author concludes, that local democratic administration makes a school of the political responsibility.

The following report of Dr. Bogdan Szlachta from the Jagiellonian University touches some problems connected with the understanding of the natural law. Nowadays there exists a great diversity of the formulations of sovereignty, freedom, authority and even law. So, the way Greeks formulated the law is far removed from the vision of modern thinkers. It is no more just a regulating and formational function which prepares to the activity based on internal efficiency and leads to undertaking righteous deeds. The Greeks used to be of the opinion that state authorities should not violate the preexisting norms of the eternal law which purview is independent from any arbitrary decision of a human being. „Natural” meant to be free from the interference of anyone's will. But the great thinkers of so called „mechanistic rationalism” such as F. Bacon, B. Spinoza, T. Hobbes, Ch. Wolff or

I. Kant were sceptical about the evidence of laws that come from the outside of human intellect. The concentration on human individual options radically modified the point of view on the natural law conferring explicitly subjectivistic quality on the new conceptions. This turning point in the European thinking and its consequences make the main issue of Szlachta's essay.

The attempt of conciliation of the Christianity to the liberalism makes the topic of the reflection of Ryszard Legutko, professor of the Jagiellonian University. Liberals in their majority consider human being to be „an atomized individual” which has no particular fundamental trait giving him a specific metaphysical constitution. Any individual develops those traits according to his own will and needs. Christianity, on the other hand, with its tradition and philosophy considered the social side of man as an integral element of its reality. Legutko points out how wrong is the widespread opinion that liberalism is essentially antichristian doctrine. Sure, the so called social liberalism that makes one of the currents of liberalism is contradictory to the Christian outlook on life, because of its deification of the state. The idea of reducing the state's role is closer to the Christian tradition, than the idea of augmenting the state's role. So the suggestion is as follows – one should not mix up the notions without proper distinctions.

The next report is on the responsibility of the Church while engaging the Catholics into the public life. Its author – Fr. Stanisław Pyszka SJ – talks about the „four ruptures” that are expected to change the political situation in Poland. Firstly, the Polish society should drop out the domestic and intellectual emigration. It must also overcome the ocean of the general apathy and passivity. Secondly, the political elites should avoid the temptation of substituting good economic and social results for an abstract unearthly ideology which justifies their incompetence. Thirdly, the Christians making a majority of the nation should not be left out of political and economic framework of the state. Finally, for the Catholics the concern for the state they live in, is a kind of religious duty. Fr. Pyszka claims that the faith should not be kept in hiding within the walls of a church. After all, Pyszka's political prognoses are worthy of interest taking the veracity of some of them into consideration. This report had been delivered in 1994. Since that time several of his prognoses came true.

Those who take alarm about the loss of their national identity after being incorporated by the Eurocratic community, could be highly interested in the last report of Dr. Czesław Porębski from the Cracow School of Economics. He presents there the political system in Switzerland, which is very curious, considering linguistic and cultural diversity of the Helvetic state. The author considers the Swiss Confederation to

be a model for Europe. Switzerland proves the possibility of the coexistence of different communities in one state. This proves that a union is possible without unification. Porebski's reflection strikes rather with optimism than with panic. This texts' collection makes generally interesting and useful reading.

*Arkadiusz TIEPLAKOFF SJ*

Stanisław PYSZKA SJ, *Sylwetki jezuickich publicystów i działaczy społecznych, 1872-1918*, [Gesuiti publicisti e animatori sociali, 1872-1918], Cracovia 1996, 120 pp.

Il dar l'avvio, da parte dei gesuiti della Provincia Galiziana nel 1872, alla pubblicazione dei primi numeri delle „Intencje Miesięczne Apostolstwa Modlitwy” (più tardi „Posłaniec Serca Jezusowego”) diede l'inizio all'Editrice dell'Apostolato della Preghiera in Galizia e aprì un'epoca nuova nell'impegno della Chiesa cattolica galiziana nella „questione sociale”.

Una sua seconda tappa fu l'inizio della pubblicazione del mensile di carattere sociale, il „Przegląd Powszechny” [La Rivista universale]. È sulle sue pagine che cominciò a svolgersi una discussione sulla „questione sociale”, la più seria in queste parti dell'Impero austro-ungarico. Allo stesso tempo cominciò a cristallizzarsi in seno alla società galiziana una consapevolezza e la recezione della dottrina sociale della Chiesa cattolica. Tra i nomi degli autori del „Przegląd Powszechny” troviamo anche nomi dei gesuiti: Jan Badeni, Konstanty Czaykowski, Henryk Jackowski, Mieczysław Kuznowicz, Antoni Langer, Włodzimierz Ledóchowski, Leonard Lipke, Marian Morawski, Jan Pawelski, Włodzimierz Piątkiewicz, Jan Rostworowski, Jan Urban i Stanisław Załęski.

Un'altra tappa dell'agire dei gesuiti fu l'organizzare già verso la fine degli anni ottanta dell'Ottocento di varie associazioni cattoliche, tra cui specialmente delle congregazioni accademiche. In questo campo lavorarono in modo particolare i padri Stefan Bratkowski, Marcin Czermiński, Henryk Jackowski e Stanisław Załęski.

Dopo la promulgazione dell'enciclica *Rerum novarum* di Leone XIII, si osserva in Galizia un vivissimo movimento di fondazione delle prime organizzazioni cattoliche degli operai. Già nel 1896, solo a Cracovia, si trovano ben sette associazioni operaie, note sotto il nome di „Przyjaźń” [L'Amicizia], organizzate dai gesuiti. Le organizzarono soprattutto i padri Jan Badeni, Kazimierz Bisztyga, Władysław Czencz e Stanisław Sopuch. Contemporaneamente sorsero prime „Czytelnie Ludowe” [Sale