

Polska filozofia wobec encykliki „Fides et ratio”. Toruń 19-21.04.1999. Materiały z konferencji [Polish Philosophy Faces the Encyclical „Fides et ratio”. Toruń, April 19th-21st, 1999. The Proceedings from the Conference Held at the University of Toruń], Marian Grabowski (ed.), Toruń 1999, Uniwersytet Mikołaja Kopernika, pp. 315.

The encyclical *Fides et ratio: On the Relationship Between Faith and Reason*, written by Pope John Paul II in the summer of 1998 and published in the Vatican City 14th September of the same year, received considerable amount of commentaries in Poland. Several different volumes have already appeared: there are proceedings of some scientific meetings (*Wiara i rozum na progu trzeciego tysiąclecia*. Materiały na I Krajową Konferencję z cyklu Nauka na przełomie wieków, 6 maja 1999, Szczecin, Wydaw. Naukowe US, 1999, pp. 177; *Wiara i rozum. Refleksje nad encykliką Jana Pawła II Fides et ratio*. Zbiór przemówień i referatów z sesji naukowej. KUL 21 stycznia 1999, ed. by Gabriel Witaszek, Lublin 1999, KUL, pp. 160), some collected works (*Rozum i wiara mówią do mnie. Wokół encykliki Jana Pawła II Fides et ratio*, ed. by Krzysztof Małdel, Kraków 1999, WAM, pp. 263; *Na skrzydłach wiary i rozumu*, ed. by Ignacy Dec, Wrocław, 1999, PFT, pp. 232), and a special, philosophical edition of the monthly review „Znak” (No. 527, 4/1999).

The volume edited by Marian Grabowski, which is to be presented here, is one of the most interesting among them. It contains proceedings of the two-day conference organized in April, 1999, by the University of Toruń and the Institute of Theology in Toruń where a large group of Polish philosophers discussed the topics of *Fides et ratio*.

Polska filozofia wobec „Fides et ratio” is not, as the Polish title would suggest, just a collection of essays investigating how Polish philosophy is reacting at the recent pontifical letter. It is rather a „reaction” itself, an abundant collection of different voices around the faith-reason controversy. In spite of its rather casual structure, the volume owes its proper value to the legacy of its authors, many of whom are recognized scholars in the philosophy of religion or culture.

Polska filozofia wobec encykliki „Fides et ratio” begins with a short text by Jacek Salij, O.P., who presents several humanistic and theological arguments for the reconciliation between reason and faith. In the following essay Władysław Stróżewski gives a broader account on the influence of St. Thomas Aquinas's philosophy on the papal document. Dobrochna Dembińska-Siury, in her essay, treats the famous faith-reason controversy from the perspective of late antiquity. Subsequently, Jan Andrzej Kłoczowski, O.P., briefly describes the modern idea of so called „Christian philosophy”, omitting, unfortunately,

the important contribution of Maurice Blondel in this field. Another short presentation belongs to Andrzej Szostek, M.I.C., a philosopher, who confronts the universalistic ambitions of reason and faith, interacting together along the centuries, with the cultural pluralism of the present time. Marian Grabowski, in his essay on the „radicalism” of truth, lays out the very epistemological question of the cognition of truth in the prospective of this type of personal engagement, which is existentially exemplified in the biblical history of Adam and Eve. In the subsequent essay Jacek Julisz Jadacki gives an interesting, logic commentary on Grabowski’s text, and his own, second text entitled: *Why Not Every Faith Is Irrational?* J. J. Jadacki shapes a systematic, logical taxonomy of possible cognitive attitudes of a man. Additionally, Roman Forycki, S.A.C., investigates the same cognitive question from the point of view of the „philosophy of person”, giving some larger definitions of so called „right” and „erring reason”, and of faith, while describing areas of their possible unity. Grzegorz Francuz presents some central theses of the encyclical *Fides et ratio* in the context of the contemporary approach to rationality. Dariusz Oko, a philosopher and theologian, writes on the metaphysical foundations of theology and philosophy, making many references to the contemporary works of Karl Rahner and Hans Urs von Balthasar. Wanda Kamińska in her essay: *What St. Thomas Aquinas would say to postmoderns?*, polemizes with the general philosophical approach of J. Derrida, G. Deleuze, J. F. Lyotard and R. Rorty. The classical Thomistic approach inspires the subsequent essay by Mirosław Mróz, who investigates the influence of the „wisdom philosophy” tradition in the encyclical *Fides et ratio*. Andrzej Grzegorzczak gives quite a different type of interpretation of this document when starting from the analytical background, investigating the very question of existence present in the encyclical. Zbigniew Wanat’s essay treats the role of moral conscience in the process of religious cognition. Sebastian T. Kołodziejczyk discusses the transcendental unity of reason and faith. Paweł Bortkiewicz, T.Chr., considers the virtue of humility, so important for scholastic moralists in all intellectual activities of humanity. Piotr Roszak, in his essay, continues this kind of reflection, writing on the vice of pride. Zdzisław Pawlak evaluates different types of modern liberalism from the point of view of *Fides et ratio*. Marek Pepliński returns to the question of a possible faith-reason link, stressing in his essay the problem of autonomy for each of them. Piotr Moskal, in his glossa, writes on the specificity of the religious cognition of God. Tomasz Drzymalski in his glossa investigates the methodological link between moral theology and philosophical ethics. Stefania Lubańska presents the concepts of faith and reason elaborated by Pascal and Kierkegaard. Marek Breczko gives a concise presentation of Isaac Barshevis Singer’s

faith in metaphysical truth. The volume is concluded by two short essays. Zygmunt Bauman treats the very phenomenon of faith in the context of modern culture (the „instant satisfaction” phenomena). The second essay is an address to the wisdom of Karol Tarnowski, an existentialist in the style of Gabriel Marcel.

The volume edited by Marian Grabowski is wide ranging, representative, and an interesting example of current religious philosophy in Poland. Unfortunately, it can not be taken as a comprehensive manual on the faith-reason controversy. It is, rather, a kind of review of different possible approaches and interpretations of this very issue.

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Myśl społeczna Jana Pawła II. Studia i szkice pod redakcją Wiesława Piątkowskiego [Sozialphilosophie Johannes Paul II. Studien und Skizzen, zusammengestellt von Wiesław Piątkowski], Warszawa-Łódź 1999, Uniwersytet Łódzki und Wydawnictwo Naukowe PWN, 247 S.

Die vorliegende Publikation wurde zum Jubiläumsjahr 2000 von Sozialwissenschaftlern am Lehrstuhl für Wirtschaftsgeschichte und Geschichte der Wirtschaftslehre der staatlichen Universität Łódź (Polen) vorbereitet.

Das Buch hat vor allem ein theoretisches Ziel. Die Autoren, ausschließlich Wissenschaftler die diesem Lehrstuhl angehören, wollen die logische Struktur der päpstlichen Lehre, ihre Methode, Prinzipien und letztlich ihr Verhältnis zur empirischen Realität beschreiben.

Keiner der Vorgänger dieses Papstes hatte so viele persönliche Kontakte mit der heutigen Welt – mit dem reichen Norden und besonders mit dem armen Süden. Während seines langen Pontifikats hat er sich aus erster Hand eine außerordentliche persönliche Kenntnis erworben nicht nur über religiöse und kulturelle Fragen der Welt, sondern auch über die humanistische Probleme die Technik, Ökonomie und Politik, im Zuge der Globalisation aufwerfen.

Im Gegensatz zu den vielen Kommentaren über die Sozialzyklen dieses Papstes verspricht der Herausgeber des Buches – Prof. W. Piątkowski – in seiner Einleitung eine systematische Bearbeitung päpstlicher Soziallehre.

Tatsächlich werden – neben den traditionellen Themen der Soziallehre – folgende philosophischen Themen bearbeitet: *Die arbeitende Person* (Gedymin Spychalski), *Die Freiheit in der liberalen Marktwirtschaft* (Janina Godłów-Legiędź), *Das Problem: Sein – Haben* (Wiesław Piątkowski).