

**Stanisław KOWALCZYK, *Elementy filozofii i teologii sportu*** [The elements of philosophy and theology of sport], Lublin 2002, TN KUL, pp. 227.

Sport plays today an eminent role in man's life and in societies. Various sciences have made it the subject-matter of their reflection, i.e. psychology, sociology, the natural and humanistic sciences, art, philosophy, and theology. The present work seeks to answer some fundamental questions connected with the phenomenon of sport: what is it for man (part one)? whether and when does it serve the social integration of a community (part two)? what are the premises and principles of the ethics of sportive activity (part three)? what is the aesthetic dimension of sport (part four)? what are the relations between sport and religious faith (part five)? The philosophical profile is dominant in the book, taking into consideration various aspects of sport: anthropological, social, axiological, and theological.

As we know, there is a plurality of the philosophical trends of sport, the most important being the following: liberal-English, Olympic, neo-Marxist, functional-pragmatic, oriental, and personalistic. The author draws on to the latter, describing sport as a man's creative motor activity carried out according to the accepted rules. It contains some elements of game (fun) and competition, or being also work in professional sport. Its goal is to extend human somatic perfection and possibilities, and man's versatile personal development. The personalistic philosophy of sport makes use of many methods: sociological and psychological description, hermeneutic explication, historic-comparative method, and, above all, philosophical reflection taking sport as a conscious and free activity of the man-person. The philosophy of sport is a specific branch of philosophical anthropology connected with the philosophy of culture, therefore the personalistic conception of man is a condition of the humanistic interpretation of the role that sport plays. The phenomenon of sport fulfills in human life various functions, i.e. it is a rest, a quasi-festive experience, contact with nature, play, game, competition, para-theatre, and a form of self-realization. Sportive activity exposes the role of the human body, which through a close relationship with the psychic-spiritual dimension of man participates in his personal dignity. Sport is an experience both of necessity connected with man's dependence on the laws of nature and social life, and his existential freedom in choosing a particular discipline. The basic value of sport is physical and psychical health of man.

Sport has a social dimension, for it may play an integral and communal function: it teaches solidarity in various circles of social life, and it also has a national and international dimension. Sport plays such important social functions as educational in the milieu of children and adolescents, it concentrates on hygiene and health, has a military role in the army, and is national and patriotic. At present, we are witnessing some social pathologies of sport. The most important of them are as follows: instrumental approach to sport in

totalitarian systems, domination of ideology and politics over sport, premature and one-sided professionalization, and commercialization.

Each conscious human activity can be assessed from the ethical point of view. Sport is not an exception here and therefore one may speak about the ethics of sport, both recreational-amateurish and professional. The personalistic ethics of sport refers to the dignity of the human person, natural law and the phenomenon of conscience which allows to formulate normative ethics. Its basis are universal moral values, among which the most important are: prudence, justice, courage, and moderation, at present also in reference to sport. The specific character of the ethics of sport is connected with the fact that it is a group game and a form of rivalry, in which definite norms are binding. The ethics of sport collides with such phenomena as doping in its various forms, the spirit of corporeal values, brutality, putting life and health in danger. Sport is also a bearer of aesthetic values for players and for spectators of sport's events. The relations between sport and art may be briefly put in three statements: sport is an art, there is an art in sport, and sport is reflected in art. The broadly understood domain of art has a rich symbolism, or even mythology. They are manifested by the idea of Olympic spirit, continued then by the international Olympic Games.

Now the theology of sport is an integral element of the axiology of sport. It has its foundations in the Bible (especially in the teaching of St. Paul), the patristic and medieval thought, and in the contemporary teaching of the Church, as it is found in Popes Pius XI, Pius XII, Paul VI and John Paul II. Religion and sport are two different spheres of human life, autonomic in their scopes of activity, goals and methods, not contradictory to each other but complementary. They are combined by a number of common features, among other things: the postulate that sport develops personality, the idea of perfectionism, self-control and asceticism, the pro-social profile. An integral element of the ethics of sport is the biblical Decalogue, which is a logical consequence of the idea of personalism. It defends such values of the sportsman as life, personal dignity, truth, and the moral good (justice). Of its nature, sport is politically neutral, nevertheless one may speak about sport inspired by Christianity: philosophically (personalism) and theologically (the eschatological dimension of human life, prayer, sacramental life). Christian personalism is helpful in the process of the re-humanization of contemporary sport.

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Translated from Polish by Jan KŁOS

**Vittorio Possenti, *Filosofia e rivelazione. Un contributo al dibattito su ragione e fede*** [Filozofia a objawienie. Przyczynek do debaty na temat rozumu i wiary], Seria: *Idee/filosofia*, n. 123, Roma 2000, Città Nuova, stron 164, w tym 3 Aneksy (142-158) oraz indeks nazwisk autorów (159-162).

Książka nawiązuje do encykliki Papieża Jana Pawła II *Fides et ratio*. W czterech rozdziałach są w niej omawiane takie pojęcia, jak: filozofia, objawienie, prawda, wiara, rozum, metafizyka, mądrość. Possenti wyraża