

W kontekście nauczania papieża Benedykta XVI na temat ludzkiej miłości Autor artykułu analizuje z perspektywy filozoficznej zagadnienie prawdziwej natury miłości. Idąc za myślą św. Tomasza z Akwinu, Autor sytuuje ludzką miłość i czyny w całej rzeczywistości. Wskazując na początek i cel naszej natury, Akwinata odróżnia czyny ludzkie od czynności innych bytów naturalnych. Działanie ludzkie we właściwym sensie jest wykonywane nie tylko ze względu na siebie, ale ze względu na dobro wspólne. Zawiera w sobie to, co nazywa on *communicatio*, dzielenie wspólnego życia. Każde bowiem działanie ludzkie, zgodne ze swą naturalną prawością, jest działaniem miłości, zwłaszcza działaniem ze względu na przyjaźń we wspólnocie z innymi. Pojawia się zatem pytanie, w jakiej wspólnocie może człowiek odnaleźć prawdziwe dobro?

On the Right of Conscience^{*}

Pope John Paul II asks whether modern man is “threatened by an eclipse of conscience? A deformation of conscience? By a numbing or deadening of conscience?” The brutalizing effect of political realism contributes to such an eclipse of deadening of conscience and must be seen as a principle of the culture of death. John Paul II draws a deeper hopeful lesson from the recognition of realism in the political order – the events of 1989 are an example of the success of “the Gospel spirit in the face of an adversary determined not to be bound by moral principles.”¹ The people learned to draw strength from suffering and sacrifice. Rocco Buttiglione explains that John Paul’s Polish heritage and history simply highlight the limit of power and force and the superior strength, in the long run, of a spiritual culture and a dedication to the whole man. The very existence of Poland, through its spiritual culture, is a sign of contradiction to the surrounding states who have dominated it through force for a span of centuries. In an address to UNESCO he said “I am the son of a Nation which has lived the greatest experiences of history, which its neighbors have condemned to death several times, but which has survived and remained itself. It has kept its identity [...] not by relying on the resources of physical power, but solely by relying on its culture.”²

John Paul’s first encyclical, *Redemptor hominis*, defined his pontificate. In a major section of his first encyclical he discussed human rights and asserted that: “Actuation of this right [right to religious freedom – J. P. H.] is one of the fundamental tests of man’s authentic progress in any regime, in any society, system or milieu.”³ Indeed he speaks from historic and personal experience when he says: “[...] the curtailment of the religious freedom of individuals and communities

^{*} A version of this paper was presented as a talk at Houston Baptist College University in April 2011.

¹ John Paul II, *Centesimus annus*, n. 25.

² John Paul II, “Man’s Entire Humanity Is Expressed in Culture (June 2, 1980),” *L’Osservatore Romano* (Weekly Ed. in English) June 23 (1980), n. 14.

³ John Paul II, *Redemptor hominis*, n. 17.

is not only a painful experience but it is above all an attack on man's very dignity, independently of the religion professed or of the concept of the world which these individuals and communities have." Ten years later, in a apostolic letter on the outbreak of World War II, he returned to this theme. He said that it "is our duty before God to remember these tragic events in order to honor the dead." But in addition "we have the duty of learn from the past so that never again will there arise a set of factors capable of triggering a similar conflagration" or to learn the "process which brought this conflict to the very depths of inhumanity and suffering."⁴ John Paul II identifies the root factors contempt for law, for man, and for God. These attitudes opened up a "moral abyss." The key to the whole process, John Paul claimed, was "the abandonment of all reference to God and to all transcendent moral law."⁵ Indeed, he said the presence of the "ruler of this world" was palpable in this seduction of conscience through falsehood, scorn for law, and the cult of power and force.

The attitude of "proud self-sufficiency," closing man off from God and the moral order, continues and is in fact "attenuated" today because science and technology provide the temptation for us to consider humanity as "the sole master of nature and history." The attempt to "erase God and his image from man's horizon" predated the outbreak of the war, its roots going into the 19th century. And today, "in many areas of existence, modern man thinks, lives and acts as if God did not even exist." The danger therefore continues to lurk that "man will be handed over to the power of man." The solution must be the rediscovery of God, for "respect for God and respect for man go hand in hand." John Paul II refers to the dual respect for God and man as "the absolute principle" for peace.⁶

In light of the historic abuses of the power of the modern state, Pope John Paul II defends religious freedom most often on the ground of the rights of conscience.⁷ The massive scope of the violations of religious freedom by totalitarian regimes have made it critical for the Church to defend itself against these attack. John Paul II said: "In the totalitarian and authoritarian regimes, the principle that force predominates over reason was carried to the extreme. Man was compelled to submit to a conception of reality imposed on him by coercion, and not reached

⁴ John Paul II, "Letter on the Occasion of Fiftieth Anniversary of the II World War (August 27, 1989)," *L'Osservatore Romano* (English ed.) September (1989), n. 2.

⁵ See *Ibid.*, n. 7.

⁶ See *Ibid.*, n. 12.

⁷ See James V. Schall, *The Church, the State and Society in the Thought of John Paul II* (Chicago, Ill.: Franciscan Herald Press, 1982), Chap. 3.

by virtue of his own reason and the exercise of his own freedom. This principle must be overturned and total recognition must be given to *the rights of the human conscience*, which is bound only to the truth, both natural and revealed. The recognition of these rights represents the primary foundation of every authentically free political order."⁸ The rights of conscience are essential to human dignity. In freedom a person must act in accord with conscience. Freedom of religion is said to pertain to "the intimate sphere of the spirit" and serve as a "point of reference" and a "measure" for all other fundamental rights.⁹ The reason it is fundamental and a measure is that religion reflects a decision in conscience. The state can claim authority over conscience, for that is reserved to Truth, to God. So it is freedom of conscience that must be "legally recognized effectively respected in all citizens.

Poland as a nation is a sign of contradiction in the midst of the Machiavellian lies of the modern state. Culture is the key to human flourishing, and the well being of any nation. The Church's contribution is education and through formation of conscience. This includes health care workers. Their unity of faith and life bring into the public sphere the testimony of conscience and a generous spirit of service. Without men and women with strong moral convictions and well formed consciences, the individual will more easily succumb to the dictates of the majority opinion and the pressure of majority rule. But on this point John Paul II warned us against the tyrant state, whose disturbing visage first emerges in liberal society with the issue of abortion. There is a danger when a society seeks to impose the will of the majority without reference to truth or objective moral order. John Paul II said:

'right' ceases to be such, because it is no longer firmly founded on the inviolable dignity of the person, but is made subject to the will of the stronger part. In this way democracy, contradicting its own principles, effectively moves towards a form of totalitarianism. The State is no longer the "common home" where all can live together on the basis of principles of fundamental equality, but is transformed into a tyrant State, which arrogates to itself the right to dispose of the life of the weakest and most defenseless members, from the unborn child to the elderly, in the name of a public interest which is really nothing but the interest of one part. The appearance of the strictest respect for legality is maintained, at least when the laws permitting abortion and euthanasia are the result of a ballot in accordance with what are generally

⁸ John Paul II, *Centesimus annus*, n. 29.

⁹ John Paul II, "Message for the 1988 World Day of Peace (January 1, 1988)," *Acta Apostolicae Sedis* 80 (1988), n. 1.

seen as the rules of democracy. Really, what we have here is only the tragic caricature of legality; the democratic ideal, which is only truly such when it acknowledges and safeguards the dignity of every human person, is betrayed in its very foundation [...].¹⁰

The alliance between an ideology of relativism and democracy will spell the end of true democracy, which must stand upon the truth of human dignity. The civil law in its turn is decided by a "parliamentary or social majority."¹¹ If such a majority "decrees that it is legal, at least under certain conditions, to kill unborn human life," this shows a tyrannical character because the weak are subject to the stronger. Thus, the Pope warns that "Democracy cannot be idolized to the point of making it a substitute for morality or a panacea for immorality."¹² Again, conscience must be formed with a moral backbone and a willingness to stand against the tide.

Perhaps it is one of the greatest achievements of the pontificate of Pope John Paul II to have placed human rights, properly understood, at the center of the Church's social teaching to serve as an admonition to the modern state. But he also points to the international agreements on this same issue: international documents "reflect an ever growing worldwide conviction resulting from a progressive evolution of the question of human rights in the legal doctrine and public opinion of various countries. Thus today most state constitutions recognize the principle of respect for freedom of conscience and religion in its fundamental formulation as well as the principle of equality among citizens."¹³ The starting point for this recognition, he claims, is the dignity of the human person who is free "according to the imperatives of his own conscience." His fuller account runs as follows: "On the basis of his personal convictions, man is led to recognize and follow a religious or metaphysical concept involving his whole life with regard to fundamental choices and attitudes. This inner reflection, even if it does not result in an explicit and positive assertion of faith in God, cannot but be respected in the name of the dignity of each one's conscience, whose hidden searching may not be judged by others."¹⁴ These personal convictions and this inner reflection has a social dimension in so far as one thinks, acts and communicates in relationship with others. The state must therefore respect the conscience and the special formation of religious groups based upon conscience.

¹⁰ John Paul II, *Evangelium vitae*, n. 29.

¹¹ *Ibid.*, n. 69.

¹² *Ibid.*, n. 70.

¹³ John Paul II, "Message on the Value and Content of Freedom of Conscience and Religion (November 14, 1980)," *L'Osservatore Romano* (Weekly Ed. in English) no. 3 (1981), n. 2.

¹⁴ *Ibid.*

Pope John Paul II's *Centesimus annus*, which opens with a meditation on the events of 1989, claims that toleration is indeed the foundation of a just political order: "total recognition must be given to *the rights of the human conscience*, which is bound only to the truth, both natural and revealed. The recognition of these rights represents the primary foundation of every authentically free political order."¹⁵ The right to religious freedom, grounded in the right of conscience, is the most fundamental human right. Not only does it establish the foundation for the others, it provides the proper orientation for all of them, insofar as conscience carries with it the orientation towards a higher law and the discover of God. In the letter to heads of state John Paul said: "[...] Freedom of conscience and of religion [...] is a primary and inalienable right of the human person; what is more, insofar as it touches the innermost sphere of the spirit, one can even say that it upholds the justification, deeply rooted in each individual, of all other liberties."¹⁶ And in *Centesimus annus* he said: "The apex of development is the exercise of the right and duty to seek God, to know him and to live in accordance with that knowledge." Moreover, "The recognition of these rights represents the primary foundation of every authentically free political order."¹⁷

John Paul II argues that religious freedom must become a constant theme of Catholic action for three reasons: "a) because the old forms of totalitarianism and authoritarianism are not yet completely vanquished; b) because in the developed countries there is sometimes an excessive promotion of purely utilitarian values [...] making it difficult to recognize and respect the hierarchy of the true values of human existence; c) because in some countries new forms of religious fundamentalism are emerging which covertly, or even openly, deny to citizens of faiths other than that of the majority the full exercise of their civil and religious rights."¹⁸ Hence, it is axiomatic for Catholic political philosophy to defend this conviction: "no authentic progress is possible without respect for the natural and fundamental right to know the truth and live according to that truth."¹⁹

According to the ideologies and the dominant practices of the modern world, the person is not encouraged to really seek the truth about

¹⁵ John Paul II, *Centesimus annus*, n. 29; see also n. 9. See also John Paul II, "Letter to Heads of State (September 1, 1980)," *Acta Apostolicae Sedis* 72 (1980), pp. 1252-1260; "Message for the 1988 World Day of Peace (January 1, 1988)."

¹⁶ John Paul II, "Message on the Value and Content of Freedom of Conscience and Religion (November 14, 1980)," n. 5.

¹⁷ John Paul II, *Centesimus annus*, n. 29.

¹⁸ *Ibid.*

¹⁹ *Ibid.*

God and man. Totalitarian ideologies and pressures of conformity in liberal society both lead to an effective shutting down of the search for transcendent morality and God. The totalitarian ideology serves as a substitute for religion. In liberal society, mass culture and the weakness of the individual in face of the group weaken the energy for search. Tocqueville said: "It is safe to foresee that trust in common opinion will become a sort of religion, with the majority as its prophet [...] and democracy might extinguish that freedom of the mind which a democratic social condition favors. Thus it might happen that, having broken down all of the bonds which classes or men formerly imposed on it, the human spirit might bind itself in tight fetters to the general will of the greatest number."²⁰ The Church must push back against this closing of the mind.

The argument that protection of conscience is protection of religion derives ultimately from the tradition that conscience is the herald of God. In other words, conscience is a means of transcendence. In 1983 Pope John Paul II said: "Moral conscience does not close man within an insurmountable and impenetrable solitude, but opens him to the call, to the voice of God. In this, and not in anything else, lies the entire mystery and the dignity of the moral conscience: in being the place, the sacred place where God speaks to man."²¹ He repeats this statement in section 58 of *Veritatis splendor*. Conscience is not so much a "process of moral reasoning" or a moral syllogism or self-reflection but primarily a "dialogue of man with God." He reminds us that Saint Bonaventure teaches that "conscience is like God's herald and messenger; it does not command things on its own authority, but commands them as coming from God's authority, like a herald when he proclaims the edict of the king. This is why conscience has binding force." Conscience binds one to act in a way that nothing else can. No person no human law can morally bind one to act. Conscience binds because it refers to a source beyond self.

Newman suggests, for example, that "conscience does not repose on itself, but vaguely reaches forward to something beyond self, and dimly discerns a sanction higher than self for its decisions [...] we are accustomed to speak of conscience as a voice [...] or the echo of a voice [...] like no other dictate in the whole of experience."²² In *Difficulties*

²⁰ Alexis de Tocqueville, *Democracy in America*, trans. George Lawrence (New York: Harper Perennial Modern Classics, 2006), p. 436.

²¹ General Audience, August 17, 1983.

²² John Henry Newman, *An Essay in Aid of A Grammar of Assent* (London: Burns, Oates & Co., 1874), 107-108 (p. 84).

of Anglicans he speaks of conscience in more traditional scholastic terms as the "participation of the eternal law by rational creatures." But this notion he says is: "founded on the doctrine that conscience is the voice of God."²³ This is a different view, he acknowledges, from the modern one, taken from literature or science wherein conscience is "another creation of man." The rule or measure of the modern age is utility (expedience or greatest good for the greatest number) or state convenience or fitness or *pulchrum*. Newman argues that these standards are too abstract or impersonal to account for that "reaching forward" or that sense of apprehension or satisfaction that comes from the "voice of conscience." Indeed, anticipating John Paul, Newman says conscience is "the aboriginal Vicar of Christ." In 1990 John Paul wrote a letter on Newman. He pointed out the importance of conscience in Newman as a way to acquire truth and to make "contact with the reality of a personal God." This teaching on conscience is lived out his Newman's life: "By following the light of his conscience, Newman made a journey of faith which he has described with force and clarity in his writings."²⁴ Again, the appeal to right of conscience, rather than collapse under subjectivism or relativism, can lead to the discovery of God and an openness to faith.

For this purpose, I believe, John Paul II emphasizes that aspect of religious freedom characterized by "seeking." The human person must be free to seek the truth and to appropriate it. Without freedom of conscience, one is not able to exercise this deeper part of oneself. One is locked into the formation of childhood or the on-going propaganda of the state. One is pressured by the means of social communication and the advertizing of commercial interests. It is good to recognize the freedom of conscience so that the initiative and spontaneity of the mind, will and heart may press forward to seek the truth.

John Paul expounds on the Augustinian core of his message in section 18 of *Redemptor hominis*: "Our heart is restless until its rests in you." And thus John Paul II can turn to the human person and see a "creative restlessness" that "beats and pulsates" with what is most deeply human: "the search for truth, the insatiable need for the good, hunger for freedom, nostalgia for the beautiful, and the voice of conscience." The Church will stimulate and encourage active seeking of the truth and see in the restlessness various signs of the times for which the gospel will be proposed as an answer. Ironically, the very denials can have

²³ John Henry Newman, "Letter to the Duke of Norfolk," in *Certain Difficulties Felt by Anglicans in Catholic Teaching* (London: Longmans, 1900), Vol. 2, pp. 246-249.

²⁴ See John Paul II, *Letter on the First Centenary of the Death of John Henry Newman June 18, 1990*, n. 5.

the opposite effect – that of stirring up the hunger and longing. Pope John Paul II says in *Redemptor hominis*, the spirit is the answer to the “materialisms” of our age.²⁵ For it is these “materialisms” that give birth to so many forms of insatiability in the human heart.²⁶ We belong to a “spiritual fatherland” and we are thrown down among the mud and weeds. The “Spirit, is the answer to the ‘materialisms’ of our age.”²⁷

The conditions of the modern world encourage the cessation of intellectual search and draw the person to life on the surface of life. A rediscovery of the subject and arousal of intellectual curiosity is a good for humanity under these conditions. Scientism, technology, and tyranny may all strip dignity from the human person and shatter the coherence of the world. These modern forms of knowing and ruling deny the subject of knowing and willing and severely limit or restrict the searching. But the restlessness of the mind and heart surges against these strictures. Many may exhaust themselves in futile pursuits, and others may despair of ever finding, still Pope John Paul II holds out the promise of redemption through drawing close to Christ.

Why is this message needed? Man cannot be separated from God; nor should politics be separated from morality. Pope John Paul II refers to the “Promethean attitude” that emerges in such arguments, an attitude which leads people “to think that they can control life and death by taking the decisions about them into their own hands.”²⁸ The quest for mastery of nature and autonomy of life are baffled by the presence of suffering. The mystery of suffering defies a rationalistic understanding, and there is an attempt to “resolve it” by eliminating at the root. To resolve it at the root is not only the practice of “mercy killing”, euthanasia, but also the justification of man’s ultimate authority and control of the mystery of life and death. Religion is a rival to the humanistic ideology which justifies these acts of killing. Thus, hostility towards religion, secularism, is the deepest source for the culture of death:

“In seeking the deepest roots of the struggle between the ‘culture of life’ and the ‘culture of death’, we cannot restrict ourselves to the perverse idea of freedom mentioned above. We have to go to the heart of the tragedy being experienced by modern man: the eclipse of the sense of God and of man, typical of a social and cultural climate dominated by secularism.”²⁹

²⁵ John Paul II, *Redemptor hominis*, n. 18.

²⁶ *Ibid.*

²⁷ *Ibid.*

²⁸ John Paul II, *Evangelium vitae*, n. 15

²⁹ *Ibid.*, n. 21.

In another document Pope John Paul II defines secularism as follows: “[...] a movement of ideas and behavior which advocates a humanism totally without God, completely centered upon the cult of action and production and caught up in the heady enthusiasm of consumerism and pleasure seeking, unconcerned with the danger of ‘losing one’s soul.’”³⁰

He distinguishes the underlying philosophies as anthropocentric humanism and theocentric humanism: “the first kind of humanism recognizes that God is the center of man; it implies the Christian conception of man, sinner and redeemed, and the Christian conception of grace and freedom. The second kind of humanism believes that man himself is the center of man and implies a naturalistic conception of man and of freedom.”³¹ According to the philosophy of theocentric humanism, human rights rest upon a natural and divine order, according to which human beings possess a dignity in virtue of their nature and destiny as creatures before God. The rights are limited in scope and are designed to assist the person in attaining their full stature as human beings. According to anthropocentric humanism, rights are based upon “the claim that man is subject to no law other than that of his will and freedom” and as a result have become “infinite, escaping every objective measure, denying every limitation imposed upon the claims of the ego.” The one notion of rights derives more from Hobbes; the other, from Thomas Aquinas. “Anthropocentric humanism,” or what we now call “secular humanism.” This is a humanism which defines man by excluding all reference to the transcendent and divine. Human happiness is to be found in this world alone. Anthropocentric humanism grounds the modern project to master nature; its aim is “to be lord of exterior nature and to reign over it by means of technological procedures [and] [...] to create [...] a material world where man will find, following Descartes’ promises, a perfect felicity. Bourgeois life is a ‘cult of earthly enrichment’; economic life absorbs every other field of activity.”³² By excluding the eternal and spiritual values, the citizens have only material goods for private consumption and no basis for a common good. By excluding a transcendent measure for human action, libertarianism and mere mutually-agreed-to restrictions on liberty obtain. And the cult of earthly enrichment, the lust for profit, leads to exploitation of the worker. Secularism becomes a new religion tolerating no other rival to its understanding of life.

³⁰ John Paul II, *Reconciliation and Penance*, n. 18.

³¹ Jacques Maritain, *Integral Humanism* (Notre Dame: University of Notre Dame Press, 1973), pp. 27-30; his *The Range of Reason* (New York: Charles Scribner’s Press, 1952), Chaps 7, 8, 14.

³² *Ibid.*, Chap. 4.

Pope Benedict XVI said in his most recent encyclical: "Charity in truth, to which Jesus Christ bore witness by his earthly life and especially by his death and resurrection, is the principal driving force behind the authentic development of every person and of all humanity. Love – *caritas* – is an extraordinary force which leads people to opt for courageous and generous engagement in the field of justice and peace. It is a force that has its origin in God, Eternal Love and Absolute Truth."³³ The educational efforts of the Church are very important for the well being of the political society. The students could see "the entire convictions" and personal inspiration behind their principles of government and social practice and embrace them more deeply. In *Centesimus annus* Pope John Paul II argued that the fall of the Soviet Union came in part because of the appeal to necessity or stern "national interest" with the bracketing of a deeper source of conscience. The events of 1989, he said, are "a warning to those who, in the name of political realism, wish to banish law and morality from the political arena."³⁴ The events of 1989 revealed the success of those who followed the Gospel and renounced violence. And yet the influence of Machiavelli is widespread – Machiavelli sought to over turn the principles of ancient and medieval political philosophy by accusing the moral man of foolish idealism. The behavior of actual men and regimes do not permit a reasonable man to act morally. He also says that the man who is not willing to practice evil will be ruined by those who are willing to practice evil. Thus, the prince must know how to do evil. The appeal of political realism emerges whenever there is a sense of emergency or necessity. We often encounter in times of war or peril. The same Machiavellian lies are put forward. The culture of death practices the technical approach to moral and personal problems. The response of conscience to the lack of love and use of another human being is stifled. The connection between abortion and contraception is a clear example.³⁵

The intellectual elites are sceptical about the very possibility of moral truth; the neutrality of the public square is doctrine cleverly used by those who would regularize the irregular and normalize the aberrant. It is a manifestation of the "mighty pressure" of public opinion which Tocqueville warned would come to "penetrate men's very souls." Tocqueville pointed out that in a healthy society there will be outstanding men and women who set the standard of opinion and respect for the authority of a religious or traditional body of opinion.

³³ Benedict XVI, *Caritas in veritate*, n. 1.

³⁴ John Paul II, *Centesimus annus*, n. 25.

³⁵ See John Paul II, *Evangelium vitae*, n. 13.

Not so in a democracy; no authority is unquestioned. Men are less inclined to believe blindly in any man, class, or authority. In fact the "traditions of class, profession, and family" are often repudiated, leaving a vacuum and emptiness. There is a tendency to look within and make private judgment. But by an inevitable dialectic in a democracy, what begins as a sense of individual assertion, empowerment and liberation may turn to fatigue, a sense of impotence, and surrender to a greater power. Freedom of thought (i.e., confident assertion of a judgment in the face of majority disapproval) becomes hateful because of the sheer number of claims, assertions, and opinions. The individual becomes readier to "trust the mass." Tocqueville says that the majority do not need a law for such an effect, "its disapproval will be enough." Thus, men will lose self-confidence. The individual will "even come to doubt his own judgment, and he is brought near to recognizing that he must wrong when the majority hold the opposite view."³⁶ At this point, the Church can help us stand as independent thinkers with the courage of convictions. It is well known how much Tocqueville celebrates the influence of intermediate groups, such as churches, in democratic societies, because in these intermediate associations "feelings and ideas are renewed, the heart enlarged, and the understanding developed."³⁷ He feared government usurpation of such institutions and the juggernaut of mass opinion over the minds of men. Our hope for the future lies in the integrity and activity of those essential intermediate groups – family, school, and church. We must look to those individuals who will stand firm in their particular judgments about moral standard and decency and not back down in the face of the onslaught of the media, the radical activists, and relativists and deconstructionists of academe. Society needs public leaders who will not conspire with the zeitgeist of moral relativism. Society needs professionals who act as if they have convictions. Society needs professionals who consider themselves bound by and challenged by a moral purpose. Simply put, society needs men and women of conscience.

³⁶ Alexis de Tocqueville, *Democracy in America*, trans. George Lawrence (New York: Harper Collins, 1988), p. 467.

³⁷ *Ibid.*, p. 515.

WYDZIAŁ FILOZOFII
KATOLICKIEGO UNIWERSYTETU LUBELSKIEGO JANA PAWŁA II



Sztuka i realizm

Art and Reality – Ars et Res – Τέχνη και ὕπαρξις

Księga pamiątkowa z okazji Jubileuszu
urodzin i pracy naukowej na KUL

Profesora Henryka Kieresia

KATOLICKI UNIWERSYTET LUBELSKI JANA PAWŁA II
POLSKIE TOWARZYSTWO TOMASZA Z AKWINU

Komitet Naukowy:

prof. dr hab. Agnieszka Lekka-Kowalik – Prorektor KUL
ks. prof. dr hab. Marcin Tkaczyk – Dziekan Wydziału Filozofii
prof. dr hab. Włodzimierz Dhubacz (KUL)
prof. dr hab. Honorata Jakuszko (UMCS)
prof. dr hab. Piotr Jaroszyński (KUL)
prof. dr Peter Redpath (USA)
ks. prof. dr hab. Andrzej Maryniarczyk SDB (KUL)
ks. prof. dr hab. Piotr Moskal (KUL)
ks. prof. dr hab. Jan Sochoń (UKSW)
prof. dr hab. Krzysztof Wroczyński (KUL)
prof. dr hab. Zofia J. Zdybicka USJK (KUL)

Redakcja Naukowa:

ks. Tomasz Duma
Andrzej Maryniarczyk SDB
Paulina Sulenta

Recenzenci:

ks. prof. dr hab. Edmund Morawiec (UKSW)
ks. prof. dr hab. Tadeusz Guz (KUL)

Opracowanie redakcyjne:

Mirella Nawracała-Urban
Urszula Chomicka (USA)

Korekta języka łacińskiego i greckiego:

Arkadiusz Gudaniec

Korekta techniczna:

Roman Blicharz

Okladka i strony tytułowe:

Marcin Pieczyrak

Projekt typograficzny oraz skład i lamowanie:

Idealit | Robert Kryński, Katarzyna Mikołajka

Na okładce:

Adriaen van Ostade, *Malarz w pracowni*, 1663, Drezno

© Copyright by Polskie Towarzystwo Tomasza z Akwinu i Wydział Filozofii KUL
Lublin 2014

ISBN 978-83-60144-67-1



POLSKIE TOWARZYSTWO TOMASZA Z AKWINU
Katedra Metafizyki KUL
Al. Raławickie 14, 20-950 Lublin
tel./fax. (81) 445-43-88
e-mail: tomasak@kul.pl • www.ptta.pl

Druk i oprawa:

elpil
08-110 Siedlce, ul. Artyleryjska 11

*Z okazji Jubileuszu urodzin
i pracy naukowej na KUL*

Koledzy, przyjaciele, uczniowie