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Ladies and Gentlemen,

Man is a spiritual-bodily unity, even if earlier Plato and later Descartes clearly distinguished these two constitutive components of a human being. In ancient Greece, where from the concept of „spirit” came to our language, it was believed that *pneuma* means „this power which sets air in motion”, thus we have a gentle or violent puff of wind, and also gentle man’s breath. On this basis already in the 5th century BC Greek doctors stated that this spirit is an internal unborn power, and Aristotle said that this internal power forms the whole man since the beginning of life, i.e. the embryo. This is how the concept of „spirit” becomes closer to the concept of soul *psyche*, even if „spirit” indicates a material aspect more. Therefore, the Stoics claimed that „the spirit of the soul” adopts the functions of action in terms of cognition, language, thought, it is this universal and fundamental power in man, which becomes the driving force behind his functioning, i.e. life. The Bible, however, talking about „ruah Jahwe” about „the Spirit of God” points to the Spirit which creates and brings to life everything.

Therefore, we can immediately notice that the phenomenology of the spirit is a remarkably difficult, non-empiric, non-material and yet still current phenomenon. What or who is this spirit, or the Spirit, since being elusive, it simply exists? We did not attempt to provide a complete answer to such a question, though we would like to make this Spirit/spirit concrete in man’s reality.

The analysis of the (lack of) presence of the Spirit begins with a conversation with archbishop Kazimierz Nycz, in which he draws attention to certain neglect in the reception of the Poles, as far as the spirit of the Second Vatican Council and the spirit of the pontificate and life of John Paul II is concerned. He also raises the issue of the educational reform in Poland.

Aleksander Posacki in the article introducing us into the history of the concept of „spirit” observes that it is semantically connected both with „soul” and „spirits” as bodiless beings. The author highlights that contemporary „ideologization” of empiricism supplanted scientific understanding of spirit as soul. And it

takes place, among other things, because theology and philosophy are being driven away from this discourse.

Appropriate understanding of the spiritual dimension plays a significant role in education. Krystyna Ablewicz talks about this dimension the process of education. However, the author claims that this problem should be also considered from the opposite side, namely: what would man's education look like if this spirit was absent. The central issue, concerning the spirit in education, developed by the author on the basis of Bogdan Nawroczyński's views are goal-pursue and the ability of the transcendence of spiritual life, which embraces and at the same time develops based on both subjective mental life and objective order of values.

The Bible says a lot about this non-material world, the world of the spirit. Tomasz Kot attempts to answer the question: who or what is the spirit in the Holy Scriptures? In his search, he analyzes the books of the Old and New Testament in several dimensions: spirit as non-material world, then as a relationship between the spirit of God and man, and as this special spirit, namely the Holy Spirit, who is at the same time presented in the New Testament as the Spirit of Jesus Christ. The author warns us not to personify the Holy Spirit with the third person of the Holy Trinity hastily, since „spirit” is also understood as God's power or might.

Ilaria Morali goes a bit further in the deliberations concerning the Spirit in the Bible and presents him as the one through which God touches man's heart. And it is not limited to Christian religion, but she extends this truth beyond the borders of the Church. Such conclusions are drawn from Christian tradition and the documents of the Church, especially from the Council of Trent, the Second Vatican Council and John Paul II's teaching.

Eugeniusz Sakowicz says more about the Spirit/spirit in non-Christian religions. He forcibly emphasizes that the understanding of pneumatology in other religions does not influence Christian acceptance of this truth resulting from the Revelation. Other non-Christian religions and cultures talk about the Spirit/spirit, though his phenomenology is not based exactly on religious sources.

It seemed interesting for us to examine the phenomenology of the spirit in literature and art. In his article, Bogusław Dopart

brings up Polish Romanticism, a particularly creative period in literature. The author claims that in the culminating phase of Polish Romanticism, in the thirties and forties of the 19th century, the relationship between literature and religion was direct and uninterrupted, although it used to be different in the past, since the previous epoch tried hard to drive God away not only from the lives of Poles. The literary aesthetics, called prophetism, were in the age of Romanticism often connected with a spiritual current – Messianism, which in the most general meaning was understood as a theological, philosophical, ideological, or poetic (artistic) proclamation of faith in an individual or collective God's Anointed – the Mediator and in his redemptive mission. Later, the author presents the ways in which literature and religion merge in Polish Romanticism on the example of epiphanic-transcendent poetry and epiphanic-transgressive poetry.

Tadeusz Boruta, a painter, ponders over the presence of the Spirit in art. In the article he attempts to answer the question about the conditions which should be met by a work not to be an empty form, but a cup for the Spirit. Basing on *John Paul II's Letter to Artists*, he draws a conclusion that the only solution to the problem defined in this way is to make his art always true and authentic. This is how the artist touches an important problem in art, namely transcendence. Only through sincere and authentic artistic work can an artist – by analogy – move into the sphere of transcendence, aiming for the Absolute. At the same time, the author opposes the new forms of expression, which do not aim at making a work of art out of the matter, but making it an empty form, soulless and spiritless.

An astrophysicist is absolutely essential here, since in this field of science he frequently deals with the spirit. Tadeusz Sierotowicz claims that contemporary physics and cosmology describe the material world in the frame of the project of the nature as a mathematical structure. Talking about the universe, he attempts to prove that the mathematical character of the nature and the anthropic principle may be the sign of the Spirit's action in the universe. Though such interpretations will always remain circumstantial evidence only, never a proof. The author concludes his considerations with a statement that the material world separates man from the Spirit (God), but he also point to the area of freedom, which is an ambiguous word.

Horizonty Wychowania

And one more thing. In the previous, jubilee issue we announced a scientific session to take place on January 25th 2007 concerning the issue of ten numbers of the „Horizons of Education”. During this session Professor Stanisław Palka made a thorough analysis of the achievements of the Editorial Team, which we want to share with you. May it be the fruit of our joint efforts.

Wishing peaceful and thorough reading!

Wit Pasierbek