

The sixth-century pope, Gregory the Great, laid the foundation for rebuilding a demolished world. That may be the destiny of Karol Wojtyła in our time.

An Intellectual Portrait of Pope John Paul II

George Huntston Williams

Appearing on the balcony of St. Peter's, his first words as supreme pontiff were: "May Jesus Christ be praised!" At the close of the installation eucharist John Paul II lifted high the papal crozier, redesigned by Pope Paul as a staff surmounted by the crucified Christ. In all his utterances to date the new pope has emphasized Christ as the hope of the world but has also lifted up the mankind Christ came to save. He has illuminated the variousness of this mankind, from the individual in all his loneliness, even his alienation, to persons in collectivities of family, class, race, and nation. He has described many Christians too as people often filled with doubt about their ultimate meaning to themselves or for others, both on the level of social relations of all kinds and in the redemptive community of the Church. John Paul closed his installation homily: "I appeal to all men—to every man (and with what veneration the apostle of Christ must utter this word, 'man')—pray for me."

Some days later John Paul visited Santa Maria Sopra Minerva and declared that he dedicated his pontificate to the Dominican tertiary St. Catherine of Siena (d. 1380). This was one further gesture of his identification with the Italian people as their national primate, for St. Catherine and St. Francis of Assisi are the two patron saints of Italy. But he was also signaling his intention, in his choice of a *lay woman*, a reformer, a crusader, a mystic, and a doctor of the Church (so proclaimed in 1970), to assign high positions of decisionmaking to lay women and to female religious of all orders in recognition of the prominent role women have played in the past and of the much greater role, short of the priesthood, they would be playing under his pontificate.

There is a long personal history to the stress the new pope lays upon the individual, male and female, child and aged cardinal. John Paul is known to have wept openly three times before assuming the awesome responsibility of the papacy for what will likely be many and difficult years. His sensitivity to each person is apparent, not only when he addresses large throngs, but

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also when he exchanges thoughts, feelings, and intuitions with individuals of all conditions and convictions. Perhaps never since Pope Gregory the Great (d. 604) has there been such a scholarly, sensitively pastoral, and personally accessible pope. Like Gregory, he is elevated to the See of Peter in an age of already dramatic shifts in the relations between the older world and the fresh vitalities of new nations in formation around competing ideologies. The pontiff has studied profoundly the subject of the individual. He has long sought to understand our essence as individual personalities in various groupings, both religious and nonreligious.

This pontiff of such enormous physical vigor and intellectual rigor may well call another ecumenical council during his pontificate, with the chief question on the agenda being, "What is man that thou [God] art mindful of him?" (Psalm 8). Never before in conciliar or in papal teaching, or in the confessions of the Reformation churches, has a doctrine of man been fully defined. We have more clarity on the mysteries of the Trinity and on the person and work of Christ than on the nature and destiny of man himself. Man is still the unexplained mystery. I can well imagine that at such a council the new pope will insist on the presence of experts from all the secular disciplines concerning man, from physical anthropology and demography to psychology and philosophy.

The new pope recognizes that with each great age of the Church something new was said about the mystery of man; from Christian antiquity, through the Middle Ages and the Reformation, quite new elements were added to shaping our still not wholly coherent Christian understanding of a person as born and that same person as reborn in Christ through baptism. The pope knows, moreover, that modern thinkers such as Darwin, Marx, and Freud have also, from a non-Christian perspective, added unexpected dimensions to what must now be included in any rounded and satisfactory doctrine of man. Then too, the astrophysicists have contributed with their seemingly disordered universe of random vortices and black introversions, as have the microbiologists with their DNA genetic determinism and the sociobiologists with their prepatterned collective behavior.

Pope John Paul intended to be very clear, when

addressing the diplomats accredited to the Holy See and others present, that, although he is a sovereign in the all-important symbolic sense of having a jurisdiction above that of nation and statehood, he does not intend to be political in the sense of diplomacy and subtle machinations. His intention is to be apostolically and openly persuasive, and his concern is not limited to Catholics: "The Church has always recognized the special richness in the...diversity and plurality of the cultures [of disparate nations], their histories and languages." He went on to say that the Church has been "equally" concerned "for the interests of men whoever they are, knowing that liberty, respect for life and the dignity of persons—who are never [mere] instruments—that equality in treatment, professional conscientiousness in the united pursuit of the common good, the spirit of reconciliation in opening toward spiritual values, [these] are the fundamental needs for harmonious life in society, for the progress of citizens, and for their civilization."

Included in that audience was the Anglican Archbishop of Canterbury, and the new pontiff clearly embraced him and other representatives of non-Roman Christianity in the common Christian task. This was also demonstrated by his allocution to them in French in his private library only a couple of hours after the inaugural Mass: "May the spirit of love and truth allow us to meet again often and to be closer and closer to one another in profound communion in the mystery of Christ, our only Saviour, our only Lord." Using the personal "I" (although rendered in the official release as "We"), he deplored the division among the churches as "an intolerable scandal, obstructing the proclamation of the good news of salvation," and expressed the hope that on all sides old ways would be reactivated and new ways found to bring the churches prudentially closer and closer.

On November 18, about a month after addressing the non-Catholics present at his installation, John Paul addressed the large staff of his own Secretariat for Christian Unity. He again exhorted them that they not allow ecumenism to slow down or even "stop before reaching its goal" of overcoming the scandal of division that is as painful for Christians as it is inauspicious for effective witness to non-Christians. Nevertheless, he also warned against anything like premature intercommunion and urged the staff to consider "the suffering" of division as "the necessary stimulation" to bringing about true ecclesial communion.

The fact that John Paul is Polish may have a bearing on ecumenical directions. He knows the experience of the Polish-Lithuanian Commonwealth (from the sixteenth to eighteenth centuries) and also the Byzantine-rite Uniate Church under Roman obedience. Like Pope Paul, although perhaps for different reasons, he may see that the Uniate way is not the ecumenical way to reunion with the Orthodox churches. As his thinking about his long pontificate turns into long-range policy, he might find a way. However that may be, given the ordination of women to the priesthood in parts of the Anglican and Lutheran communions, it is likely that John Paul's most intense ecumenical hopes and energies will be directed toward ending the schism of 1054 before the schisms of 1517.

An intellectual portrait of John Paul must take into account that he has long belonged to a circle of philosophers who, while differing among themselves, are collectively called phenomenologists. Phenomenology, deriving from the Bohemian-born Jew Edmund Husserl (1859-1938), has led to such permutations as the hermeneutic phenomenology of the invisible (Martin Heidegger) and existential phenomenology (Jean-Paul Sartre). In its basic stance phenomenology can be said to *oppose* psychologism and historicism, which make the search for truth inherently subjective or relative, and to *propound* a rigorous methodology for the direct investigation and description of internal and external phenomena as consciously and intentionally experienced without any preconceived theories or ideologically imposed categories.

Even though his prepapal writings have no official authority, we must, in order to understand John Paul, look at what manner of man and thinker he was before his election. Surely his earlier interests as adaptive phenomenologist cannot be wholly obscured in his new magisterial office as pope.

Born May 18, 1920, in Wadowice, an industrial town in the hills thirty miles southwest of Cracow, he was the son of an army sergeant who had served under the Hapsburgs until 1918 and had continued in a similar position in the Army of the Second Polish Republic. His father died in 1941. Wojtyła went through high school in Wadowice, excelling in Greek, Latin, German, French, and English, and had time to become a leading actor in the school theatre group, which put on Shakespearean and Polish plays. His mother, Pani Emilia Wojtyła (née Kaczorowska and of partly Ruthenian descent), had died young, in 1923, when her youngest son, Karol, was only three. One of his two older brothers died in 1929. When Karol Wojtyła went to Cracow to enter the university, he boarded with his maternal relations, Pan Robert Kaczorowski and his two unmarried sisters. The young Wojtyła matriculated at the Jagiellonian University in 1938, which in the interwar period had five faculties, including that of medicine, where his surviving older brother had been studying before Karol arrived. The philosophy faculty was divided into two sections, one being the humanities, and Karol concentrated in the department (*Widzial*) of philosophy in philology and literature.

His university studies were cut short when the Nazis closed the university (1939-44). The 183 professors and others of the teaching staff had been tricked into attending a meeting under Nazi Governor General Hans Frank in order to hear the newly arrived S.S. Colonel Dr. Müller address them on "Views of the Reich on Institutions of Higher Learning." Those who attended were herded into concentration camps. Owing to protests from political leaders in several states allied with Nazi Germany, including Benito Mussolini, most of the professors were later released. Out of this remnant a clandestine university was established. The professors charged no honoraria and the students paid no tuition. The clandestine university was housed wherever safe space could be found, but it had 136 professors and some eight hundred students, and several hundred degrees

were conferred between the years 1942 and 1945.

Wojtyła was nineteen years old when his country was partitioned between Nazi Germany and the Soviet Union. During the ensuing war one out of five citizens of the Second Polish Republic would die by military action or in the concentration camps and many more would be incarcerated for long periods—and this does not count the millions of non-Polish citizens boxcarred from abroad into death camps in Poland or the nearly million Soviet prisoners of war allowed simply to perish without food or warmth. Needless to say, getting an education was difficult. During the Nazi occupation the intelligentsia of Poland was systematically eliminated along with virtually all Polish Jews. When Wojtyła was in the underground university of Cracow, he had to maintain himself by working in a quarry, then in the caustic soda plant of Solvay in an industrial quarter of Cracow. At the same time, he was engaged in organizing resistance among the workers and also used his skill as an actor in the Rhapsodic Theatre. There he tried to keep up the spirits of his people by joining other university students in subtly anti-Nazi skits. They also gave dramatic readings of patriotic poetry in different homes. From time to time he emerged from the underground to find shelter with an older relation, Pani Wiadrowska, who is still living. His surviving older brother, already a medical intern, had contracted scarlet fever and, on his deathbed, exhorted Karol not to go either into medicine or theology. Nevertheless Karol had made up his mind, and, though not receiving an underground master degree, he continued in philology in the underground university after his enrollment in 1942 in the underground Major Seminary of Cracow. He was ordained a priest on All Saints' Day, November 1, 1946.

His ordinary, Cardinal Archbishop Adam Sapieha (1925-51, cardinal from 1946), then sent him to the Angelicum in Rome (founded 1910; to be elevated by Pope John XXIII in 1964 to the rank of St. Thomas Aquinas Pontifical University), where, under Professor F. R. Garrigou-Lagrange, O.P., Wojtyła was well-trained in Thomism and obtained a laureate in philosophy. His thesis in Latin was "The Problem of Faith in St. John of the Cross." A devout tailor is said to have first turned Wojtyła's attention to the great Spanish Discalced Carmelite mystic (d. 1591). During the sojourn in Rome, Father Wojtyła had reason to master both Italian and Spanish. For a certain time Wojtyła served as priest among Polish laborers in Belgium and France, thereby acquiring further fluency in French.

On returning to Poland, he presented his angelicum thesis, which had appeared in sections as articles in different periodicals. The thesis was accepted, on reexamination, as the basis of Wojtyła's first doctorate, in philosophy, from the reestablished University of Cracow in 1948.

For three years he worked in a rural parish, Niegović (near Wieliczka), and as chaplain to university students from his base in St. Florian's in Cracow. Then the archbishop-metropolitan, who readily perceived the brilliance of this versatile priest, asked him to work for a second doctorate (*habilitation*) at the theological faculty of the University of Cracow. Theology had been the

first of several faculties to be severed from the central university by the Stalinist decrees of October, 1947, and October, 1949. Wojtyła's Th.D. thesis, in 1953, was in Polish, "An Assessment of the Possibility of Erecting a Christian Ethic on the Principles of Max Scheler." Parts of it appeared in article form, and the whole was published as a book by the Catholic University of Lublin in 1959. Professor Roman Ingarden, a spokesman for structuralism in Polish literary criticism, was mainly responsible for introducing phenomenology into Cracow philosophical and theological circles, as these two movements have some affinity.

In this second doctorate Wojtyła thought it might be possible to use the methodology of phenomenologist Max Scheler (1874-1928) as the starting point for rebuilding a Christian ethic. The son of mixed Jewish-Protestant parentage, Scheler, at age fourteen, had been allowed to choose his own religion. He chose Catholicism, although he would not remain Catholic to the end, and, after being very close to Husserl, he was renounced by the latter as being no longer a true phenomenologist. The Reverend Dr. Wojtyła thought that possibly Scheler, as perhaps the most fecund and yet least methodologically exclusive of the earlier phenomenologists, might lead the way. But an updated ethical system that would commend itself to the contemporary world, where a Thomist-based system might not, would still have to include, for a Christian, precepts and commandments of revelation and tradition no less than it would have to include the perceptions of the rigorously intentional ethicists. In an extremely delicate and profound analysis of Scheler's system, Wojtyła found that the synthesis could not, alas, be brought off. Scheler could not be satisfactorily adapted to take into account the ethical precepts of Scripture and tradition, partly because these, in effect, represented presuppositions based on revelation.

Yet Wojtyła judged the phenomenological approach the most useful modern philosophical option for the Christian theologian and ethicist. Phenomenology is capable of legitimating the experienced data of revelation, as well as of intuition and of mystical transport, as inner events, dependent upon their free acceptance by the believer. That is, such data can be legitimated as plausible objects of not only theological but also—and most important—ethical definition, thus opening the way to further construction. Wojtyła is interested in the sovereign intentional consciousness of each individual in the essential relationship of individuals. This interest also characterizes his personal behavior in conversing with others. In this view conversation is the point of intersection of the vertical line of genetic development, the horizontal line of intentional or organic relatedness to another or others (e.g., friendship, marriage, ethnicity), and the transverse line of transcendent grace and its corporate counterpart, the community of rebirth, the Church.

In 1953 Dr. Wojtyła was named lecturer/professor of moral theology in the Catholic University of Lublin, and then in 1954 received the same appointment with the Jagiellonian faculty of theology. (The latter faculty

had been progressively detached from the university under Communist pressure. In the winter of 1954 it was united with the similarly detached theological faculty of the University of Warsaw, forming the Catholic Academy of Theology of Warsaw with its three departments of theology, Christian philosophy, and canon law.) Wojtyła kept up his professional duties at the academy part time from 1958 to 1962, since in July, 1958, he was named auxiliary bishop under Archbishop Metropolitan Eugeniusz Baziak. When Baziak died in 1962, Wojtyła succeeded to the See of Cracow, but did not receive the full metropolitan title until January, 1964. Metropolitan Wojtyła remained, until his election as pope, associated with the department of Christian philosophy in Lublin, with a *chargé de cours*, while visiting the university at regular intervals as professor and as *de facto Przewodniczący* (president).

Out of his course in moral theology there appeared a number of articles, beginning in 1957, that later formed his most popular book, *On Love and Responsibility* (Lublin, 1960), subsequently translated into French, Spanish, and Italian. In that book's adaptation of phenomenological methodology Wojtyła finds one nexus for overcoming personal alienation in the intimacy of the marriage of man and woman *as equals*. The book emphasizes intentional responsibility in the assumption of the awesome task of motherhood and fatherhood. In view of this—and despite his ethical conservatism and his carefully worked through and updated articles defending celibacy and continence as related modalities of unselfish intentional love—it is possible that at some opportune time John Paul might review Paul VI's encyclical *Humanae Vitae* of 1969. That encyclical was a beautiful but traditional restatement on family life and sexuality in the broadest context and with deep roots in Scripture and tradition. But it emphatically turned down the majority recommendation of the broadly based papal commission.

To be sure, my projection runs against the fact that Wojtyła as a private theologian commented positively on *Humanae Vitae* in the year the encyclical was issued (see *Analecta Cracoviensia*). But in light of the majority report of the earlier commission and perhaps in fuller awareness, as pope, of the linkage between the demographic and poverty problems of some continents and the breakdown of family life in the older regions of Old and New World Christendom, he could still find a way to give relief to loyal Catholics at either extreme of the economic-cultural spectrum. He might help them in their quest for marital companionship and responsible parenthood, while continuing to fight abortion. In Latin America, for instance, abortion is commonly regarded as the lesser sin. That is because of machismo and because the Thomist-Aristotelian theory still survives among the priests. That theory holds that there is a fetal progression through three psychic stages—vegetative, animal, and rational—a view far less enlightened biologically than the recent papal position. Moreover, a large number of priests in Latin America are accepted as married by their parishes. I would expect the pope at the Latin American episcopal conference in Puebla, Mexico, early this year to be firm on the celibacy of priests

but to encourage much greater use of married life-deacons, who could do almost all that a priest does in areas where there are not enough priestly vocations. Then too, the ancient function of the acolyte could be revived as the bearer of consecrated hosts from the nearest priestly altar.

But to return to the making of this pope. Through most of the Second Vatican Council, 1962-65, the scholar-professor ranked only as a bishop. However, because of his clarity of mind, the vigor of his own interventions in ad hoc national Polish conferences during the sessions, and the magnificence of his formulations in Latin of what the Polish prelates had agreed upon collectively, Bishop Wojtyła became a much admired spokesman for Polish Catholicism in the Council. During the Council he was, moreover, a major voice in urging that the *schema* On the Church as the People of God be considered before the discussion of the Hierarchy. The whole, he argued, should be considered before the magisterial part. With his fellow bishops of Poland he took a strong stand on the freedom of conscience and, at the same time, resisted the predictable demands of conservative and emigré Easterners who wanted a condemnation of atheism. From Wojtyła's point of view that would have been wholly counterproductive. Speaking his own conviction, but also in the name of the Polish hierarchy, Wojtyła declared in the basilica: "Let us avoid any spirit of monopolizing and moralizing. One of the major faults [of the document before the Fathers] is that the Church appears authoritarian in it."

Upon his return to Cracow from the Council in 1964, after Augustin Cardinal Bea's eloquent speeches for a new relationship between the Church and Judaism, Bishop Wojtyła is known to have called upon the Catholic students at his university to clean and restore the Jewish tombstones that had been recently desecrated.

Wojtyła was named cardinal archbishop in June, 1967. He became a member of three of the postconciliar congregations of the Curia—On Sacraments and Worship, On the Clergy, and On Catholic Education—and a consultant for ten years to the Council for the Laity. In his own archdiocese he innovatively implemented the Vatican II suggestion for an annual pastoral synod, in which he encouraged not only priests but laity to be active. One can extrapolate from this bold experiment, which went beyond what the Vatican had once banned in Holland, that, as pope, he will partially fulfill the expectations of Catholic women, lay and religious, that they will be given more important roles in the Church. John Paul II may eventually establish various commissions in which women of special competence will be seen in decisionmaking and leadership roles. It is of interest in this connection that John Paul I saw to it that the abbesses and prioresses of the major female orders were seated at his installation at a level of dignity comparable to that of the cardinals. At the installation of John Paul II the same was true. More important still is the almost undoubted fact that if the one-month pope from Venice, *as an Italian*, had not seen that the time had come to dispense with the tiara at the coronation of a pope, it



would have been difficult, if not impossible, for a non-Italian to have broken with the tradition.

Beyond his curial and archepiscopal duties Cardinal Wojtyła wrote a major phenomenological work, *The Individual and the Deed* (Cracow, 1969), which was translated by Andrew Potocki. There the cardinal again defines the responsible person and the deed almost in the sense of Goethe: "In the beginning was the Deed (Logos)." The work will appear in English, with a revised definitive text established in concert with the author by Dr. Anna-Teresa Tymieniecka, as "The Acting Person" (in *Acta Husserliana*, Vol. 10, 1978). She heads the international Institute for Advanced Phenomenological Research, on the board of which the name of the new pontiff appears in his capacity as cardinal. Dr. Tymieniecka characterizes the complex thought of John Paul: "He stresses the irreducible value of the person. He finds a spiritual dimension in human interaction, and that leads him to a profoundly humanistic conception of society."

In the Synod of Bishops in Rome, in 1969, Cardinal Wojtyła conspicuously joined in criticizing the original draft on episcopal collegiality. He thought it was less than even Pope Paul had cautiously desired, and far less than what had been expected at the Council when the *schema* On Collegiality had been hammered out by the Fathers as the counterpoise and *complementation* to the definition of papal authority at the war-interrupted Vatican I of 1869-70.

Also in 1969 Cardinal Wojtyła outwardly agreed with his primate that the periodical, *Znak* (Sign), and its publisher, Jerzy Turowicz, had gone too far in writing "On the Crisis in the Church in Poland." But Wojtyła went to Pope Paul to explain in person the objectives of *Znak*. Published in Cracow, it tried to maintain a dialogue with the government and to provide the Catholic intelligentsia with theological, cultural, and social viewpoints from outside the socialist bloc. These objectives conformed to Paul's own "opening to the East." It was part of Paul's purpose to minimize the loss of the Uniates in former Polish territory (now in the Soviet Ukraine and Soviet Byelorussia) in expected return for improved Soviet government policies toward

Latin-rite Catholics in the three Baltic Soviet Republics and toward the two-and-a-half million Poles in these regions. Also, and *indirectly*, Paul acted in moral and fraternal support of the Orthodox Church of Moscow and other religious groups in the Soviet Union and elsewhere in the socialist bloc. As a result of the visit to Pope Paul, Cardinal Wojtyła was able to "clarify" but, in effect, support Turowicz's general editorial policy.

In 1972 Wojtyła published his characteristically systematic *At the Bases of Aggiornamento: A Study of the Realization of Vatican II*. Among other things he discusses the threefold office of Christ as Teacher, Priest, and King, which he would later employ in interpreting the renunciation of the Triple Crown. He recognizes that in our day more and more of the work of these three offices of Christ is devolving upon the royal priesthood of the laity, the people whom he views as "faithful brothers and sisters in Christ."

At the Synod of Bishops in 1974, devoted to the evangelization of the world, Wojtyła was elected as one of three Europeans on the synod council. There was a very strong representation of bishops from the Third World, and he was especially impressed by the diversity of ways in which Catholicism had learned to adapt itself to often quite disparate situations. He reflected on the ways missionaries accommodate, translate, and transpose the liturgy, theology, and ethics of the one Church for peoples in quite different stages of cultural development. At this synod he perhaps shaped for himself those conceptions about retaining disciplined universality in the Church, while at the same time appreciating ethnic and regional distinctiveness. His ideas on this subject may become a mark of his pontificate. He also knows the Third World from first hand. He has visited Latin America and Indonesia and also, in 1973, a distant part of the "First World," New Zealand and Australia.

In his cathedral in Cracow, on Epiphany 1976, in a sermon entitled "The Truth About Man," the cardinal tactfully but courageously declared: "O Wise Men of the world, O Magi, where are you making for with such haste?...It cannot happen that one group...however well-deserving—should impose on the whole people an ideology, an opinion, contrary to the convictions of the majority! We make up Poland: *all* of us, believers and nonbelievers....The principle of freedom of conscience and religion must be interpreted completely. This truth of the freedom of conscience and worship is proclaimed by everyone: from the Second Vatican Council to the Charter of Human Rights established by the United Nations, and even the Helsinki Conference recognizes that it is the inviolable right of the human person."

Later in the same year, in connection with the American Bicentennial, Cardinal Wojtyła attended the World Eucharistic Congress in Philadelphia. This was his second visit to the United States and Canada (the first was in 1969). He was also invited to the Harvard Summer School, where, after the congress, he delivered an address based on his continuing interest in the phenomenological analysis of the individual as natural man and as redeemed. This includes an understanding of

natural men in their various collectives, organic and voluntary (like the nation or labor union), and of redeemed persons in the collectivity of the reborn, the Church. In the address, entitled "Participation or Alienation?" he noted that alienation (a word first introduced in its present socio-political sense by Karl Marx—anticipated by Locke and Rousseau) was as often present in socialist societies as in others.

In the Synod of Bishops in 1977 Wojtyła expressed himself with unwonted sharpness on the interference of Communists in Church life. He declared that theirs was "the anticatheism of the secular world." As an ethicist and as a responsible prelate in a socialist society, he made himself quite conversant with the classics of socialist thought, from Marx through Lenin to the modern university theorists, in order to facilitate dialogue. Now Wojtyła was prepared to say that Christians in socialist countries should understand that "to catechize means above all to arm the Christian [himself] against the dangers of the enviroing society, to form *subjects* of the Church, [especially] where the state seeks to create a kind of person subordinate to its own specific [ideological] ends." The background of this temporary recourse to a hard line, usually associated with the primate, was the frustration Wojtyła had met in trying to erect a church in Nowa Huta. Nowa Huta is a new and large industrial town summoned forth from the fields and forests just within sight of the towers of Cracow, and intended by local Communist and Soviet planners to be the model socialist city. Thus it should have parks and museums and playing fields but not a single church. Yet in 1977 Cardinal Wojtyła was able to dedicate there an architecturally imaginative basilica shaped as Noah's ark. Although delayed by government red tape and outright obstructionism, it was built through the voluntary gifts and labor of the workers of that "proletariat utopia." Today Mass is said there almost around the clock, and the church is filled with thousands of loyal Catholics whom the government could not deprive of their religion.

Such is the philosophy and theology of the present pontiff. It was most characteristic of him that at the installation he should, during the pledges of the cardinals, kiss in return the ring of his erstwhile primate, Cardinal Wyszyński. It was also characteristic that his very last word in the homily of installation was *man* (*l'uomo*). In that sermon he had in fact addressed all mankind.

Clearly there is an apostolic succession of variegated papal greatness. There was Pope John XXIII, the Good, who called the Council as if to call the Church back into the forum of the peoples of the whole world; then Pope Paul VI, the Pilgrim to All Continents, who filled the College with cardinals of all races, and who was twice willing to lay down his life as a hostage in our age of violence and atrocity; then Pope John Paul I, the Genial, who will live to the end of history for having eschewed the tiara of sovereignty (however important religio-political independence will remain for the global church, expressed increasingly in an apostolic presence in the councils and the conferences of the nations); and now

there is the Polish pope, John Paul II. He is a phenomenologist and a fluent speaker of many languages (including Lithuanian). With a pontificate destined to endure into the twenty-first century, he will have the time and energy to lead, not only his church, but also other Christians and the followers of other religions and of no religion to a better understanding of the nature and destiny of man. He arrives at that very point in the evolution of humanity at which we might otherwise destroy ourselves for lack of faith and love and hope. He lifts up for the world the importance of mutually accorded freedom of conscience in which people can come together to discover anew, and perhaps to worship, the Transcendent. It is the profound conviction of the new pope that we are no longer in bondage to the modish psychology and scientific rationalism that reduce man to a complex constellation of fleeting matter. He declares, rather, that man is the temple of the indwelling of the Holy Spirit Himself, as was Jesus Christ, the Son of God, the crucified and risen Lord.

This article is based upon the following sources: The Reverend Marian Jaworski, et al., eds., *Logos i Ethos: Rozprawy filozoficzne*, essays dedicated to Cardinal Wojtyła by the professors of philosophy of Cracow on the occasion of the twenty-fifth anniversary of his priesthood (Cracow, 1971), with a brief account of the thought of Wojtyła by Jaworski, pp. 9-18, and a bibliography of his principal works, pp. 29-30; Wanda Stachiewicz, "The Jagiellonian University (An Historical Sketch)," *The Polish Review*, IX: 2 (1964), pp. 89-112, esp. pp. 106-111 on the Nazi period and that of the Third Polish Republic to date; Gary MacEoin et al., *The Inner Elite: Dossiers of Papal Candidates* (Kansas City, 1978), pp. 171-72; *Osservatore Romano*, the Vatican daily, and the English edition thereof, which is, however, quite different from its Italian namesake (both carry all major Vatican news and documentation, but the English-language edition carries material of interest to New World ethnic groups not always found in the Italian edition); all the books in Polish mentioned in the article, except for that being presently worked on by Dr. Anna-Teresa Tymieniecka; several of Wojtyła's articles in Polish, including "Objawienie Trójcy Świętej a świadomość zbawienia w świetle nauki Vaticanum II," in *Z Zagadnień Kultury Chrześcijańskiej*, edited by Cardinal Wojtyła and other members of the faculties of the Catholic University of Lublin in honor of Stefan Cardinal Wyszyński, primate of Poland (Lublin, 1973), the primate having once served as bishop of Lublin (1946-48) before becoming primate in 1948 and cardinal in 1953; Wojtyła's articles in English, "Special Contribution to the Debate [From Reason to Act]: The Intentional Act and the Human Act, that is, Act and Experience," *Analecta Husserliana*, V (Dordrecht, Holland/Boston, Mass.), pp. 269-80; his Harvard Summer School address, "Participation or Alienation?" *ibid.*, VI (1977), pp. 61-73; "Experience and Consciousness," *ibid.* (1978); J. Robert Nelson, "Pope's Audience [With Non-Catholics] Raises Both Hopes and Eyebrows," *The Christian Century* (November 15, 1978), pp. 1093-95; information supplied by the pope's second cousin, Mr. John Filipczak of Williamstown, Mass.; and also personal and epistolary exchanges, beginning with my meetings with the then Bishop Wojtyła at Vatican II, 1962-65, also during my sabbatical in Lublin, 1972-73, and subsequently.