



THE POLISH  
CHRISTIAN PHILOSOPHY  
IN THE 20<sup>TH</sup> CENTURY

# Karol Wojtyła

Rev. Grzegorz Hołub  
Tadeusz Biesaga SDB  
Jarosław Merecki SDS  
Marek Kostur

Ignatianum University Press

Krakow 2019

© Copyright by Akademia Ignatianum w Krakowie, 2019

Texts by Karol Wojtyła (pp. 123–189):

© Copyright by Wydawnictwo św. Stanisława BM

This publication was financed within the frame of the Minister of Science and Higher Education programme: “Monuments of Polish philosophical, theological and social thought of the 20<sup>th</sup> and 21<sup>st</sup> century,” conducted in 2016–2020.  
Project no. 0033/FIL/2016/90

**Editor of the volume**

**Rev. Grzegorz Hołub**

Reviewers

Jarosław Kupczak OP

Rev. Ryszard Moń

Supervising editor

Roman Małecki

Proofreading

Anthony Wright

Typesetting

Lesław Sławiński

Cover design

PHOTO DESIGN – Lesław Sławiński

ISBN 978-83-7614-438-2

Ignatianum University Press

ul. Kopernika 26 • 31–501 Krakow, PL

tel. +48 12 39 99 620

[wydawnictwo@ignatianum.edu.pl](mailto:wydawnictwo@ignatianum.edu.pl)

<http://wydawnictwo.ignatianum.edu.pl>

# Table of contents

## I. KAROL WOJTYŁA: PERSON AND WORK

|  |     |
|--|-----|
| 1. LIFE AND ACADEMIC ACTIVITY .....  | 9   |
| 2. CHARACTER OF THE ERA .....  | 19  |
| 3. PHILOSOPHICAL METHOD .....  | 29  |
| 4. THE BODY AS A SIGN OF THE PERSON .....  | 43  |
| 5. FREEDOM AS SELF-DETERMINATION<br>IN THE PHILOSOPHY OF KAROL WOJTYŁA .....                   | 53  |
| 6. THE ANTHROPOLOGY OF KAROL WOJTYŁA<br>AS VIEWED BY TADEUSZ STYCZEŃ .....                     | 63  |
| 7. THE PERSONALISTIC CONCEPT OF COMMUNITY<br>AND SOCIETY IN THE THOUGHT OF KAROL WOJTYŁA ..... | 73  |
| 8. THE PERSON AND NATURE AS THE BASIS OF<br>ETHICS IN KAROL WOJTYŁA'S APPROACH .....           | 83  |
| 9. KAROL WOJTYŁA'S IMPACT<br>ON THE PHILOSOPHICAL ENVIRONMENT .....                            | 101 |
| 10. GLOSSARY .....   | 111 |

## II. KAROL WOJTYŁA: SELECTED WRITINGS

### HUMAN EXPERIENCE

|  |     |
|--|-----|
| K. Wojtyła, "Doświadczenie człowieka. Wstęp," in<br>K. Wojtyła, <i>Osoba i czyn oraz inne studia antropologiczne</i><br>(series: Człowiek i moralność, vol. 4), ed. T. Styczeń,<br>W. Chudy, J.W. Gałkowski, A. Rodziński and A. Szostek<br>(Lublin: Towarzystwo Naukowe KUL, 1994), pp. 51-71 ..... | 123 |
|--|-----|

|   |     |
|---|-----|
| <b>PERSONAL STRUCTURE OF SELF-DETERMINATION</b>   |     |
| K. Wojtyła, "Osobowa struktura samostanowienia," in<br>K. Wojtyła, <i>Osoba i czyn oraz inne studia antropologiczne</i><br>(series: Człowiek i moralność, vol. 4), ed. T. Styczeń,<br>W. Chudy, J.W. Gałkowski, A. Rodziński and A. Szostek<br>(Lublin: Towarzystwo Naukowe KUL, 2000), pp. 421–432 ..... | 145 |
| <b>THE ETHICAL ANALYSIS OF LOVE</b>   |     |
| K. Wojtyła, "Etyczna analiza miłości," in K. Wojtyła,<br><i>Miłość i odpowiedzialność</i> (Lublin: Towarzystwo Naukowe<br>KUL, 1986), pp. 109–123 .....   | 155 |
| <b>DIFFERENT DIMENSIONS OF THE COMMUNITY</b>  |     |
| K. Wojtyła, "Osoba: podmiot i wspólnota," in K. Wojtyła.<br><i>Osoba i czyn oraz inne studia antropologiczne</i> (series:<br>Człowiek i moralność, vol. 4), ed. T. Styczeń, W. Chudy,<br>J.W. Gałkowski, A. Rodziński and A. Szostek (Lublin:<br>Wydawnictwo Naukowe KUL, 2000), pp. 391–408 .....        | 171 |
| <b>BIBLIOGRAPHY</b> .....   | 191 |

I.

KAROL WOJTYŁA:  
PERSON AND WORK



# LIFE AND ACADEMIC ACTIVITY

## BIOGRAPHY

Karol Wojtyła (John Paul II): Polish Catholic priest, Metropolitan Bishop of Krakow, 264<sup>th</sup> Pope of the Catholic Church, philosopher, theologian, educator and poet.

The son of Karol Wojtyła and Emilia Kaczorowska, he was born on May 18, 1920 in Wadowice to a middle-class family. His childhood was marked by the deaths of those closest to him. On April 13, 1929, Wojtyła's mother died, and three years later (December 5, 1932) his older brother Edmund, who was a doctor at the City Hospital in Bielsko, died as a result of an infection from scarlet fever. Here begins the adventure of a father and military officer, with the rank of lieutenant, who brought Karol up with a Catholic and patriotic spirit.

In 1930 Karol Wojtyła began studying at the then eight-year-old Marcin Wadowita State Gymnasium for Men in Wadowice. In the course of his studies he showed a special interest in the theater. He was a valued student. He was involved in parish life, at first as an altar server and later as the member and then president of the Sodality of Our Lady at Men's Gymnasium.

After graduating from high school in 1938, he moved to Krakow with his father, where he lived at 10 Tyniecka Street, in an apartment belonging to his mother's family. In October 1938 he began studying Polish philology at the Faculty of Philosophy of the Jagiellonian University. However, his education was halted by the outbreak of the Second World War, and especially by the *Sonderaktion*

*Krakau* pacification action directed against the community of Polish scholars.

In the years 1940–1944 he worked as a laborer, first in a quarry in Zakrzówek, then in a factory for the chemical company “Solvay” in Borek Fałęcki. The retreat for young men at St. Stanisław Kostka in the parish of Dębniki in February 1940 was an important event that affected the spiritual and intellectual development of Wojtyła. He met Jan Tyranowski there. Tyranowski was a secular person and a tailor and later became Wojtyła’s spiritual guide. Thanks to him, Wojtyła came into contact with the mysticism of Saint John of the Cross. Despite the ongoing war, he was involved in the activities of the Rhapsodic Theater, both as an actor and as a director. On February 18, 1941, his father died. He was buried in the Rakowicki Cemetery in Krakow with Wojtyła’s mother and brother.

In October 1942 he began studying philosophy and theology at the clandestine Faculty of Theology of the Jagiellonian University, organized by Archbishop Adam Stefan Sapieha. It was also a sort of seminary.

His ordination to the priesthood by Cardinal Sapieha was accepted on November 1, 1946. On November 2 he celebrated his first Holy Mass in the crypt of Saint Leonardo at Wawel Cathedral. After his ordination, he went to Rome, where he continued his studies at the International Pontifical Athenaeum Angelicum (currently the Pontifical University of Saint Thomas Aquinas, also known as the Angelicum).

During his studies, he made several trips for research to Belgium, France and the Netherlands. His studies in Rome enabled him to get acquainted with the representatives of Thomism, and the aforementioned research trips were with followers of Christian personalism. In 1947 he obtained a bachelor’s degree, and in 1948 he received a doctoral degree for the dissertation *Doctrina de fide apud S. Joannem a Cruce* [*The Problems of Faith in the Works of St. John of the Cross*].<sup>1</sup> He showed an interest in the subjective dimension of the acts of the person in this dissertation. He graduated *summa cum laude*.

---

<sup>1</sup> K. Wojtyła, *Doctrina de fide apud S. Joannem a Cruce. Dissertatio ad Lauream* (Romae: Pontificia Universitas S. Thomae Aquinatis, 1948); Polish edition: *Świętego Jana od Krzyża nauka o wierze* (Lublin: Towarzystwo Naukowe KUL, 2000).

After returning to Poland, he started working as a vicar in the parish of the Assumption of the Blessed Virgin Mary in Niegowić, then in the parish of Saint Florian in Krakow, where he was involved in pastoral work with university students. He organized various meetings, sightseeing tours and ventures to cultural events. He tried to combine pastoral activity with the message of values that were forbidden in the socialist regime in Poland. He did not, however, refer to political issues, but to matters of general and social importance. He also published poetry in *Tygodnik Powszechny* under the pseudonym 'Andrzej Jawień'.

In 1951, under the Archbishop of Krakow, Eugeniusz Baziak, he continued his academic work at the Faculty of Theology at the Jagiellonian University, where in 1953 he defended his habilitation thesis entitled *Ocena możliwości zbudowania etyki chrześcijańskiej przy założeniach systemu Maksa Schelera* [*Evaluation of the Possibility of Constructing a Christian Ethics on the System of Max Scheler*].<sup>2</sup>

In the years 1953–1954 he was a lecturer in the clerical seminaries and the Faculty of Theology of the Jagiellonian University. From October 1954, he lectured at the Catholic University of Lublin, where he remained until 1978 as the head of the Department of Ethics. The lectures were later published as the *Lublin Lectures*,<sup>3</sup> as well as in the book *Love and the Responsibility*<sup>4</sup> regarding the moving topic of sexual ethics. However, the most important philosophical work of Wojtyła was a monograph on philosophical anthropology entitled *Person and Act*.<sup>5</sup>

On July 4, 1958, Karol Wojtyła was appointed Auxiliary Bishop of Krakow. During this period he combined his academic work with the episcopal ministry. He supported workers in Nowa Huta and assisted them in their efforts to obtain permission from the communist authorities to build a church. In 1962 he became a member of the Polish Episcopal Commission for Education and Vicar Capitular.

---

<sup>2</sup> K. Wojtyła, *Ocena możliwości zbudowania etyki chrześcijańskiej przy założeniach systemu Maksa Schelera* (Lublin: Towarzystwo Naukowe KUL, 1959).

<sup>3</sup> K. Wojtyła, *Akt i przeżycie etyczne* (1954), *Dobro i wartość* (1955), *Norma i szczęście* (1956). These lectures were collected in *Wykłady lubelskie* (Lublin: Towarzystwo Naukowe KUL, 2006 [1986]).

<sup>4</sup> K. Wojtyła, *Miłość i odpowiedzialność* (Lublin: Towarzystwo Naukowe KUL, 1960).

<sup>5</sup> K. Wojtyła, *Osoba i czyn* (Kraków: Polskie Towarzystwo Teologiczne, 1969).

He took an active part in the Second Vatican Council (1962–1965). He was a supporter of the activism of the laity in the Church, especially the young, and a supporter for the liturgy to be translated into national languages. He understood the problem of opening the Church to the new media and the difficulty of dialogue with the separated churches. The Conciliar postulates were systematically introduced into the life of the Archdiocese of Krakow. He also wrote the work *U podstaw odnowy. Studium o realizacji Vaticanum II* [At the Foundation of Renewal. A Study on the Implementation of Vatican II].<sup>6</sup>

In 1964, Karol Wojtyła was appointed Archbishop Metropolitan of Krakow. After three years, on June 26, 1967, during the consistory, he was appointed a cardinal.

On October 16, 1978, at the conclave convened after the death of Pope John Paul I, Cardinal Karol Wojtyła was elected Pope, taking the name John Paul II. During his pontificate, he made 104 apostolic pilgrimages, including nine to Poland. His papal teaching included 14 encyclicals, as well as apostolic exhortations and constitutions. He was an advocate of dialogue between Christianity and other religions.

In the teachings of John Paul II, this pope from a distant country, who had experienced the tragedy of war and communism, paid special attention to the necessity of the spiritual and intellectual renewal of the people, restoring to them a sense of dignity and enabling individual development in the communities in which they lived and acted in solidarity with others.

John Paul II died on April 2, 2005. The general opinion of his sanctity was confirmed by his beatification on May 1, 2011 by Pope Benedict XVI, and then his canonization on April 27, 2014 by Pope Francis.

## SOURCES OF KAROL WOJTYŁA'S THOUGHT

Karol Wojtyła as a scholar was, above all, a philosopher (theological threads were secondary in his thought). His philosophy focused entirely on the human being—it is described as an “adequate anthropology.”

---

<sup>6</sup> K. Wojtyła, *U podstaw odnowy. Studium o realizacji Vaticanum II* (Kraków: Polskie Towarzystwo Teologiczne, 1972).

First of all, it should be noted that Revelation and Christian tradition must have influenced his views. Being a deeply religious person, he treated the truth of faith as the most important point of reference with which he confronted his autonomous academic research. It does not seem, however, that theological issues determined the direction of his research—these were formed independently, resulting from a more primary need to understand the human condition.

As a young man, Wojtyła had already shown interest in the humanities—writing poetry, performing as an actor and choosing to study Polish philology. One may also suspect that his sensitivity to human affairs may have resulted from his difficult personal experiences, such as the deaths of his closest family members, the experience of the Second World War, and his experience of hard physical work. Later, his life experiences enriched numerous contacts with academic youth—as an answer to the practical problems of young people, Wojtyła created an original concept of ethics, which placed a special emphasis on the sexual dimension.

His experience with the mysticism of St. John of the Cross should be considered the first source of his scholarly thinking. It was an opportunity for him to extract a more philosophical, personalistic nature of man's encounter with God, rather than as some kind of theological analysis of religious experience. Therefore, his later systematic philosophical ideas seem to have the analysis of the Spanish mystic as their source, which he treats as a peculiar phenomenology of subjective experience. Above all he sees humanism in it, about which he writes: "The proper basis for speaking about some form of humanism in the works of Saint John of the Cross we see in his assumption: he describes the supernatural experience, and experience always in some way coincides with the measure of man, man is the starting point, his living experience is included in the course of experience."<sup>7</sup>

In turn, Aristotelian-Thomistic metaphysics, which confirmed his earlier, commonsensical understanding of reality, played an extremely important role in his intellectual formation. Mentioning this experience years later in an interview, he admitted: "Yes. I am not

---

<sup>7</sup> K. Wojtyła, "O humanizmie św. Jana od Krzyża," in K. Wojtyła, *Świętego Jana od Krzyża nauka o wierze* (Lublin: Towarzystwo Naukowe KUL, 2000), p. 238.

exaggerating if I say that the world in which I have lived so far in an intuitive and emotional way has since been confirmed and justified on the grounds of the deepest and the simplest ones.”<sup>8</sup> This objective and realistic attitude in Wojtyła’s thinking and cognition were already present when he was an academic priest in Krakow—he said: “We assume, then, that our mind reaches the extrasensory reality and is capable of capturing its very essence. This attitude distinguishes us from all kinds of agnostics or idealists who do not extract the image of the world from the reality in question, but recognize it as the pure product of a thinking subject.”<sup>9</sup> In his research, Wojtyła uses, among others, Boethius’s classic definition of a person as *naturae rationalis individua substantia* (an individual substance of a rational nature) or the principle *operari sequitur esse*, within which the real existence of a given being is the basis (condition) of its operation. The latter is, moreover, connected with his methodological principle of conducting research, which he summarized as the transition from the phenomenon to the foundation.<sup>10</sup> But it should be emphasized that despite Wojtyła’s approval of the philosophy of being, he considered it insufficient to study the human sphere of experience. Therefore, he tried to complete it with the philosophy of consciousness. “Interpreting a human being on the basis of survival,” writes Wojtyła, “demands that the human aspect of consciousness be included in the analysis. In this way man is given to us not only as a species-specific being, but as a concrete ‘I’, as a self-experiencing subject.”<sup>11</sup> However, it should be emphasized that when he evaluated the role of consciousness, he treated it only as an aspect of human existence, and not as an independent cognitive subject.

In addition to Thomism, phenomenology was key to Wojtyła’s philosophy. But his reception of phenomenology was critical and selective. Because he based his metaphysical assumptions on Thomistic philosophy, he did not agree to a phenomenology that would lead to

---

<sup>8</sup> A. Frossard, *Nie lekajcie się. Rozmowy z Janem Pawłem II* (Kraków: Znak, 1982) pp. 18–19.

<sup>9</sup> K. Wojtyła, *Rozważania o istocie człowieka* (Kraków: Wydawnictwo WAM, 1999), p. 16.

<sup>10</sup> Cf. John Paul II, Encyclical *Fides et ratio*, no. 83.

<sup>11</sup> K. Wojtyła, “Podmiotowość i ‘to, co nieredukowalne’ w człowieku,” in K. Wojtyła, *Osoba i czyn oraz inne studia antropologiczne* (Lublin: Towarzystwo Naukowe KUL, 1994), p. 440.

idealism or subjectivism. On the other hand, he valued the method of the overall phenomenological experience, thanks to which, as he wrote: “Our knowledge of the essence does not contain any indirect acts of mental abstraction, but it is based on a simple direct view, which phenomenologists describe as *Wesensschau*. In this act, the sensual and spiritual spheres are directed towards the subject matter.”<sup>12</sup> The attention he devoted to phenomenology corresponded with his interest in ethical issues—as part of his habilitation thesis, he undertook a thorough study of the ethical system of the German phenomenologist Max Scheler. Wojtyła argued against Scheler and objected to his functionalistic theory of the person, in which the person is only a unity of different kinds of data in acts of experience and not an individual substance. In addition, he pointed to the collapse in his system of the declared objectivity of the existence of values. In the opinion of the Krakow philosopher, Scheler ultimately made the ethical value dependent on its experience, thus making the values more emotional. An unacceptable consequence of such an operation is the exclusion of the action of agency. Wojtyła also indicates that the attempt to formulate the ethics of pure values results in the rejection of moral obligation.

In analyzing the ethics of Scheler, he was confronted with the ethics of Kant, for whom the morality of the human act is the fulfillment of duty for its own sake. Ultimately, Wojtyła rejects both the extreme emotional aspect and the extreme aspect of duty; he writes: “Therefore, it is not itself, that is, a real element of an ethical experience, but, according to Kant, an obligation crystallized only in a sense of respect for the law. In a real ethical experience, duty is something more than that feeling of respect for the law. But it is also not itself, that is, a real element of ethical experience, value is understood this way as in Scheler’s concept of ethical experience.”<sup>13</sup> Wojtyła postulates that these two elements should be included but without falling into any exclusionary extremes. In addition, Kant’s philosophy inspired Wojtyła to deepen his analysis of human dignity. As a result,

---

<sup>12</sup> K. Wojtyła, “Akt i przeżycie etyczne,” in K. Wojtyła, *Wykłady lubelskie* (Lublin: Towarzystwo Naukowe KUL, 2006), p. 23.

<sup>13</sup> K. Wojtyła, “Problem oderwania przeżycia od aktu w etyce na tle poglądów Kanta i Schelera,” in K. Wojtyła, *Zagadnienie podmiotu moralności* (Lublin: Towarzystwo Naukowe KUL, 2001), pp. 177–178.

he created a personalistic norm that is a reformulated version of the Kantian imperative.<sup>14</sup>

Wojtyła developed his adequate anthropology mainly based on the above sources. It is pervaded by a special concern with showing the truth about man as a person. Among the many issues worth mentioning are: the human person as a metaphysical *suppositum* (existence and action of the subject), the ontological dignity of the human person (the basis of the personalistic norm), freedom as self-determination (the critical response to all kinds of treatments which make freedom absolute), interpersonal love (in the context of utilitarian criticism), the dynamism of personal agency (analysis of the act revealing the person), responsibility for action (especially in the context of love), transcendence and the integration of a person into action (as manifestations and conditions of its fulfillment), the concept of consciousness (being an aspect of human existence and not an independent subject), analysis of the act of experiencing one's own subjectivity (connected with the theory of "what is irreducible" in a human being), analysis of the survival of value and duty (as regards the ethics of M. Scheler and I. Kant) as well as the theory of participation (in the context of building community—*communio personarum*).

## THE MAIN WORKS OF KAROL WOJTYŁA

The work of Karol Wojtyła includes both works in the fields of philosophy and theology as well as other literary works, including essays, dramas, and poetry. Wojtyła's early works, although not strictly philosophical, deserve attention due to the wealth of thought they contain. Their contents reveal the nature of the young Wojtyła's spirituality and formation of character. That is why today they can be found in

---

<sup>14</sup> "Kant formulated this elementary principle of the moral order in the following imperative: 'Proceed in such a way that a person is never just a means of your action, but always a goal.' In the light of previous arguments, this principle should not be formulated in the wording given to it by Kant, but rather in the following wording: 'Whatever in your personal conduct is the subject of action, you must remember that you can not treat it only as a means to an end, as a tool, but to reckon with the fact that it has itself or should have its own purpose.'" K. Wojtyła, *Miłość i odpowiedzialność* (Lublin: Towarzystwo Naukowe KUL, 1986), p. 30.

a collection of poems, dramas, and sketches. The *Roman Triptych*<sup>15</sup> can be a valuable complement to the study of Wojtyła's philosophy.

At the time of his Polish studies in Krakow, Wojtyła attended a meeting of young men. There, thanks to Jan Tyranowski, he became acquainted with the writings of St. John of the Cross. He says this about his experience: "This man was not only an expert but also a follower of St. John of the Cross. I met with the works of St. John of the Cross, I read them and tried to understand. This explains the subject of my doctoral dissertation."<sup>16</sup> This work was created in Rome under the patronage of Father Reginald Garrigou-Lagrange, postulator of the title of Doctor of the Church for St. John of the Cross and researcher of the Spanish mystic's writings.

After returning to Poland, he continued his academic work at the Jagiellonian University. His habilitation thesis was one of the last before the communist authorities liquidated the Theological Faculty of the Jagiellonian University. In his habilitation thesis *Evaluation of the Possibility of Constructing a Christian Ethics on the System of Max Scheler*, Wojtyła evaluated the phenomenological method in the area of research of the consciousness and the experiential sphere of the human experience. Although Scheler's ethical system is in Wojtyła's opinion insufficient to interpret Catholic Christian ethics, it reveals new areas that allow it to be completed. On the basis of this work, part of the *Lublin Lectures* and short dissertations on ethics were formed in light of the thinking of St. Thomas Aquinas, Immanuel Kant and David Hume.

While working at the Catholic University of Lublin, *Love and Responsibility*<sup>17</sup> was written as the sum of his pastoral and academic experience. This book was a response to the crisis of humanism resulting from social changes in the second half of the twentieth century. Marriage, a relationship between a woman and a man and a family that is the first community of every person's life, is susceptible to various dangers, such as the liberalization of the sexual sphere of the human being or the development of medical procedures affecting the intimacy of the person and the person's life from the moment of

---

<sup>15</sup> K. Wojtyła, *Poezje, Dramaty, Szkice. Tryptyk rzymski* (Kraków: Znak, 2007).

<sup>16</sup> K. Wojtyła, *Świętego Jana od Krzyża nauka o wierze*, p. 9.

<sup>17</sup> K. Wojtyła, *Miłość i odpowiedzialność* (Lublin: Towarzystwo Naukowe KUL, 1960).

conception. This has struck, above all, young people entering family life, who lack sufficient life experience and who are susceptible to media manipulation. The ethics included in Wojtyła's book builds an integral picture of the human person, and at the same time shows love as the only adequate answer to the dignity of the person.

The most important philosophical work of Karol Wojtyła is *Person and Act*.<sup>18</sup> This book was the result of the author's many years of study on man and morality. In it, he tried to show the human person in a complementary way, which is why he attempted to synthesize the classical philosophy of being and the modern philosophy of consciousness. This philosophy, however, is not a simple eclectic that combines these two philosophical traditions. It is an attempt to build a new personalism, exceeding the current divisions between philosophical schools, in which the meaning of a human action in the subjective dimension (agency) and metaphysical dimension (being) is shown. The Thomistic theory of will serves to explain and unveil the dynamisms taking place in the structure of human existence. "The discovery of the action of the person, its causative causality and responsibility for his actions appears to us as a phenomenological confirmation of the metaphysics of potency and the act in its detail, taking the form of a human *suppositum*."<sup>19</sup> The final element of the study is to show the relationship between the internal integrity of the subject and his ability to participate in the community of persons.

The philosophy of the author of *Person and Act* is an example of the formation of independent thought. It takes fundamental problems concerning God, the constitution of man, moral philosophy known from its beginnings, and searches for new ways of explaining them among classic and contemporary trends of thought. The legacy of Karol Wojtyła is also a kind of literary monument to him. Wojtyła, being a witness of great and important events for humanity, did not remain passive, but as an academic, and, as a bishop and pope, pastor of the whole community of the Church, became a champion of Christian humanism and culture and a defender of the person, in every aspect of his existence.

---

<sup>18</sup> K. Wojtyła, *Osoba i czyn* (Kraków: Polskie Towarzystwo Teologiczne, 1969).

<sup>19</sup> R. Buttiglione, "Kilka uwag o sposobie czytania osoby i czynu," in K. Wojtyła, *Osoba i czyn oraz inne studia antropologiczne* (Lublin: Towarzystwo Naukowe KUL, 2000), p. 17.