

SUMMARY

The main subject of this dissertation is the role of religion in the culture according to Zofia J. Zdybicka. This matter is assisted by the following questions: 1) the question about understanding the culture, what are the characteristic of the culture within its main spheres (fields) – the science-knowledge, the morality, the arts (beautiful and technics) and the religion; 2) the question about the fact of religion, what is it, and why it exists? 3) the question about the human person, is a man religious being (*homo religiosus*) by nature?; 4) the question about understanding the civilization, what is its difference with the culture, and what is religion's role in distinguishing civilizations? The fundamental thesis of dissertation is, that according to Z. J. Zdybicka, the religion is „the focal point” of the culture, it means, that by being a special field of culture, the religion exceeds (transcends) the culture, permeates its remaining fields: the science-knowledge, the morality (ethics, economics, politics) and the arts (beautiful arts and technics), specifically integrates them; without the religion the fully developed human culture can't exists.

The work consists of three chapters. The first chapter refers to the problem of the religion's existence and its definition. It includes metaphysical analysis of a man as a religious being – *homo religiosus*. The man's experience of the contingency (not-sufficiency) and of the transcendence (ability of cognition, freedom, amiability, religiosity and personal dignity, subjectivity in relation to the law, a being's completeness), according to Z. J. Zdybicka, are the two fundamental ontic aspects, which “become” the constitutive elements in formulating the definition of religion. Zdybicka points out in her research, that a man is able of cognizing and loving God. A man is a *capax Dei*, because of: 1) man's capabilities which make him stand out of the entire world of beings (cosmos), and make him an open to the Supreme Truth and Supreme Good; 2) his soul's faculties (*recta ratio* and *recta voluntas*), when fittingly developed, a man possesses ability of cognizing and loving God; 3) reality of God's (the Supreme Truth and Good) existence, as explained by St. Thomas Aquinas, particularly in his Forth Way. The first chapter includes also the problem of interpretation and explanation of the religious fact. Zdybicka is denying the possibility of knowing God directly. She points out to the three sources of knowledge concerning the fact of religion; 1) human experience of contingency and transcendence; 2) experience of religious acts and states; 3) experience of external forms of religious attitudes (postures, gestures, behaviors). Analyzing the non-philosophical and contemporary philosophical interpretations of the fact of religion Zdybicka

states, that due to the use of different methods, purposes and objects, within these scientific disciplines, there is not possible to get a comprehensive and explanatory theory of the fact of religion. She formulates instead, the definition of religion on the grounds of classical philosophy. The fundamental for this approach are: the ontic structure of the human person and the real existence of the Absolut-Person. The first chapter culminates in description of the forms and types of various religions (historical and present), according Zdybicka's criteria, and in analysis of the similarities and differences of the concepts in understanding the death and visions of salvation, within the main types of the world religions (Buddhism, Hinduism, Islam, China's universalism – Confucianism and Taoism, and Judaism, Christianity).

The second chapter focuses on religion as the field of culture and firstly includes the problem of the understanding the culture, the matters of distinguishing the particular fields of the culture (science, morality, art, religion), and the question of the civilizations. The base for the formulation of the different fields of culture has its origin in Aristotle's and St. Thomas Aquinas's distinction of the different types of cognition. The analysis of civilization and the role of religion in the distinguishing the different cultures and civilizations is based on the research by the F. Koneczny, a well-known Author of the Theory of the Comparative Civilizations. In the context of the role of religion in the civilization (culture) he distinguishes: 1) sacral civilizations (Judaism, Brahmanism), semisacral civilizations (Arabic, Tibetan) and nonsacral civilizations (Chinese, Byzantinism, Turan, Latin). Koneczny strongly declares, that the most perfect among all the civilizations is the Latin civilization. Though the Catholic Church is the Author and developer of Latin Civilization, the Church does not identify itself with it nor limits itself to it. The supremacy of Latin Civilization in relation to others is based on the principle of superiority of the spiritual powers over material ones, and the four postulates originated from the Gospel's category of the Good: 1) monogamy in marriage (indissociable); 2) objection to the slavery; 3) abolishment of the law of vengeance; 4) the Church autonomy in relation to governments (all secular powers). According to F. Koneczny, the Catholic religion is the most civilization-creative among all other civilizations and seems, that with Koneczny's statement, Zdybicka in her many writings is in agreement. This chapter also points out to the development of the concept of divinity (within the doctrine) in the polytheistic, monotheistic and the Eastern religions (Brahmanism, Buddhism). Zdybicka underlines, that Christianity is the most perfect of all religions, providing to the entire culture, the fullest understanding of God, as a living, knowing and loving Person. The last of the problems discussed are the individual and social religious acting in the cultural context, and a religious community within the perspective of the culture. Zdybicka and Koneczny agree that the ways of religious acting and the character of the religious communities depend on the form of a particular civilization; the

method used (applied) in organizing a social life of people. Chapter culminates with the Christianity and its openness towards various cultures, where Zdybicka formulates undisputable conditions of the process of inculturation.

The third chapter refers to the problem of religion as „the focal point” of culture. Zdybicka in her analysis of religion in relation to the spheres of culture, focuses on the Christian religion as „a paradigm” of all the religions. The subject of a research here, includes the role of religion in: the science (θεωρία [theoría]); the morality (πραξις) [praxis] - ethics, economics, politics; the arts (τέχνη [téchne]) - the beautiful arts and technics; and the role of religion in perfecting the human person. Discussing the role of religion in the science, Zdybicka underlines the aspect of truth which is fundamental for both cultural fields. She points out to the problems of religion in the context of a positive (natural) science, in her approach, she proposes the broad perspective of science. Considering the role of religion in morality, Zdybicka distinguishes three spheres of morality; individual ethics, economics and politics. The Christian ethics is linked to a rational knowledge to the extend, that even the Biblical Decalogue, according to Zdybicka, originates from ontic structure of a man-person. Between the morality and religion usually there is a dependence. In the subject of economics (gr. τὰ οἰκονομικά [ta oikonomiká]), P. Skrzydlewski's research is being used, to broaden Zdybicka's approach. The economics depends on religion in that sense, that religion provides the finality of perspectives, motives and a special help in realization of „the good”, in the family and society context. The economics depends also on philosophical thought, as a base for the understanding the nature of a man and an environment in which man lives. Zdybicka's and Skrzydlewski's approach in that regards seems to be compatible. In the subject of politics (τὰ πολιτικά; πράγματα) as the third sphere of morality, Zdybicka points out to three fundamental elements; 1) understanding of a man (who is he, what is the purpose of his life); 2) understanding of religion (what it is, what functions plays in individual and social life of a human culture); 3) understanding of a society (the state) and of politics (what are they, what is their purpose, what are the principle they can guided by). According to Zdybicka, the final category regarding the relation religion-politics, is - a man, alone. On a man, everything is focusing; the anthropological concept of man is of a highest importance. The next field of culture discussed represents the art (τέχνη [techne]) and the role of religion in it. Zdybicka distinguishes the arts as a beautiful and technical arts. The religious functions of the art in the cult, engage all types of art. The highest form of a cult is a Holy Mass, where many types of an art can be used and apply. According to Zdybicka „the beauty” is the most desirable way to God. Religion is the final justification of all the values, including for the value of a beauty. She points out to the crisis within cultural field of technics; crisis in the field of the truth (cognition), the good (morality), and in understanding the

foundation of humanity. The last problem in the third chapter relates to religion's role in perfecting the human person (gr. καλὸς καὶ ἀγαθός; lt. *animi cultura*). Zdybicka points out to the religion is the source of the truth about the man, and the foundation of the man's sanctity as a human perfection, which is being achieved through love as an essence of sanctity and through a process of spiritualization (spirituality). She underlines also the great need for the religious education (pedagogy). The Christianity places a human person in the center of reality and the education of a man is for Christian religion of the utmost importance in which God alone is engaging. The religion points out in the process of upbringing (education) of man, to the transcendent dimensions of a human person, one's perspectives of eternal life, the final purpose of man's existence as a being-person, and to the full potentiality of a man's cognitive and moral capabilities. The religion provides the human person with the help in achieving one's the fullest potentiality (God's grace, sacraments, prayer, rituals). Zdybicka underlines the function of a prayer as the most important in the process of becoming the complete being - „*ut homo construetur*”. In order to understand the role of religion in the perspective of human education, according to Zdybicka, it is necessary to turn to the philosophical anthropology (metaphysic).

The methods which have been used and applied in the dissertation are: the analysis of the texts and the metaphysical method of interpretation and explanation of the problem of religion, its place and role in the culture, according to Z. J. Zdybicka.