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Dear Readers

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Tekst jest udostępniony do wykorzystania w ramach dozwolonego użytku.

Dear Readers,

For several months, we have been witnessing an intense reconstruction of our national identity. A post-traumatic discourse recalls mythical figures and historical events that constitute a foundation of our pride and a motive of critical opinion about our ambitions. The subject of power and decisions refers to religious values that play an essential part in the process of integral restoration of our society.

Delivering volume 127 of "Nurt SVD" to the Readers – we are actually introducing them to a spectrum of emblematical situations in which the religious factor performs quite an important function in inter-human relations – these are, to mention the most important ones: the phenomenon of migration, the inter-religious context and the phenomenon of integrism. In his next article on "migration" (see "Nurt SVD", vols. 119/120, 121/122 and 125) D. Cichy points to the possibility of a new religious experience, both for the local people as well as for newcomers – especially when people are directed by "prudent openness." Correctly attributed to economic crises and to distorted political systems – migrations generate also a perfect chance of an authentic spiritual development.

The inter-religious reflection – in a theological context – continues in the articles by K. Kałuza and A. Michałek. The former author brings us closer to the original, Christological speculation of a Spanish-Hindu theologian, R. Panikkar, a representative of religious and theological polycentric pluralism. The latter, while discussing the works of Jacques Dupuis, yet another prominent theologian of religion – proves that Christian theology may grant *de iure* (or *de principio*) status to the religious pluralism. Meanwhile, theology of religion remains "the discipline of borderland," while studying it reminds of "treading over a minefield." We are taken to a different land by a long-awaited J. Bocian's article on the fundamental matter of the Society of Saint Pius X: the "schismatics or orthodox?" According to the Author, SSPX can be attributed neither to apostasy, nor to heresy, nor schism – it yet can be attributed to *a-subordinationism*. Will this finely *nuancing* notion become a "reconciliation share?"

I wish to emphasise the fact that the Authors of the articles issued in the present volume represent nine academic centres, both domestic and foreign ones. May the current publication encourage other scientists, researching on the fields that remain within our interests, to share their observations with us.

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