

Tekst w języku angielskim

To define spirituality it is essential to analyse the structure of a person who experiences, goes through and develops the spirituality. The attempts of defining a person make a clear distinction between the material dimension of a man and its opposite or the spiritual element. The integrated nature of a man *ἑνωσις* (*henosis*) therefore contains *σῶμα* (*soma*) – materiality and spirituality – *ψυχή* (*psyche*) as something opposing, non-material, non-corporeal¹. In the historic perspective, there are continuous attempts of deriving a person from identifying them with the material world only, i.e. the Platonistic system that refers reluctantly to the materialistic dimension. This thought was reflected in the teaching of St. Augustine as well as in the beginnings of Christian anthropology². The issue of complexity and the integrity of a human being at the same time was noticed by Aristotle claiming the relation between the intelligence and the senses of a person³. It needs to be admitted that in the history of a mankind there exist the attempts of reductionist perceiving of a man up to the forms of materialistic monism or its complete opposition, that is the absolute spiritism⁴.

The encyclopaedic term defining the idea of spirituality relates it to the religious context and gives the following description: ‘Religious spirituality, a form of spiritual life based on the acceptance of *sacrum* as the superior value, forming the awareness of a person and their pursuit to personal excellence in a fully eschatological perspective; it joins religiosity, asceticism and mysticism that is a part of ethos and together with this it is the subject matter of studies of a separate section of theology⁵. This really broad expression emphasises a few important elements: a) a form of life of a person; b) the existence and the acceptance of *sacrum*; c) eschatic orientation; d) multidimensionality. A rather unclear distinction between the practical dimension of spirituality and its academic, that is theological perspective of this definition needs to be emphasised.

¹ Cf. Cz. Bartnik, *Dogmatyka katolicka*, Lublin 2000, p. 362; K. Wojtyła, *Osoba i czyn* in: *Osoba i czyn oraz inne studia antropologiczne*, [ed.] T. Styczeń, W. Hudy, J. Gałkowski, A. Rodziński, A. Szostek, Lublin 1994, pp. 227-228.

² Z. Targoński, *Przesłanki antropologiczne duchowości*, w: *Teologia duchowości katolickiej*, op. cit., p. 85.

³ Cf. W. Granat, *Ku syntezie w definicji osoby*, ZN KUL 3(1960) no. 4, s. 22.

⁴ Cf. S. Kowalczyk, *Podstawy światopoglądu chrześcijańskiego*, Lublin 1993, pp. 33-38

⁵ S. Witek, *Duchowość religijna*, EK, vol. IV, p. 330.