

In the case of sexual ethics developed by Ślipko, it is important to note two aspects of this interpretation, concerning the relationship between the erotic sphere and the purposefulness of the structure of sexuality, and the relationship between the good of actions and the good of the human person and their dignity. These relationships may be analyzed as those between emotions and reason, and between love and desire. From these two detailed assumptions/principles result all other assertions concerning particular behaviors in the sphere of sexual life. They endow this ethics with personalist traits, as the person appears here in a triple, creative role: as an agent who is aware of and responsible for their decisions, as a co-partner, and as a carrier of particular values and emotions. It should also be stressed that these principles refer to the anthropological structures of human physicality rather than to theological or religious doctrines. Moving to the last treatise of *Personal Ethics*, it is necessary to touch upon issues concerning material goods in the form of property and labor. These issues include: the right to own economic goods, the right to a healthy natural environment, and the right to work and just wages. On what anthropological assumptions does Ślipko try to establish moral norms regulating the issues of property and labor? Man's development and his obligation to sustain his own life provides the anthropological and ethical foundations supporting detailed norms concerning the ownership of material goods and labor, i.e. natural rights and obligations arising from natural law. Their detailed discussion calls not only for an analysis of the phenomena related to these issues themselves, but primarily for a distinction between positive and negative factors which determine the normative evaluation of these human actions.

In his ethical analyses, Ślipko also discusses certain additional problems, concerning such issues as: colloquial and literary fiction, untypical forms of untruth, man's right to a healthy natural environment or the moral problem of leisure time. Undertaking these issues, Ślipko points to their moral significance for man's life, his comprehensive development, and responsibility for his own humanity. Man's dignity is revealed and confirmed by others within the framework of fundamental spiritual goods, i.e. honor, good reputation, and truth. Chapters in which the author discusses these problems complement his reflections on the objective and absolute moral value of truthfulness, speech and language, falsehood and useful lies. Ślipko introduces important distinctions into traditional approaches, changes the conceptual apparatus, adds clarity and order. All issues touched upon in *Personal Ethics*, irrespective of their weight and significance, are based on the ontic, fundamental relationship linking the human nature with person. Thus, they refer to norms and rules determining the moral meaning of a personal, individualized way of living and acting, relationships with other persons, and attitude to material goods.