

Volume VI *Forming Catholic culture after Council of Trent. Universality and nationality of Polish Catholicism*, edited by Justyna Dąbkowska-Kujko

This volume is to present not only specificity of religious culture in I Commonwealth and character of Sarmatian piety but also reveals main paths of development of that culture regarding ideas of distinguished Catholic thinkers and writers in western Europe. Authors' main focus is on parenetic patterns and ethic of Pole-Catholic and on description of their values as well as level of openness of Polish post-Trent culture on dynamic growth of religious ideas in other European countries and ability to dialogue with those foreign cultures and to adapt and adjust foreign theories to native Polish culture. In this tome readers may find answers to questions about level of commitment of Poles in process of renewing European Catholicism, their participation in European discussion forums, about knowledge of Sarmatian writings and their influence in countries where model of post-Trent church and Catholic culture renewal was most visibly shaped. Also there are presented ways through which new counter reformation ideas came to the Commonwealth, needs and methods of introducing resolutions of Council of Trent to religious practices and writings of that time.

Main subject of research is phenomenon of widely understood return to Catholicism (research focused on 2nd half of XVI century and 1st half of XVII century) stemming from situation of crisis, which however was not destroying culture on all its fields and invoke its restitution, but had restructuring features that led to visible changes and multifaceted reconstruction of existing social, political, economic, aesthetic and religious structures. All the problems included in this tome are to reveal mechanism of positively understood crisis that divulged ideas which contain axiological parameters and therefore are scientifically identifiable as belonging to world where conscious reformation and adaptation of values, cultural patterns and religious norms took place. This research perspective allows us to abandon grim perspective of intellectual poverty, primitivism of ideas that pulled weary and helpless mind down into cheap, fake, tawdry and tacky affections, emotions and physical excitements that allegedly took over after "the great intellectual adventure of reformation".