

INTRODUCTION

The inspiration for next “Space, Society and Economy” volume were, published ten years ago, talks in Castel Gandolfo¹. Invited by John Paul II prominent intellectuals enter into discussion on “Identity in the Time of Change”. Shortly after collapse of communism they asked who we were, what was Europe, what were nations. It seems that a decade later all these questions are still important and in-moment. “Time of Change” this time are marked by terrorists’ attacks, religious and ethnic conflicts, world economy dynamics. Authors of the volume ask what is religion today, who is religious person, how sacrum shapes its space in the time of globalization indicated by culture uniformity on the one hand and its individualization on the other hand.

The assumption that human being is not one-dimension creature was the key to selection of the presented texts. Our existence and spirituality is exemplify not only in theological and spatial aspects. It is impossible to ‘close’ such complex phenomenon as religion in frame of one discipline. Consequently, representatives of various scientific disciplines were asked to discussion. Whole material composes five chapters:

The Space of Inter-cultural Relations – it is opened by prominent political geographer Professor Stanley Brunn who discusses modern, political and religious global landscape. There is text on Europe and religion relations by M. Jacko. M. Rosińska presents conclusions of religious and culture influence on modern world economy. B. Ryczko follows with deliberation about “fringe” – sphere of sacrum, civilization and culture. P. Hosek defines paradigms which explain understanding of religion. J. Albu gives detailed analysis of Hobbes’s “Leviatan” – extremely accurate text for our contemporaries. This section of the book is closed by J. Kascakova’s discourse on modern literature and religion.

The Space of Religiosity – here we have presentations of scientists who represent various attitudes towards religiosity and who research that religiosity in various parts of our continent. Lithuanians new spirituality is described by J. Kuzniecoviene. The main aim of Dr Kuzniecoviene’s research was analysis of the process of religion identity construction with assumption of its four dimensions proposed by Hervieu-Leger. L. Szewczuk writes on Ukrainian case. New religiosity in Poland is presented by S. Grotowska, J. Śliwak with M. Szoldra and M. Dębski. J. Gorbaniuk with O. Gorbaniuk introduce text on religion identity and language of liturgy in Catholic Church in the Ukraine.

The (In)Consist Space – religion is spatial phenomenon. Its construction and architecture is presented by Professor A. Szymiski. Author writes about catholic

¹ K. Michalski, ed., 1995, Identität im Wandel Castelgandolfo – Gespräche, Klett-Cotta, Stuttgart.

sanctuaries, their symbolism and meanings, he arises question about creator - architect role in shaping religion space. The univers of Islam is depict by E. Lisowska and M. Chojnacki. K. Rembowska looks at the religion space as an immanent component of man religion consciousness. She encourages to our own research of forgotten time-space area. In J. Jacko's text we can discover the very inspirited guidelines on Christian art space.

The Space of Regions – in this part of the volume geographers, political scientists, anthropologists and sociologists write about various distinctions of religious in various European regions. Proffessor T. Siwek, D Vaclavik concentrated on Czech Republic – example seems to be very important since the country was one of the most secular during communist period. V. Vlackova and A. Ivanickova describe religion structure and its dynamics in Slovakia. We can find the very similar analysis in J. Wendt's text on Romanian cities. J. Buzalka considers religion and populism in Polish and Slovakian political lives. K. Pędziwiatr concentrates on religion minorities and their position in contemporary European societies. Muslims in United Kingdom are the case.

The Space of Lodz – finally, five texts are dedicated to micro scale of the city. Professor Dzieciuchowicz and his team examine religion influence on the city space creation. Professor K. Stefański writes about cultural heritage and still readable in Lodz architecture complex former religion structure. S. Mordwa and W. Retkiewicz put the city space into the Net – virtual world. A. Janiszewska and E. Kilma compare Lodz and the little town of Brzeziny while describes local communities and religion.