

Biblical Texts in the *Cwiczenie Katechismowe* of Szymon Krofeja – an Eighteenth Century Relic of Kashubian Writing

Summary

The article, “Biblical Texts in the *Cwiczenie Katechismowe* of Szymon Krofeja – an Eighteenth Century Relic of Kashubian Writing” is an attempt to show biblical texts in print dating back to 1758, regarded as the earliest relics of Kashubian writing whose full title is: *Cwiczenie Katechismowe, przez Pytania y Odpowiedzi, według Przetłumaczenia Szymona Krofejá, Na Ządanie wielu pobożnych serc do Druku podane Roku pańskiego 1758*. It is a relic from which the peculiar Pomeranian language features were removed and changed according to the spelling rules existing in the Polish language at the time. The relic contains about 40 identified Bible texts being more or less faithful quotations from the Old and New Testaments or compilations of some quotations. The number of quotations from the New Testament (c. 25-35) exceeds more than five times the number of quotations from the Old Testament (5). They reveal only slightly some Pomeranian regional features. However, even in their modified form, the texts belong to the oldest known fragments of the Holy Scripture written at least to some extent in Kashubian.

Key words: the Bible, Kashubian translations, Kashubian literature, Szymon Krofeja.

Spirituality as the Interiorization of a Dogma

Summary

These days there is a widely held view that religious dogmas are not so much compulsory as secondary: even if they still have a certain historical value, they are no longer vital for Christians. *Spiritual but not religious* is a popular phrase used to self-identify spirituality that takes issue with organized religion as the sole or most valuable means of furthering spiritual growth. There is an essential interdependence between a dogma and spirituality: they are both inseparable and albeit in different ways lead one to the knowledge of truth. „And you will know the truth, and the truth will make you free”, says the Lord (John 8:32), Who Himself is the only Truth, the Way and the Life (John 14:6). Each dogma reveals and opens the way for truth, and communicates life. Theology ought not to contradict religious experience. On the contrary, it should proceed from it. There is a close relation between the dogma confessed by the Church and the fruits of the spiritual life. The inward experience of Christians is fulfilled within the frame established by the Church’s dogma. Without dogmas, a religious experience is deprived of a certain direction. This gives rise to doubt and, as a result, the zeal for knowledge and consummation diminishes. Spirituality means experiencing the content of a dogma and living according to it by the believers. The Latin term “spiritualis” has the same signification as the term “pneumaticos” and it refers not only to the manifestation of the Holy Ghost in the soul of the believers but also to a Christian way of life. The religious experience thus ensures the best knowledge of dogmas.

Key words: spirituality, dogma, Church, truth, religious experience.

The Value of Mercy in Building Human Relations in Society

Summary

It has to be stressed that man's choice in favour of mercy, fully revealed in Christ, is particularly conducive to solving everyday life problems and building the civilisation of love in the world where a human being will no longer fall victim to the domination of one over another, but s/he will be accepted in his / her unique dignity and capability of doing the works of mercy for others. Clearly, the recognition of mercy as a basis for shaping intra- and interpersonal social relationships provides an opportunity for enriching human existence in both its individual and communal dimension and paves the way for the hopeful prospect of people living in peace and cooperation.

Key words: the Divine Mercy, the human mercy, faith, trust, social relationships.

How Can One Affirm the Silence of God?

Summary

Any attempt at reflection over the issue of the silence of God is necessarily subjective. Moreover, it often leads to more questions than answers both on part of believers and non-believers.. There is only one difference at this point: the former as opposed to the latter are more prone to impatience and resignation in the process. In addition, the believers are more likely to fathom God's silence as they themselves tend to be more silent in their faith. After all, everyone searching for deeper meaning with the aim of their self-fulfillment sooner or later encounters the problem of the silence of God. It is then that the desire for removing any barrier blocking the availability of God and for getting to know His mystery in a full way. At present, this is impossible to attain for both an individual or a whole community.

Key words: the silence of God, relations, sensitivity, happiness, mystery.

The Christology of the Second Council of Constantinople

Summary

All that is essential from the Christological viewpoint found its expression at the Second Council of Constantinople in the ten Anathemas. These basically concern three issues: the affirmation of the indisputable unity of the Logos (also following the Incarnation) with the untouchable integrity of the divine and human natures being asserted; the exclusion of any division within the Logos, thanks to which Its unification with the human nature is tantamount to a unification within a person. The last issue regards the reinterpretation of the Chalcedonian Definition, «*in two natures*» so that it should be in agreement with the teaching of Cyril of Alexandria. The Second Council of Constantinople was accepted owing to its reference to the Council of Chalcedon. Consequently, the first ten anathemas of the Second Council of Constantinople can be looked upon as the interpretation of the Council of Chalcedon.

Key words: the Second Council of Constantinople; Cyril of Alexandria; the Council of Chalcedon; Anathemas, the unity of the Logos following the Incarnation; the integrity of the divine and human natures; the Definition «*in two natures*».

Jesus Christ – the only Intermediary of the Creation and Salvation

Summary

The New Testament clearly highlights that everything was created in Christ, through Christ and for the sake of Christ, which means that Jesus of Nazareth constitutes the centre of creation. God the Father has created everything through the preexistent divine Logos, but it has to be stressed that the creation has been accomplished through the Word that was made flesh. It is emphasised by modern Christology which develops both in the biblical and the dogmatic aspects. The latter requires a more profound analysis since it receives a rather brief and passing mention in our domestic theological statements. In this study we point out the biblical grounds and perspectives concerning the issue in question in order to show its theological consequences, especially in reference to soteriology. We also emphasise that the renewed vision of the central role of the incarnated Word in the creation and the salvation presupposes the need for the “adaptation” of the common theology to the recognition of the universal primacy of Jesus Christ.

Key words: Jesus Christ, Intermediary, creation, Incarnation, salvation, universality of salvation, intermediation.

**Why Are They Winning? A Theological Look
at the Judean Campaign of Antiochus V Eupator
in the First Book of the Maccabees (6:47-54)**

Summary

The sequence of events in Judea was becoming more and more unfavorable for the Maccabean insurgents after the death of Antiochus IV Epiphanes. This situation might be surprising that in the light of the author's view, the death of a Gentile king was an obvious punishment meted out by God for the ruler's merciless and brutal conduct against the Jews. During the invasion of the Seleucid forces against the insurgents it was only due to a combination of the empire's unfavorable circumstances that prevented Lysias from conquering the temple and gaining a complete victory over the country's defenders thus suppressing the whole uprising. The author provides a theological interpretation of Judas's first unsuccessful campaigns to find an answer as to why that course of events took place. The description of the siege of the Temple by the Seleucid army helps one to find an answer to this question and provide explanation for the situation that had arisen, the situation, which the *de facto* evil ruler of the Gentile empire turned to his advantage.

Key words: the Septuagint; 1 Maccabees; Antiochus V Eupator; Judas Maccabaeus; biblical theology; the deuterocanonical books.

Mary: Our Lady of Memory, according to Pope Francis

Summary

The article addresses the theological content of the title, "Lady of Memory" given to Mary by Pope Francis. It contains two chapters, each referring to the two functions of memory: retaining and passing on what was retained. The first chapter deals with the matters which Mary kept in Her heart (Jesus's salvific events, which She witnessed), and then the author goes on to explain that She did not only try to keep "all those things" in Her memory, but also to ponder them in Her faith as profoundly as She could. The second chapter presents Mary as the Mother supporting the Church along the memory path. This is rendered in a twofold way: She is depicted as an exceptional witness of Christ's mystery on the way of faith of the Church (we see Jesus through Mary, "with Her eyes") and She is also shown as a model example of the memory about God's salvific deeds in our history.

Key words: Mary, Christian memory, Pope Francis.

The Clergy Ordained in the Years 1539–1544 by Łukasz Górka and Mikołaj Dzierzgowski, the Bishops of the Kuyavian Diocese

Summary

The following paper researches the subject of ordination of clergy by two bishops from the Kuyavian Diocese (Łukasz Górka and Mikołaj Dzierzgowski) in the first half of the 16th century. Lists of the clergy ordained by these religious officials were entered in the aforementioned bishops' activity records that are being stored in the Archdiocesan Archive in Włocławek. Overall, in the years 1539-1544 about 100 persons were ordained to the minor and major orders by both bishops.

Key words: the Diocese of Włocławek, Bishop Łukasz Górka, Bishop Nicolas Dzierzgowski, clergy, the 16th century, ordination.

“A place called Gethsemane” (Mat 26:36). “Gethsemane” and Other Aramaic Geographical Proper Names in the Greek New Testament

Summary

Everyone studying the New Testament must take into account its Aramaic background, which results from a number of factors. First, the Aramaic language was very popular in Roman Palestine in the first century A.D. Secondly, Aramaic was Jesus' mother tongue. Thirdly, Jesus' teaching was being recorded in Aramaic and as such it went into mass circulation. Finally, the oldest Church consisted of Aramaic speaking communities. It is worth remembering that the New Testament authors, when working on the Greek Gospels, were following their Aramaic language habits, which resulted in aramaisms in the Greek texts, Aramaic sentence constructions and even Aramaic words rendered by Greek letters. The aim of this paper is to investigate the Aramaic toponyms, i.e. geographical proper names existing in the Greek text of the New Testament. Five Aramaic geographical names beginning with the syllable *bēth-* (“house of...”): *Bēthania*, *Bēthabara*, *Bēthphagē*, *Bēthsaida* and *Bēthesda* were analysed alongside with four Aramaic names connected with Jesus' Passion: *Gethsēmani*, *Gabbatha*, *Golgotha* and *Hakeldamach*. Aramaic toponyms recorded in the Greek script are yet another clever device helping to identify the text of the Gospel in the multilingual environment of Roman Palestine in the first century A.D. thus increasing its reliability for a reader. Apart from Aramaic toponyms in the Gospels, there are also many Aramaic anthroponyms (personal proper names), common words and phrases. These will require further research.

Key words: Aramaic, the Greek New Testament, toponyms.

Spiritual Formation of the Lay at the School of Catechists of the Archdiocese of Poznan

Summary

This article describes the spiritual formation of lay catechists provided by the School of Catechists of the Archdiocese of Poznan. The research conducted has entitled the author to the following statements: the formation in question has a versatile character and includes a spiritual, dogmatic (moral and biblical in particular), pastoral as well as pedagogical and catechetical dimension; all the activities are divided into the so-called basic formation and permanent formation – the former is meant for candidates for catechists and lasts for less than a year and a half, and the latter concerns catechists themselves: the participation in it is one of the conditions for prolonging the canonical mission by another year. The formation including its spiritual aspect consists of permanent, unvarying elements as well as current issues, changing each year and adapted to the actual needs of the recipients. Formation classes assume various forms: retreats, spiritual practices and prayers, lectures, workshops, classes and meetings with special guests. The formation provided by the School of Catechists fits in two respects into the call of the Church regarding the catechesis of adults: candidates for catechists and catechists themselves use the formation for their own spiritual benefit, and, at the same time prepared and shaped through their ministries in the parishes, help those to whom they are sent. The problems undertaken in the framework of spiritual formation involve important issues related to Christian spiritual life in terms of its substance, conditions and the most important aspects. However, the most important goal of spiritual formation is to help one develop and deepen one's personal relationship with Christ.

Key words: School of Catechists, the Archdiocese of Poznan, spiritual formation, catechesis of adults.

The Eucharist as the Sacrament of God's Kingdom. Selected Aspects of Alexander Schemann's Eucharistic Theology

Summary

Alexander Schemann (1921-1983) is one of the most important modern Orthodox thinkers whose writings came into being following their emigration to France and the USA. *The Eucharist: the Mystery of the Church* is the last work of this prominent scholar. It is a collection of reflections devoted to the Eucharist, the fruit of and testimony to Schemann's almost thirty-year ministry as a priest, lecturer and writer. This study deals with the two selected elements characterizing his Eucharistic theology. First, it is in the Eucharist that the Church as a congregation summoned by the Risen Lord comes to fruition. Secondly, the Holy Liturgy is a mystery through which the reality of the Kingdom of God is revealed and actualized.

Key words: Alexander Schemann, the Eucharist, the Church.

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A clergyman as a Custodian of the Sacred inside Church Buildings

Summary

Both historic and modern churches are placed in the custody and under administration of a church investor (a Curia, a rector). A priest appears as a figure acting between the authors and restorers on the one hand and the users of the places of worship (the the faithful) on the other. A priest as a shepherd should feel responsible for protecting the dignity and beauty of a church despite the spreading wave of liberalism, relativism and nihilism. What he should also look after is the integrating nature of the very sacred area and the liturgy, individual prayer or adoration which take place there. Both mystagogical and contemplative option will ensure the protection of church buildings against kitsch, idolatry or desacralisation.

Key words: a priest, authors, the faithful, the sacred, beauty, Liturgy, adoration, individual prayer, contemplation, relativism, kitsch, idolatry.

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Personal Experience of Conversion and the Discovery of a Priestly Vocation as well as the Christian Ministry of St. Eugene de Mazenod

Summary

The story of Eugene de Mazenod's faith fits in with the dynamics of the ecclesiastical model: *conversion-vocation-mission*. His conversion involves the personal experience of one's own redemption which Eugene undergoes in the culminating moment of the Good Friday celebrations in 1806 or 1807. This experience imparts a new direction to his existence redefines his personal spirituality, which serves as a springboard for the need for atonement, which takes shape in hearing and responding to the priestly vocation. This call gives rise to the charisma manifesting itself in the foundation of an apostolic community. The conversion is not only the beginning of the discovery of the vocation, but also the space of its implementation as a response to the redemptive gift of grace. The mission stemming from the ministry of de Mazenod initially focused on the evangelization of the poor inhabitants of the then Provence, continues today throughout the whole Church through de Mazenod's spiritual sons: The Missionary Oblates of Mary Immaculate.

Key words: Eugene de Mazenod, conversion, the priestly vocation, Sulpician spirituality, evangelization, the Missionary Oblates of Mary Immaculate.

Wrong Understanding of Freedom in the Contemporary World in the Context of the Anti-life Practices

Summary

The article entitled *Wrong Understanding of Freedom in the Contemporary World in the Context of the Anti-life Practices* presents issues related to the fundamental values of human life. Contemporary world reveals a deep individualism of man. Human freedom is the highest value. In the name of freedom, man can decide who can live and who cannot. False understanding of freedom is the cause of many human tragedies. Abortion, euthanasia, or any other anti-life practices show that falsely understood freedom negates the fundamental human right to life. The return to natural law and to the Christian ethics is a guarantee of true understanding of human freedom.

Key words: freedom, hedonism, human reason, relativisation of truth, abortion, euthanasia, artificial insemination, medical experiments.

Intent courage or chance? Applying the concept of mutation in the teaching of Benedict XVI

Summary

Reason and faith seem to define two distinct realities, which for many modern people remain, if not in conflict, at least in the constant contradiction. In the meantime, the Magisterium of the Church still shows that in relation to truth, one and indivisible, reason and faith play the same servant function. Taken together, they lead man towards truth, which is synonymous with God Himself. The formation of the relationship between faith and reason can be traced in the original way in the teaching of Benedict XVI. Using the term associated with the world of biological evolution, the pope is trying to describe changes taking place in the world and to explain the deepest mysteries of the Christian faith. This article seeks to illustrate the application of the concept of mutation and its possible use on the ground of theology.

Key words: faith, mutation, resurrection, transformation, incarnation.

**The Church of the Firstborn (Heb 12: 23a)
and the Primogeniture of Jesus Christ, in the Light
of the Old Testament Regulations and the Resolves
of the Patriarch Jacob**

Summary

The words taken from the Letter to the Hebrews: *You have come (...) to Church of the firstborn who are enrolled in heaven* (Heb 12:22a.23a) constitute the subject of this study. The above mentioned sentence consists of only 59 characters in the original Greek (78 in Polish), yet it contains a wealth of theological substance that the author of the study tried to present by referring to the blessings of Jacob and the rules of the Old Testament concerning the birthright of the firstborn. The study shows the position of Jesus Christ as the firstborn of the New Covenant, in which the blessings of the patriarch Jacob are materialized and implemented. It also shows the importance of Hebrews 12:22a.23a, which emphasize not only the dignity and privileges of a community of the firstborn, but also its tasks and responsibilities.

Key words: the rights of the firstborn; the Church of the firstborn; first-fruits; the privileges and responsibilities of the firstborn; the patriarch Jacob; Ruben; Judah; Levi; Joseph (Egyptian); the firstborn among many brethren; the first-born of all creation; the first-born from the dead.

The Primacy of St. Peter the Apostle in Early Christian Art

Summary

The awareness of the primacy of Peter the Apostle existed already in early Christianity. It was to this Apostle that Jesus Christ gave authority over the Church. The early Christian art also presented this truth. The paintings of the Roman catacombs, the mosaics of basilicas and the reliefs on sarcophagi depict two themes: *traditio Legis* and *traditio clavium*. These themes clearly emphasize Peter's primacy in the Church. The apostle is also portrayed as teaching *ex cathedra*, and as a leader – like Moses – of the chosen people.

Key words: Peter the Apostle, early Christian art, primacy, the Church, Moses, teaching *ex cathedra*, the Rock.

The Imperialism of the European Union

Summary

When joining the European Union, Poland was fully aware of the dominant position of Germany among the remaining member states. The aforementioned domination concerns every level of social and political life as Germany has been acting towards establishing its superior position for many years. This is particularly strongly manifest in the economic area through which Germany enforces political subservience. One of Germany's main aims is to make Europe one big federal state with Germany itself as its head. Clearly, this comes down to creating the Fourth Reich without resorting to military actions. German authorities with Angela Merkel in charge want to create the German empire in order to exercise control over all European countries. This inevitably breeds hubris, atheism and desire to establish political, social and economic supremacy over the other member states including Poland. The situation is especially worrying in the case of Poland, which, due to its common border with Germany has developed close economic ties with its neighbour. Subsequently, Poland should stand firm against German imperial domination so as to preserve its own national identity.

Key words: German hubris, imperialism and atheism of the European Union.

Some Aspects of the Theology of the Sacrament of Baptism in the Older Form of the Roman Rite on the Tenth Anniversary of Pope Benedict XVI's *Summorum Pontificum*

Summary

The Sacrament of Baptism is associated with Christian faith and Christian life. In Catholic theology this sacrament is sometimes called *ianua sacramentorum*. Currently, in accordance with the will of Pope Benedict XVI, the Roman Rite has two forms: the Ordinary and the Extraordinary ones. The year 2017 marks the tenth anniversary of the promulgation of the special papal document entitled *Summorum Pontificum*. This article analyzes a few aspects of the Catholic doctrine concerning the older form of the Liturgy of Baptism. The author intends to show the structure of Baptism in the Extraordinary Form of the Roman Rite, the theology of this sacrament according to the ancient maxim – *lex orandi – lex credendi* and the position of the older form in the life of the Catholic Church.

Key words: Baptism, the Extraordinary Form of the Roman Rite, *Summorum Pontificum*, liturgy.

**New Documents Concerning the History of the Castle
and the domain of Gołuchów discovered in the Archdiocesan
Archives in Gniezno**

Summary

In 2016 at the Archdiocesan Archives in Gniezno, an inventory group of the Cathedral Library in Gniezno came across a collection of previously unexamined documentation. After a preliminary analysis of the documents, these turned out to be part of the archives of the castle and Gołuchów property, which had until then been considered missing. The finding is both interesting and important and it complements an information gap in the history of the castle and the Gołuchów dominance. Thanks to the discovery, we can recreate the eighteenth-century history of Goluchów and surrounding villages and settle disputes and hitherto unexplored issues.

Key words: Gołuchów, fortune, Gołuchow castle, discovery, documents, Mikołaj Swinarski, Anna Chlebowska, Archdiocesan Archive in Gniezno.