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The Theological Interpretation of the Defeat of the Jews in the Book of Micah 5:55-62

Summary

The passage 1 Mic 5:55-62 constitutes the main bulk of the article with its author both historically and theologically inspired. The former is undoubtedly at the service of the latter in stressing the significance of the text in the light of faith of not only the hagiographer himself, but, above all, of Israel, the Chosen People persisting in the permanent relation to their God. It is Him that is the foundation of any events taking place in God's people's community. It is Him that creates them and guarantees their ultimate dimension, even if this can produce negative consequences. The biblical author wishes to show the theological background of the ongoing events while arguing that God chooses exclusively those faithful to the regulations of His law irrespective of their functions. Thus the theology of history of one's own nation becomes the best teacher of life for the ensuing generations, which can learn their relation to God on the basis of what took place in the past, and which needs to be respected in order to prevent the recurrence of past errors and disasters.

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The Conditions for the Practising of Theology in the Light of the First Theological Oration of St. Gregory of Nazianzus

Summary

Without a doubt, amongst the greatest theological treaties of the Ancient Christianity there rank the 45 Orations of St. Gregory of Nazianzus including the so-called five Theological Orations (27-31). The article deals with the first Theological Oration concerned with theology in general. It constitutes an introduction to the remaining four ones providing us with rich and timeless contents, which may well be employed by today's theologians. St. Gregory stresses that "not everyone can address the subject of God", "not at any time", "not in front of everyone", and "not about everything". Not everyone means only the one who is well-prepared, that is endowed with the knowledge about God and characterized by Christian zeal and assiduity. A true theologian should deal with theology at the right time, which is when they are able to entirely focus their own attention as well as that of others on God. Theology should also be practiced in relation to those adept at it, open to divine mysteries and ready to embrace the truths being conveyed. However, one should always bear in mind that God is a mystery, which man can neither fully comprehend nor explain. The Bishop of Nazianus also stresses the importance of presenting God's truths in the proper light. Otherwise, more harm than good can ensue.

**The Nature and Mission of the Church –
a Witness of the Progress on Ecclesiology of the Commission,
“Faith and Order”**

Summary

The study-text, *The Nature and Mission of the Church* (NMC) represents the current “Faith and Order” reflection on ecclesiology. It is a significant revision of the earlier study-text, *The Nature and Purpose of the Church*. The text subtitle, *A Stage on the Way to a Common Statement*, indicates that it is also a provisional draft, the work on which is in progress. The document testifies to the progress of Christian’s communities on the path towards unity, because the convergence reveals how much can be collectively said about the Church. The study-text also demonstrates an ability to engage in frank and open discussion regarding all kinds of differences. In the convergence-text, the Trinity is the starting point for understanding the nature of the Church, and especially for its unity in multiplicity. The Church is the creature of God’s Word and of the Holy Spirit. It is God’s gift and cannot exist for its own sake.

Confidence in Man’s Moral and Spiritual Life

Summary

The article aims at showing the value of confidence in man’s moral and spiritual development. First, the author presents the attitude of faith and confidence. This is exemplified by God’s creation of man in His own image and likeness. The very fact of having been created by God implies man’s confidence in his Creator. Another aspect of this attitude is the act of man’s redemption by Christ. It was Him that in the act of redemption provided man with the proof of God’s infinite love and with the encouragement to place trust in Him. As a result of the source data, confidence has been described as man’s unconditional reliance on God and remaining in His presence. Such an attitude is not static in nature; it keeps evolving. Man’s growth in his reliance on God increases with the former’s recognition of his personal relation to the Latter – in other words, the awareness of his humbleness towards God and the awareness of the prayer. Finally, the article presents the value of an attitude in man’s moral and spiritual growth. Guided by his confidence in God, man acquires spiritual force needed to cope with his personal imperfections. The resultant innerly reborn person becomes more sensitive to the needs of his / her neighbours. Thus, confidence constitutes the principal factor of one’s social openness.

A Christian Vision of Contemporary Man

Summary

One of the fundamental attributes of Christian concept of man is his unchangeability and universality. Subsequently, the original notion of man created in God's own image and likeness can refer not only to Christ but also to every single human being without resorting to any form of belittling or reduction. This truth can never be denied regardless of the interference of scientific ideologies or political systems developed in the course of history. From time immemorial Christianity wholeheartedly defended its view of a person's reality and destiny. This also takes place these days with the emphasis on the fact that Christians constitute and will remain a particular instance of enduring and timeless novelty fully identifiable with the Risen Christ.

Short History of Decree on Ecumenism. The 50th Anniversary of its Promulgation

Summary

Dignitatis Redintegratio was approved on November 21, 1964 by the Second Vatican Council. This Decree on Ecumenism (the Latin title of which translates as "The Repair of Unity") was the major twentieth-century turning point in the progress of the quest for Christian unity. The concern for Christian unity extended beyond this short document. It permeated the work of the whole Council. The article consists of three parts: (1) The outline of the history of ecumenical movement; (2) The stages of preparation for the Council; (3) Ecumenical issues during the Council. In the conclusion the author argues that the Decree on Ecumenism guides us on the way forward as we move into the 21st century. It is the command of the Lord to follow this path with moderation, but also with courage, patience and, above all, with unshakeable hope.

Ks. Marek PYC

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Reflections on Jesus Christ's Prayer in the Writings of Joseph Ratzinger / Benedict XVI

Summary

Joseph Ratzinger's / Benedict XVI's Christology emphasises the prayer in a particular way. In Jesus Christ's life, prayer acquires considerable significance. It pervades all His earthly (totally God-oriented) existence. All the essential events in Jesus' life whereby His mystery unfolds, are preceded by prayer. It is during the *prayer* that the unique character of Jesus' filial bond with His Father is revealed. It is a *conversation between the Son and the Father* that constitutes a crucial source of His teaching and activity. Benedict XVI points to the Early Church reflection upon Jesus' prayer, which led to the solution of key Christological questions. He draws our attention to the teaching of the Third Council of Constantinople (680-681), at which the scientifically precise Chalcedonian language has been enriched by St. Maximus the Confessor's profound spiritual reflection on the dialogue in prayer between Jesus and His Father in the Garden. The Council confirmed the existence of a true human will in Jesus, not engulfed in its divine counterpart.

Bp Andrzej F. DZIUBA

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Passover Gift of the Holy Spirit

Summary

Christian religion does not stem from the ministry of the Son of God or from the mystery of His resurrection and His exaltation at the right hand of the Father. What it is deeply rooted in is the work of the Holy Spirit without whom Christianity would be neither full nor true. The resurrection of the Crucified Jesus and the descent of the Holy Spirit as a Person ushers in the eschatological phase of the Church's existence. We share in the life of the Risen Lord thanks to the working of the Holy Spirit, poured out on humankind during the Pentecost. This feast is always the act of Jesus' Resurrection. The Holy Spirit offers to everyone – in the way known to God alone – the possibility of reaching God, while sharing in the Paschal mystery of victory over sin and the fullness of a new life. This mystery is available to all people of good will and to Christians only. The mystery of God goes beyond human comprehension. The whole mystery of salvation finds its fulfillment in the Paschal mystery. Various scenes from Christ's life reveal – on the axis of time – different aspects of the mystery of salvation, which comes from God, who is love. He is God, who loves every human being.

Jesus Christ, *New Man* and the Christian life

Summary

Since the erroneous understanding of Jesus Christ's humanity is becoming a major obstacle in the adequate formulation of the problem of faith, turning to His humanness opens new perspectives. This article deals with the fundamental relation between the Christ of dogma and the Christ of faith, which determines His direct encounter as well as the initiating of community with Him. Particular attention has been paid to certain difficulties encountered in the faith in Jesus Christ. The major problem of a contemporary Christian experience concerns an inadequate understanding of Christ's human perfection indicated in the New Testament where Christ is called the "new man". The main manifestation of this is holiness presented in the New Testament, calling Jesus "Godly Saint" and pointing to his unique attitude and enthusiastic perception by witnesses. This calls for deeper attention because it has a direct reference to human life for two reasons. First, Christ gives people His holiness through sacraments, and, secondly, He encourages everybody to emulate His choices and actions.

The Resurrection of Christ: its Essence, Structure and Significance for the Human Beings

Summary

The term "resurrection" is not unambiguous. It concerns bringing back a deceased person to earthly life as well as giving life to the dead body in eternity. This can relate either to redemption or to damnation. It is the cause that constitutes a decisive factor. Resurrection involves reviving the body of a deceased person. This can only be made possible through the spiritual human substance without which no resurrection can occur. What can come about instead is merely bringing one back to life.

Ks. Edward SIENKIEWICZ

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Faith in the Light of Absolute Truth – Reflection on Pope Francis’s Encyclical «Lumen Fidei»

Summary

Pope Francis’s encyclical, *Lumen Fidei* takes up one of the most important problems of both the Modern and Post-Modern Age i.e the dichotomy between faith and truth. The aforementioned juxtaposition has resulted in a profound crisis of civilisation where truth ceased to be a problem and faith is no longer a value. This critical situation can be overcome by a return to the classical thought which comprises both the Hellenistic and Jewish concept of truth. Although these traditions follow two different paths, they come together in the Incarnation of the Word which provides them with a major boost and uncovers the truth – by referring to the symbolism of permanence and unchangeability – as the ultimate criterion of human knowledge and morality. This also leads to a better cognition - coupled with belief, thanks to which cognition does not evade the dimension of mystery.

Ks. Grzegorz WEJMAN

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Secular and Monastic Clergy in Western Pomerania and Lubusz Land in the XIV Century

Summary

The XIV century saw the fully developed boundaries of the Diocese of Kamień and Lubusz as well as the ecclesiastical structures of the above-mentioned bishoprics. This fertile ecclesiastical reality is a considerable merit of the local bishops, on the one hand, and of the secular and monastic clergy, on the other. The priests would serve in central offices: general officialates and vicarages. They would also hold the functions of diocesan administrators and form collegiate and cathedral chapters. Moreover, they used to act as territorial administrators fulfilling the roles of archdeacons and archpriests (the Diocese of Kamień) as well as deans (the Diocese of Lubusz). They also served in schools, hospitals, guilds and lay confraternities. Above all, they created their unique milieu of ministry and prayer through community life in cathedral and collegiate chapters, associations of assistant curates, the college of assistant curates and perpetual vicarage (in the Diocese of Lubusz) as well as Kalands Brethren and confraternities of Altarists. It was in those days that the Diocese of Kamień saw the rise of nine new monasteries and one instance of incorporation. In the diocese of Lubusz there appeared two new monastic orders: the Franciscans and the Carthusians.

Ks. Paweł KIEJKOWSKI

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**Christ as a Great Predecessor of the Holy Spirit –
a Pneumatological Outline of the Trinitarian Economy
of Salvation in Paul Evdokimov’s Theology**

Summary

Paul Evdokimov (1901 – 1970), one of the most distinguished contemporary Russian orthodox theologians, underlines invariably in his work the role of the Holy Spirit in the Trinitarian economy of salvation, which is expressed by the mystery of the Pentecost. The author shows mutual relations between the Son and the Holy Spirit, who are called Paracletes, actively cooperating in one history of salvation. P. Evdokimov emphasizes the role of the Holy Spirit in the eyes of the Church, man and his salvation, human creativity and culture. All of these realities are permeated with the incessant epiclesis.

Ks. Tomasz NAWRACAŁA

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**«Akoloutheo» in the New Testament.
The Attempt at the Interpretation in the Light
of the Eschatological Repayment for the Saints**

Summary

Following Christ is one of the most distinctive elements of Christianity. This ideal is reflected in the lives of the saints, who were able to act in a surprising and admirable way in faith and love of God and their neighbour. The Saints’ deeds make us think all the more so if following the author of the Book of Revelation we ponder over them being accompanied (*akolouthia*) by their own works. This manuscript attempts to interpret the Greek notion in view of the repayment for the saints.

The Mystery of the Holy Trinity According to the «Diary» of St. Faustina

Summary

The article focuses on the mystery of the Holy Trinity as seen by St. Sister Faustina Kowalska. It is the Diary of the Apostle of Divine Mercy that provides us with the insights which constitute one of the fundamental issues in Christianity i.e. the mystery of the Triune God - the Father, the Son and the Holy Spirit. Three aspects of the above mentioned issue have been presented: 1) The perception of the Holy Trinity 2) The inner life of the Holy Trinity 3) The abode of the Holy Trinity in man.

The Mysticism of the Gothic Cathedral – Sacred Architecture as an Image and Symbol of the Prayer Attitude

Summary

The Gothic Cathedral is not only a meaningless, material structure, but, as it abounds in symbols, it becomes a symbol itself. Deeply symbolic, for instance, is the floor plan, the verticals as well as the light filling the shrine. Also, the way towards the chancel (with the “heart” of the shrine, the altar) is a metaphor of the road leading up to Mount Zion, leading one from the state of sin to the state of grace. The Gothic Cathedral also embodies Heavenly Jerusalem for which one symbolically strove. Needless to say, one also strove for the Palestinian City of Jerusalem in literal terms by traversing the labyrinth on the shrine floor. On the other hand, the horizontal dimension of the cathedral can reflect the universal character of Christ’s gift of redemption. Furthermore, the floor plan of the shrine with the inscribed human figure evoking the Saviour Himself – the New Adam, can convey the truth about Jesus Christ as the Foundation of the Church – a living community of Christians.

**Biblical Grounds for the Catholic Theology of
«Sacramentum Ordinis» by J. Ratzinger/Benedict XVI**

Summary

In defining the sacrament of priesthood, the traditional Catholic theology viewed it, above all, through its relation to the Eucharist. This concept became controversial during the reformation period, and reappeared in the era of the Vatican Council II. It became an urgent need for sacramentum ordinis to redefine its relation to the proclamation of the Word. Arguments of biblical nature called for that need; however, a conflict showed up between those two approaches: One of them onthologizing priesthood, the other making it functional. To justify the functional theory of priesthood, references have been made to the sacrifice of Jesus on the Cross being an absolutely new worship, deleting the sacrifices and the priesthood of the Old Covenant. Ratzinger, however, finds a solution in the interpretation of biblical evidence, which leads to the conclusion about the sacramentality of the Word. The hermeneutic perspective adopted by Ratzinger, allows one to see the continuity of the Old Testament ideas and to sustain the unity of Christ's priesthood.

**Contemplation of the Crucified. Christocentric Spirituality
as Seen by J. Ratzinger/Benedict XVI**

Summary

The figure of the crucified Jesus and the contemplation of the Cross is a very important notion for Joseph Ratzinger/Pope Benedict XVI. Not only is this a significant aspect of his spirituality, but also of his whole life especially that the contemplation of the Crucified should stand in the centre of every Christian life. For a believer, 'Looking at the Crucified' should mean a conversion of his / her entire life. In prayer attitude, the conversion of his / her heart, in following as well as contemplating Christ, a Christian has the possibility to find the meaning of his / her own life: the life that can only be based on close and intimate relation with Jesus Christ. The whole realization of this contemplation and intimacy with Jesus Christ takes place in the Eucharist, in which human life undergoes a complete transformation. During Eucharist, at the moment of the Eucharistic bread consumption, the human being opens himself up to God, and this act leads to the acceptance of one's neighbour. Thus, as Joseph Ratzinger/Pope Benedict XVI emphasizes, it is only through the contemplation of the Crucified Love and the intimate relation with Jesus Christ that humanity can regain its sense in the contemporary world.