

## Popular Piety in Terms of Catholic Orthodoxy

### Summary

The author of the article, *Popular Piety in Terms of Catholic Orthodoxy* argues that the term ‘popular piety’ refers to a variety of cultural manifestations of either a private or communal character, which in the Christian faith are predominantly expressed not so much in liturgy as in the forms deriving from the cultural and mental specificity of the particular nations or social groups. (*The Directory on Popular Piety and the Liturgy issued on 17<sup>th</sup> December 2001, issue no 9*). Consequently, three postulates come to the fore. First, popular piety complements liturgy. Secondly, it should be given a certain amount of leeway for the various forms which are not always liturgically accurate. Thirdly, one should patiently and thoughtfully strive for improving the forms of popular piety which provoke more opposition than approval on part of the faithful.

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## Popular Mariology in the Light of the Theological Critique as Illustrated by The Paths of the Most Holy Virgin Mary on Saint Anne’s Mountain

### Summary

The author of the article, *Popular Mariology in the Light of the Theological Critique as Illustrated by The Paths of the Most Holy Virgin Mary on Saint Anne’s Mountain* argues that Marian devotions constitute a significant element of popular piety. One of its forms is revealed in *the Paths of the Most Holy Virgin Mary*, which comprise 7 sorrowful, funerary and glorious stations. It is in *the Paths* that both the *from above* and *grassroots* Mariology can be identified. The *from above* Mariology depicts the Mother of the Lord in the light of the four Marian dogmas i.e. Mary Ever-Virgin, Mother of God, the Immaculate Conception and the Assumption. As the Paths were being created, there existed the first two dogmas only. Popular piety, however, had already been familiar with the Immaculate Conception and the Assumption. This goes to show that popular piety stems from the sense of faith of the believers. The *grassroots* Mariology attempts at perceiving the Mother of the Lord not from the dogmatic (higher) perspective, but from that of everyday life. In her daily life, the Blessed Virgin Mary had no privileges. The privileges of grace did not find their manifestation in the privileges of everyday life. In her daily life, Mary would follow the path of beatitudes, namely that of poverty and of humility.

## **The Popular Piety on the Solemnities and Feasts of the Lord. Hopes and Dangers**

### Summary

The Congregation for Divine Worship and the Discipline of the Sacraments issued *Directory on Popular Piety and the Liturgy* on December 17, 2001. Chapter four of this document presents the liturgical year and many celebrations of the holy mysteries of Christ: Christmas, Solemnity of the Lord's Epiphany, the Paschal Triduum, the Pentecost Sunday, the solemnity of the Most Holy Trinity, the Body and Blood of Christ, the Sacred Heart of Jesus, the Feast of the Holy Family, the Baptism of the Lord, and the Presentation of Our Lord. A certain number of solemnities and feasts of the Lord were omitted here, such ones that are not connected with any specific practices of popular piety.

The Magisterium sees popular piety as a true treasure of the People of God. Popular piety can easily direct our attention to the Son of God. It has a particular sensibility for the mystery of Nativity, Passion and Death of Christ and it has an innate sense of the sacred and of the transcendent, manifests a genuine thirst for God. The traits of popular piety: such as beauty, simplicity, feeling, and personal commitment build unity and bring heaven closer. Magisterium points out dangers which can affect it: lack of a sufficient number of Christian elements such as the salvific significance of the Resurrection of Christ, disproportionate interest between the Saints and the person of Jesus Christ, a dichotomy between worship and the duties of Christian life, the use of sings, gestures and formulae, which sometimes become excessively important or even theatrical, and in certain instances, the risk of promoting sects, or even superstition, magic, fatalism or oppression. This study reveals popular piety practices, mainly in Poland, and both positive and detrimental aspects were emphasized.

## **Popular Piety versus *sensus fidei***

### Summary

In the article, *Popular Piety versus sensus fidei*, we are reminded that one of the fundamental theses of the Second Vatican Council to be found in the Constitution on the Sacred Liturgy is the statement referring to the role of liturgy in the Church's life. This is the goal towards which the Church's activity aspires as well as the source of its power. (SC 10) At the same time, however, the Council stresses that a person's spiritual life is not restricted to his / her sole participation in the liturgy. (SC 12) With a view to enriching the spiritual lives of the faithful, devotions instrumental in liturgy and emanating from it are recommended. These constitute the expression of Christian popular piety. (SC 13) Popular piety and its relation to liturgy was the subject of a plenary session of the Congregation for Divine Worship and the Discipline of the Sacraments. The session resulted in The Directory on Popular Piety and the Liturgy. Principles and Guidelines, approved by the plenary meeting of the Congregation for Divine Worship and the Discipline of the Sacraments held between 26th and 28th

September 2001. This is the predominant subject matter of this article. First, the author points out the very source of the believers' sense of faith, which is the dogma of the Church's infallibility (p.1). Secondly, the reflection upon the charisma of the sense of faith is taken up (p.2). The third issue to be discussed is popular piety and its relation to the sense of faith (p.3).

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## **The Church in the Heart of God. Selected Themes in J. Ratzinger's / Benedict XVI's *Communio Ecclesiology***

### Summary

The author of *The Church in the Heart of God. Selected Themes in J. Ratzinger's / Benedict XVI's Communio Ecclesiology Communio* claims that *Communio* constitutes the key issue by means of which J. Ratzinger/Benedict XVI describes the reality of the Church. However, J. Ratzinger warns against either popular or - frequently ideologised, and purely horizontal interpretation of the notion in ecclesiology. He superbly refers this category to the inner reality of God Himself – to the Trinitarian communion of the Divine Persons and the hypostatic union of God and man in the Person of Jesus Christ. Therefore, he combines the ecclesial *communio* with the experience of co-participation with Jesus Christ, finding its fullest expression in the Eucharist (the receipt of the Holy Communion!). This makes people children of one Father and brothers towards each other. Christian brotherhood is based on the mutual state of 'being chosen', not on the affiliation established according to manmade rules pertaining to communities. God's precedence in the Church, expressed through prayers, adoration, remorse and acceptance of forgiveness constitutes the foundation of Her credibility, authority and rightness of Her actual universality and Her redemptive mission.

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## **The Eucharist and the Holy Spirit. An Outline of a Personalistic Approach**

### Summary

Krzysztof Guzowski's paper, "*The Eucharist and the Holy Spirit. An Outline of a Personalistic Approach*" is another step in the development of Pneumatological Christology. As the discovery of the Person of the Holy Spirit's presence and work in Jesus's mission (pneumatological Christology) enabled us to have a more in-depth, i.e. Trinitarian, look at the work of salvation, the presentation of the Holy Spirit as the continuator of Christ's salutary work enables us to build a personalistic concept of the Sacrament of the Eucharist. The author of the paper has replaced subjective and metaphysical categories with relational and personal ones so as to introduce the truth about the fact that the Holy Spirit not only performs the Transubstantiation of bread and wine, but He also makes Christians more similar to Jesus Christ, including them in the broader communion (both Trinitarian and Ecclesial) and not, as was previously interpreted in an individualistic fashion, in the communion with one person – Christ.

## **The Teaching of the Council of Sardica (343-344) and Philippolis (343) on the Divine Filiation of Jesus Christ and its Topicality**

### Summary

The article, *The Teaching of the Council of Sardica (343-344) and Philippolis (343) on the Divine Filiation of Jesus Christ and its Topicality* aims at a profound theological exploration of the concept of the Divine Filiation of Jesus Christ and of each of us in the light of the ancient texts of the Magisterium of the Church. In terms of the Councils, Jesus Christ is the “Hypostasis of the Father”, which does not denote His being synonymous with the Father, but His eternal coexistence with the Father. Jesus’ words: “the Father is greater than I” (John 14:28) indicate a personal division in God’s Trinitarian being. The Son is “lesser” than the Father, which means that He is different from the Father. In other words, the name of the Son (*to onoma*) is different from the name (*to onoma*) of the Father. The Filiation of Jesus Christ is a model for our foster filiation. As His Filiation is the filiation of God - the Logos, our filiation is in fact the “divinization” or the participation in the Divine nature. The concept of the Divine Filiation is linked to the notion of a new being. The Incarnate Son of God, Jesus Christ, is the origin and the principle of the new being.

## **The Christian Vision of the Human Being and the Phenomenon of Pornography**

### Summary

The author of *The Christian Vision of the Human Being and the Phenomenon of Pornography* demonstrates that the contemporary world is undergoing a moral-spiritual crisis especially in relation to the concept of man and sexual freedom. The entire anthropological picture of the human being is being questioned thus disturbing his moral identity, which can clearly be seen in today’s moral attitudes and behaviour. The phenomenon carries over into the sexual sphere. The unity of the human being and his sexuality are being torn apart. This is clearly noticeable in the phenomenon of pornography. Pornography is portrayed as an expression of “free love”. The fundamental evil of pornography consists in treating a human being as a thing or sexual object and therefore its moral appraisal is explicitly negative. The scourge of pornography may be countered by proactive educational actions performed on both the individual and societal level. It is necessary to shape ethical-moral sensitivity alongside with certain, possibly legislative or government-based preventive, undertakings.

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## **The Holy Spirit as *Communio* in Joseph Ratzinger's / Benedict XVI's Writings**

### Summary

The author of *The Holy Spirit as Communio in Joseph Ratzinger's / Benedict XVI's Writings* notes that in his lecture, "The Holy Spirit as Communio", Joseph Ratzinger analyses the issue in question from the theological standpoint. Thus he comes up with the lexical, dictionary and hermeneutical origins of the term, "the Holy Spirit". The former Trinity debates aside, Joseph Ratzinger focuses on the statements concerning the Holy Spirit in the Church History as well as on the statements about the life in Spirit in the works of St. Augustine of Hippo. The doctrine regarding the essence and the name of the Holy Spirit has existed for 1500 years and so can be considered as verified. The essence and the name of the Holy Spirit must be examined in terms of the One defined as the Light and Love. This can be confirmed by entering His holiness and His ardour. In the article, the following issues are discussed: "The Name - «the Holy Spirit» as a sign of the Third Person" of Triune God, "the Holy Spirit as the Communion of Love" and "the Holy Spirit as the giver: giving and a gift."

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## **Jesus through Jewish and Muslim Eyes**

### Summary

In the article, *Jesus through Jewish and Muslim Eyes*, the author presents both traditional and contemporary points of view of Jewish and Muslim scholars on Jesus. The traditional Jewish view of Jesus, derived from the mutual antagonisms, presents him in a very negative light. In the recent decades this perspective has changed. Jesus is accepted as a Jew and considered not as a "false messiah" but as a "failed messiah". It doesn't mean that this is shared by all Jewish scholars, nor that all of them think alike. The diversity of opinions is wide, interesting and meaningful. They consider him as a "man of God" but not as God Incarnate. According to the teaching of Quran, Jesus is merely a man and one of the greatest God's Prophets ever. The difference between Christian and Muslim understanding of Jesus is twofold. First of all, Muslims – like Jews – do not accept Jesus as God and, consequently, God as Trinity. Secondly, they do not believe in Christ's crucifixion. Moreover, even though they deem him as somebody unique, their interpretation of his identity is always made within the quranic Christological paradigm.

## **Promoting a Woman's Dignity in the Light of John Paul II's Pastoral Letter, *Mulieris Dignitatem***

### Summary

The article, *Promoting a Woman's Dignity in the Light of John Paul II's Pastoral Letter, Mulieris Dignitatem*, dwells on a woman's dignity as depicted in John Paul II's Pastoral Letter, *Mulieris Dignitatem*. The Letter points out and stresses a woman's dignity, genius and vocation. Already the biblical descriptions of the creation of man emphasize the dignity of the woman as equal to that of the man. However, sin gives rise to the destruction of the original order and the change of a woman's situation. Nevertheless, it is Jesus Christ Himself who confirms a woman's dignity thus renewing what was destroyed as a result of human sin in the mystery of Redemption. The Most Holy Virgin Mary becomes a crucial part of this reality and constitutes the fullest form of a woman's dignity and vocation. Each woman can discover her own dignity inherent in being the selfless gift for others and implemented in either maternity or virginity.

## **Man as a Person in the Philosophical and Theological Thought of Christos Yannaras**

### Summary

Christos Yannaras has been fascinated with the mystery of the human person for many years, which is clearly demonstrated in the article, *Man as a Person in the Philosophical and Theological Thought of Christos Yannaras*. In his research, the eminent Greek philosopher and theologian combines the ancient and modern philosophical anthropology with the patristic anthropology in order to show the unique and timeless contribution of Christianity in the formation of European civilization. This article is an attempt at synthesizing some of Yannaras's anthropological views, which are essential in the search for the causes of the current crisis of the World civilization. In the first part, the anthropological reasons are presented. The process of reducing the human being to the unit has been stressed in particular. The next two sections deal with two basic concepts which are important in the understanding of the human person, namely, *hypostasis* and *prosopon*. In the final part, the author raises the question of the relation between the person and nature, indicating that the person transcends nature through the ecstatic otherness. In the conclusion, it is stated that anthropology constitutes the most important area of theology as far as the dialogue with the modern world is concerned.

## **The Criteria for the Admittance and the Preparation of the Candidates for Priesthood on the Basis of the Synod Documents in the Years 306-495.**

### Summary

The article entitled *The Criteria for the Admittance and the Preparation of the Candidates for Priesthood on the Basis of the Synod Documents in the Years 306-495* deals with the hitherto unresearched issue. The main source utilized by the author are the three consecutive volumes of the literary series, *Synod Acta*, published between 50 and 504. In those years, a few hundred synods raising the question of clergy were held both in the East and the West. The article consists of three points. The first one discusses the historical background of preparing the candidates ad clerum in the Ancient Church. Then the author deals with the synod teachings on the criteria of the candidates' admittance and formation in preparation for the particular stages on their way to the priesthood as based on the *Acta synodalia*. The synod rules testify to the growing significance of the bishop's and the congregation's responsibilities for the moral and intellectual standards of the candidates for priesthood. It is particularly at the turn of the 4th / 5th century that the importance of the intellectual formation of the future priests is emphasised by the synods. Finally, the article presents the document *Former Church Charters*, which includes the policies relating to ordaining priests and explaining the liturgical rites accompanying the consecutive stages. The article also discusses the development of the Religious Law as far as the criteria for the admittance to the priesthood and the clerical formation are concerned.

## **Struggling with God according to Sartre**

### Summary

The following article discusses the problem of God in the life of man and the world on the bases of Sartre's philosophical thought. The concept of the death of God emerges from what is the past and the future. Inspired by Sartre's thought, the author demonstrates that the absurdity of the thesis of „the death of God” comprises the gist of the presented problem that the author tries to thoroughly contemplate. He supposes that the problem cannot be solved merely by multiplying the proofs for the existence of God, as philosophy does not hold a monopoly on such self-sufficiency. And for many philosophers, getting rid of God and rejecting Him provided proof of some internal power of man, of his ability to live without God. In the history of human existence, there have been writers believing that the case of Sartre has been settled definitely. In practice, it turns out, however, that we are heading not so much for the final result as for the place where everything begins. Only in view of such terms as subjectivity, individualism, nihilism and atheism, a new thinking about them comes into being - the thinking which keeps returning to the origin of its own anxiety if one takes their genre dimension into account. Consequently, philosophical sensitivity of our times circulates, thus inspiring our intelligence to capture the signs of the times in which we live.

## **Faith in Philosophical and Theological Writings of Tomáš Halík**

### Summary

The author of the article, *Faith in Philosophical and Theological Writings of Tomáš Halík* points out that Halík is one of the most interesting contemporary philosophical and theological thinkers. Faith is one of the key issues taken up in his writings. This paper presents an analysis of the main aspects of his thinking concerning faith. First, the author makes a comparison between faith and religion and between faith and science as a result of which he concludes that faith can be classified as neither religion nor science. So, what is faith, then? It is trust, devotion, an answer to a question, a quest in search of the unknown, a relation between God and man, which, in turn, establishes the relations between people. A case in point is Abraham as well as the mythological Odysseus. This philosophical analysis draws on popular rather than strictly scientific texts by Tomáš Halík, and attempts to compare his philosophical and theological thinking with Cardinal Joseph Ratzinger's theology and Father Józef Tischner's philosophy.

## **The Responsibility for Mission Education in the Parish in the Light of John Paul II's Encyclical *Redemptoris Missio***

### Summary

The author of *The Responsibility for Mission Education in the Parish in the Light of John Paul II's Encyclical Redemptoris Missio* points out that John Paul II's Encyclical *Redemptoris Missio*, proclaimed on 7th December 1990, on the 25th Anniversary of the conciliar Decree "Ad Gentes" on the mission activity of the Church, was meant to mobilize the whole ecclesiastical community to renew its missionary involvement. On the basis of the papal document, the author analyses pastoral ministry on a parish level in terms of the whole missionary mandate assigned to the Church. This is because it is in the parish life that the Universal Church finds her most direct and conspicuous expression. The first part of the article is devoted to the examination of the two essential reasons justifying the missionary aspect of a parish. One of them can be called ecclesiological as it refers to the missionary nature of the Catholic Church whose elementary element is a parish. The other reason is kairological in nature as it stems from the understanding of the need for reading and expounding the signs of the times in the light of the Gospel (c.f. GS 4). Seen in this context, the parish work appears as a logical consequence of the properly conceived pastoral ministry. If we take into account the so far – marginal and occasional – character of the parish missionary involvement, it is not hard to comprehend the necessity of a particularly radical emendation of both its concept and its functioning. This should be reflected in developing missionary awareness within the confines of the elementary parochial religious activities aimed at the deepening of the Christian spirituality of the congregation. This issue is taken up in the second part of the paper. The third part deals with the concrete forms of the spiritual and material support of the missions with the particular emphasis on creating and developing missionary vocations.



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## **History Seen in Terms of Protological Retrospect**

### Summary

The article, *History Seen in Terms of Protological Retrospect* attempts at presenting history from the perspective of protological retrospect. The issue has been discussed according to the four points with the aid of which the key components of the Bible's Prehistory are being analyzed. These are: (1) Adam - the protological principle of the interpretation of history as such, (2) Cain and Abel - an aspect of history and anti-history, (3) the Deluge - the development of history and a prophetic sign, (4) the Tower of Babel - the dialectics of history and anti-history.

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## **The Mystery of the Face in Olivier Clement's Theology**

### Summary

The author of the article, *The Mystery of the Face in Olivier Clement's Theology*, points out that Olivier Clément (1921-2009) is one of the most prominent and original contemporary Orthodox theologians. In his research, he often raised the question of man's mystery and existence in the contemporary context. His most frequent anthropological themes include man as a person, man in communion, man in relation to the universe as well as love, eros, the body, the mystery of suffering and of death. The human face is one of the key subjects enabling us to collect a variety of anthropological motives. God in Christ possesses a face. And as such, He brings back his true face to man. Moreover, it is in the human face that the whole world receives its own face.

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## **What Shall I Do to Be Saved? The Significance of Ergon in the New Testament**

### Summary

The author of the article, *What Shall I Do to Be Saved? The Significance of Ergon in the New Testament* stresses that that all the tasks undertaken during a person's life define and express his / her essential character. A person's actions refer not only to his / her past but to the future as well. Each activity acquires a fully human dimension only if it is based on love. Whenever love is missing, evil appears. The author of the Book of Revelation, following the Old Testament tradition, mentions the reward for the good deeds performed by the saints. This article is an attempt at providing an answer to the question about which deeds can be rewarded by God.

## **Religious Art of Albrecht Dürer**

### Summary

Albrecht Dürer was the first German artist to combine the Gothic and Renaissance elements in his art. The religious theme occupies a crucial place Dürer's art with a particular emphasis on the Biblical and hagiographic themes. The paintings and engravings of the Nuremberg artist (one of most prominent German artists) frequently abound in rich theological symbolism. Although Dürer painted and wrote about art and beauty, his genius manifested itself most prominently in graphic arts: woodcuts and copper engravings. This precursor of the Renaissance art in Germany, despite marveling at the Italian Renaissance, did not accept its secularism in his own art nor did he abandon the transcendence.