

## **The Theological Justification of Being Faithful to the Covenant The Verbs *šāma'* and *'āśā* in the Old Testament Legal Texts**

### Summary

The plagues constitute an expression of Divine justice, which requires amending the results of the committed wrongs through enduring increasingly harsh punishments lasting as long as one's persistence in rejecting the law of God. In the article, the author focuses on the general presentation of the plagues. The broad spectrum of hardships that God has at His disposal allows Him to resort to some of them at the right time in the right way. The inspired author intends to force the members of the community into reflection upon their actions, and, in the face of some of the punishments, into an immediate return to the state of faithfulness, which guarantees the descent of God's blessings.

## **The Seven Deadly Sins in the Corinth Communities on the Basis of 1 Cor 5-6**

### Summary

In 1 Cor. 5 Paul condemns the major moral offences in the Corinth communities. These include incest, seeking justice in pagan courts and loose morals. The Apostle justifies the necessity of excluding a sinner from the community of the faithful using a comparison to an acid, which symbolizes evil and sin, both of which used to be removed before the Passover. The festive nature of Christianity assumes breaking away from sin. The faithful are obliged to act according to the principle of higher justice as they are destined for salvation. The theological arguments in favour of prohibiting debauchery are related to man's inherence in Christ. Man constitutes God's property. A Christian's body as "the temple of the Holy Spirit" (6,19) is designed for resurrection. By having relations with a fallen woman, a person automatically excludes himself from the relation with God.

## **Chromatius of Aquileia and Zeno of Verona on Resurrection**

### Summary

The article is devoted to the texts regarding resurrection written by two bishops from the Northern Italy, who lived in IV century, Chromatius of Aquileia and Zeno of Verona. Chromatius, who used to lecture on the above issues in the paschal sermons, focuses more on the already accomplished act of

Christ's resurrection and the related benefits. Zeno, however, in his speeches, which deal more precisely with the theme of resurrection concentrates on the prospective resurrection of human beings as well as the quality of human bodies following the event. Both authors mainly draw upon the Bible and the writings of the Latin Fathers. Moreover, Zeno makes certain references to Virgil. These are not only a rhetorical device, but also an argumentative one. Both authors make use of a vivid, metaphorical language, where Zeno is more observant of the oratory principles, carrying into effect the assumptions of the so-called Asiatic style.

Ignacy BOKWA

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## **Eschatological Prospects of Human Existence as a Paradigm of Sense**

### Summary

The issue of meaning gained a special significance in the age of modernity, and above all during postmodernism, when discussing reality as one of the great meta-stories (Jean-François Lyotard) was being negated. Reality used to be subject to a certain degree of distortion due to the postulated need for simplified schemes. This paper deals with the perspective concerning the meaning of human existence in the light of eschatology. Contemporary culture promotes immanent eschatology, thus narrowing the significance of human life to temporality. At the same time, it teaches about eschatology exceeding the boundaries of creation. The subject of eschatology seems to contain an almost infinite potential for a paradigm of sense, since it directs human existence towards the Eschaton – the mystery of God as one living in three persons, the beginning and the end of the whole reality, which, *par excellence*, refers to a self – conscious human being. Hans Urs von Balthasar (1905-1988), a Swiss theologian, performed the great work of eschatological renewal in the Christian theology in the twentieth century. He vividly demonstrated the limits of neo-scholastic eschatology focused on the processes and states understood in accordance with the reistic approach, which neglects the very centre of the eschatological reality – the divine Eschaton, the first and the most important “final element” of a human being and the world. Hence, the issue will be presented from an eschatological perspective of theological reflection of this eminent Swiss thinker and humanist. To gain a better insight into Hans Urs von Balthasar's significance, the author firstly outlines a modern term of sense and it is only then that he depicts the eschatology of the Swiss theologian in its major dimensions: defining the condition of the pre-council eschatology, implementing the postulate of anthropology and theology swapping places, showing the man and the world as deriving from God only to fully come back to Him in Jesus Christ owing to the work of salvation. Only in this context can we properly understand Balthasar's concept of hope for the universal salvation, which gives the new ultimate meaning to human existence.

## **The Mystery of Jesus Christ in the Creed of the First Council of Constantinople**

### **An Analysis of the Niceo-Constantinopolitan Symbol**

#### Summary

Following the death of Athanasius, a great defender of the Nicene symbol, the decisive voice belongs to the generation of the Cappadocian Fathers, who markedly contributed to the shaping of the Christological dogma. The negation of Jesus Christ's humanness stated by Apollinaris, Bishop of Laodicea, gives rise to another crisis in the history of the Church in the second half of the 4th century. The heretical doctrine of apollinarianism is condemned at the First Council of Constantinople, convoked at the initiative of Emperor Theodosius as a synod of Eastern bishops. It is the second ecumenical council in the history of Christianity. The article analyses the profession of faith in Jesus Christ in the Niceo-Constantinopolitan symbol, the fruit of the aforementioned council. Christological articles of faith concentrate primarily on His divine identity, repeating to a large extent, what the Nicene symbol formulated. Then they assume a more soteriological character, focused on His redemptive mission, through His Incarnation, and the Paschal mystery to the Parusia, where the fact of His human nature is also emphasized. The article of faith, "*He was conceived by the power of the Holy Spirit and born of the Virgin Mary and became man*" is contrasted with the erroneous interpretation of Apollinaris so as to defend the integrity of the humanness of the Incarnate Son of God.

## **Man in the Face of the Cosmic Challenge**

#### Summary

It is undoubtedly the Incarnation that constitutes a springboard for the various considerations relating to man as far as cosmic space is concerned. Owing to the Incarnation, God became human and His humanness adopted forms typical of every human nature. Thus a human being was introduced into the orbit of cosmic fullness and obtained the capability of imparting the universal dimension of unity with the Creator to all creatures. The desire for creating an actual bond with the cosmic reality becomes an inseparable feature of our thinking and behavior. One of the significant factors stimulating the process of "cosmic activity" concerns lack of harmony between man and the world. Owing to his relation to nature, he is capable of surpassing its temporary character and at the same time of discovering the prospect of the future fulfillment.

## **The Holy Celebration of the Presentation of Jesus at the Temple Now and in the Past**

### Summary

The first testimony concerning the celebration of the Presentation of Jesus at the Temple dates back to the IV<sup>th</sup> century and is based on Egeria the Pilgrim's accounts. It was jubilantly celebrated in Jerusalem on 14<sup>th</sup> February. The liturgy was characterized by the related homilies and processions. In Rome the feast appeared in the VII<sup>th</sup> century and was celebrated on 2<sup>nd</sup> February. A significant element in the Roman liturgy connected with the event is the candlelit procession. Numerous prayers demonstrate that the candles serve to chase away Satan, are conducive to God's graces, beneficial to body and soul health, enhance love, enlighten people's hearts with the gifts of the Holy Spirit, help with liberating from sins and achieving salvation. In the Middle Ages, the tradition of handing the candles to the dying and lighting them during storms and epidemics was started. Their symbolism focuses first and foremost on Christ. Since the VII<sup>th</sup> century up till 1969 the feast had a Marian character whereas in Paul VI's Missal it became the feast of the Lord accompanied by a simplified rite of candle blessing and a procession or an official entry.

## **Antisemitism in Poland from a non-Jewish perspective**

### Summary

This article concerns the problem of the social withdrawal of the Jews in other communities both now and in the past. The life in the diaspora brought about a certain amount of tension conditioned by economic, political, social, moral, national or religious factors. At times the Jews and the Christians in Poland co-existed in spite of one another, but also with and beside one another. There emerged various attitudes of non-Jews towards the Jews customarily called anti-Semitism, anti-Judaism, anti-Jewishness as well as anti-Zionism. All the aforementioned phenomena have common grounds: such was the price of constructing, protecting, preserving and developing one's identity in a strange community. There are, however, essential differences between these phenomena and this is usually forgotten. Consequently, any attempt at subsuming all of them under the term 'anti-Semitism' is unfounded and unjustifiable. The presentation aims first and foremost at characterising the above phenomena and particularly the differences and similarities between them as this affects their proper understanding and evaluation.

## **The Blessed Virgin Mary as Guide of the Year of Faith, Declared by Benedict XVI**

### Summary

The Year of Faith announced by Benedict XVI, begins on October 11<sup>th</sup>, 2012 and will last until November 24<sup>th</sup>, 2013. It was declared in order to reveal the strength and beauty of the Christian faith. This article presents, in four points, the sense in which we can view Mary as the Guide of Faith. Firstly, the Annunciation is an example of a profound unity between an act and the contents of faith. The author emphasizes that the first act whereby one arrives at faith is a gift of God, and an act of grace which opens up and transforms a person's heart. The knowledge of the contents of faith is crucial to giving one's own *assent*, i.e. to freely accepting the whole mystery of faith, because it is God himself that is the guarantor of its truth. Secondly, Mary demonstrates that faith ought to be a lifelong companion, constantly re-deepened and re-professed. It ought to become the inspiration and the norm of our thoughts and actions; it should teach us how to make use of the paradox of joy, which originates in and develops by uniting us with the crucified Jesus. Thirdly, faith also requires social responsibility. Professing it with one's lips is the inspiration for evangelization and for bearing witness to love. In Mary's school, we learn that faith without charity is fruitless. Faith and charity require each other so that one enables the other to set out along its respective path. It is faith that allows us to recognize Christ, and it is his love that urges us to assist him whenever he becomes the neighbour we meet in a journey through life. And fourthly, the Mother of God sustains the faith and takes care of the growth of the Church. We can refer to Mary's endless goodness and love in the Year of Faith, and entrust this time of grace to her motherly care. We can confirm the authenticity of our faith by comparing it to the faith of Mary. Hence she deserves not only the title of *Blessed* but also that of a *Bearer of blessing*. We share in her blessedness when, with her help and following her as a model, we accept Christ in faith, and carry Him to the world.

## **Christian Inspiration in Social Life Some Reflections on the Basis of the Encyclical „Caritas in veritate”**

### Summary

Christianity brings a number of essential values into the social culture and above all, the concept of man open to transcendence. It inspires commitment to justice and common good. It also proclaims the concept of one's complete development. As for the free market, it offers social relations marked with trust. As far as the environmental protection is concerned, it stresses the need for human ecology. When it comes to globalization, it promotes the idea of fraternity based on the fatherhood of God, the Father of all the people.

## **The Glory of God as the Aim of Creation in the Personalistic Interpretation**

### Summary

The question of God's glory as the aim of creation plays an essential role in the Christian vision of the world and the shaping of human life. Consequently, it requires a thorough theological analysis and a presentation to the community of the faithful that may constitute a vital element of the ecclesiastic identity. The article centres upon an analysis of God's glory as the aim of creation in the personalistic interpretation. The subject matter under consideration has been presented in three points 1) the question about the aim of creating the world, 2) personalistic understanding of God's glory and 3) Christ as the Glory of creation.

## **The Mystery of Christ's Resurrection and the New Life of the Believers in Benedict XVI's Paschal Homilies**

### Summary

The Resurrection is the central event of the History of Salvation, the history of a single man and the whole universe. Pope Benedict XVI in his Easter homilies with his characteristic insight, precision and clarity, undertakes the task of explaining this great mystery of faith. The purpose of this article is to show the relationship between the Resurrection of Jesus Christ and the resurrection and the new life of Christians. The Holy Father in his homilies explains the meaning of the historical event of the Resurrection of Jesus Christ, its essence and importance to a single man and to the whole world. He explains what is happening in a baptized person, what new quality of life is given to them, and how the existence of this gift evolves. The Pope does so in a kerygmatic and existential way, referring to the biblical and patristic texts and a number of liturgical signs and symbols of the Passover liturgy.

## **The Disjunction between Bread's Substance and Reality as the Key to the Interpretation of the Eucharis René Descartes' Stance on the Eucharistic Mystery**

### Summary

The changes taking place in modern philosophy have also had their impact on theology. New attempts at describing and explaining the world constituted an encouragement towards taking up a discussion with the Church dogmas, defined in scholastic terms. These terms have shaped, in a particular way, the theology of the Eucharist rendering it a great mystery. Descartes, who intended to create his own philosophical summa endeavours to explicate the Eucharist by means of his methods and philosophical assumptions. In many instances, the Eucharistic doctrine recurs in the French thinker's writings only to culminate in the letter to Father Mesland of February 1645. This article deals with and analyses the aforementioned letter with the evaluation of its contribution to the understanding of the greatest mystery of faith – the sacramental presence of Christ the Lord.

## **Primates' Residences**

### Summary

Although the research into diocesan bishops' residences has long been of interest to both the historians of art and archeologists, their efforts focused primarily on the particular landmarks or groups of residences on the given territory. E. Kubiak's monograph upon the residences of Włocławek's bishops (2010) introduced a new perspective into the studies under consideration as the work concerns all the residences. This article has a similar aim as it furnishes the reader with the knowledge about all the residences of Gniezno's archbishops, Poland's Primates. The study comprises fortified castles, palaces as well as manor houses. Few buildings have been left up till now: the Warsaw Palace, destroyed during World War II and rebuilt in the years 1949-1951, the palace in Skierniewice, the Primates' Tenement House in Cracow (in its present form far from resembling the past glory of the Primates' Palace, though) and the castle in Uniejów. None of the aforementioned landmarks is the property of the Church.

## **Polish Theatrical Life in West Prussia in the Years 1850-1890**

### Summary

The article deals with Polish theatrical life in West Prussia in the years 1850-1890 as reflected in the then Polish press on the above territories. The article depicts Polish theatrical life drawing on the resources found in such Polish magazines as „Biedaczek”, „Nadwiślanin”, „Przyjaciół Ludu”, „Gazeta Toruńska”, „Piaś”, „Pielgrzym”, „Przyjaciół”. It is the author’s intention to familiarize the reader with and systemize the various issues concerning Polish theatrical movement. In the period under consideration theatrical life would thrive in such cities as Gdańsk, Sopot, Toruń, Elbląg, Grudziądz, Chełmno. In the early period, from 1860, Polish press in Pomerania would seldom mention Polish theatrical movement. Just like in the case of musical concerts, we can only sporadically come across announcements regarding the oncoming theatrical performances. It is „Gazeta Toruńska” that used to cover the subject under discussion most extensively. On the other hand, the issue would appear only occasionally in such magazines as „Biedaczka”, „Nadwiślanin”, „Przyjaciół Ludu” as well as in „Pielgrzym” and „Przyjaciół”.