

Antoni PACIOREK

Studia Gnesnensia
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The Cross as the Power and Wisdom of God according to 1 Cor. 1,17-25

Summary

In the fragment of the Letter being discussed, the Apostle argues that human wisdom has become useless for the reconciliation of Man with God and his salvation. Demonstrating its helplessness in this respect, the wisdom of this world does not differ from stupidity. On the contrary, it is such in the eyes of God and thus in reality. Subsequently, the reconciliation with God has not been achieved by human wisdom but by Jesus' Cross, which for the Jews and Greeks being told about it is something scandalous and absurd. Nevertheless, it is in Jesus' Cross, in His redemptive death that there revealed itself God's power saving Man and at the same time God's wisdom, which carried out its redemptive mission in such an unusual and amazing manner.

Adam Ryszard SIKORA

Studia Gnesnensia
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“The Blood of Jesus, His Son...” (1 J 1,7) The Passional Themes in St John's First Letter

Summary

The article deals with the passion motives in First Epistle of John (1:7; 5,6 [2x];5:8) where the term “blood” occurs. The term invariably refers to the Blood of Jesus in terms of the relation of His Blood to man's sin. (1:7) The term comes up once when the purifying role of Jesus' Blood is described and then three times whenever Jesus' redemptive work is mentioned (5:4-13). The analysis of the text demonstrates that the Blood of Jesus Christ refers either to His redemptive death on the Calvary or to the sacraments of penance and Eucharist. For both St. John's community and the whole Church over the centuries, the redemptive fruits of Jesus Christ's work always remain at the disposal of the Church, which, aware of her moral weakness, engages in penance, calling for God's mercy to cleanse us from all sin by virtue of Jesus' blood.

Jacek STEFAŃSKI

Studia Gnesnensia
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„We proclaim Christ crucified, a stumbling block to Jews”... (1 Cor 1,23)

Summary

What did Saint Paul have in mind when he wrote that Christ crucified is “a stumbling block to Jews” (1 Cor 1,23)? In the Greek text, the term “stumbling block” is expressed by the word *σκάνδαλον*.

Taking into account Saint Paul's religious and cultural background, it is helpful to examine the Hebrew terms which the word *σκάνδαλον* refers to in the Septuagint. There are four such terms in the Hebrew text: *מִקְשָׁל*, *מִדְקָשׁ*, *מִכְשָׁל* and *רִפְיָא*. Each of these terms refers to one aspect of the word *skandalon*: obstacle, trap, folly or false hope and defect. In turn, each of these aspects sheds light on one of the four reasons for which the Cross may be a stumbling block to Jews. Our awareness of these reasons can be invaluable in every Judeo-Christian dialog.

Mieczysław MIKOŁAJCZAK

Studia Gnesnensia
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„The image of the Son of Man in Synoptic Gospels and in the Acts of the Apostles

Summary

Jesus sitting *at the right hand of the Father* is an important theological statement in the Gospels of Matthew, Mark, Luke and in the Acts. The article aims at expounding what sitting at the right hand of the Father means in the Gospels of Matthew, Mark, Luke and the Acts and what implications of the *Son of Man* can be detected in Christology of Matthew, Mark, Luke and the Acts. The publication analyses the synoptic descriptions of Jesus' trial and interrogation before the High Council. Then the author examines the description of Stephen's appearance before the very High Council and looks closely at the arguments in the Acts concerning the exalted Jesus. The Acts of the Apostles refer to the final verses of Luke's Gospel and relate to the additional actions of the Risen Christ as well as to His Ascension. The research leads the author to conclude that the elevation of Jesus to *the right hand of the Father* is related to His identity as *God's Son*. Jesus' announcement in the course of his trial that this will continue *from then on* finds its fulfillment, according to Luke, in Jesus' Ascension. By ascending into Heaven Jesus sat *at the right hand of the Lord*. Seen in this light, the Ascension adequately concludes the Gospel and constitutes a starting point for Luke and the Acts, in particular. St. Peter announces the exalted Jesus as *pais theou* placed by the Father at *His right hand* whereas St. Paul announces Him as *God's Son who was manifested in the flesh*. (1 Tim. 3: 16)

Janusz NAWROT

Studia Gnesnensia
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The campaign of Alexander III of Macedonia in the light of 1 Mch 1,2b

Summary

The article presented deals with an issue of applying and the sense of the formulation concerning the execution of numerous kings of the Earth by Alexander the Great during his military campaign, especially in Asia Minor and the Middle East. The research indicates that the biblical author using biblical terminology makes references to the Old Testament theology, which stresses first and foremost the direct and punitive nature of the death administered. However, it is hard to say whether the hagiographer wishes to perceive Alexander as a scourge against the monarchs executed. Not all the

biblical texts which have been presented clearly indicate the theological basis which the author draws on. In the Bible, however, this basis is rich and vast enough to make one conclude that such was his intention. Another remark which has been made is the close character of the relationship in 2b with the historic testimonies to the accomplishments of Alexander of Macedonia.

Dariusz ADAMCZYK

Studia Gnesnensia
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The stigmatisation of sin by prophets in the Babylonian period

Summary

In the Babylonian period, idolatry, syncretism and religious formalism become commonplace. The most frequently practiced form of idolatry was worshipping Jehovah while incorporating other nations' rites. These included erroneous theological concepts concerning the conviction about the indestructibility of the temple in Jerusalem, the belief in the magic significance of invocations or Jehovah's unconditional protection of Israel. The prophets point to a general moral decline, stigmatize the sins against one's neighbor and against the Law. Ezekiel draws our attention to the various instances of unfaithfulness in Israel's history. Sin gives rise to the Lord's wrath and punishment which takes the form of the invasion by the enemy and the ensuing Babylonian captivity. The prophets would demonstrate the reasons for such a state of affairs. The Chosen People can survive only if they draw appropriate conclusions from the past as far as their behavior is concerned.

Bogdan CZYŻEWSKI

Studia Gnesnensia
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„Let us make man in our image, after our likeness” (Gen. 1,26) As interpreted by the Fathers of the Church

Summary

The Book of Genesis was fairly frequently commented on in Ancient Christianity with a particular emphasis on the words: *Let us make man in our image, after our likeness*. (Gen. 1,26) On the whole, the Church Fathers and early Christian writers divide the above Bible verse into two parts. The first one refers to the meaning of the words: *Let us make man*. The early Christian writers either stress that the words point to God being born along with someone else, which testifies to man's great dignity or analyze the text from the Trinitarian viewpoint. In the second part of the text, the Fathers essentially deal with the interpretation of the words: “Image” and “likeness”. There used to be various explanations of these terms. Some believed that the image in which man was created is Christ Himself. Man, on the other hand, is “an image of the image”. Others would notice man's soul in the image. There were also those who perceived a human body as a concrete representation of the Holy Trinity. One must also take into account the then conviction about the difference between “image” and “likeness”. Man is created according to an image whereas his being destined for freedom refers to the likeness after God.

The Cross as self-manifestation of God in the drama of salvation according to Raymund Schwager

Summary

Raymund Schwager (1935-2004) is known due to his systematic, theological reception of René Girard's mimetic theory. In one of his principal works, "Jesus in the Drama of Salvation", he points to the biblical drama of salvation in which the Cross plays the central part. The first act of the New Testament's drama consists in Jesus' teaching about the Kingdom of God as well as in an attempt at gathering people around the message about God – full of love and forgiveness. By rejecting God's rule (act two) the situation diametrically changes. Jesus' words about the judgment constitute a dramatic warning against the consequences of such a rejection. These are strong words of condemnation containing the threat of judgment and hell. The third act shows, however, that the judge himself is being judged and crucified. Jesus' rising from the dead is perceived as the Father's response to the Son's dramatic work (act four). The Resurrection constitutes the Father's taking the Son's side, the Son, who chose to die for his enemies thus providing them with the way to salvation. Sending the Spirit (act five) gives rise to a new congregation of God's flock in the Holy Spirit. In the salvation drama reaching its climax in the Cross, God reveals himself in His limitless love and goodness. The truth about so conceived a God exceeds all the limits of the human imagination.

The Cross as a New Tree of Life – on Olivier Clement's Theology of the Cross

Summary

The article presents the issue of Olivier's Clement's (1921-2009) – one of the most outstanding contemporary orthodox theologians- theology of the Cross. The subject matter is even more intriguing as Clement's whole writing was connected with the milieu of French Orthodoxy and is characterized by its inherence in the grand thinking of the Christian East being at the same time open to the ideas of the West. In his theology, the mystery of the Cross plays a significant role. It is always a cross illuminated by the light of the Risen Christ. The Cross without resurrection is a symbol of despair and death. The Cross of the Risen Christ is a tree of life, a sign of an enormous love of God towards Man afflicted by the drama of a sin. It is through the cross and resurrection that the Passover to God, the Father, the Principle of life is enacted. The cross also includes the mystery of Man as a person and the gift of his freedom. In Clement's theology, the cross is a Trinitarian, Christological, Pneumatological and deeply existential event.

St Thomas Aquinas as a “guide and model” for theologians”

The necessity and feasibility of the cooperation between theology and philosophy in the light of his considerations on the moment of Man’s and Jesus Christ’s conception

Summary

In his encyclical *Fides et ratio*, John Paul II called St Thomas Aquinas “a guide and model for theologians. He still remains a unique model of a theologian, who, according to the principle *fides quaerens intellectum* represented a theology, open, on the one hand to philosophy, and, on the other, faithful to the teaching of the Church. From the very beginning, Thomas sought to comprehend the assumptions stemming from the Christian faith by referring to his contemporary philosophical and scientific knowledge whose main representative was Aristotle. Consequently, in his work *Scriptum super libros Sententiarum*, he undertook to contemplate the moment of Jesus Christ’s conception in the light of Aristotle’s embryology. Thus, he reiterated Aristotle’s thesis about a male embryo being formed on the 40th day following the conception and a female one on the 90th. Although remaining faithful to the dogmas stemming from the Revelation, Thomas concluded that in the case of Jesus Christ, the conception took place immediately as a result of “the infinite divine power”.

The Veritative Aspects of Freedom as seen by Joseph Ratzinger

Summary

The theological paradigm of freedom in Ratzinger’s works can be described as freedom initiated by truth. Truth, in Ratzinger’s view, is something more than the resemblance of one’s mind to the reality. This truth involves the recognition of the limit of one’s being, which is conditioned by relations. Owing to the link of such conceived a truth with freedom, the latter functions properly – sets free rather than enslave. Freedom devoid of truth is a freedom violated and hence also enslaving.

The Spiritualities of Life Orders. Which is the Most Important?

Summary

The article aims at indicating whether it is justifiable to talk about the superiority of one of the spiritualities of life orders over the others. The author has first established the essence of spirituality,

then described the nature of the life orders and only on this basis has pinpointed the crux of the matter. After the analyses conducted one cannot but conclude that the spirituality of life orders is no more than a form of carrying out by the faithful the call for sainthood on the appropriate path of life. So conceived a spirituality includes, on the one hand, a permanent element, which is being chosen by Christ and endowed the chosen one with the gifts and delineating the aim (i.e. unity with Christ), and on the other, a differentiating element, which is the life situation requiring the particular tasks. Consequently, there arise three kinds of life orders: priestly, monastic and lay. Their diversity is not synonymous with the opposition between them or superiority of one over the others. They are complementary, which means that one is in need of the other.

Marek PYC

Studia Gnesnensia
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The mystery of Jesus Christ in the definition of faith of the Second Council of Nicaea

The analysis of the text of the council's statement

Summary

The Nicene Council II (787) is the last ecumenical council of Early Christianity, convoked with the aim of overcoming iconoclasm. This article presents the text of the council definition of faith as stemming from the bishops' (predominantly the Eastern ones, faithful to the tradition of the Church) debate. This study focuses on the analysis of the original text of the Nicene definition together with the accompanying anathemata. The key argument in favour of the icon cult in the Church is a centuries-old tradition. The icons are looked upon as an indispensable deposit of the Church's authentic tradition. The Council officially declares that an icon constitutes a form of evangelical prophesy: it preaches the genuine incarnation of the Word, reminds of it and encourages the worship. The icon cult is directed at the one that is being represented therein. An important conclusion of the Council is the thesis that Christ can be described as far as His humanness is concerned. The Council's definition does not include an icon's sacred character or its inherent grace.

Kazimierz LIJKA

Studia Gnesnensia
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The art of celebrating the liturgy

Summary

Some liturgical ideas proposed by the representatives of the Liturgical Movement were accepted by the Second Vatican Council and carried into effect later on. *The Constitution on the Sacred Liturgy* stresses the importance of an active participation of the faithful, which, to a large extent, depends on the priests responsible for observing the rules that guarantee a proper celebration. They should make sure that the faithful take a conscious, active and fruitful part in the liturgy. (CL 11). The Constitution does not mention, however, *the art of celebrating*. This issue attracted the liturgists' interest only in the past twenty years.

A priest should celebrate the liturgy with love, faith, dignity, humility, simplicity, piety, without haste, complying strictly to the rules outlined in the liturgical books. The beauty of the liturgy requires of the celebrant an attitude free from egoism, nervousness, individualism and his own whims. Moreover, each of the faithful should work out his / her own *ars celebrandi* through the knowledge and acquisition of the structure of the liturgy being celebrated, its formulas and gestures. All this is indispensable for acquiring a genuine *ars partecipandi*.

Tadeusz MAKOWSKI

Studia Gnesnensia
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The contribution of the Church's social magisterium to the search for the solutions to the contemporary demographic issue

Summary

The article shows the main guidelines of the Magisterium as a response to the contemporary „demographic question”. The publication consists of three chapters each of which elaborates on the specific aspect of the issues under consideration. Consequently, the first chapter outlines the world's current demographic situation stressing its complexity on the one hand, and the problematic nature of the proposed solutions on the other. The second chapter, drawing on the teachings of Popes John XXIII, Paul VI, John Paul II and Benedict XVI and in the light of the fundamental ethical norms, provides the reader with the Church evaluation of the contemporary views and initiatives concerning the population issue. These considerations give rise to the question of solving the “demographic issue” in the third chapter. The last chapter focuses on three moral imperatives to be taken into account by every population policy maker, namely on respecting the sacred character of human life, promoting responsible parenthood as well as on a substantial financial aid to the regions with a badly unbalanced demo-economic situation.

Marian ANTONIEWICZ

Studia Gnesnensia
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A Trinitarian Dimension of God's Revelation in terms of the Adhortation „Verbum Domini” by Benedict XVI

Summary

The article aims at presenting a Trinitarian dimension of God's Revelation in terms of the adhortation *Verbum Domini* by Benedict XVI. The Revelation, being the work of Triune God possesses the traits characteristic of the particular Divine Persons. The Economy of God's Revelation has its roots in God, the Father, has reached its fullness in the Son, *Logos, who became flesh* (J 1.14) and its highest form is the *Paraclete's gift* (J 14.16), i.e. the Spirit of the Father and the Son. (VD 20) The article first deals with the dialogue-like dimension of God's Revelation and then goes on to analyze the Trinitarian life as its source only to depict, at the following stage, the mission of the Son and the Holy Spirit in relation to the Revelation. These are so closely interconnected that they in fact constitute the only economy of salvation (VD 15).

Tomasz GŁUSZAK

Studia Gnesnensia
Tom XXV (2011) 313–329

A Basic Introduction to the Social Encyclical by Benedict XVI, „Caritas in veritate”

Summary

The author attempts at presenting the reader with the contents of the Social Encyclical by Benedict XVI, *Caritas in veritate*. In the first part the papal document is shown against the background of the remaining social enunciations. In contrast to the other social encyclicals, *Rerum Novarum*, *Caritas in veritate* commemorates the fortieth anniversary of *Populorum progressio*. This was the approach chosen by Blessed John Paul II, who commemorated the twentieth anniversary of Paul VI's document on development. In the second part of the text the author endeavours to acquaint the reader with the structure of the document, the reasons for its publication, the title's significance as well as the symbolic character of the date and the addressee. The third, most exhaustive part, is devoted to the contents of the papal document. First, the contents of the particular chapters has been depicted in a linear manner. Next, the author, has pinpointed the particular themes recurring in the entire document. The aforementioned themes concern the current social issues on a global scale.

Wiesław ŁUŻYŃSKI

Studia Gnesnensia
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Euthanasia in terms of human suffering

Summary

Life is not a human commodity comparable to welfare, health or freedom. It is synonymous with a person's subjectivity. Therefore, it is something to be perceived as prior and previous to everything a human being is capable of achieving and possessing. Life then participates in Man's personal dignity. It constitutes a superior and inviolable value. In the light of the issue under consideration the perception of the suffering itself is of cardinal significance. Christianity treats suffering as a means of spiritual growth and a way of shaping one's personal maturity. It is only through referring suffering to the redemptive sacrifice of Christ that we can give it a profound meaning and take comfort.

Kazimierz ŚMIGIEL

Studia Gnesnensia
Tom XXV (2011) 347–370

The Primates Interrex – Interrex in Polish Law and Tradition

Summary

Already under the Jagiellonian dynasty there came into being the practice according to which during the period of vacancy to the throne the functions of interrex were usually fulfilled by primates. The legal regulations, however, arose only after the disappearance of the dynasty (1572). The

first convocational Parliament (6-28 I 1573) appointed Primate Jakub Uchański interrex, while the Protestants wanted entrust that office to the royal marshal. Primate was natural candidates for interrex on account of holding the highest church office in the country and their middle noble origin and lack of offspring guaranteed a greater impartiality in the struggles for the Polish crown. It was during the periods of interregnum that primates boasted the highest state powers. The author of the article discusses the rights and duties of interrex in the light of the parliamentary resolutions and characterizes their role during 11 interregnum periods. The interrex office was held by the following primates: Jakub Uchański (twice), Stanisław Karnkowski, Jan Wężyk, Maciej Łubieński, Mikołaj Prażmowski, Kazimierz Florian Czartoryski, Andrzej Olszowski, Cardinal Michał Radziejowski, Teodor Andrzej Potocki, Władysław Łubieński.

Adam WOJTCZAK, Jan SOWA

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Mother of Consolation of Obra

Summary

The article, entitled *Mother of Consolation of Obra*, fully discusses a Marian painting, which is found in St. Jacob the Apostle Church in Obra (the Archdiocese of Poznań), along with the cult surrounding the painting. The introduction presents general reflections on the devotion to the Mother of Consolation. These constitute a background, i.e. an indispensable historical and theological context for a correct interpretation of the history, forms and specificity of the cult in Obra. The second paragraph describes the iconography of the altar and the painting, along with their theological symbolism. In the third paragraph – the most extensive one – the history and the cult of the painting come to the fore, first during the Cistercian era (17th–19th centuries) and then during the Oblate era (1926–2011). The main manifestations of the Marian devotion to the Mother of Consolation are explained as well as their theological significance, and finally publications presenting the image and information on the Mother of Consolation of Obra are mentioned. These prove that this is among the well-known images of the Madonna, especially in Great Poland.

Aleksandra CHYLEWSKA-TÖLLE

Studia Gnesnensia
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„Amicus mihi Plato, magis amica veritas”

The memory and the identity in the light of Canon Albert Steuer's recollections

Summary

Published in 2010 by Markus Krzoska, the recollections of canon of the cathedral chapter of Poznań, Albert Steuer (1874-1967) shed light on the life of German Catholic community in Poznań in the first half of the 20th century. The work confirms the thesis that despite cultural and religious divisions, the Poles and Germans coexisted relatively peacefully for many years. The book aims at portraying Poznań region in the years 1883-1950. The author tries to answer the question about both the favourable and unfavourable circumstances influencing and, subsequently, reflecting Albert Steuer's life, opinions and worldview. Canon

Steuer's recollections constitute an integral part of Poznań's history. The publication is another instance of the observations relating to the role of regional and historic-national consciousness of the German Catholics in the Province of Poznań. Undoubtedly, this is a highly personal document, which enables us to gain a deeper insight into the milieu of Poznań's German citizens, their existence, disputes, virtues and vices.

Krzysztof WĘTKOWSKI

Studia Gnesnensia
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Canonical-Pastoral Preparation for Marriage in the Light of Benedict XVI's Speech to the Roman Rota of 22nd January 2011

Summary

In this year's speech to the Roman Rota, Benedict XVI took up an exceptionally important and topical issue of an adequate preparation for marriage. The Pope stresses that despite the awareness of the necessity of certain legal procedures, there grows the conviction, both among the future spouses and the priests, of the pure formality of the act. An approach like this can lead to a situation where people are too easily allowed to get married without a proper preparation, and to the equally easy annulments in cases of crises. The Pope warns both against generalizing the instances of impeding marriages in the conviction that today people are only apparently intent on getting married and calls for taking efficient legal-pastoral steps in order to prevent marriages being made in an invalid way.

Justyna SPRUTTA

Studia Gnesnensia
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Michelangelo Buonarotti on Art, Beauty and Religiousness

Summary

In his life Michelangelo did not write a separate treatise on art, beauty or the significance of religion. His views concerning the above issues can be found e.g. in his letters, sonnets or biographies by Condivi and Vasari. In Michelangelo's art, beauty and religiousness we can distinguish his two fundamental concepts: *divinità* and *terribilità*, denoting the divine power, beauty, a sense of loneliness and awe of existence as well as a split i.e. a dramatic tension between the spirit and the matter. In his writings on art and nature, Michelangelo emphasizes the role of beauty in both, stressing the fact that apart from imitating nature art needs to build on the idea existing in the artist's mind. While manifesting his religiousness, Michelangelo presents us with a tragic drama of Man desiring to reach God, yet suffering due to the impossibility of satisfying the desire and because of the fear of sin which might impede salvation. He can also discern an error in his fascination with art and the beauty of the human body, accusing it, in a moment of spiritual crisis, of drawing him away from God, who is elsewhere compared to an artist, and a more perfect one.