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THE FULLNESS OF CHRIST AS THE GROUND OF HOPE: A THEOLOGICAL AND PASTORAL READING OF PAUL RICOEUR

INTRODUCTION

The convergence of the Holy Year with the call to consolidate hope and the anniversary of the First Ecumenical Council of Nicaea invites us to reflect on how we can proclaim anew the salvation that Jesus Christ brings through his incarnation, passion and resurrection. In this article, we will briefly outline the Christological focus of the Council and, from this standpoint, turn our attention to the pastoral ministry of hope. The French thinker Paul Ricoeur will help us to outline our understanding of hope. His hermeneutical approach provides a fundamental anthropological foundation to build a contemporary gospel proclamation. In conjunction with the theology of the incarnation and the sacred invitation to a pilgrimage, we will relate hope to the bodily dimension. This is particularly important today, in the age of digital culture. The transhumanist eschatology of human immortality through technology is increasingly taking on religious contours with the development of artificial intelligence. However, as Luc Ferry (2025, 23) notes, this is far removed from a Christian understanding of the glorified body and from the foundation of the theology of the body of Pope Saint John Paul II (West 2009). The power of hope, which the Council Fathers at Nicaea based on the equality of Christ with the Father, must re-illuminate and

re-emphasize the resurrection of the flesh in today's pastoral ministry. It is, therefore, necessary to first present the basic hermeneutic key of Paul Ricoeur that we will use: "The philosopher's procedure is not to confront the text with the question whether it bears testimony to "what really happened" in the modern sense, but rather to ask what the text means by its assertions about the testimony it bears" (Mudge 1980). This is the basis of the pastoral understanding of every Jubilee, be it a Holy Year or the anniversary of the First Ecumenical Council. The Pope's words at the opening of the Holy Door are a call to all pilgrims of hope: "As disciples of the Lord, we are called to find our greater hope in him, and then, without delay, carry that hope with us, as pilgrims of light amid the darkness of this world" (Francis 2024b).

1. THE FOUNDATIONS OF THE PASTORAL OF HOPE IN THE CHRISTOLOGICAL ORIENTATION OF THE COUNCIL OF NICAEA

The long centuries that have passed since the First Ecumenical Council of Nicaea have not abolished the fundamental task of the Church: to proclaim the true image of the Triune God. The reason that prompted Emperor Constantine to invite important Church dignitaries to his palace in Nicaea was, one could say from a safe historical distance, primarily political. Having succeeded in uniting his empire, the emperor wanted unity in an institution which he saw as the basis for future social cohesion. The very choice of Nicaea as the venue for the Council shows this. "These council locations were, therefore, a consequence of the personal involvement of emperors who did not have the time in between all other matters of state to travel long distances to attend to ecclesiastical matters" (Jacobs 2021, 73). Indeed, Christianity increasingly connected and inspired the then-known world. Therefore, after the failure of the intervention in North Africa in the face of the Donatist heresy (Drake 2021, 128–31), the emperor felt compelled to both assist with and actively promote the unification of religious truths (Frei 2014, 6). Although he did not fully understand the disagreements about the nature of Jesus Christ, and despite being only a catechumen, he actively contributed to the conclusions towards the end of the session. The defenders of Christ as the Son of God, who was not of the same nature as the Father, ended up in exile along with Arius after the conclusion of the Council. One can argue that this was a case of caesaropapism or the interference of politics in religious matters. In doing so, we would forget that the council finally placed the Incarnation of God in Jesus Christ in the official teaching of the Church. The term (homoiousios) introduced into the Creed by the First Council, which does not come from the Bible, but states that the Father and the Son are of one and the same essence, definitively established the culmination of revelation in Jesus Christ (Parvis 2021, 247). This

unification would have been difficult to achieve without the intervention of the emperor.

Although the acceptance of the religious truth that Jesus is consubstantial with the Father was a dogmatic question, it had a great impact on the entire Church's teaching. The pastoral ministry of the Church was and continues to be built on the foundation of the passion and resurrection of Jesus Christ as true God and man. God's love and our hope are manifested in this event in the power of the full revelation of the entire Trinitarian image of God. The images of Christ are at the center of the Christian's gaze as he seeks the way to salvation for his own life. Only from this theological view of the Suffering and Risen God can we draw true hope, as Pope Francis often emphasizes: "We believe and we know that death and hate are not the final words pronounced on the parabola of human existence. Being Christians entails a new perspective: a gaze full of hope" (Francis 2017).

This Holy Year coincides with the anniversary of the First Ecumenical Council of Nicaea. Pope Francis uses this occasion in his bull announcing the Jubilee Year, *Hope does not disappoint*, as an invitation to a new impulse in the life of the entire Christian community (Francis 2024, 17). We can build this precisely on the hope that springs from the longing of every human being (Francis 2024, 1), and yet the grace of hope pours forth from the pierced heart of Jesus on the cross (Francis 2024, 3). The foundation of Christian hope lies in the Holy Trinity and embraces the whole person. In this regard, it is particularly necessary to emphasize the body as the foundation and starting point of all hope. It is the Pope's emphasis on the journey, the pilgrimage, which involves a concrete bodily movement, which is focused on the invitation to contemplate the revelation of God in the body as it was lived by Jesus Christ. Even though the Pope's reference to the Council of Nicaea builds on the call for unity among all Christians, he emphasizes a unity based on a Christological and Trinitarian presupposition. Christ, the Son of God, is the foundation of our common pilgrimage. This is only possible in full faith in His incarnation (Francis 2024, 4). It was the Arian Christological doctrine that neglected the body: "Arius attempted to place revelation within the place of the soul, that is, the spiritual rather than material being, and the analogical rather than visually literal sense of the body" (Lyman 2021, 60). On every pilgrimage, we not only need the body but are aware of how much we are one with the body and how much we long for redemption through the body. Our question is how we can connect the body, our understanding, and our hope. We will propose an answer to this with the help of the French thinker Paul Ricoeur.

2. HOPE IN THE HERMENEUTIC PHILOSOPHY OF PAUL RICOEUR

In his early works, Ricoeur starts from a phenomenological philosophy in which it is true that man interprets everything through his own experience but is always open to the world outside himself; he is an intentional being. From this constant orientation towards the world outside oneself, in which no pure cogito is possible, one's consciousness is formed. One must confront one's limits. In doing so, Ricoeur does not shy away from the experience of extremes: between the willing and the unwilling, the good and the evil, the finite and the infinite. Man's need to understand and interpret led him to his hermeneutic path via the interpretation of symbols and metaphors. But the basis of his hermeneutics is the desire to be (conatus). "The conatus is more fundamental than the cogito" (Gregor 2019, 22). This enables man to understand himself and to grow in his wholeness. For him, understanding always comes after willing. First, we want to be, then we understand. Ricoeur himself says that this is a biblical tradition that only finds the need for a kind of scientific understanding in Greek thought (Gregor 2019, 3). "The principal meaning of the Resurrection is that the God of the promise, the God of Abraham, Isaac, and Jacob, has approached, has been revealed as He who is coming for all. This Resurrection symbolism gives us a content for hope, which otherwise remains simply a regulative idea of reason in the Kantian sense. The phenomenology of freedom can now be further worked out "in the light of" an interpretation of the Resurrection texts, which give us something more, and something different, from what we find in the Adamic myths" (Mudge 1980). Hope is the foundation of the Christian understanding of self and society and the fundamental motivation for the search for true understanding. Ricoeur's search for this understanding is always accompanied by biblical language and the strength one derives from focusing on God. In the chapter of the book on history and truth (Ricoeur 1965, 110–30), he starts from this assertion: God has said, "Let us make man in our image and likeness" (Gen 1:26). In this, man is not understood as a distant imitation of God who is fading away but reveals himself as God-like in his creativity (Huskey 2009, 89). "Another question: where are we most prone to seek out this imprint left in us? In the very depths of the individual, in its subjectivity. The image of God, we believe, is the very personal and solitary power to think and to choose; it is interiority. According to such an atomistic interpretation of the image of God, I am an image of God and you are an image of God, but the facts of history cannot be coordinated with this divine stamp which is passive, immutable, and subjective" (Ricoeur 1965, 111). He refers to the Church Fathers, to St. Irenaeus, who compares man's understanding of godliness to growing up. He proposes a view of a capable subject who progresses and grows in God's creativity. For man must first be, know and create to finally attain the fullness of the image of God in Christ

(Šegula 2020, 435). This creativity, which is a positive means for human growth, also contains dangers. Ricoeur proposes to adhere to Kant's anthropology; it is at once convenient, didactic, and close to the most natural and enduring features of human reality and history, "which has the advantage of situating us at the very core of highly individualized feelings and passions: the passions of possession, domination, and ostentation (Habsucht, Herrschsucht, Ehrsucht). It also places us within three very important institutionalized spheres concerning the relations of man to man: the economic sphere of having, the political sphere of power, and the cultural sphere of mutual recognition" (Ricoeur 1965, 114). None of these passions are bad in themselves. The passion to possess something, for example, helps Adam to till the soil, to develop into the consciousness that is "mine" by adopting the attitude of appropriation of the self. This enables us to become aware of the self and the other, the external. Through this, we become aware of belonging, but despite starting innocently, it contains one of the greatest pitfalls. The ancient moralists argued that if I limit myself to 'having' if my possessions own me, I lose my autonomy. This is why Jesus asks the young man to sell everything and follow him (115). Similarly, the passion for power also extends to the political, and social sphere, where the image of God is transformed into the image of the community, the communion (118). The last passion, the need for pride, is about a more intimate interpersonal dimension. We are what we are because of the recognition, the approval of others who value us, who approve or disapprove of us. They reflect to us an image of our value. "The constitution of a human person is a mutual activity which employs opinion, esteem, and recognition. Others give meaning to me by throwing back to me the trembling image of myself" (118). These longings, rooted in basic aspirations and culture, in interpersonal relationships, and ultimately in the understanding of the self, create images that require our interpretation. But all understanding is ambivalent from the start. Human desire can always lead us to good or evil. The awareness that the imprinted image of God that underlies our creative enthusiasm can lead to something bad is the source of our deepest longing. Based on this assumption, according to Ricoeur, man always carries within him the longing for redemption. "The redemption of having, power, and worth, the answer to the fall of human passions, is more than a mere answer, more than a stopper congruent with the cavity left by human beings' shortcomings. Ricoeur refers us to Paul's expression in Romans 5, "how much the more": if human fallibility brings about certain outcomes, how much the more is the response of God's grace" (Huskey 2009, 90). The hope that rises deep within man in the face of human brokenness and the need for redemption must be nourished. As a human being, he must grow more and more towards Christ through God's pedagogy, in the search for Godlikeness and in the faith that he can follow Him and become more and more like Him (Petkovšek 2019, 24). "The choice of will as subject matter has been providential

for Ricoeur's dialogue with theologians and biblical scholars, for this question opens up that with which the ancient Hebrews were concerned, in contradistinction to the Greek preoccupation with knowledge. Out of concern for the will one reaches not only the whole range of existential issues, but also those questions which arise from human involvement on the one hand with evil, and on the other hand with hope" (Mudge 1980).

To help another, to nurture hope, whether it is a person we know well or a casual passerby, is to help them recognize the possibilities available to everyone for good and to develop activities that will make that good a reality. Above all, according to Ricoeur, our fundamental experience must be awakened: "Beyond the desert of criticism, we wish to be called again" (1969, 349). The diversity and complexity of this inner call is as great as the number of relationships that exist between individuals. The different ideas that an individual or a group has about what nourishes hope also contribute to the complexity of pastoral ministry that would cultivate a fundamental awakening of the existential call to hope. What I think is good for another may differ from others' ideas about it. But this difficulty does not absolve us of our responsibility towards others, either as individuals or at the community level (Huskey 2009, 95). To open up this orientation towards the good, this fundamental view of life, and to hope, it is necessary to reflect on our fundamental perspectives. These are often trapped in our fallibility and limitations, which we regularly attribute to the human (in)capacity for complete and infallible perception.

3. THE BODY AS OPENNESS AND THINKING AS TRANSCENDENCE

In his longing for the infinite, which stems from the divine gift, man experiences limitation most of all through his own body (Ricoeur 1969, 154). However, if we want to understand the gap that arises between perceptions and their concrete proclamation in everyday life, we must, according to Ricoeur, shake up the entire cognitive process. For him, the difficulty with cognition and the human tendency to error and to evil arises from the discrepancy between our finite perspective and the infinite power of meaning-making that arises from our fundamental conditioning through desire. But it is precisely this discrepancy that points to what goes beyond it: the synthesis of meaning-making and its expressive power, which relates to a concrete object of knowledge. This ability to synthesize meanings from a limited perspective awakens in us a certain hope, an expectation of the possible coherence between the limitations of our perceptual output and the infinite capacity to create meanings. This expectation of limitless meanings is one of the fundamental components of hope. "Simply put, Ricoeur's phrase 'finite perspective' indicates that we have a limited point

of view, one which adheres to each individual. I have my perspective, my own 'ground zero' of reference (though it is not the ground zero of all reference points), and while I can imagine what it would be like to have some other perspective, I expect to awake each day with the perspective I had the day before. This perspective, this opening onto the world, both puts me in relation to the world around me and separates me from it" (Huskey 2009, 47). The human body is the foundation of every perspective (Platovnjak and Svetelj 2019, 673–80). Through it, we reach beyond ourselves and at the same time become aware of ourselves. "At the beginning of our investigation of the idea of perspective, we said that our body was primordially – that is, before we noted its perspectival function – an *opening onto* the world" (Ricoeur 1986, 40). Even later, when he explores human identity consciousness, Ricoeur clearly points to this double structure of the body. The body is a physical reality that we can observe, but at the same time, in the perception of the self, it belongs to the realm of the self, for we speak of my body or your body: "as one body among others, it constitutes a fragment of the experience of the world; as mine, it shares the status of the "I" understood as the limiting reference point of the world. In other words, the body is at once a fact belonging to the world and the organ of a subject that does not belong to the objects of which it speaks. This strange constitution of the lived body extends from the subject of utterance to the very act of utterance: as a voice proffered outside by breath and articulated by phonics and gesticulation, the utterance shares the fate of all material bodies. As the expression of a sense intended by a speaking subject, the voice is the vehicle of the act of utterance insofar as it refers to an "I," the irreplaceable center of perspective on the world" (Ricoeur 1992, 54–55).

The body, which is the starting point of every perspective, opens us up to the world outside; to ourselves and others. Thus, our body does not primarily speak of our finiteness, but of the world outside and our openness to it. No matter how much we feel physically constricted, the world outside our body is always present as our space of orientation, of openness (Ricoeur 1986, 24). We can ask ourselves how it can be that we can declare the body to be the fundamental starting point of our perspective. Ricoeur answers this with the fact of the body's mobility. Everyone can observe that the perspective changes when we move when we change our point of view. At the same time, we also perceive the active role of the subject of cognition and the passive role of the object of cognition (22). An attempt is made to integrate and reconcile these different perspectives through language and to give them meaning. The word unites and transcends our view. "I say more than I see when I signify" (28). One could argue that language is only the condensed result of our perception, from appearance to taste, etc. But only the word offers a whole, it unites the different senses into one, and through speech the subject also takes an active stance towards what is perceived, expressing its view of what is known.

Naming things allows us to connect our different points of view and to expand our point of view because naming is always aimed at communication. It is an interplay between the finite and the infinite. If I name a tree, the other person knows what I have named, but sees it from a different perspective. So, we can include an infinity of perspectives under the same word. It is above all the verb that connects the different nouns and refers to them. With the verb, I also take an active stance by asserting the truth or conceding the value that the named thing has for me (Huskey 2009, 48–49). "In the verb's twofold intention, the human sentence finds at once its unity of signification and its capacity for truth and error. The verb is what makes the sentence "hold together" since it ascribes the attributed signification to the subject of attribution employing its supplemental signification. By asserting being, it introduces the human sentence into the ambiguous realm of the true and the false" (Ricoeur 1986, 32).

The things we perceive are given to us so that we can comprehend them. The articulation of these perspectives allows us to express and interpret our point of view, opening up the closed boundaries imposed on the body – at least according to our perception. In the same way, the limitations we have perceived when confronted with the perspective of the other are overcome by our interpretation, which in the power of this act can extend to pure imagination. Interpretation "is a bridge between the disproportion of 'the verb' with which we express ourselves and 'the look' which is tied to perspective" (Huskey 2009, 50). It is therefore impossible to definitively solve the problem that arises between the given meaning and the perceived itself; we can only explain it again and again because it is always dependent on a concrete perspective and the ability to express oneself. "If man is a mean between being and nothingness, it is primarily because he brings about "mediations" in things; his intermediate place is primarily his function as a mediator of the infinite and the finite in things" (Ricoeur 1986, 46). Human perception is already an action, an interpretation that awakens the need for change in the possibility of different meanings, which becomes possible thanks to our memory and our temporal perspective. The bodily perspective, which can be changed, also triggers the desire to act, to change what we perceive. By speaking ourselves, when we construct a meaning, we try to realize an ideal and respond to the views of others. When the other enters my world of the perceptible, I have to take a standpoint towards him or her. This other is not me, even if he or she confronts me with a different perspective, which can trigger a conflict of interpretation. At the same time, I discover new possibilities of being in this conflict. The infinity of meanings that emerges in this process calls for a comparison with a finite perspective. Ricoeur introduces the concept of character as a finite starting point and the infinite possibility created by the imagination, which he understands under the concept of happiness. To connect the two poles, he borrows the concept of respect from Kant. Through respect, we go

beyond the creative imagination and in a certain way lead it back to the starting point, the body as the basis of our being. "In respect, I am an obeying subject and a commanding sovereign; but I cannot imagine this situation otherwise than as a twofold mode of belonging" (Ricoeur 1986, 75). It is a double belonging, a belonging to the sensual world and to the rational world at the same time. The self, which we begin to seek by opening our body, is eternally in process. There are moments when we feel a hint of satisfaction, pleasure or calm, but these are short-lived and fleeting. "We can never be sure that we have precisely what we need and in the proper amount. We can never be certain that we have the proper level of power, or that we are using it in the right way. We can never be sure that we are valuing the right things most fittingly, or that we are valued as we ought to be by others. Always continuing its work of mediation, thumos is never settled or satisfied. We can say similarly that hope is never finalized. Human action is a continual striving, and the expectations that move us to action and that are the result of action never disappear" (Huskey 2009, 57). It is a search for self-understanding in the process of interpretation between the given meanings and one's creativity. Our starting point here is important: openness. "To be sure, despite the affirmation of life's inferiority in relation to itself, the self is essentially an opening onto the world, and its relation to the world is indeed, as Brague says, a relation of total concern: everything concerns me. And this concern indeed extends from being-alive to militant thinking, passing by way of praxis and living well" (Ricoeur 2011, 430).

The commitment to a constant understanding of all that is directed towards the search for a good life is based on the conviction of one's capability. "It is an assertion of the self as a capable human being – an assertion not of certainty but of a living confidence on the level of faith, hope, and trust – that one's capacities for speech, action, narration, and responsibility are not merely self-delusions. Attestation = I think I can, I hope I can" (Gregor 2019, 29). This fundamental openness, which comes from our body, for the world out there, expands through the process of naming, of creative imagination, to an infinite perspective that we can never grasp. "This philosophy of limits opens up the space of being able to accept the word that comes from the Other" (Thomasset 1996, 233).

This possibility, created in the imagination, cannot just be a dream or an artistic concept. If we understand the role of the verb, we know that through interpretation one also adopts an attitude towards the limitation of time, and so the imagination inspires hope, which involves commitment – a duty, a vocation, as we have already indicated. Each interpretation excludes the others and assumes one thing or another. The Old Testament promises that arise from the interpretation of election also include the possibility of fulfillment – faith in Messianic times. Messianism frees us from looking only for 'onions and pots full of flesh' – it raises the hope of liberation from Egyptian bondage. The past,

which is limited but verifiable, finds its fulfillment in eschatological times, in the process of imagination, which has its origin in the past. "The eschatological address is an acquittal that sets us free 'from the power of sin,' but also free for new creation and alone makes us capable of it" (Gregor 2019, 139). So every fruitful hope includes the past. The past cannot be denied, it can only be interpreted in different ways. Every interpretation obliges me to stand by it and is bound to my idea of the future. Ricoeur, following Moltmann, illustrates this with the Latin term 'promissio,' which in his view necessarily includes 'missio' (Huskey 2009, 40). A promise – a hope that, if it were free of any commitment, would be both empty and lonely. "Ricoeur points to the biblical texts, especially Exodus 3 and 1 John 4, where we see a God who requires a new thinking of being – one that must be understood in terms of covenant, relations and promise" (Gregor 2019, 176). Moses at the burning bush transcends the possible human perspective in his imagination, but his commitment to his mission allows him a new freedom through his hope in the power of God's action. "We can only hope for something that is not yet given. The sacred, explains Ricoeur, is at most that 'promised land' of a fulfilled ontology which the interpreter, like Moses, can only glimpse before dying" (Kearney 2017, 29). The subject who can move out of bodily openness into a possible future will only be true to himself if he feels committed to his vocation. The negative starting point of the bodily passions, which Ricoeur summarizes from Kant, acquires in this temporal perspective of commitment, through the process of respect, the force of the full meaning of the realized person.

We can therefore affirm that hope is always present in us, despite our uncertainties and precisely because we are capable of recognizing our fragility. Just as we would have no concept of infinite if we were not aware of our finitude, we would not be able to comprehend our fragility if we did not have the power to correct it. "The balance that exists between this strength and fragility is delicate; hope must be carefully cultivated and nurtured, lest it weaken and wither" (Huskey 2009, 59). Pope Francis encourages us to do the same and invites us to walk the path of hope: "This was intended to symbolize that Baptism is the dawn of the "eighth day," the day of the resurrection, a day that transcends the normal, weekly passage of time, opening it to the dimension of eternity and to a life everlasting: the goal to which we tend on our earthly pilgrimage" (Francis 2024, 20).

4. WALKING TOGETHER ON A PILGRIMAGE OF HOPE

We began our discussion with the efforts of the Council of Nicaea to establish a fundamental unity and to consolidate faith in Jesus Christ, the fullness of our hope. Starting from the fact that the Council of Nicaea arose more from the

political expectations of the Emperor Constantine than from the need to deepen faith, and continuing with how the affirmation of the Council Fathers definitively established faith in Jesus as true God and man, which in turn gave even greater value to the human body, we have presented, with the help of the philosophy of P. Ricoeur, the possibility of a hope that goes beyond the merely intelligible and attainable. This Christian hope is based on overcoming the merely attainable and understandable. Even if the Council of Nicaea had its roots in the political claims of the Emperor, belief in the divinity of Christ is still the foundation of Christianity today. We can build a pastoral ministry of hope on this today, even if we live in a world in which we idolize the body on the one hand and despise it on the other and no longer believe that it is an image of God. Pope Francis 'transcended' the purely human condition of the body until the very end. With his final blessing, he bore witness to the hope that arises from faith in the Crucified and Risen Lord.

Pope Francis has also entrusted the synodal movement with a similar task. In the final document, we read: "The living Christ is the source of true freedom, the foundation for a hope that does not disappoint, the revelation of the true face of God and humanity's ultimate destiny" (Francis 2024a, 14). Synodality is precisely the attempt to create a Church that is catholic in the truest sense of the word – universal and inclusive (Palakeel 2020, 121). Synodality is based on the image of the Church as a community united in diversity and therefore aims for freedom and creativity rather than obedience. If the Church was once willing to listen to the emperor, it must now increasingly listen to the signs of the times, which means something other than mere listening (Kraner 2022, 61). It must change the way it relates, the understanding of authority and the coherence of the community (Palakeel 2020, 127). In the spirit of synodality, authority is understood as a service to the community, which is more akin to maintaining a network of relationships, especially with the Triune God. The International Theological Commission clearly defines the criteria: "The entire People of God is challenged by its fundamentally synodal calling. The circularity of the sensus fidei with which all the faithful are endowed, the discernment carried out at the various levels on which synodality works and the authority of those who exercise the pastoral ministry of unity and governance shows the dynamic of synodality" (International Theological Commission 2020, 72). It is a process that fundamentally carries a sensus fidei – a sense of faith, of a personal relationship with the Triune God that we cultivate in the community of believers. This is what can protect us from what Ricoeur points out: "Ricoeur describes the Christian church's tendency, since the time of Constantine, to exhibit a universalist pretension, rather than a universalist intention. He even goes as far as to say that Christian preaching to 'universal man' is a lie and a deception if the Church does not show, by concrete signs, how it has overcome differences of nation, differences of economic and social levels" (Huskey 2009, 100).

By referring to the inclusion of all and to the fundamental aim of affirming the hope in the redemptive power of salvation in Jesus Christ, the Synodal Movement wishes to avoid the accusation of claiming authority in a similar way to what one might imagine the Fathers of the Council of Nicaea to have done. Today, it is intended to work through cooperation and influence. It is therefore not a self-given authority, but one acquired through action (Palakeel 2017, 125). Many might wonder whether we can tolerate a kind of democratization in the face of a Truth that is deliberately capitalized and unchanging. Following the example of the International Theological Commission, Palakeel proposes the sensus fidei as a moment of authority that does not threaten truth as such, but corresponds to the need to seek the authentic, the personally true. Ricoeur understands faith as a kerygma: "I describe this new dimension as a call," it is a word that is addressed to me and adds to it: "To believe it is to listen to the call but to hear the call we must interpret the message" (Ricoeur 1970, 525). At Pentecost, the call to the crowd for salvation through Jesus Christ is heard and understood, each in their own language. "The common thread of the synodal event is an invitation, a call to walk together" (Šegula 2022, 680). Every baptized person is invited to be called into communion with Christ, and everyone who hears is invited to understand this message. This is also the invitation of the Holy Year: "For Christian hope is not a cinematic "happy ending" which we passively await, but rather, a promise, the Lord's promise, to be welcomed here and now in our world of suffering and sighs" (Francis 2024b).

The anniversary of the First Ecumenical Council invites us into a world in which people are shutting themselves away in virtual worlds and collecting "likes," to open up new possibilities of hope for one another in our entire bodily dimension. With Ricoeur, we can conclude, "Here, above all, we are invited to live in the world which the texts project 'in front of' them." "What is freedom in the light of hope? I will answer in one word: it is the meaning of my existence in the light of the Resurrection, that is, as reinstated in the movement which we have called the future of the Resurrection of the Christ" (Mudge 1980). Even though the reasons for the Council of Nicaea may have been purely political, or worse, an unwillingness for dialog in the Church, its end result led to a deeper life of faith in the power of Jesus Christ. A faith that brings the fullness of hope also for the body or even beyond the corporeality itself. It is therefore certain that Pope Francis' words would have been shared by Emperor Constantine and the Council Fathers: "The coming Jubilee will thus be a Holy Year marked by the hope that does not fade, our hope in God" (Francis 2024, 25).

PEŁNIA CHRYSTUSA JAKO PODSTAWA NADZIEI: TEOLOGICZNA I PASTORALNA LEKTURA PAULA RICOEURA

Abstrakt

W rocznicę Pierwszego Soboru Ekumenicznego w Nicei niniejszy artykuł analizuje chrystologiczny nacisk i implikacje przyjęcia religijnej prawdy, że Chrystus jest współistotny Ojcu. Analizuje, w jaki sposób prawda ta ukształtowała – i nadal kształtuje – duszpasterstwo nadziei dzisiaj. W tym Roku Świętym papież Franciszek wezwał do wspólnej pielgrzymki nadziei. Opierając się na spostrzeżeniach francuskiego filozofa Paula Ricoeura, staramy się zrozumieć nadzieję zarówno w życiu indywidualnym, jak i wspólnotowym. Jednocześnie odkrywamy wymiar religijny, który nadzieja odsłania z jego perspektywy. Wcielenie Jezusa Chrystusa jako w pełni boskiego kieruje naszą uwagę na znaczenie cielesności. Możemy być pielgrzymami nadziei jedynie poprzez ciało. To zrozumienie jest dalej powiązane z synodalną podróżą Kościoła, która obejmuje wszystkich ochrzczonych. Wreszcie, integrujemy filozoficzne i sakramentalne perspektywy nadziei z cielesnym wymiarem religijnej prawdy o Chrystusie, potwierdzonej przez Sobór Nicejski. Czyniąc to, opowiadamy się za posługą duszpasterską, która obejmuje pełną rzeczywistość osoby ludzkiej.

S ł o w a k l u c z o w e : I Sobór Nicejski, Paul Ricoeur, nadzieja, rok święty, synodalność, duszpasterstwo.

THE FULLNESS OF CHRIST AS THE GROUND OF HOPE: A THEOLOGICAL AND PASTORAL READING OF PAUL RICOEUR

Abstract

On the anniversary of the First Ecumenical Council of Nicaea, this article explores the Christological emphasis and implications of accepting the religious truth that Christ is consubstantial with the Father. It examines how this truth has shaped – and continues to shape – the pastoral ministry of hope today. In this Holy Year Pope Francis has called for a common pilgrimage of hope. Drawing on the insights of the French philosopher Paul Ricoeur, we seek to understand hope within both individual and communal life. At the same time, we explore the religious dimension that hope unveils through Ricoeur's perspective. The incarnation of Jesus Christ as fully divine directs our attention to the significance of corporeality. We can only be pilgrims of hope through the body. This understanding is further connected to the Church's synodal journey, which embraces all the baptized. Finally, we integrate the philosophical and sacramental perspectives on hope with the bodily dimension of the religious truth about Christ as affirmed by the Council of Nicaea. In doing so, we advocate for a pastoral ministry that encompasses the full reality of the human person.

K e y w o r d s : The First Council of Nicaea, Paul Ricoeur, hope, holy year, synodality, pastoral care.

DIE FÜLLE CHRISTI ALS GRUND DER HOFFNUNG:
EINE THEOLOGISCHE UND PASTORALE LESUNG VON PAUL RICOEUR

Abstrakt

Zum Jahrestag des Ersten Ökumenischen Konzils von Nicäa analysiert dieser Artikel die christologische Betonung und die Implikationen der Annahme der religiösen Wahrheit, dass Christus mit dem Vater wesensgleich ist. Er untersucht, wie diese Wahrheit die Seelsorge der Hoffnung heute geprägt hat und weiterhin prägt. In diesem Heiligen Jahr hat Papst Franziskus zu einer gemeinsamen Pilgerreise der Hoffnung aufgerufen. Gestützt auf die Erkenntnisse des französischen Philosophen Paul Ricoeur versuchen wir, die Hoffnung sowohl im individuellen als auch im gemeinschaftlichen Leben zu verstehen. Gleichzeitig entdecken wir die religiöse Dimension, die die Hoffnung aus seiner Perspektive enthüllt. Die Menschwerdung Jesu Christi als vollkommen göttlich lenkt unsere Aufmerksamkeit auf die Bedeutung der Körperlichkeit. Wir können nur durch den Körper Pilger der Hoffnung sein. Dieses Verständnis wird weiter mit der synodalen Reise der Kirche verbunden, die alle Getauften einschließt. Schließlich integrieren wir die philosophischen und sakramentalen Perspektiven der Hoffnung mit der körperlichen Dimension der religiösen Wahrheit über Christus, die durch das Konzil von Nicäa bestätigt wurde. Damit plädieren wir für einen pastoralen Dienst, der die gesamte Realität der menschlichen Person umfasst.

S c h l ü s s e l w ö r t e r : Erstes Konzil von Nicäa, Paul Ricoeur, Hoffnung, Heiliges Jahr, Synodalität, Seelsorge.

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