

# STUDIA NAUK TEOLOGICZNYCH

Academic Journal of the Committee  
of Theological Sciences  
Polish Academy of Sciences



**ABSTRACTS**  
**OF THE ARTICLES**  
**2006-2023**

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# **STUDIA NAUK TEOLOGICZNYCH**

## **1 (2006)**

**Leading issue:**

### **SPECIFICITY OF THEOLOGICAL RESEARCH**

**Marian Rusecki**

#### **THE CONCEPT OF REVELATION IN *DEI VERBUM***

This year we celebrate the 40th anniversary of the proclamation of the Conciliar Constitution *Dei Verbum* (18 XI 1965), which has influenced the development of the theology of revelation. In this article, the author tries to examine the reality of revelation according to the Constitution, which has an interpersonal character whose Author is God revealed and man the recipient. God reveals Himself out of love to invite human beings to participate in eternal life. The fullness and culmination of revelation has taken place in the incarnated Son of God. God has been revealing Himself since the beginning of creation, in particular to the first people (primitive revelation), throughout history, different nations, until the election of Abraham. In the chosen nation, God revealed the mystery of His will and that he was acting for them to prepare humanity for His coming in Jesus Christ, which particularly has been shown by the prophets. The incarnated Son of God revealed God by the witness of His life: through His teaching, actions, behaviour towards people, and by His passion, death and resurrection. In this article, the author shows the meaning of revelation to Christian faith and life, the Church, the world and theology. In this light, the author takes issue with the pluralistic theology of religion.

**Keywords:** Revelation, *Dei Verbum*, Incarnation, the incarnate Word, pluralistic theology.

**Full text:** <https://journals.pan.pl/dlibra/publication/118062/edition/102679/content>  
<https://doi.org/10.24425/118062>

**Krzysztof Gózdź**

#### **THE ETERNAL MEANING OF THE HUMANITY OF JESUS**

This article touches upon an extremely important and, at the same time, difficult subject of authentication of the fact of Incarnation in contemporary theology and anthropology. Systematic reflection is transferred to the *praxis* of Christian life. This specific feature of Karl Rahner's theology permeates the fundamental Christian relationship, the relationship between the divine and earthly worlds at the level of personal union of both natures in Jesus Christ. The event of the Incarnation makes visible the role of Christ's humanity in the work of redemption. It expresses the radical gift of man to God who communicates with himself. Today's man achieves his fulfilment (redemption) through his transcendence towards God,

which has reached its absolute expression in Jesus Christ. Man's departure as a transcendent being towards God is not self-redemption but is accomplished by the power of God who communicates with man and thus becomes his Saviour. Rahner therefore rightly observes that the meaning of the humanity of Jesus lies in the fact that God redeems man through God-Human, that is to say, in accordance with the teaching of the Roman school, redemption is accomplished "in Man".

**Keywords:** Incarnation, redemption, self-sacrifice, Karl Rahner, Christian anthropology.

**Full text:** <https://journals.pan.pl/dlibra/publication/118063/edition/102680/content>  
<https://doi.org/10.24425/118063>

**Czesław Rychlicki**

### **THEOLOGY IN THE SOCIO-CULTURAL SPACE**

Theology practised in and under the guidance of the Church must always be aware of the responsibility towards the faith of the whole People of God and must therefore accept a teaching that does not exceed the doctrine of faith. This does not in any way affect the freedom of theological research. However, the freedom of research must be exercised within the scope and in the faith of the Church. The integrity of theology understood in this way can contribute to the Christian formation of students. Although theology occupies a privileged and responsible place in the formation of candidates for the priesthood, it cannot be considered today as a privilege reserved exclusively for them, for nuns or for some lay people who are preparing to teach religion in public schools. Academic, parish, diocesan, national and international pastoral care in an increasingly unified Europe and cooperation in research in our university departments should be the basis for our common reflection. The proposal of open lectures and conferences for theological faculties, as well as for students of other university departments, could be efficacious in uniting the different social classes, which have often remained closed within their own circles. It must not be forgotten that today's recipients of Christian messages have their cultural understanding and their way of thinking shaped by a scientific and technical mentality that tends to deepen the pluralism of cultures that claim to satisfy human needs. In this context, theology appears particularly called upon to engage in a critical-scientific dialogue with culture and science, in the conviction that a message that is not embodied in historical culture will not be taken seriously. In recent years in Poland, where the openness of state universities to theology has been observed, a climate of academic respect has been created and many concrete cooperation projects have been implemented. All this is possible because at the basis of both institutions, there is a deep conviction that theology, with its particular subject matter, in a sense crowns the human, intellectual and Christian formation of man.

**Keywords:** theology, freedom of research, culture, pluralism, intellectual formation.

**Full text:** <https://journals.pan.pl/dlibra/publication/118064/edition/102681/content>  
<https://doi.org/10.24425/118064>

**Czesław Bartnik**

### **PERSONALISTIC THEOLOGY**

The author, as the creator of the original system of personalism, advocates the use of philosophy to the greatest extent possible, including personalism, in systemic theology understood as the doctrine of faith. He points to the far-reaching significance of personalism in the hermeneutics of J 1, 14 and presents a sketch of personalism within the framework of dogmatic theology, which today must be freed from rheism of ancient thought.

**Keywords:** personalism, Czesław Bartnik, personalistic theology, doctrine of faith.

**Full text:** <https://journals.pan.pl/dlibra/publication/118065/edition/102682/content>  
<https://doi.org/10.24425/118065>

**Tadeusz Dzidek**

### **THE LIMITATIONS OF REASON IN THE THEOLOGICAL KNOWLEDGE OF GOD**

In our study we ask the question: where are the limitations of rational cognition in the theological knowledge of God? The formal boundaries, i.e. those that result from the very nature of theology, include: the indirect nature of cognition of God, the entanglement of theological language in immanence, the lack of self-sufficiency of the individual's reason in relation to the ecclesial nature of cognition. Conversely, the content-related limitations of reason appear in the ontological claims of positive theology, in the denials of negative theology and in the gift of mystical union. In confrontation with the entire message about God transmitted in the Christian tradition, cataphatic theology demands the help of two ways of cognition: the apophatic and the mystical. In the difficulty of embracing the whole deposit of faith when asking about God on the basis of its own abilities, the theology refers from firm statements about God to accepting the gift of a change of mind. In this way, a hermeneutic circle is created, in which man once again stands at the beginning of the path that is "revealed from faith to faith" (Romans 1, 17). The close connection between theology and mysticism means that theology should not be understood as the activity of only some of the faithful in the Church. Thinking about God, which is simultaneously intellectual exploration, prayer and desire, is at the heart of the Christian life. Each of these elements can play a different role on the road to union with God. It is, however, imperative to stress the necessity of intellectual knowledge within this process.

**Keywords:** knowledge of God, theology, reason, faith, apophatic theology, cataphatic theology.

**Full text (in German):**

<https://journals.pan.pl/dlibra/publication/118066/edition/102683/content>  
<https://doi.org/10.24425/118066>

**LOGOS - PERSON - SYMBOL: THEOLOGY OF THE WORD IN A PERSONALISTIC PERSPECTIVE**

The author of this article presents theology of the Word in a new light by putting together three categories which explain one another: the Word, the person and the symbol. In order to bring the theological perspectives of the Catholic and Protestant theologies closer together, the former being associated with theology of the sacrament and the latter with theology of the Word, the author uses many examples from the Bible to show that the Word was equated with the personal act of God or even with the Person of the Word as shown in the New Testament. The word incarnate by its united humanity and divinity performs the function of the symbol in the Revelation which (according to a contemporary definition) is a synthesis of what is visible and spiritual, what is divine and what is human, etc. A surplus of meaning is a characteristic feature of the symbol; consequently, it always opens us to a mystery. This suggestion makes it possible to bring together theology of the sacrament and theology of the Word.

**Keywords:** Logos, symbol, Incarnate Word, Person of Christ, mystery.

**Full text:** <https://journals.pan.pl/dlibra/publication/118067/edition/102684/content>  
<https://doi.org/10.24425/118067>

**Walerian Słomka**

**THEOLOGY OF THE CHRISTIAN EXPERIENCE**

The author of this article refers to Husserl's principle that every science should be justified by the experience appropriate to itself, and also refers to the recognition of as many forms of experience as there are of reality. Thus, the author proves in his article that through the power of Christian Faith, Hope and Love, and through the power of the gifts of the Holy Spirit, we are capable of meeting God who manifests Himself and redeems us in the Mystery of Christ. The author also points out that this specific visibility of Faith, Hope and Love with the perception of the actions of the Holy Spirit form the basis of Christian Experience, common and mystical. The Christian Experience defined in such a way should be the source of theological cognition in general as well as the source of academic cultivation of principal and formal theology. Theology that has its source in such an experience should also be verifiable by the criterion of such an experience. In this sense, Christian Theology is not a rationalistic and naturalistic inference from the Texts of the Holy Bible and Magisterium Ecclesiae, but is a formal explication and interpretation of the afore-mentioned Christian Experience. The author also argues that the ecclesiastical characteristics of Christian Experience excludes its individualistic perception and does not diminish the role of the Magisterium Ecclesiae in the fact of the experience itself and the cultivation of Theology as the explication and interpretation of experience.

**Keywords:** Logos, symbol, incarnate Word, Person of Christ, mystery.

**Full text:** <https://journals.pan.pl/dlibra/publication/118068/edition/102685/content>  
<https://doi.org/10.24425/118068>

**Jacenty Mastej**

### **THE APOLOGICAL DIMENSION OF CHRISTIAN WITNESS**

The purpose of the present article is to show the link between apology and the Christian testimony of faith. The author points to those moments of testimony which are characterized by justification, substantiation and thus apology of faith. He does not, therefore, talk about the apology of testimony as something additional, supposed to authenticate the testimony as it were beside it, but about a reality essentially connected with the testimony and pertaining to its nature. The subject in question is presented in the form of three points: the apologetic dimension of the testimony of Jesus of Nazareth, the apologetic character of the permanent testimony of the Church, and the recognition and motivational effectiveness of the Christian testimony of faith

**Keywords:** apologia, witness of faith, Church, credibility.

**Full text:** <https://journals.pan.pl/dlibra/publication/118069/edition/102686/content>  
<https://doi.org/10.24425/118069>

**Wincenty Myszor**

### **GNOSIS AS A FACTOR IN THE DEVELOPMENT OF THEOLOGY**

In the second and third century after Christ, the dispute with Gnosticism conferred an impulse to the development of the theology of the Church. We can observe this in the example of the theology of Irenaeus of Lyon. His polemics led to the clarification of the Church's doctrine on the canon of Scripture, the concept of Tradition and official teaching. The typical problems of the theological discussion of the second century, such as the meaning of the Old Testament for Christianity and faith in the resurrection, clearly polemically formulated, such as the resurrection of the body or the soteriological meaning of Jesus' death, were the result of the fight against Gnosticism.

**Keywords:** Irenaeus of Lyon, gnosis, canon, Scripture, doctrine of the Church.

**Full text:** <https://journals.pan.pl/dlibra/publication/118070/edition/102687/content>  
<https://doi.org/10.24425/118070>

## **FATHERS OF THE CHURCH AND QUESTIONS OF MODERN ESCHATOLOGY**

The author of this article attempts to prove that the main questions and problems that emerge in contemporary eschatology and at the same time considered as the new one, were formulated long ago in the teaching of the Fathers of the Church. Unfortunately, the patristic eschatology continues to be counted among the less researched branches of theological knowledge. However, in the patristic sources we can find theses, including original and innovative standpoints of the Fathers, in the eschatologically fundamental questions. They concern: 1) the interpretation of the fate of human souls directly after death and the issue of judgment (the convergent statement is that the soul itself recognizes and estimates the state of its likeness to Christ); 2) the interpretation of happiness of the delivered until the time of the resurrection of the bodies (the essence of the happiness is sojourning with Christ); 3) the interpretation of purgatory (purification, which is, maturation in love); 4) the interpretation of a possibility of souls being permanently separated from God (a question of eternity of the infernal punishment, leading to the theory of *apokatastasis*); 5) the interpretation of *visio beatifica* (contemplation and perception of the nature of God). The conclusion is that in the trends of contemporary eschatology, the reflection, as well as the development of the teaching of the Fathers of the Church on “the last things”, is significantly represented.

**Keywords:** The Church Fathers, patristic eschatology, the human soul, eternal happiness.

**Full text:** <https://journals.pan.pl/dlibra/publication/118071/edition/102688/content>  
<https://doi.org/10.24425/118071>

**Ireneusz Werbiński**

## **HAGIOLOGY AND OTHER SCIENTIFIC DISCIPLINES**

The present paper undertakes the question of the place of hagiology among different scientific disciplines. The word “hagiology” itself, is the new one in Polish worldwide theological literature. It is why even many theologians sometimes seem to confuse the notion “hagiology” with “hagiography”. As soon as they realise that these are two different theological notions, the question about the difference between them instantly arises. For this reason the present paper is firstly concerned with illustrating the evolution of thought from hagiography to hagiology. The question is articulated about the justified legitimacy of the introduction of the notion of “hagiology”. The distinctness of the subject of research, which itself often demands application of the new methods, certainly proves the legitimacy of introducing the notion of “hagiology” into hitherto existing hagiographical researches. With this in mind, the next question arises: to what extent do the subjects of hagiology and hagiography converge between themselves? If holiness as a gift from God has always pointed towards man, then in some regard the subject of hagiography coincides with that of hagiology. Introducing more precise distinctions, one should say that the exact meaning of “hagiography” would designate the popular biographies of saints, “scientific hagiography” would indicate the biographies of the saints, whose lives have been investigated on the basis of formal criteria accepted by

Congregation for the Causes of Saints. Hagiology instead would mean the realm of the knowledge, which in scientific way examines the sources and elaborates the main issues concerning holiness. It seems that more important difference can be seen in the methodology of researches themselves than in the subject of hagiography and hagiology. The popular narration, used often by chroniclers in the biographies of the saints, should, rather, be replaced by more objective and scientific narration. In order to create the scientific narrations, hagiologists should acquire comprehensive knowledge, which covers a large range of scientific subjects: the Bible, the Tradition of the Church, hagiography, spiritual theology, liturgy, the history of the Church, psychology and so on. It is why the present paper subsequently demonstrates the relations between hagiology and the above mentioned theological and humanistic subjects. The author is aware that the connection between hagiology and the other scientific disciplines is much wider and calls for more extensive studies. It can be said that the above paper is a small compendium in the examined subject and recognises the need for further studies in this field.

**Keywords:** the Fathers of the Church, patristic eschatology, the human soul, eternal happiness.

**Full text:** <https://journals.pan.pl/dlibra/publication/118173/edition/102783/content>  
<https://doi.org/10.24425/118173>

**Jarosław Popławski**

#### **EUROPEAN CURRENTS OF SPIRITUALITY AND THEIR INFLUENCE ON THE TRADITION OF POLISH SPIRITUALITY**

When examining the issue of Polish spirituality, one can see that at the very beginning, i.e. when Poland was introduced to Christian Europe, there were no trends in European spirituality. The emergence and development of Polish spirituality was greatly influenced by religious orders. Among the dimensions of European spirituality practiced in Poland, the Christocentric and Marian dimensions merit special attention.

**Keywords:** spirituality, Polish spirituality, convents, Christocentrism, Marianity.

**Full text:** <https://journals.pan.pl/dlibra/publication/118760/edition/103326/content>  
<https://doi.org/10.24425/118760>

**Jerzy Misiurek**

#### **POLAND'S CONTRIBUTION TO THE DEVELOPMENT OF THE THEOLOGY OF SPIRITUALITY**

Polish authors have made a considerable contribution to the formation and development of the Theology of Spirituality that has become a separate subject of ecclesiastical studies since 1931. In the Middle Ages, the eminent Polish theologians were Mateusz of Kraków (+1410) and Jakub of Paradyż (+1464). They visited Germany and Czechia where their works gained

some degree of recognition. *Confessio Fidei Catholicae Christiana* (Moguntiae 1557) by Stanisław Hozjusz (+1579) is one of the most important works of modern times; it was written in Latin and published 39 times during the authors' lifetimes. The contents of the work influenced the attitudes of the people of those times. Christo-centrally directed spirituality is represented by Stanisław Sokołowski (+1593) and Kasper Drużbicki (+1662). Many important thoughts on spirituality, especially on Catholic mysticism, come from Mikołaj of Mościska (+1632). The very first treatise on Ascetic and Mystic Theology is *Summarium Asceticae et Mysticae Theologiae* (Cracoviae 1655). Grzegorz Terecki (+1659) also skilfully combined ascetism and mysticism in his *Directorium Spiritualis Vitae Fratrum Eremitarum Ordinis Sancti Pauli Eremitae* (Cracoviae 1649). The Cistercians played the significant part in the propagation and development of the Theology of Spirituality: Michał Antoni Hacki (+1703) and Feliks Simplex Łącki (+circa 1700) together with Stanisław Papczyński (+1701) and Florian Jaroszewicz (+1771). Notwithstandingly, the writings of Polish Resurrectionists, especially by Piotr Semenenko, greatly enriched Catholic Spirituality. Many works of importance for the development of the Theology of Spirituality were written in more recent times including 20th century. Józef Sebastian Pelczar (+1924), Aleksander Żychliński (+1945), Józef Puchalik (1958), Antoni Słomkowski (+1982) and Stanisław Witek (+1987) are important authors whose works cast new light on the problems of spiritual life and ensured the deserved position for the Theology of Spirituality among the theological disciplines.

**Keywords:** theology of spirituality, saints, medieval times, spiritual life.

**Full text:** <https://journals.pan.pl/dlibra/publication/122595/edition/106867/content>  
<https://doi.org/10.24425/122595>

**Stanisław Urbański**

### **MYSTIC OF MERCIFUL HOLINESS ACCORDING TO ST. FAUSTINA**

This topic of research was basically not undertaken yet in the theological literature. St. Faustina offers a definition of sanctity and shows its development till the point of achieving a mystical union. It is mystical sanctity, therefore, which ultimate norm is the unity with Jesus. In this line, Faustina trusts that God's Mercy will make her holy. In this context we can understand that it was merciful holiness expressed by receiving mercy and rejecting sin. Christ is introducing her in the Mystery of His Passion. Pasha of the sanctity which is achieved by the Christian through the bond with Jesus, causes submergence in His death and vocation to life in His resurrection. Therefore, it is a paschal sanctity. According to that, the paschal Mystery makes up the center of the mystical life of St. Faustina. Accordingly, this results in her having placed a profound accent on this mystical union with Christ's suffering, with His death on the Cross. She discovers her calling to sanctity under the influence of Pasha as a call to become a holistic victim offered to God. We can call this work of sanctity the Mystic of the merciful sanctity. Faustina writes about this too, and in addition to the Mercy.

**Keywords:** Faustina Kowalska, God's mercy, mysticism, holiness.

**Full text:** <https://journals.pan.pl/dlibra/publication/123698/edition/107906/content>  
<https://doi.org/10.24425/123698>

**Kazimierz Panuś**

**IN THE SERVICE OF WORDS THAT DO NOT PASS.  
ON THE PREACHING OF POPE JOHN PAUL II**

Pope John Paul II was recognized as a great master of a propagated word. Each of his homilies radiated faith and living affection, profound essence and considerable oratorical skill. He could fill a homily with a word of a personal profession of faith and testimony, he could give a speech using creative and dialogical language and in a world in the stages of becoming more and more secularized, he could be a prophet and thus a witness of the Invisible God.

**Keywords:** preaching, dialogical style, witness, John Paul II.

**Full text:** <https://journals.pan.pl/dlibra/publication/124349/edition/108504/content>  
<https://doi.org/10.24425/124349>

# **STUDIA NAUK TEOLOGICZNYCH**

## **2 (2007)**

**Leading issue:  
METHODOLOGY OF THEOLOGY**

**Antoni Tronina**

### **METHODOLOGICAL RESEARCH ON THE MESSAGE OF THE OLD TESTAMENT**

The article is based mainly on the document of Pontifical Biblical Commission, Interpretation of the Bible in the Church (1993), but it also refers to The Jewish People and his Holy Scriptures in the Christian Bible (2001). The first part of the article provides an outline of the history of OT Exegesis, in particular the common heritage of Samaritan, Jewish and Christian faith. The second part describes modern methods and approaches to biblical enquiry.

**Keywords:** Hebrew Bible, Qumran, methodology of biblical sciences, history of exegesis, Jewish-Christian dialogue

**Full text:** <https://journals.pan.pl/dlibra/publication/119677/edition/104116/content>  
<https://doi.org/10.24425/119677>

**Waldemar Chrostowski**

### **OUTLINE OF METHODOLOGY OF NEW TESTAMENT STUDIES**

Methodology of New Testament studies reflects the way(s) which are commonly accepted by scholars working with the second part of the Christian Bible in order to solve difficulties and problems connected with the proper reading, understanding and interpretation of the biblical text. Taking into consideration the important document of Pontifical Biblical Commission, Interpretation of the Bible in the Church (1993), the article describes the fundamental distinctions between approaches and methods as two general modes of enquiry into the Bible. The special attention is given to the historical-critical method, stressing that its use is necessary in the scientific studies of the four Gospels as well as the other canonical books. Methodology of New Testament studies should also reflect the serious knowledge of the interpretation given by the Church Fathers and the Wirkungsgeschichte of the Bible.

**Keywords:** methodology, approaches and methods of biblical sciences, historical-critical method, new literary methods, exegesis of the Church Fathers, Wirkungsgeschichte.

**Full text:** <https://journals.pan.pl/dlibra/publication/119678/edition/104117/content>  
<https://doi.org/10.24425/119678>

**Roman Bartnicki**

### **NARRATIVE CRITICISM IN THE ANGLOPHONE EXEGESIS**

Narrative analysis as one of the methods of analyzing the Bible developed in the late 1980s. In the article the author points out the creators and precursors of this method (G. Genette, S. Chatman, D. Rhoas, D. Michie, A. Culpepper); then, he discusses the basic elements of the narrative: the content and the form (stories, discourses), and the ways of analysing them. From the content point of view, events, characters and circumstances are analyzed, while from the formal point of view, specific narrative procedures determining the way of conveying a given event are analyzed. The author points out that narrative analysis should not be used exclusively, but together with other methods, above all, with the historical-critical method.

**Keywords:** exegesis, narrative criticism, narratology.

**Full text:** <https://journals.pan.pl/dlibra/publication/119679/edition/104118/content>  
<https://doi.org/10.24425/119679>

**Bogdan Cześn**

### **THE METHODOLOGY OF PATROLOGY – PATRISTICS**

The methodology used in patrology – patristics results from its classification as a purely theological discipline. Before Vaticanum II the term patrology was used in a historical-philosophical sense, which led to perceiving patrology as a historical field of study. The study dealt with the old Christian writings from the chronological and literary point of view. This approach implied using research methodology typical of historical sciences. Since the Second Vatican Council, patrology has been considered a branch of theology and the name patristics has been used more often. Gradually, its close association with dogmatics has been observed. The aim of patristics is to present theological thoughts of the Church Fathers. To achieve this objective, a researcher has to carry out a thorough analysis of the Church Fathers' writings by means of theological and literary criteria within the historical context. By resorting to the teaching of the Church Fathers, patristics should show the development of theological thinking without identifying itself with the history of the Church, the history of the dogmas or ancient Christian literature.

**Keywords:** Church Fathers, patrology, patristics theology.

**Full text:** <https://journals.pan.pl/dlibra/publication/119680/edition/104119/content>  
<https://doi.org/10.24425/119680>

## THE HISTORY OF THE CHURCH. SUBJECT - METHOD – PERIODIZATION

The vision of the history of the Church depends on its concept. According to Catholic ecclesiology, the Church belongs to the mysteries of faith. As the mystical Body of Christ, as a community of faith and grace, the Church is a theological reality. As God's People of the New Covenant, as a visible, institutionalized community, she is also a historical reality. History, as the science of man's past, also remains a mystery to us, because man's origin and purpose remain in the dark. Historians are not able to examine the beginning and the end of history. Only faith can give us knowledge of these things. History is not only about the past but also about the present, so the historian must be very careful with history and what happened. The task of historiography is to bring us closer to generations of people from the past in order to be able to understand them and enter into dialogue with them. The point of view from which the history of the Church must be considered is connected with her most important task and goal, which the Founder set before her: to make all people possible disciples of Christ and to bring about eternal life. The historiography of the Church should show how this task was understood and realized in the past centuries. It should be seen both as a criterion for choosing what is being analyzed and as a hallmark of important events in Church history. Church historian must use all historical-critical methods to study this subject, i.e. he or she must first carefully collect all the sources and analyze them critically. Analysis through precise description is the most commonly used method because history belongs to the descriptive sciences. The next important step is interpretation in which the Church historian needs a theory of history that allows him or her to understand the collected sources. Such a theory assumes: 1) the identity of the Church during the two thousand years of her history; the Church retains her identity in spite of the changes she has undergone (as the developing mustard seed); 2) Divine Providence intervening in history; 3) the Church's mission in the history of salvation; 4) religious forces in people's consciousness. In the light of these premises, the history of the Church seems to be a theological discipline rather than a purely humanistic one. The division of Church history into periods takes into account different cultural areas in which Christianity has spread and the European ideologies which the Church has had to confront.

**Keywords:** Church History: description of the Church and history, material and formal subject, methods, interpretation keys (research assumptions), periodization.

**Full text:** <https://journals.pan.pl/dlibra/publication/119681/edition/104120/content>  
<https://doi.org/10.24425/119681>

Marian Rusecki, Jacenty Mastej

## METHODOLOGY OF FUNDAMENTAL THEOLOGY. DEMONSTRATIO CHRISTIANA

The article addresses the issue of demonstratio christiana in fundamental theology in three parts. First, traditional grounds for revelation fulfilled in Jesus Christ are demonstrated (1), followed by the contemporary presentation of the Christological treatise (2). Finally, a

possibility of presentation of Christological and ecclesiological facts in harmonized categories is suggested (3).

**Keywords:** Jesus Christ, fundamental theology, christology, ecclesiology, revelation, credibility.

**Full text:** <https://journals.pan.pl/dlibra/publication/119683/edition/104122/content>  
<https://doi.org/10.24425/119683>

**Henryk Seweryniak**

#### **THE METHODOLOGY OF FUNDAMENTAL ECCLESIOLOGY. DEMONSTRATIO CATHOLICA**

In this article the author analyses the genesis, nature and methodological structure of fundamental ecclesiology. He shows that the originality of this theological discipline lies in the examination of the Church's self-awareness from the point of view of credibility. This examination must be rational, empirical-historical and confessional-dogmatic or confessional-apologetical. Ultimately, the author reflects on the ways of argumentation in fundamental ecclesiology (viae: paradoxae, notarum, historica, today also: dialogica, communionis, ethica) and on its main themes.

**Keywords:** fundamental theology, fundamental ecclesiology, Church, credibility.

**Full text:** <https://journals.pan.pl/dlibra/publication/119684/edition/104123/content>  
<https://doi.org/10.24425/119684>

**Ireneusz S. Ledwoń OFM**

#### **METHODOLOGICAL STATUS OF THEOLOGY OF RELIGION**

In the article its author outlines the history of scientific research on religion (engaging the perspective of philosophy, theology and religious studies), the decisive factors influencing the rise of theology of religion and its place among the religiological sciences. Having presented the subject of the theology of religion, as well as the current methodological discussions associated with it, the author elaborates on contemporary paradigms of the field: exclusivism, pluralism and inclusivism. The last part of the paper displays the relations between theology of religion and fundamental theology as disciplines historically, essentially and methodologically related.

**Keywords:** theology of religion, Christianity and non-Christian religions, religiological sciences, the uniqueness of Christianity.

**Full text:** <https://journals.pan.pl/dlibra/publication/119685/edition/104124/content>  
<https://doi.org/10.24425/119685>

## **THE METHODOLOGY OF DOGMATIC THEOLOGY**

There are four main methodological types in scientific Catholic dogmatic research: historical, positivist, systematic (speculative) and personalist. In addition, there are numerous fragmentary or reductionist methods: hermeneutic, narrative, kerygmatic, intuitive, linguistic, structuralist and others. The basic methodological types strive to cover not only the beliefs but the whole religious reality.

**Keywords:** theology, meta-theology, dogmatic method, personalism.

**Full text:** <https://journals.pan.pl/dlibra/publication/119686/edition/104125/content>  
<https://doi.org/10.24425/119686>

**Andrzej A. Napiórkowski OSPPE**

## **A CONTRIBUTION TO THE METHODOLOGY OF INTEGRAL ECCLESIOLOGY**

In the entire field of theological sciences, especially after the Second Vatican Council, many essential changes have taken place which relate not only to their substantive aspect, but even more to methodology. A need for new precision and polishing up is particularly obvious in the treatise on the Church. The article presents a few considerations related to the methodology of integral ecclesiology, i.e. that which brings together the entirety of contemporary achievements in the science of the Church accomplished by apologetics, fundamental and dogmatic theology. This challenge naturally exceeds the framework of this elaboration because each of these three fields has its own aim, subject and method within its own autonomy. Nevertheless, an undertaking of a scientific reflection in this respect may bear fruit in a more accurate, i.e. more complete, picture of the reality of the Church which is a divine-human mystery. Thanks to the pluralistically developing fundamental as well as dogmatic theology which express the mystery of the Church in the historical-salvific, semiotic, personalistic, transcendental-anthropological, symbolical or immanent perspective, the currently integral ecclesiology applies two kinds of methods: of the subjective and the objective type. The contemporary turn towards man caused more attention to be given to the methods of the subjective type. Therefore, the input of many theologians in the development of the psychological-existential, transcendental and personalistic methods must be noted with acknowledgements. The analysis of Christianity in its ecclesial reality, in the aspect of man and his needs, has led to the discovery of some aspects of the Church which have not been well exposed until now. Nevertheless, objections towards the methods of the subjective type, which refer to their lack of satisfactory objectivization and successfulness in justification of the credibility of revelation, are raised. Such critical voices are most often raised by representatives of methods of the objective type. Customarily, the historical-synthetical, ecclesiological-analytical and historical-salvific methods are put forward among the methods of the objective type. The methods mentioned above (subjective and objective) are unfortunately expressed rather one-sidedly. It seems that a holistic approach to the mystery of the Church from the methodological position is still missing in them. It is also necessary to

be able to perceive the inadequacy of any methodology, also in those attempts to create a methodology for integral theology declared by us. Every ecclesiological method which we would announce, even within the framework of total ecclesiology, also will not be void of deficiencies. The investigator himself, in order for him to advance in the construction of his method, already at the beginning faces a few important choices, which will determine his further work. He must not only accept one of the conceptions of the Church, but also describe the aim and tasks of his way of doing theology. In this last regard a wide optionality for the method of synthetical ecclesiology also appears.

**Keywords:** apologetics, fundamental Theology, dogmatic ecclesiology, fundamental ecclesiology, Integral ecclesiology, methodology.

**Full text:** <https://journals.pan.pl/dlibra/publication/119687/edition/104126/content>  
<https://doi.org/10.24425/119687>

**Paweł Góralczyk SAC**

#### **MORAL THEOLOGY: IN SEARCH OF METHODOLOGICAL IDENTITY**

The study of the principles of the pursuance of a particular scientific discipline is related, above all, to the question of its identity, its specificity and that is why it also concerns the field's separateness from other disciplines. This methodological reflection is essential for maintaining the unity of the scientific discipline but also for its correct and easier pursuance. As far as moral theology is concerned, it is particularly essential today because contemporary discussions about post-conciliar restoration of this discipline have resulted in new research on the status of this discipline. The concern about the identity of moral theology should be connected with the concern about the future development of this discipline. It depends, on the one hand, on a better, fuller and more and more integral recognition and utilization of the specific Christian sources. On the other hand, it depends also on a bolder utilization of the sources in general as well as these non-theological which are connected overall with the development of human sciences. It must not be forgotten that moral theology as a separate discipline of scientific reflection on the Gospel, guarding its status as a normative science, "cannot be reduced to a body of knowledge worked out purely in the context of the so-called behavioural sciences. The latter are concerned with the phenomenon of morality as a historical and social fact; moral theology, however, while needing to make use of the behavioural and natural sciences, does not rely on the results of formal empirical observation or phenomenological understanding alone" (*Veritatis splendor* 111). The aspiration for the development of this scientific discipline has to take into account the fundamental truth that it still remains a theological discipline, which means it is a science that springs from the faith and it is fundamentally connected with the salutary mission of the Church.

**Keywords:** ethics of autonomy, faith ethics, ecclesial morality, christocentric morality, freedom, the specificity of Christian morality, new motivation.

**Full text:** <https://journals.pan.pl/dlibra/publication/119689/edition/104128/content>  
<https://doi.org/10.24425/119689>

## **HISTORY OF CHRISTIAN SPIRITUALITY IN THE METHODOLOGICAL ASPECT**

The subject of the history of spirituality is the study of the experience of man in his relationship with God as an Absolute Being, which is realized and developed over time. The ability to transcend enables the human spirit to come into contact with the Absolute and thus we can talk about the history of Judaic, Muslim, Buddhist, Hindu and, of course, Christian spirituality. As a scientific discipline, the history of spirituality was born at the beginning of the 20th century. Its importance grew thanks to the development of historical sciences, especially the history of the Church and theology. Its constant development is reflected in many scientific studies, journals, specialist encyclopaedic editions and dictionaries. The history of Christian spirituality analyzes and tries to explain the bond that man has with the Triune God who has fully revealed himself in Jesus Christ. Because it is an interdisciplinary field of science, it uses appropriate methods to reach the truth. Observing, describing and interpreting the facts referred to in the history of spirituality has great value for human culture.

**Keywords:** history, history of spirituality, spiritual theology, sources, methods, faith, culture, interdisciplinarity, experience.

**Full text:** <https://journals.pan.pl/dlibra/publication/119690/edition/104129/content>  
<https://doi.org/10.24425/119690>

## **THE METHODOLOGY OF SPIRITUAL THEOLOGY**

This article presents various definitions as well as the object and the method of spiritual theology in the concept of postVaticanum. Referring to Western literature, the author manifests various efforts in his attempt to define the essence of spiritual theology propagated by Polish theologians from the time of Vatican Council II. Therefore, it is a kind of synthesis of Polish thought portraying various kinds of concepts in defining spiritual theology. This article also shows the unique Polish method in the way of conducting research in the field of theoretical and experiential mysticism. The author also refers to the spirituality of the religious and to various aspects of the history of Polish spirituality.

**Keywords:** mystical experiences, the theology of the saints, experiential mysticism, mysticism of the mission, theological source.

**Full text:** <https://journals.pan.pl/dlibra/publication/119692/edition/104131/content>  
<https://doi.org/10.24425/119692>

## **FROM THE METHODOLOGY OF PASTORAL THEOLOGY**

Pastoral theology conducts four kinds of research: monodisciplinary, multidisciplinary, interdisciplinary and intradisciplinary. The first kind of research is characterized by the common aim and method; the second has the common aim but the methods are different; the third one has both different aims and methods; and the fourth one has the same methods but different aims. Contemporary pastoral theology requires multidisciplinary, interdisciplinary and intradisciplinary research, and the scholar of this theology needs to possess the necessary qualifications to do the job properly. The paradigm of pastoral theology is based on practical syllogism. In the construction of this syllogism, the major preamble of faith contains the general principles of the given case, while the minor preamble of faith contains the analysis of the contemporary reality; the conclusion is normative and timely. In each phase of the pastoral theology research, various working methods are used. In the first phase of the pastoral theology research (the ecclesiastical phase), apart from the deductive method, other methods are employed, such as: the comparative method, the positive method, exegesis, the interpretation of the text and analogy, etc. The second phase of the research (kairological) includes historical and theological method, sociological and theological method, and the methods commonly used in the empirical sciences, such as: observation, interview, soundings, a study based on a questionnaire, and a study based on documents. The study of documents uses such methods as: historical method, criticism and interpretation of the source material, comparisons, the analysis of the text etc. The third phase (praxeological) of the research on the pastoral theology paradigm, uses synthesis, interpretation and classification, etc.

**Keywords:** pastoral theology, theological education, practical education, ecclesiastical practice, principles, monodisciplinary research, multidisciplinary research, interdisciplinary research and intradisciplinary research, the paradigm of pastoral theology, working methods, empirical methods, normative methods.

**Full text:** <https://journals.pan.pl/dlibra/publication/119694/edition/104133/content>  
<https://doi.org/10.24425/119694>

**Helmut J. Sobeczko**

## **METHODOLOGICAL PLURALISM IN THE LITURGY RESEARCH**

Liturgy, as a separate theological discipline, uses different methods in its scientific research. In addition to the historical-genetic and synthetic-theological methods used so far, liturgical science today must also use methods that emerge from the pastoral dimension of the liturgy. Therefore, methods used in the humanities must be used to facilitate interdisciplinary research. Particularly important are hermeneutical methods of text criticism. One should consider the semantics, syntactics and pragmatics of individual elements of the text. As a world of signs and external symbols, the liturgy must also be studied with empirical methods (questionnaire, interview and observation), as is the case in social sciences. The above

mentioned methods will be used depending on the purpose of the research and the scope of the task.

**Keywords:** liturgy sciences, science about liturgy, methods of liturgy research, empirical methods, the liturgical hermeneutic.

**Full text:** <https://journals.pan.pl/dlibra/publication/119695/edition/104134/content>  
<https://doi.org/10.24425/119695>

**Piotr Tomasik**

### **METHODOLOGY OF CATECHETICS – BASIC ISSUES**

The author defines catechetics as a research on catechesis and points that the definition of catechetics as a science is conditional upon the comprehension of catechesis in the Church, which has been changing throughout the centuries. Therefore, catechetics was defined either as a pedagogical or a theological science. In the latter case, catechetics is implied either as a subdiscipline of pastoral theology or autonomous and interdisciplinary theological science. Pronouncing for this last answer, the author indicates the relation between catechetics and its supporting scientific disciplines: pedagogics, sociology and psychology, elucidates the peculiarity of catechetical deduction and itemizes models of catechetical research.

**Keywords:** catechetics, catechesis, interdisciplinary science, model of research.

**Full text:** <https://journals.pan.pl/dlibra/publication/119697/edition/104136/content>  
<https://doi.org/10.24425/119697>

**Wiesław Przyczyna, Gerard Siwek**

### **ON THE METHODOLOGY OF HOMILETICS**

Homiletics is part of practical theology. It is a scientific reflection on the proclamation of the Word of God in today's situation. Homiletics is divided into basic, material, formal and special. Homiletic studies include texts of the Holy Scriptures, documents of the Church, theological texts, as well as the texts of homilies, sermons and conferences, and, less frequently, data from human experience. Research methods are those used in non-theological sciences; however, the conclusions of these studies are always theological in nature.

**Keywords:** homiletics, theology of preaching, word of God, functions of Church, preaching, homily, sermon, conference, working methods, paradigm of pastoral theology, pastoral theology, practical theology, theological education.

**Full text:** <https://journals.pan.pl/dlibra/publication/119698/edition/104137/content>  
<https://doi.org/10.24425/119698>

## **ECUMENICAL DIMENSION OF THEOLOGICAL METHOD**

The article deals with the ecumenical dimension of theological method. Since the union of Christians should be based on looking for the fullness of Christian truth, each good theologian undertakes his or her work recognizing its ecumenical character. He or she is open to the Holy Spirit, the Bible, the voice of the Hierarchical Magisterium and the sense of the faithful. He or she wants to understand in a systematic and methodical way the common faith of all Christians. In consequence, to be a Christian theologian means to be ecumenical.

**Keywords:** theology, ecumenism, ecumenical dimension of theology

**Full text:** <https://journals.pan.pl/dlibra/publication/119700/edition/104139/content>  
<https://doi.org/10.24425/119700>

**Jerzy Szymik, Arkadiusz Wuwer**

## **CULTURE, LITERATURE, SOCIETY. INTERDISCIPLINARY CHARACTER VERSUS METHODOLOGY OF THE CONTEMPORARY THEOLOGICAL RESEARCH**

Culture, literature and social life are the “living space” of the contemporary man. They can also be “theological places” (*loci theologici*), i.e. loci, in which faith can be born, is, or/and disappears. Both Theology and Catholic Social Science, investigate these processes using different methods and in different aspects, and attempt to show that, through faith, everything which composes everyday life, becomes more understandable for contemporary man. This paper is a reflection on the contemporary methodology of theological and social research in the context of the interdisciplinary nature of science. Thus, it attempts to answer the question how, starting from different premises, Theology - through research on culture, specifically on contemporary art and literature, and Catholic Social Science, through research into the moral condition of social life and drawing inspiration from each other - can and should serve the faith of man in particular conditions and challenges of a fast-changing reality. The first step of both sciences is an attempt at comprehension: who it is, to whom the Word is directed. These constitute a specific seismograph registering of all types of “rock bursts” of times and places. The second step is seeing culture, literature and social life in their prophetic function, which consists in “meeting out justice” to time and place, to consciences and people. The third step is searching for the meeting and the merging places of the human word and the Word of God. In every step mentioned above there is a creative interaction between Theology and Catholic Social Science. The complementarity of Theology and Catholic Social Science postulated in this article gives hope that contemporary man is able to elaborate uniform and organic conception of knowledge in order to reach inner unity (cf. *Fides et ratio*, 85).

**Keywords:** Theology, Methodology of Theology, culture, functions of literature, locus theologicus, interdisciplinary nature of science, Christology, Catholic Social Science, Methodology of Catholic Social Science, Contemporary Anthropology, complementarity of science, society.

**Full text:** <https://journals.pan.pl/dlibra/publication/119701/edition/104140/content>  
<https://doi.org/10.24425/119701>

**Łukasz Kamykowski**

### **INTERRELIGIOUS DIALOGUE AS A METHOD IN THEOLOGY**

In his article, the author attempts to point out the initial conditions of interreligious dialogue and the conditions under which it can be fruitful as a method of pursuing the truth in Catholic theology. The initial conditions on the Christian part stem from the fact that dialogue is understood here as a form of love (agape), and from methodological assumptions of theology. On the one hand, what the author means is the capacity to witness to Christianity as a good in which all people should participate to the extent in which it is a gift of God. On the other hand, the author means humility with which the Church should perceive her historical limitations and weaknesses in receiving and expressing this gift. Such an attitude enables one to understand that the partner in dialogue may adopt a similar attitude to one's own religion. The author emphasizes that although a symmetry of initial assumptions of all the partners in dialogue is their natural desire, practically, the nature of a partner's distinctness may also comprise a distinct understanding of the aims and principles of dialogue. The least possible partnership, according to the author, includes serious treatment of the partner and of the very issue of dialogue; it also includes being representative and properly prepared along the principles of the given religion, readiness to listen and willingness to learn (at least to some extent) from the Christian partner. In the course of the dialogue, attention is given to sincerity and honesty in listening and presenting a subject, in asking and answering questions, and to the important role of the breaks between the meetings, necessary for ruminating and communicating the fruit of interreligious meetings at the forum of one's own theology, in the circle of one's fellow believers. Furthermore, the author points it out that – from the Christian point of view – we may expect results coming as a gift from God, the depth of which supersedes what could result from learning the truth from each other by the earthly partners of the dialogue. This possible gift brings about a human obligation to accept, express and share it with the brethren as suitably as possible. One of the features of theology is unpredictability of its results. Application of interreligious dialogue as a method, and, especially the effects of its application are still, basically, an issue of the future of theology. However, one can mention some of the effects that can already be noted despite the scarcity of the initial steps made in this field so far: these include attempts at breaking stereotypes in thinking about other religions, questions asked with all seriousness about the role of other religions in God's plans for humanity, appreciation of ideas drawn upon from beyond Christianity, not only from the classical Greek philosophy.

**Keywords:** Christianity, dialogue, method, partnership, religions, theology.

**Full text:** <https://journals.pan.pl/dlibra/publication/124350/edition/108505/content>  
<https://doi.org/10.24425/124350>

### **THE METHODOLOGY OF RESEARCH ON THE LITURGICAL MONODY**

The liturgical monody means songs in one voice that do not require instrumental accompaniment. It includes mainly Gregorian songs, Neo-Gregorian repertoire and single-voice liturgical repertoire in national languages. The main methods of monody analysis have been adopted by historical sciences (heuristics and indirect methods: philological, geographical, comparative, inductive and reducing). In medieval musicology, the genealogical method, used to define the so-called family of manuscripts, i.e. assigning them to a strictly defined geographical and cultural circle, gained importance. Currently, this method is widely used. Therefore, undoubtedly, the comparative method has priority. Next in line is a method based on the modal aspect of Gregorian chant. It is based on the analysis of types of melody scale. Therefore, it focuses more on the ends of the pieces than on emphasizing the so-called melodic structures, especially the initial ones. A full method of analysis has not yet been developed in the context of Neo-Gregorian singing. So far, it has been based on research into the relationship between melody and lyrics (use of melisms, dynamic accent). The melody examines intervals, the fluidity of sound movement, the alternation of authentic and plagal modes, the adoption of the fifth tonality rule (instead of the current quarterly tonality). Subsequent analyses of liturgical monody may bring both correction of current methods and development of completely new methods of analysis.

**Keywords:** monody, monophony, comparison, treaty, gregorian and neogregorian chants.

**Full text:** <https://journals.pan.pl/dlibra/publication/119375/edition/103856/content>  
<https://doi.org/10.24425/119375>

### **THE IDEAL OF A SCHOLAR BASED ON THE BOOK OF SYRAH**

The Hebrew Bible gives us some information about the sages and wise men living with the king or in society. Nevertheless, it is difficult to determine the role and place of the sages in Israeli society, as well as the history of the wisdom community over the centuries. Ben Sirach, living at the end of the Old Testament, is aware that he is the last of the sages and a debtor to all those who lived and worked before him. He is fully aware of who he is in modern society and sketches a very visible portrait of the sage (Sirach 38,24 - 39,11). According to him, all professions are useful and necessary for the functioning of the city. But the role of the wise man in society is unique and necessary. Only a wise man is able to give good advice in difficult cases and speak to those in power. A wise man is a man who studies with respect the heritage of the past, especially the writings of inspired authors. But he also wants to enrich this heritage by reasoning, observing life, assimilating philosophy. Hellenistic thought has penetrated deeply into the life and thinking of the Jewish people in the last centuries of the Old Testament. A wise man systematically builds his wisdom through study, through travel, through contact with people and above all through prayer. It is the Spirit of God who finally gives wisdom and it is through the power of the Holy Spirit that a wise man formulates his

thoughts as a prophet. Like other wise men, Ben Sirach taught wisdom orally in the Jerusalem school. He also presented his doctrine in a book for those who want to learn. He wrote in Hebrew and in poetic form, but also in the usual language and form of Jewish sapientic books. The ideal presented by Ben Sirach and his work is still valid today: all those who want to teach people, to promote their ideas through radio, press and books, must first carefully develop and evaluate their ideas and then present them in the most elegant form.

**Keywords:** Ben Sirach, book, Israelite wisdom, wisdom literature, professions, sage, study, heritage, experience, journey, reflection, prayer, Spirit of God, inspiration, teaching, writing, poetry.

**Full text:** <https://journals.pan.pl/dlibra/publication/119083/edition/103624/content>  
<https://doi.org/10.24425/119083>

# **STUDIA NAUK TEOLOGICZNYCH**

**3 (2008)**

**Leading issue:**

## **THEOLOGY AT THE UNIVERSITY**

**Stanisław Wielgus**

### **HISTORICAL CONCEPTS AND PARADIGMS OF THE INSTITUTION OF UNIVERSITY AS WELL AS ITS PRESENT AND FUTURE MODELS**

The paper presents historical concepts and paradigms of the institution of university as well as its present and future models. As a starting point, the origin, structure and function of the medieval university are discussed; then, four basic concepts of university formed in the 19th century are given, namely the German model of Wilhelm Humboldt and Johann Fichte, The English model of Cardinal Newman, the American model formed after foundation of the John Hopkins University and the French model – the Napoleonic model of university. What follows is an analysis of the changes and evolution of universities in the 20th century. It is indicated that the essence of today's university is composed of the following activities: didactics, research and professional training. A great significance of general and formal education is also emphasized. The priority is given to practicing basic disciplines at universities and the significance of the humanities for general education of students, including philosophy, theology and ethics is stressed. The author is warning us against single-discipline education in a situation when all contemporary problems, whether economic, political, social, ethical or technical, can only be solved on the interdisciplinary basis via cooperation of experts in different fields. The gap between visions of the world shaped by natural sciences and the humanities should be gradually bridged. To this end, a paradigm of the future university is put forward. The paradigm should provide for cultivation of the values derived from the Classical University rooted in the Greco-Roman and Christian tradition, mathematical exactness of scientific research and quality professional training of the Positivist University, as well as Theological and holistic vision and education of the youth, in a spirit of tolerance of the Postmodern University. The paradigm of the university of the future should encompass three significant elements, i.e. the mission of a contemporary academic school, the conditions in which it is functioning and the rules it should follow. The paper indicates that, though destined to an ongoing change, the mission of universities for centuries has featured the same components, namely intellectual and ethical education of the youth and scientific research. The contemporary university should act as "The eyes of the world" that perceive its main problems and provide guidance in solving them. The contemporary university must duly take into account the external conditions, namely globalization, multiculturalism, ecological threats, rapid communications and technological progress, a growth of negative social phenomena such as crime, moral degradation and terrorism; a growing influence of the media on life of societies, anti-intellectualism, relativism and radical individualism triggered by the Post-modern era. The rules that a contemporary academic school should act in accordance with are given as follows: a quest for the highest standards in didactics, research and other

activities; full freedom of scientific research; a focus on discovering the truth and sharing it with others; ethical responsibility of scholars and university professors; the spirit of duty in education; forming amicable and stable academic communities; partnership in cooperation with other scholars and universities; aiming at the integration of Christian knowledge and faith. The paper ends with a citation from Pope John Paul's II. address to the chancellors of all Polish academic schools in 1997, in which he stressed the role of ethical sensitivity of scholars today, owing to which the bond may be maintained both between the True and the Good and the freedom of scientific research and ethical responsibility for its outcomes.

**Keywords:** Medieval university; 19th century university models; evolution of university, interdisciplinary education at universities, education and nurture, Positivist University, Post-modern University, university model for today, mission of contemporary university.

**Full text:** <https://journals.pan.pl/dlibra/publication/133787/edition/116903/content>  
<https://doi.org/10.24425/snt.2008.133787>

**Wojciech Góralski**

#### **THEOLOGICAL FACULTY AT THE UNIVERSITY. HISTORICAL AND LEGAL ASPECT**

Starting with Bologna and Paris, a classical model of a European university usually contained four faculties: theological, philosophical, legal (of secular and canon law) and medical. One must remember that establishing a theological faculty had to be agreed with the Holy See. The same university structure existed in Poland too, when in 1364 the Cracow University came into being. Beginning from 1397 it had its Theological Faculty. The faculty also functioned at other universities: in Vilnius (1578), in Zamość (the Zamość Academy, 1595), in Lviv (1759), in Warsaw (1817), in Lublin (the Catholic University of Lublin, 1918), again in Warsaw (the Academy of Catholic Theology, 1954 and later the Cardinal Stefan Wyszyński University, 1999), in Opole (1994), in Poznań (1988), in Olsztyn (1999), in Katowice (2000), in Toruń (2001) and in Szczecin (2003). Besides, after eradication of the Theological Faculty in Cracow, there came into being Papal Theological Faculty (1959), transformed into Papal Theological Academy (1974). A Theological Faculty was also founded in Wrocław (1964), transformed into Papal Theological Faculty (1974), in Poznań (1968), transformed into Papal Theological Faculty (1974) and then in Warsaw – as the Papal Theological Faculty (1982). The Catholic University of Lublin (where there was a Theological Faculty), as well as Papal Theological Faculties have got the status of ecclesiastical schools which are treated as higher education public schools. In the Third Polish Republic (after 1989) there were created theological faculties at the following public universities: in Opole (1994), in Olsztyn (1999), at the Cardinal Stefan Wyszyński University in Warsaw (1999), in Poznań (1998), in Katowice (2000), in Toruń (2001) and in Szczecin (2003). In accordance with the regulations of Polish law and canon law, the named above faculties are liable to both ecclesiastical authorities and state authorities.

**Keywords:** university, faculty, theological faculty, college, academy.

**Full text:** <https://journals.pan.pl/dlibra/publication/133788/edition/116904/content>  
<https://doi.org/10.24425/snt.2008.133788>

## **THE HISTORY OF THE CLOSURE OF THEOLOGY/THEOLOGICAL FACULTIES AT UNIVERSITIES**

In the first place, the author presents the situation of theological faculties before the II World War. The Roman Catholic Church in Poland had five of them: in Cracow, Wilnius, Lwow, Warsaw and within the framework of Catholic University of Lublin. The four of them developed their educational activity in many various ways at the national universities. After the II World War, due to the changing border lines of the Polish country – the Roman Catholic Church lost theological faculties in Wilnius and Lwow. The Faculty of Theology at the Wrocław University, existing since the year of 1702 and which was active even during the time of II World War (within the border lines of the III Reich), could not exist after the end of the war. In the year of 1954 the authorities of People's Republic of Poland – without the permission of the Holy See liquidated theological faculties from the Jagiellonian University (founded by Saint Queen Jadwiga in 1397) and from the Warsaw University–removing it arbitrarily to the previously non-existent Academy of Catholic's Theology in Warsaw. The academy was a national school, and the Polish Episcopal Conference, under certain conditions, only acknowledged its foundation. Academic degrees and scholars titles of this academy were canonically invalid. Card. Karol Wojtyla creating The Episcopal Conference of Catholic's Science and Council of the Polish Episcopal Conference caused reaction of the Holy See. Vatican's authorities renewed the activity of the Faculty of Theology in Wrocław (the year of 1968) and erected a new – non-existent till now – Faculty of Theology in Poznań. Moreover, the Holy See did not approve the closure of theological faculties in Cracow and Warsaw. Thanks to that, in the People's Republic of Poland – there were five theological faculties, under the Church's jurisdiction, in a similar way to the pre-war territory of the country. In 1974, they received the noble title of "Pope's faculties". Certainly, academic degrees and scholars titles, gained at these faculties by their graduates and scholars were invalid to the state authorities. After long negotiations, the Deal (June 30th 1989) was accepted by the government of People's Republic of Poland and Polish Episcopal Conference. The Deal stated the approval of all the Pope's faculties and the faculty of philosophy of the Society of Jesus in Cracow. In return, the Holy See resumed the Academy of Catholic's Theology (ACT) and granted its canonical validation. Imposed Deal was a serious contribution to the normalization of Church-State relations in Poland. It is certain, that it was also a great achievement of the Roman Catholic Church, and was accomplished– as it is commonly considered – not without the influence of electing, on October 16th 1978, card. Karol Wojtyla for Pope John Paul II.

**Keywords:** Poland 1954–1989, Faculty of Theology, Cracow, Lwow, Poznań, Warsaw, Wrocław, the closure of theology.

**Full text:** <https://journals.pan.pl/dlibra/publication/133789/edition/116905/content>  
<https://doi.org/10.24425/snt.2008.133789>

**Henryk Seweryniak**

### **A PLACE OF THEOLOGY AT THE UNIVERSITY. IN RESPONSE TO THE ALLEGATIONS**

The author responds to the modern objection to the right of residence of theology in the *Universitas litterarum* (Peter Hünemann). He describes the everlasting secular requests, pragmatic and postmodernist objections and not least of all the confessional and its connection with the *Magisterium Ecclesiae*.

**Keywords:** university, theology, science, faculty of theology.

**Full text:** <https://journals.pan.pl/dlibra/publication/133790/edition/116906/content>  
<https://doi.org/10.24425/snt.2008.133790>

**Marian Rusecki**

### **THE MASTERPIECE OF CULTURE. THE UNIVERSITY IN THE TEACHINGS OF JOHN PAUL II**

During his pontificate John Paul II delivered over 200 speeches to research workers, students, senates and chancellors of universities on various forums. As the research worker he always cared about the good of the university which he regarded as the masterpiece of culture for the sake of research efforts undertaken by it which include particular aspects of the reality and the didactic and educational activity which serves the entire mankind and the future of the young generation. Indeed, John Paul II addressed his speeches, letters and proclamations to Catholic universities but the subjects touched by him have a universal character, that is to say they relate to all universities. In the present study it has been treated as the most important aspects of the activity of the university. First of all the university ought to serve the truth. The Pope considers the truth to be the greatest value from which all other values originate and to which they aim; every truth comes from God who is the Highest Truth. John Paul II insists strongly on the ethical dimension of scientific research, especially in the subject of biogenetics and bioethics, since all scientific researches have to serve the good of the man and his development and also respect the dignity of the human. As according to John Paul II modern universities become more and more dehumanized, therefore he insists on the restitution of their humanistic visage since the man and his good have to be the fundamentals of all knowledge. Two further arguments exposed by the Pope refer to the necessity of interdisciplinary research for the sake of fragmentation of particular scientific areas and their results, as well as the need of their synthesis and high qualifications of the professor's staff who on the one hand have to deepen their specialistic knowledge and have to be the real authority for the young people. The university not only teaches but also educates.

**Keywords:** The ethical dimension of scientific research, interdisciplinarity, the university professor.

**Full text:** <https://journals.pan.pl/dlibra/publication/133791/edition/116907/content>  
<https://doi.org/10.24425/snt.2008.133791>

## THEOLOGY – UNIVERSITY – SCIENCE IN VIEW OF JOSEPH RATZINGER/BENEDICT XVI

Joseph Ratzinger binds together the triptych “theology – the university – science” by the common issue of a search for the truth and the service to the truth. Theology is being done “in the Church and with the Church”, it belongs to the Church and depends upon her. Thus, theology is ecclesial in its essence, it teaches not in its own name but on behalf of the Church. The ethos of the university – particularly of a Catholic university – consists in the common witness to the truth and in forming the transcendent dimension of man. Thus, the service to the human person is expressed by the university in developing “a new humanism” as a response to cultural and spiritual desires of humankind. The mission of the university is not only its service to knowledge but also to education, which means bearing witness to the truth that has been found. According to Benedict XVI both theology and the university with science should know how to unite the two ways of knowing – faith and reason into one common tone, with its unique enhancing of reason. In a characteristic way Ratzinger gives special attention to rationality which leads to the ultimate Truth.

**Keywords:** theology, university, science, Jesus Christ, Church, rationality, truth, humanism, faith and reason.

**Full text:** <https://journals.pan.pl/dlibra/publication/133792/edition/116908/content>  
<https://doi.org/10.24425/snt.2008.133792>

Jerzy Szymik

## THEOLOGY AS A DISCUSSION ABOUT GOD/HUMAN

University and the Church need each other. Following the example of Christ incarnated, Christianity “incarnates” the spiritual. The Church and theology need university and cooperation with other sciences to be able to “incarnate” Christ’s issue into our world. The university, on the other hand, needs the Church and theology because otherwise it would be deprived of cultural and spiritual foundation: there is no alternative to a discussion about Christ (God and a human). Theology is sometimes defined as scientific *dei*; it is determined by the mind and faith. It’s a discussion about God, but due to the Christ event it is also a discussion about mankind. Therefore it has the form of a dialogue, a discussion. The dialogue is always held in a specific context (nowadays postmodern), in which theology not only has to ask but also answer the question about the meaning. In this sense it is wisdom. Theology as a discussion has to approach the most urgent human problems. These include agnosticism towards which Benedict XVI suggests the “*veluti si Deus daretur*” rule, relativism in the case of which theology cannot stop asking about truth, despair in the case of which theology reminds us about God, in whom there is no darkness.

**Keywords:** Jesus Christ, Incarnation, theology, *scientia fidei*, definition, sense, agnosticism, relativism, truth, hope.

**Full text:** <https://journals.pan.pl/dlibra/publication/133793/edition/116909/content>  
<https://doi.org/10.24425/snt.2008.133793>

**Ireneusz Mroczkowski**

### **THE COOPERATION BETWEEN SEMINARIES AND THEOLOGICAL FACULTIES**

After 1989 the cooperation between Catholic theological departments and the secular academies was standardized. The rules of cooperation between seminaries and theological departments, existing either in ecclesiastical universities or in the state-controlled ones, were also circumscribed. The aim of this collaboration is to gain the academic degrees by the prospective priests. The Author of an article recalls the legal rules, that regulate this cooperation and points to the chances of it. Thanks to the collaboration, the seminary is raising academic qualifications of employees, and the students are being educated to university standards. The university gains a unique group of students, whose spiritual and moral formation, may be an example for a modern graduate in theology. Moreover, throughout affiliating seminaries to the theological departments, the university has the chance to benefit from the rich seminary archives and libraries, and to examine the great architectural, musical and painting treasures, concentrated in diocesan cities.

**Keywords:** university, theological faculty, seminary, cooperation.

**Full text:** <https://journals.pan.pl/dlibra/publication/133794/edition/116910/content>  
<https://doi.org/10.24425/snt.2008.133794>

**Roman Bartnicki**

### **THEOLOGY AT UNIVERSITY IN WARSAW (THE REFLECTION ON THE SPECIFICITY OF THE THEOLOGY IN WARSAW)**

The organization of graduate and postgraduate studies at the Faculty of Theology of the Cardinal Stefan Wyszyński University in Warsaw reveals the specificity of the theology in Warsaw. In the future, the Faculty of Theology should pay a special attention to the high level of the specialisations within the scope of the classical theology, but on the other hand should care about new specialisations, which should be more attractive. Biblical studies, fundamental theology, dogmatic theology, moral theology are at the very heart of theology. It is necessary to foster doctoral and habilitation thesis in the field of these specialisations and to care for their high, world-class level. Considering the needs of the Church, the development of the liturgical studies and catechetical studies needs to be supported. As far as future career opportunities for graduates of the Faculty of Theology are concerned, new specializations should be promoted, such as media education and journalism, theology of culture, tourism in biblical countries. A scientific reflection on the role of mass media and on the relations between theology and culture is also very important. There should be place for vetera et nova at university, for the theology conceived in the traditional way and for attempts at practising theology in a new way.

**Keywords:** specificity of the theology in Warsaw, classical theology, new theological specialisations.

**Pełny tekst:** <https://journals.pan.pl/dlibra/publication/133795/edition/116911/content>  
<https://doi.org/10.24425/snt.2008.133795>

# **STUDIA NAUK TEOLOGICZNYCH**

## **4 (2009)**

**Leading issue:**

### **THE BIBLE IN THE CULTURAL CONTEXT**

**Antoni Tronina**

#### **CULTURAL ENVIRONMENT OF THE HEBREW BIBLE**

Designed as an introduction to the topic of „The Bible in Culture”, this article is, by its very nature, synthetic. The author merely wanted to signal the necessity of a new approach to the Biblical literature, which was by no means being created in isolation, independently of rich cultural milieu. For Israel, such an environment was not only a great civilization of Egypt, Anatolia or Mesopotamia but also traditional religions of Syria and Palestine. The metaphor of the seed sown into the soil, to which the Gospel so often refers, has its deep meaning also when applied to the Old Testament. Biblical authors were firmly rooted in the culture of their era, transgressing the borders of the chosen nation. However, with time, a tendency would appear of Israel closing itself to the influence of the pagan world. Christ, nevertheless, addresses his good news to all peoples (Mt 28,19), which presupposes its inculturation depending on the milieu of a given epoch.

**Keywords:** Hebrew Bible, Ancient Near East, culture.

**Full text:** <https://journals.pan.pl/dlibra/publication/133797/edition/116912/content>  
<https://doi.org/10.24425/snt.2009.133797>

**Krzysztof Mielcarek**

#### **THE GREEK BIBLE AND ITS INFLUENCE ON HELLENISTIC JUDAISM**

The article gives a brief presentation of the identity of the Septuagint and its history. The issues dealt with are: the literary unity of LXX, its basic terminology and origins, its canon as well as its significance for Judaism and for modern biblical studies.

**Keywords:** Septuagint, Old Greek, the Letter of Aristeas, hellenistic Judaism.

**Full text:** <https://journals.pan.pl/dlibra/publication/133798/edition/116913/content>  
<https://doi.org/10.24425/snt.2009.133798>

## THE LATIN BIBLE AND ITS IMPACT ON LITERATURE

There are three Latin texts of the Bible. The ancient *vetus latina* version used by the Christian writers before Jerome, the Vulgate of St. Jerome and the Neo-Vulgate. Our article deals with the formation and the characteristic features of each version and the special impact the Vulgate had on the Christian literature. We focus our presentation on three periods: the golden age of the patristic literature in the IV– V centuries; the transitional period in the VI– VII centuries and the middle ages, mainly XII–XIII centuries. We present the authors of the most important commentaries, sermons and other works connected with the Bible and approach some problems connected with the interpretation and meaning of Scripture.

**Keywords:** Vulgate, *Vetus Latina*, Neo-Vulgate, Latin Bible, interpretation, translation, symbol, allegorical interpretation, Jerome.

**Full text:** <https://journals.pan.pl/dlibra/publication/133799/edition/116914/content>  
<https://doi.org/10.24425/snt.2009.133799>

## THE INFLUENCE OF THE BIBLE ON THE QURAN

A study of the Quran makes it clear, that the New and Old Testament traditions are manifest in various forms in the sacred book of Muslims. This paper presents the phenomenon of these biblical borrowings, giving the references in the Quran to the biblical persons and main themes. One finds many of the Old and New Testament stories of the prophets sometimes in precise forms where the Quranic records are relatively identical with the Biblical versions. On other fragments the Quranic narratives contain elements of Biblical traditions mixed with folklore and fables extracted from the Talmud and in some cases (such as the story of Abraham and the idols) the sources are entirely Midrashic-Haggadic or Apocryphal. It is worth being pointed out that the influence of orthodox Christianity on the Quran was slight but apocryphal and heretical Christian legends are clearly visible in the various Quranic fragments. Probably it is a result of Muhammad's journeys between Syria, Hijaz, and Yemen. Scholars have adopted a number of different theories explaining the phenomenon of the biblical borrowings found in the Quran. For example it is said about Muhammad's dependence upon Jewish teachers and thus an overarching Jewish influence on Islam. It is generally admitted that Muhammad had the opportunity to come into contact with Yemenite, Abyssinian, Ghassanite, and Syrian Christians, especially heretic. Analysis of the Quran in the light of parallel passages in the Bible, Talmud and Apocrypha permits us to formulate an idea that early Islamic revelations were a compilation of Muhammad's inspiration with repetition of information coming to his ears, some of it Biblical and true to history, the rest predominantly mythical and fictitious. This thesis is not accepted by Muslim scholars, who maintain that the Qur'an is the divine word of God without any interpolation.

**Keywords:** Bible, Quran, Apocrypha, biblical borrowings, interaction between religions.

**Full text:** <https://journals.pan.pl/dlibra/publication/133800/edition/116915/content>  
<https://doi.org/10.24425/snt.2009.133800>

**Marian Rusecki**

#### **THE BIBLE AND THEOLOGY. METHODOLOGICAL PERSPECTIVE SUMMARY**

The main aim of this article is to present necessary relations between the Bible (and biblical studies) understood as a source of theology and theology. At the beginning the author has shown a wide historical perspective of the main problem, which is changes in the ways of understanding the Bible and theology and relations between them. Then he has said about some modern ways of resolving this difficult problem, mostly from a methodological perspective. He included also the reality of the Divine Revelation, the Church and her Tradition.

**Keywords:** relations between the Bible (and biblical studies) and the traditional/modern/methodological theology.

**Full text:** <https://journals.pan.pl/dlibra/publication/133801/edition/116916/content>  
<https://doi.org/10.24425/snt.2009.133801>

**Henryk Witczyk**

#### **THE BIBLE AND CHRISTIAN MORALITY**

The topic „The Bible and Christian Morality” was thoroughly studied by the Papal Biblical Commission. The article’s author presents the originality of this concept. He proves why we ought to speak of „revealed morality” and not about Gospel ethics, the writings of St. Paul or OT and NT ethics. Morality – as opposed to ethics – does not rely on freely accepted initial assumptions, but is man’s response to the gifts received from God: creation, covenant and fullness of revelation in Christ. It brings to light the criteria resulting from the Bible itself, which contemporary Christians should apply when dealing with problems that contemporary sciences, techniques and culture present, but about which the inspired books do not directly speak of. He stresses that the Bible itself, revealing what is unique and which does not undergo discussion, at the same time calls the faithful of God to dialogue with the world in which we live, particularly with believers of other religions.

**Keywords:** revealed morality, gifts received from God, man, criteria of moral discernment.

**Full text:** <https://journals.pan.pl/dlibra/publication/133802/edition/116917/content>  
<https://doi.org/10.24425/snt.2009.133802>

## **BIBLE IN LITURGY**

Bible and liturgy are the main sources of the Church's life. The Bible tells us about God saving man and the liturgy makes present the salvation given by God. The presentation of the Bible in the liturgy begins with the description of the synagogue worship at the time of the early Church. Since the beginning Christians read the Bible during the liturgy. The liturgy of the word was formed gradually, until it reached its final shape in the antiquity. That form was preserved till the Second Vatican Council. The Council resolved to enrich the table of the Divine Word and to read the Scripture in a cycle longer than one year. For Sundays and festivities has been introduced a triennial cycle, the readings of the liturgy of the hours have been changed, biblical readings have been added to the liturgy of the sacraments and the Psalms have been distributed in a 4-weeks cycle. The words of the Bible are not only read but they become prayer and song. The liturgical prayers draw their inspiration, words and expressions from the Scripture. It is Christ who proclaims the gospel, God speaks to his people and the Church listens to the Divine Word. The liturgy of the Word is closely connected with the liturgy of the Eucharist. During the Mass, the table of the Divine Word and the table of the Eucharist are spread.

**Keywords:** synagogue worship, liturgy of the Word, Second Vatican Council, Holy Mass, Liturgy of the hours.

**Full text:** <https://journals.pan.pl/dlibra/publication/133803/edition/116918/content>  
<https://doi.org/10.24425/snt.2009.133803>

**Stanisław Dziekoński**

## **THE BIBLE AND CATECHETICS**

This article tries to give an answer to the question: how much did the development of catechetics as a theological discipline have influence on the presence of the Bible in catechesis? Thus we find here presented a history of the changes that have taken place in catechetics from its beginnings up to today. Changes in catechetics went from seeing it as the method of teaching religion to catechetics as a theological discipline. On each stage of the development of catechetics, the Bible was present in catechetical practice, where in the earlier stages it had an ancillary and auxiliary role. The drawing near of catechetics to theology also was the cause of a very substantial change in the assignment of the place of the Bible, which was acknowledged as the source of catechesis. Even though this situation is directly connected to the kerygmatic movement, the Bible is also the source of catechesis today. The reflection taken up in this article allows to see the close connection between catechesis and biblical theology. Thus a valid assumption emerges that in the preparation of catechists of today it is necessary to be more open to a collaboration with theologians working on the Bible and making attempts to carry over the fruit of their studies to the field of pastoral theology, above all to catechetics.

**Keywords:** Bible, catechetics, biblical catechesis.

**Full text:** <https://journals.pan.pl/dlibra/publication/133804/edition/116919/content>  
<https://doi.org/10.24425/snt.2009.133804>

**Marzena Górecka**

#### **THE LUTHER BIBLE. THE BIBLE IN GERMAN-LANGUAGE LITERATURE**

Five major phases of interrelation between the Bible and literature may be distinguished in German literary history. During the Middle Ages, when the Church and Christian faith played the dominant role, the Bible was treated in literary circles as a work in itself. Authors of the abundant biblical epic poetry, affirmatively paraphrasing Scripture texts, initiated the emergence and development of national literature. The works of that period had a propagandist character and served Christianization as well as the deepening of the faith. The original sense and meaning of the Bible was challenged – in the name of science and the social idea – during the period of the Enlightenment. The Bible seen as poetry endowed with wonderful rhythm, having powerful imaginative impact, and containing elements of Eastern folklore became popular and enjoyed its renaissance in the 19th century, mainly on Herder's account. Contemporary literature employs the language of the Bible not as ornamentation but as key element of poetic expression, and biblical characters serve either autoreflexion or the presentation of archaeological archetypes. 20th century German literature tends to have critical and negating biblical stylization. Such stylization results when the author's intentions and value system do not agree with what the biblical text contains, and when the word of God is used for the purpose of alienation and parody. Affirmative biblical stylization occurs sporadically in contemporary literature. The most common kind of biblical stylization, typical of modernist and postmodernist lyric poetry, is partial stylization, serving polemic purposes or alternative solutions.

**Keywords:** Bible, biblical epic poetry, germane literature, biblical stylization.

**Full text:** <https://journals.pan.pl/dlibra/publication/133805/edition/116920/content>  
<https://doi.org/10.24425/snt.2009.133805>

**Jerzy Kaczorowski**

#### **THE BIBLE IN FRANCOPHONE LITERATURE**

In France, as well as in other countries of the French language, the relationship between the Bible and literature mirrors the dilemma facing the European culture, a culture founded on the Greek and Roman civilization, when it was becoming Christianized. The Christians in the French speaking Europe confront the problem of double fidelity: either to the Bible as the Truth, or to the Greek and Roman culture representing Art. Two trends can be observed. Some would try to prove the artistic superiority of the Bible over pagan literature. Others would attempt to show that even in that kind of non-Christian literature it is possible to observe the

presence of supernatural truth. The dilemma abates and loses its importance starting with the XVIII century when literature as such emancipates and becomes an autonomous reality of esthetic character. Unsurprisingly, in the Middle Ages, the Bible constitutes the crucial source of inspiration for French literature. Authors compose paraphrases and long poems based on Biblical motifs. There appear mystery plays, with their performance often spread over a number of days. In the XVI century, both Catholics and Protestants produce a number of translations of the Holy Scriptures. There appear poetic paraphrases of psalms, and also extensive epic poems adopting various Biblical threads. In the XVII century, the genre of poetic meditation appears in addition to the genres already mentioned. On the other hand, the kind of drama based on Biblical themes is in retreat; it finds refuge in the academic theater, when it becomes superseded by works of the classicist character. In the beginning of the XVIII century, some scholars try to demonstrate the religious character of the works of Antiquity. Together with the rationalism of Enlightenment, there appears a new attitude towards the Bible. In Voltaire, the Bible is an object of attacks and of ridicule. In Rousseau, it is a paradigm for the kind of discourse that is supposed to take its place. In Romanticism, we can observe the influence of the Bible over both Christian and non-Christian writers. In the works of the latter, the poet becomes a mystagogue interpreting the old myths. The Bible influences poetry; it serves as a stylistic and esthetic model, as a source of themes and motifs, and also as a point of reference for poems in the philosophy of history with the pantheistic or else progressist and utopic message, and for non Christian apocrypha. In Symbolism, the Bible becomes completely despoiled of its religious value. It is being used in entirely atheistic and subjectivist ways. By the end of the XIX century, and in the first half of the XX century, we observe in France some kind of Catholic renaissance. The Bible is present in the prophetic works of Leon Bloy. It becomes the object of the exegetical work of Claudel, of the poetry of Jouve and P. Emmanuel. In non Christian writers it loses its function of the book of faith and becomes a book of myths.

**Keywords:** the Bible as a textual matrix, (The Bible) Superbook, inter textual presence of the Bible, prophetic mysticism, archaeological, aesthetic trend, Divine poetry, parodist's attitude toward the Bible, biblical realism, biblical style, death of the Bible .

**Full text:** <https://journals.pan.pl/dlibra/publication/133806/edition/116921/content>  
<https://doi.org/10.24425/snt.2009.133806>

**Aleksandra Kędzierska**

## **BIBLE IN ENGLISH LITERATURE**

This article covers a complex relationship between the Bible and English literature from, to quote D.L. Jeffrey, „the swift Christianization of Britain in 7th CE [...] down to the present ‘post-Christian’ era”. The author concentrates on and discusses the most essential results of more than thirteen centuries of this spiritual insemination, dealing mainly with a depiction of the most essential motifs and themes and occasionally commenting on various works’ generic and technical aspects. Although we see that almost every writer explored biblical allusions in one way or another, emerging as the most significant developments are Anglo-Saxon poetry, Medieval drama, works of the Metaphysical poets as well as those of J. Milton, J. Bunyan and

Blake. Having reached this peak, literature seems to have started losing interest in the Bible, or rather instead of the mission to evangelize, it preferred filling the old purport with new words and ideas, the most notorious 'deconstructionists' being Blake and his Romantic followers, decadent Swinburne and such modernists as D.H. Lawrence or J. Joyce.

**Keywords:** English literature, history of English literature, Bible and literature, Bible in English literature, influence of the Bible on English literature.

**Full text:** <https://journals.pan.pl/dlibra/publication/133807/edition/116922/content>  
<https://doi.org/10.24425/snt.2009.133807>

**Anna Woźniak**

### **THE BIBLE IN RUSSIAN LITERATURE. FROM ORTHODOXY TO PARAPHRASE**

The main issues of this article are various references of Russian writers to the Bible that has a huge meaning and status in Russian culture. Such writers as representatives of „first wave” of emigration Boris Zaitsev, Ivan Shmelov, Aleksei Remizov, they use biblical material in an orthodox, canonical way, which means that they do not change the intention of the source. As well they paraphrase the Bible which means that they interpret and change semantical meaning of source. To the first group of writers belong Zaitsev (The Travel of Gleb) and Shmelov (The Year of Our Lord). To the second group belongs Remizov, who uses various techniques to transform the canonical text (Fisters of the Cross). Remizov, however, does not change the Christian meaning of the text even when he modifies the text itself. Another writer, who was mentioned in the article, is Mikhail Bulhakov. He as well uses a method of paraphrase in the biblical text. On account of lack of metaphysical horizon as well as not religious meaning of the work The Master and Margarita, the writer illustrates humanistic and cultural reception of the Bible, her apocryphal version.

**Keywords:** Bible, orthodoxy, metaphysic, paraphrase, writers of 20<sup>th</sup> (Zaitsev, Shmelov, Remizov, Bulhakov).

**Full text:** <https://journals.pan.pl/dlibra/publication/133808/edition/116923/content>  
<https://doi.org/10.24425/snt.2009.133808>

**Dariusz Kotecki**

### **POLISH BIBLE**

Since the adoption of Christianity in Poland, the Bible has actively shaped the culture and religiousness of the Polish people. Translations of the Bible into the Polish language, as was the case with translations into national languages in other countries, counted among the most important areas of writing. Appearing as early as the Middle Ages, they mainly covered the Book of Psalms (St. Florian's Psalter, the Pulawy Psalter, and the Cracow Psalter). The first translations of the entire Holy Bible into Polish were the Catholic Leopolda Bible and the

Protestant Brest Bible. The Wujek Bible, published in Cracow in 1599, exerted the broadest and most powerful influence, defining the Polish culture and biblical language, and was effectively superseded with the publication of the Millennium Bible (1965). For the Protestants, the Brest Bible was replaced by the Gdansk Bible, which remained in use until as late as 1975, when the Warsaw Bible appeared. Today, the Millennium Bible plays the role of the Polish Bible, although it profoundly lacks the authority and impact of the Wujek Bible. For its influence to become comparable to that of the Wujek Bible, it would have to become a reference translation, and the five consecutive editions have hardly reinforced its position.

**Keywords:** Polish translations of the Bible, the Brest Bible, the Wujek Bible, the Gdansk Bible, the Millennium Bible.

**Full text:** <https://journals.pan.pl/dlibra/publication/133809/edition/116924/content>  
<https://doi.org/10.24425/snt.2009.133809>

**Mirosława Hanusiewicz-Lavallee**

#### THE BIBLE IN OLD POLISH LITERATURE

The paper concerns biblical heritage in Polish medieval and early modern literature. In its first section the author presents the first Polish psalters and their influence upon religious poetry of the time. The second part focuses on the development of biblical scholarship in medieval and Renaissance Poland, presents the most important old translations of the Bible and shortly discusses their impact on Polish literary culture. The last part of the study shows how various types of biblical plots and characters were present in old Polish drama and theatre, in religious hymns and epics, how biblical patterns inspired certain literary genres; it also stresses certain significant differences between Protestant and Catholic authors of the time. The conclusion of the paper points out the serious need for more systematic researches and studies in the subject of biblical tradition in old Polish literature.

**Keywords:** Polish medieval and early modern literature, early Polish translations of Bible, biblical paraphrases, biblical drama, religious hymns, biblical epics.

**Full text:** <https://journals.pan.pl/dlibra/publication/133810/edition/116925/content>  
<https://doi.org/10.24425/snt.2009.133810>

**Andrzej Sulikowski**

#### THE BIBLE IN POLISH MODERN LITERATURE

Article "The Bible in Polish Modern Literature" contains reflections on the period 1945–2009, especially about an essay on the Bible written by laics, staying on more or less the Catholic position. Almost all were poets: Roman Brandstaetter (1906–1987), Jan Dobraczyński (1910–1994), Anna Kamieńska (1920–1986), Czesław Miłosz (1911–2004), Marek Skwarnicki (+1930), Anna Świderkówna (1925–2008), Tadeusz Żychiewicz (1922–1994) and others. These authors

began to study the Bible in the middle of their lives, when they were ripe to discuss theological and existential problems of the Holy Scripture. In contrast with them there are the writers staying on the atheistic or agnostic position: Zenon Kosidowski (1898–1978), Artur Sandauer (1913–1989). Only one author, A. Świderkówna, was really a specialist in a biblical branch as the professor of the ancient Mediterranean archaeology in Warsaw University. She could write a series of her books *Conversations on the Bible* which became the bestseller in the end of 20th century. For all biblical essays its very important issue was the philological question connected to the language of the Bible and with the „semantic energy” of translation (Miłosz). The biblical essayists used the old Polish Bible (1600) translation of Jacob Wujek SI or modern group translation made in 1965 in the Benedictiner Abbey in Tyniec (by Cracow). Beyond a communistic censorship in years 1945–1989 all mentioned writers could publish their articles and books. The most important centre of these initiatives was Cracow (weekly „Tygodnik Powszechny” and monthly „Znak”, also publisher), Warsaw (Publisher Pax), Posen.

**Keywords:** the Bible in the polish version (Wujek's translation and the Tyniec Bible), reception of the Bible in the 20th century, modern laic commentary to the Holy Scripture, polish centers of the biblical reflation (Cracow, Warsaw, Posen), Tygodnik Powszechny.

**Full text:** <https://journals.pan.pl/dlibra/publication/133811/edition/116926/content>  
<https://doi.org/10.24425/snt.2009.133811>

**Danuta Bieńkowska**

#### **POLISH OF THE BIBLICAL TRANSLATIONS VS. LITERARY LANGUAGE – A HISTORICAL PERSPECTIVE**

Common spoken and written Polish (literary language) belongs to the European languages which have been sufficiently influenced by biblical writings (language). Relationships between literary language and the language of the biblical translations can be described as mutual influence of various intensity as far as the direction, time, intensification, endurance and level of the language are concerned. The article deals with the examples of the influence of the biblical translations on the literary language as for its intellectualization, lexical and phraseological enrichment as well as stylistic development.

**Keywords:** Polish biblical translations, common language, literary language.

**Full text:** <https://journals.pan.pl/dlibra/publication/133812/edition/116927/content>  
<https://doi.org/10.24425/snt.2009.133812>

**Ryszard Knapieński**

#### **THE BIBLE IN ART - A WORD BECAME A PICTURE**

The article presents a relation between a word and a picture against a background of art theology developing in Christianity. Such an assumption releases from the presentation of a

selection of illustrations to biblical texts. Assumed deliberations have a form of an outline illustrated by the examples from the field of miniature painting and engraving, depicting in a literal sense a transformation of a word into a picture. The studies from the field of a word function in faith tradition created the whole theological and biblical literature. On the other hand analyses of the analogical role of a picture in Christianity are relatively new and only seldom are they conducted by theologians or art historians. The title of the present dissertation constitutes a travesty of a sentence announced by St. John in the prologue of his Gospel: "And the Word was made flesh" (1:14). When John is talking about the Logos it means in our perspective a written word, that is the Revelation described in the Bible. Based on what St. Paul said in the Letter to the Romans (10:14–18) the expression: *Fides ex auditu* started to be used in theology. The question of the role of a picture in religion can be encapsulated in a paraphrase of this expression, as: *Fides ex visu*. Certain people in specific circumstances acquire faith through the sense of sight, through image. The Prophets attributed to pictures magic forces and the power of influencing human souls. Therefore they pushed them into the field of magic and witchcraft, into the world of dark forces, using signs. According to their teaching a real cult does not need any material signs. A monotheistic religion wants to remain a religion based on reading and not watching „suspicious“ pictures. Rejecting visual representations, the Old Testament favours verbal symbols. And not only has the image of a false god become the idol, but also a false image of the true God. The invisible God can be described, but not painted. Art is too weak to show the greatness of God. The undescribed God remained invisible. He made himself known to people only through the revealed word and depicting Him in paintings was forbidden because it was a threat to the primary Plan of Salvation. In such an approach a word becomes a power and the rejected picture becomes weak because it is useless and even harmful. This was well expressed by Regis Debray, who wrote that art with its altars, paintings and figures was too heavy to be carried by the Jew, this eternal wanderer, on his way. Thus he took the book. Despite strict bans we can find in the Old Testament statements containing human longing for watching God, either during the sleep as in the case of patriarch Jacob, or in a „face-to-face“ meeting as Moses at Mount Sinai, or in a prophetic seeing as it was experienced e.g. by Isaiah, Jeremiah, Ezekiel, Daniel, or the other ones „seeing“. The situation changed in the New Testament, when the eternal Logos – the son of God became a man. It was possible to see God through the incarnate Word, as Jesus Christ became the most ideal icon of God. The incarnation gave a possibility of depicting the one that was so far Invisible. This can be contained in a sentence that „the Word was made a picture“. The Mystery of the Incarnation was invoked by the iconodules at the Second Council of Nicea, in 787. Christianity is a religion of a word and a picture, but Protestants are different from Catholics in their approach to pictures. Taking a doctrinal assumption on the sole primacy of a word (*sola Scriptura*), certain sections of the Reformation rejected a picture as a form of superstition. The specific character of Protestant art became the custom of placing citations from the Bible on paintings, or even placing the sole citations or the sentences of the Reformation in altar reredos.

**Keywords:** Bible in art, word and picture, picture theology.

**Full text:** <https://journals.pan.pl/dlibra/publication/133813/edition/116928/content>  
<https://doi.org/10.24425/snt.2009.133813>

## **THE BIBLE IN MUSIC: THE NEW TESTAMENT CANTICLES IN POLISH LITURGICAL MONODY AFTER THE VATICAN COUNCIL II**

The use of canticles in liturgical monody goes back to the early Middle Ages when the practice of canonical hours began to be used extensively. The canticles of the Gospel (Benedictus, Magnificat and Nunc dimittis) were successively incorporated into the structure of the canonical hours and became in time the most important chants of the Liturgy of the Hours (Laudes, Vesperae, Completorium). Some shorter canticles of the Old Testament books were also included in the Divine Office but it was only after the Second Vatican Council that shorter canticles of the New Testament books came into Vespers. They replaced the final (i.e. the third) psalm. The designation „song” which was used to describe „canticle” in the Polish translation of the revised Liturgy of the Hours appeared to be highly controversial and inadequate. Thus, it was necessary to explain such definitions as: canticle, psalm, hymn, song. Based on the studies it is possible to definitely determine that a return to the original designation (canticle) is necessary and inevitable, in order to avoid confusion in terminology. Benedictus and Magnificat have received the primary thrust of poetic translations of canticles into Polish. In the latter case there are as many as five different Magnificat translations in Polish church songbooks; only two versions of the Benedictus have been found. These canticles have a wide liturgical application; their use is not limited to the Divine Office alone. They have been introduced into the Roman Catholic Order of Mass as the chants after Communion, or as the responsorial psalms, or as the verses sung before the Gospel. Some of them have become independent processional chants for Mass, especially the ones intended for Lent. As far as the number of musical settings is concerned, it can be said that the Magnificat canticle seems to be highly favored. Nevertheless, the melodies connected to other canticles, including the ones with the texts from <sup>1</sup>non-Gospel<sup>2</sup> biblical books, deserve attention as well. The melodies originated either in the Gregorian chant, or in the ecclesiastical songs, or in foreign sources, or, finally, in indigenous pieces of original compositions. Thus, the repertoire of the New Testament canticles exhibits itself as a rich resource of new chants which have been included in the official liturgy in Poland since the Second Vatican Council. Clearly, further research is required in the area.

**Keywords:** canticle, monody, psalm, hymn, song, liturgical function, musical form.

**Full text:** <https://journals.pan.pl/dlibra/publication/133814/edition/116929/content>  
<https://doi.org/10.24425/snt.2009.133814>

**Marek Lis**

## **BIBLE IN THE MOVIES**

The presence of the Bible in the movies is a complex reality: besides direct interpretations of the stories from the Holy Scriptures, a number of films have been inspired by other cultural sources (passion-plays, arts, literature, music, other films). By reason of its subject and its non-religious origin, a biblical film is important for theologians: numerous audiovisual adaptations

of the Gospel have raised the issues of the faithfulness of this particular kind of translation (transmediatization) of the Bible. A particular attention should be paid to Jesus-movies because of their impact on the audiences and very different ways of portraying of Jesus (from a relatively simple „historical” Jesus to elaborated Christ-figures).

**Keywords:** Bible, cinema, Jesus movies, audiovisual translation, Christ-figure.

**Full text:** <https://journals.pan.pl/dlibra/publication/133815/edition/116930/content>  
<https://doi.org/10.24425/snt.2009.133815>

**Sławomir Śledziwski**

### **THE INFLUENCE OF THE BIBLE ON CIVILIZATION. THE BIBLE AND NATURAL SCIENCES**

The article The Influence of the Bible on Civilization (The Bible and Natural Sciences) shows us the importance of the Holy Bible in relation to the forming of Western civilization. The Bible is at the foundation of the heritage of European civilization. Written down during the period of almost 1500 years, it contains truths that concern all fields of life, both on the individual and the social level. As a work of literature it had its role, together with the civilization of Ancient Greece, in the origins of sciences. Science and religion are two very important elements of human culture. All reflections on the subject of the genesis of the world have their roots in these two basic aspects of seeing reality. Everything that exists needs an explanation of its origin. Thus the basic question that gave the beginning to philosophy was the question of the human being about himself and about the Universe. The relation of the science of creation, originating from the biblical description showing God as giving existence to everything, came into conflict with the empirical description of the beginning of the Universe and man in it. The questions that Latin civilization took from Greek philosophy and Christianity, based on biblical foundations, were transformed during the course of history to a conflict between science and faith, which began with the Copernican revolution and the Galileo issue. It had its greatest inflammation in the 19th century, as the result of the discoveries in the field of biology, mainly connected with the theory of evolution of C. Darwin. One of the basic aspects of this conflict is the question of the origin of the world, which issue is, so to say, a natural place of meeting of theology with natural sciences. This conflict began as a result of trying to discover the essence of God's message contained in the Bible, by natural sciences. This discovering was an interpretation of the inspired text in relation to the eternal truth and to cultural variables, and also to civilization frames.

**Keywords:** Bible, civilization, creation, natural sciences, Nicholas Copernicus, Galileo Galiei, Charles Darwin, faith, reason, religion, evolution theory.

**Full text:** <https://journals.pan.pl/dlibra/publication/133816/edition/116931/content>  
<https://doi.org/10.24425/snt.2009.133816>

# **STUDIA NAUK TEOLOGICZNYCH**

## **5 (2010)**

### **Leading issue: CHRISTIANITY IN DIALOGUE**

**Marian Rusecki**

#### **OPENNESS OF CHRISTIANITY TO THE WHOLE REALITY IN A PERSONALISTIC PERSPECTIVE**

This sketch presents the important issue of the openness of Christianity to the whole reality, i.e. to the world, history, human and social person, culture and religion, because thanks to this attitude a fruitful dialogue is possible. The trinity ad intra is the opening of the trinity to the world, to mankind, to history, to a history which he has called into existence out of an excess of intra-trinitarian love and has called upon creation to participate in God's life in order to give it divine supernatural gifts. In the most perfect way, God opened himself to the whole of creation in the incarnate Son, his life and activity, and above all in the Paschal events. In his incarnation as God-man, he opened himself to every human being; in his life and mission, Jesus was open to everyone in need, the poor, the sick, the wronged, the socially excluded, the sinful, and even the dead. Jesus showed God's love and offered real help. In the Paschal Events, Jesus - giving his life for all, out of love - reopened the sinful man to God and neighbor. In the Resurrection, He opened up heaven to all, so that they could come to the Father's house and participate in the communion of saints. For man to accept the gift of salvation and other supernatural gifts, he must be open to them. God created man as open to himself, to the world. Sin encloses man in himself (sin selfishness). In his love, God shows mercy to the sinner, opens him up again, because man is not a monad and cannot exist without a necessary relationship to the world, his neighbor, the Creator. He can only exist like the Persons of the Holy Trinity. The work of opening man to the whole reality and giving people revelation-salvificative gifts is continued by the Church of Christ, which co-creates this work ("which is, which was and which is coming"). It updates God's work done in history and continues until the end of the world, following the example of the Trinity, to remain open to all reality.

**Keywords:** person, dialogue, Holy Trinity, salvation, sin, world, Church, Christianity.

**Full text:** <https://journals.pan.pl/dlibra/publication/112716/edition/97981/content>  
<https://doi.org/10.24425/snt.2010.112716>

## **CHRISTIANITY AND THE EUROPEAN CULTURE IN THE LIGHT OF THE TEACHING OF JOHN PAUL II**

In this article the author tries to resolve the problem of what is the relation (is it a dialogue?) between Christianity and the European culture in the past and today. He tries to see it in the light of John Paul II's teaching in a few steps: the role of Christianity in the origin of Europe, the role of Christianity in the history of Europe, the role of Christianity in the identity of Europe and its culture, and the modern European culture in its relation to Christianity. Christianity has created Europe and the culture (and ethos) of dialogue. Christianity was present in – sometimes tragic – history of Europe motivating many positive changes, although Christians were not always following the principles of their religion. Christianity is the most important element of the Europe's identity and culture, although during its history some other elements, far from Christianity, appeared. Modern European culture, which is still in a process of building its identity, consists of many tendencies – far or close to Christianity. Far from it do not dialogue with it, but close to it – do so. Christianity and the Church, who represents it, is ready to the dialogue, although she is aware of its difficulties and necessity.

**Keywords:** Christianity, Church, dialogue, European culture, genesis of Europe, history of Europe, identity of Europe.

**Full text:** <https://journals.pan.pl/dlibra/publication/112717/edition/97982/content>  
<https://doi.org/10.24425/snt.2010.112717>

**Jan Perszon**

## **CHRISTIANITY IN AMERICAN CULTURE**

This paper constitutes out of necessity only a partial/fragmentary analysis of the influence of Christianity on the culture of the United States. There is no doubt that the wish to create a truly Christian society which could be a "new Israel" was a strong motive which became the underlying cause for the founding of the USA. The "founding myth" has been reflected not only in the proclaimed constitution with a pioneering principle of separating the state from the religion but also present in everyday life of a rapidly developing nation, continually fuelled by Protestant leaders. The power of the myth was sustained and spontaneously stimulated by the successive waves of European immigrants systematically Americanized by the local population. The inseparable element of American lifestyle is a specific presence of Christianity in the public sphere in the form of civil religion. After the crisis associated with the expansion of secularism (intellectuals' heresy after the Second World War) there was a great revival of Christianity in the eighties of the previous century. It was influenced by a fervent religious rhetoric of President R. Reagan and by the attack of Protestant conservatives soon allied with conservatism of Catholic writers/publicists. Despite the growing attitudes of religious indifference, political and social life of contemporary America is permeated with religious elements, declaration of faith in God being perceived positively. A marked religious revival

although encompassing only some part of the society makes America, in contrast to Europe, a country of a clearly Christian character.

**Keywords:** Christianity, USA, culture.

**Full text:** <https://journals.pan.pl/dlibra/publication/112718/edition/97983/content>  
<https://doi.org/10.24425/snt.2010.112718>

**Andrzej Pietrzak SVD**

### **CHRISTIANITY AND THE LATIN AMERICAN CULTURES**

The purpose of the article is to systematize the main issues related to the encounter of Christianity with Latin American cultures. The study is based on both Latin American theological publications and various documents of the Roman Catholic Church. In the first part the problem of Christianity's encounter with cultures of this region from historic perspective is discussed by pointing out to its negative, ambiguous and positive aspects. The second part is devoted to classification of culture circles, significant from the point of view of evangelization and inculturation (cultures of urban agglomeration, rural regions, Indian and Afro-Latin American cultures, poverty, elites, cyber culture and popular culture). In the final section we paid attention to the issue of up-coming culture and its trends (modernism and postmodernism, secularism, socio-political ideologies, the role of mass media, the tensions between globalization process and appreciation of local traditions).

**Keywords:** culture, Latin America, inculturation, theology of culture, catholic, Church.

**Full text:** <https://journals.pan.pl/dlibra/publication/112719/edition/97984/content>  
<https://doi.org/10.24425/snt.2010.112719>

**Roman Malek SVD**

### **THE QUESTION OF THE CHRISTIAN DIALOGUE WITH CHINESE CULTURE**

This article focuses on an extremely urgent problem of today's Christian dialogue with China, i.e. the culture (and politics) of the People's Republic of China (PRC) and asks whether a Christian dialogue with China – which understand herself as an atheist and Communist state, which, however, is a country of many religious traditions, is possible, and if so in what form? What are its prospects and challenges? The starting point of the article, after some historical remarks, is a kind of heterotopy of the dialogue in Chinese context, involving (III.1.) the historical and political context, then (III.2) its partners, and finally (III.3) its forms and contents. In this framework, this article is (IV) reflection on the challenges, opportunities and prospects of the Christian dialogue with Chinese culture. This reflection is not taken here from the standpoint of theology, but is rather a phenomenological description of the status quo. At the end of the article (V) some statements of Pope John Paul II with regard to the dialogue of Christianity with Chinese culture are quoted as a kind of summary. The article states a great

asymmetry of partners of the dialogue in China caused by the restrictive religious policy. There are some forms of dialogue which, however, are realized outside of the institutionalized Christianity, i.e. the Christian Churches. The Churches themselves, due to their historical background, are not very interested in or prepared for an inter-religious dialogue.

**Keywords:** Chinese culture, dialogue, Christianity, partners and forms of the dialogue, religious traditions.

**Full text:** <https://journals.pan.pl/dlibra/publication/112720/edition/97985/content>  
<https://doi.org/10.24425/snt.2010.112720>

**Antoni Kość SVD**

### CHRISTIANITY AND KOREAN CULTURE

The aim of this article is to present the relation between Christianity and Korean culture. The problem here is not the concept of Christianity, but the concept of Korean culture. In the Korean thought is hard to distinguish between religion and philosophy. Philosophy, religion and culture are synonyms for "philosophy of life". The original Korean philosophy is Shamanism and received from China Confucianism, Buddhism and Taoism. In the case of Christianity we have to consider Catholic Church, Protestant Church and Orthodox Church. Special attention we have to pay to the Korean theology, which is based on Korean tradition. Special role in the history of Catholic Church in Korea played Korean martyrs. *Sanguis martyrum, semen christianorum*.

**Keywords:** Christianity, Korean culture, Shamanism, Confucianism, Buddhism, Taoism.

**Full text:** <https://journals.pan.pl/dlibra/publication/112721/edition/97986/content>  
<https://doi.org/10.24425/snt.2010.112721>

**Antoni Kość SVD**

### CHRISTIANITY AND JAPANESE CULTURE

The aim of this article is to present the relation between Christianity and Japanese culture. The problem here is not the concept of Christianity, but the concept of Japanese culture. In the Japanese thought is hard to distinguish between religion and philosophy. Philosophy, religion and culture are synonyms for "philosophy of life". The original Japanese philosophy is Shinto and received from China Confucianism, and Buddhism. In the case of Christianity we have to consider Catholic Church and Orthodox Church. Special attention we have to pay to the process of inculturation of the Good News in the Japanese soil.

**Keywords:** Christianity, Japanese culture, Shinto, Confucianism, Buddhism, Inculturation

**Full text:** <https://journals.pan.pl/dlibra/publication/112722/edition/97987/content>  
<https://doi.org/10.24425/snt.2010.112722>

## **CHRISTIANITY AND THE AFRICAN CULTURE**

The title of the article, formulated by the Editors, requires a few clarifications of terms. Both phenomena – Christianity and the African culture – are de facto plural and have to be regarded and treated as such. The title also juxtaposes a term that describes a religious reality with a cultural one (this also touches on the understanding of the relation between religion and culture). This can only be done on the assumption that “Christianity” means “a culture permeated by the Gospel message”. The author argues that Christians have never presented a unified attitude towards the African culture. As in the Christian antiquity, as in later times (including the present) Christians showed ambivalent attitudes towards the African culture. Some strongly opposed it, some allowed a restricted borrowing, some engaged actively with the African culture. One cannot see these attitudes in terms of development or regress because they have been synchronically present at all times. The attitudes towards African culture also changed at times within the particular strands of Christianity. What was rejected of hardly acceptable at one time becomes the order of the day at other. However, these attitudes have not been synchronized in all Christian churches and communities. After stating the article’s argument and making the terminological reservations, the author substantiate the argument presenting three types of interaction between Christianity and African culture giving examples from different times and regions.

**Keywords:** Christianity in Africa, inculturation, African Initiated Churches.

**Full text:** <https://journals.pan.pl/dlibra/publication/112723/edition/97988/content>  
<https://doi.org/10.24425/snt.2010.112723>

**Przemysław Kantyka**

## **ECUMENICAL DIALOGUE**

The article describes the Roman Catholic understanding of the ecumenical dialogue as stated in the Decree on ecumenism of the Second Vatican Council and in further documents of the RC Church. This ecumenical dialogue may be conducted only among Christian Churches and Church Communities as it aims the restoration of full visible unity of Christians. The dialogue should primarily lead to the common rediscovery of the truth, and never to any kind of establishing the truth, of elaborating it or reaching the compromise. The true dialogue has nothing to do with negotiating the common position, where each party wants to force oneself upon another and to make the less concessions possible. This is because we cannot reduce the requirements of the Gospel to any kind of necessary minimum, a common basis recognized by all the Churches and ecclesial Communities. Such a dialogue contains its inner dynamics, its existential dimension. The truth is personal, as Christ himself is the Truth, so the search for unity belongs to the proper essence of being a Christian. So the ecumenical dialogue is “an imperative of Christian conscience” (John Paul II), so it is something that inevitably ought to be taken and accomplished by Christians. The ecumenical dialogue however is not the goal for itself. Neither it is only mutual recognition of Christian Communities or even common

prayer. The common aim is the restoration of full visible unity of divided Churches. On the way of ecumenism we cannot limit to the prayer or the ecumenical dialogue. On the contrary – we should develop all the possible ways of collaboration, because unity of action leads to the full unity of faith. Neither the unity nor uniformity of doctrine or churchly traditions, but only the unity in one faith is the far-reaching goal of the ecumenical dialogue. The documents of the RC Church give also clear hints how to lead the ecumenical dialogues: the dialoguing parties must be expert in theology, seeking the truth, not a victory, moving from easier topics to the more difficult ones, trying to use the language free of polemical connotations. Before the Second Vatican Council the Catholic Church didn't lead any official ecumenical dialogue, what didn't mean the lack of any ecumenical encounters. The first ones, however, were unofficial and did not engage the official Church authority. Widespread engagement in the ecumenical dialogues in the time of popes Paul VI and John Paul II can be justly perceived as a direct fruit of the Second Vatican Council and its Decree on Ecumenism. During the decades the commissions of dialogue have already elaborated thousands of pages of common statements and agreed declarations. The Churches must be however aware, that without strong effort of reception of these documents in their midst, the fruits of the dialogues will have no influence on the reconciliation of Christians in one faith. Even if there may be some kind of deception because of slowness of ecumenical process, we can be certain that meetings in the dialogue enabled Christians of various Churches and Church Communities to grow towards full, visible unity wanted by our Lord for His disciples.

**Keywords:** dialogue, ecumenism, Churches, unity, truth, faith, ecumenical Agreement.

**Full text:** <https://journals.pan.pl/dlibra/publication/112724/edition/97989/content>  
<https://doi.org/10.24425/snt.2010.112724>

**Tadeusz Dola**

## **DIALOGUE OF CHRISTIANITY WITH NON-CHRISTIAN RELIGIONS**

Since Vatican II there have been issued many Church documents of different rank, which are explicitly devoted to dialogue with non-Christian religions or contain statements on the matter; there is also a very comprehensive bibliography on interreligious dialogue. The article presents three issues which occupy a significant place in these works. The first is the theological bases for dialogue. They have been expressed in the trinitarian structure. At the heart of the dialogue is faith in God, the Creator and Father of all people, in the Son, through whom universal salvation took place and the Spirit, which everywhere personifies the salvation work of God in Three Persons. The second issue, which is the content of the article, expresses a unique position of Judaism in dialogue of Christianity with other religions. The importance of Israel for the emergence and existence of the Church, and at the same time for her salvation role for the entire Jewish people, is an important spur to the reflection on the salvation relationship of Christianity to other religions. The dialogue is difficult to operate without a proper spiritual attitude. This issue is the subject of interest of the third point in the article. Spirituality shaped by attitudes of conversion and submission to the will of God, especially in the prayerful elation of the human heart, becomes a source of behaviours which are conducive to dialogue.

**Keywords:** dialogue, religion, Christianity, non-Christian religions, theology, Trinity, Israel, Covenant, Israel, spirituality, repentance, prayer.

**Full text:** <https://journals.pan.pl/dlibra/publication/112725/edition/97990/content>  
<https://doi.org/10.24425/snt.2010.112725>

**Łukasz Kamiński**

## **DIALOGUE OF CHRISTIANITY WITH JUDAISM**

The present overview of current Christian-Jewish dialogue shape firstly specifies the dialogue and its partners concept meaning applied to the relations between religious societies. It draws our attention to the polarizations within the Christianity and Judaism as well as to the differences in dialogue advancement between bodies keeping the dialogue and the general public. It points out the different motivation prompting Jews and Christians to keep the dialogue and the influence of this on understanding the sense, the choice of its representatives and the theme of the dialogue. The deepening mutual cognition along with the growing awareness of both; chances and limits of consensus in the dialogue, are indicated among the previous achievements. From the side of the Catholic Church, irreversible will of the dialogue along with the appropriate directions of doctrinal clarifications of the Church Teaching are strongly emphasized. The theological questions are raised that on the Christian side develop from the acknowledgment of irremovability of the Covenant between God and Israel. The questions refer to the contemporary situation and the eschatological perspective of existence of two communities considering themselves as continuation of the covenant between God and Abraham, as well as their relation towards Israel Land. The article at its conclusion stipulates the deepening of the awareness of the mystery whenever resuming the religious topics in the dialogue.

**Keywords:** dialogue, dialogue partners, Christianity, Judaism, Catholic Church, Jews, Church Teaching.

**Full text:** <https://journals.pan.pl/dlibra/publication/112726/edition/97991/content>  
<https://doi.org/10.24425/snt.2010.112726>

**Adam Wąs SVD**

## **CHRISTIAN-MUSLIM DIALOGUE**

Since the beginning of Islam in the 7th century Christians and Muslims have been a permanent challenge for themselves. The confrontation and the closeness which accompany them through the entire history are rooted in the universal and monotheistic character of both religions. From the Christian point of view it would be difficult to talk about interreligious dialogue or at least its modern developments, without the Second Vatican Council (1962–1965) and the declaration *Nostra aetate*. The Council recognized in it the spiritual, moral and

cultural values present in different religions, emphasizing spiritual and moral values between Muslim and Christians. For the first time in the history of the Catholic Church, the Council's fathers officially called for the co-operation with Muslims. This is the starting point of the real dialogue between Christians and Muslims. This article attempts to describe and analyze – in three parts – some aspects of the dialogical initiatives of Christian-Muslim relations. A greater part of it refers to the Roman Catholic Church, but some examples of interpretation and dialogical initiatives of the Orthodox and Protestant Churches are included as well. Islam as a point of reference is taken as a whole. After a short introduction containing a general definition of dialogue and its interreligious form the first part deals with historical facts which shaped the dialogical attitudes. The selected historical facts build a background for some theological ideas on Islam in orthodox, catholic and protestant traditions. The second part focuses on the practical aspects of dialogue – its forms and representative institutions, i.e. the Pontifical Council for Interreligious Dialogue, World Council of Churches and Orthodox Center of the Ecumenical Patriarch in Chambésy which are engaged in the dialogue on behalf of the main Christian Churches. The third part offers some ideas concerning arguments for dialogue, its efficiency and quality which might be important for the future of dialogue. The modern history of Christian-Muslim relations shows that the dialogue between adherents of these two largest religions is possible despite that it is not an easy undertaking. The author underlines that there is no alternative to dialogue as there is no better way to defeat prejudices and heal the wounds of the past.

**Keywords:** Interreligious dialogue, Christians, Muslims, Islam, Church, Second Vatican Council.

**Full text:** <https://journals.pan.pl/dlibra/publication/112727/edition/97992/content>  
<https://doi.org/10.24425/snt.2010.112727>

**Henryk Zimoń SVD**

## **DIALOGUE BETWEEN CHRISTIANITY AND AFRICAN TRADITIONAL RELIGIONS**

The Vatican Council II in its declaration *Nostra aetate* and several other documents expressed a distinctly positive attitude of the Church towards non-Christian religions. Three post-Council documents devoted to a dialogue with the African traditional religions point out and express respect for the spiritual and religious values of the African people. Out of necessity, the following ones were chosen and discussed in brief: the Supreme Being, ancestor spirits, afterlife, morality, rituals. These values find their deepest justification in African traditional religions, which determine the identity of particular peoples and plays an extremely important role in their life. The religious attitude of Africans dominates in the world of notions, experiences and attitudes to life. Contrary to the views of some cultural and social anthropologists, religion cannot be only considered as a social fact which plays definite functions in a culture. Such an understanding of religion rules out its autonomy and does not fully appreciate its value and importance in the lives of Africans. As a fundamental creative power, religion is the “soul” or heart of culture. It integrates all aspects of culture, giving the latter an ultimate meaning. Permeation of the economic, social and political life with religious elements, together with the ritualization of all important events and aspects of community and individual life constitute a characteristic feature of African communities. Studying the

spiritual and religious values of African peoples is recommended and necessary since these values are the basis of a fruitful dialogue with their cultures and religions, they serve to better proclaim the Good News among Africans and its inculturation in Africa.

**Keywords:** interreligious dialogue, Christianity, African traditional religions, the Supreme Being, ancestor spiritus, afterlife, morality, rituals.

**Full text:** <https://journals.pan.pl/dlibra/publication/112728/edition/97993/content>  
<https://doi.org/10.24425/snt.2010.112728>

**Andrzej Anderwald**

#### **OPENING OF THE CHURCH TO SCIENCE. FROM PIUS IX TO BENEDICT XVI**

The element of reason, which is assigned to faith, which also seeks faith, is present - although not as clearly as it used to be - exclusively present in philosophy. For at present this element influences faith from the various fields of the generally dominant sciences. The most recent history of the relationship between Church and science has been written through congresses, symposia and conferences which have an interdisciplinary character. In these meetings theologians, in common conversation with representatives of the human and natural sciences, strive for greater harmony between the respective sciences. The intention of the article is to analyze the pronouncements of the Church's teaching from Pope Pius IX (1792-1878) to Pope Benedict XVI (\*1927). In particular, the speeches of Pope John Paul II (1920-2005) to the members of the Pontifical Academy on the topic: In the relationship of the Church to science or natural science are analyzed. Such interest on the part of the ecclesiastical magisterium speaks of the request of the profane sciences, which, in addition to their constant specializations, remain open to the wisdom dimensions of scientific research. The procedure is in three steps. First, the impossibility of a contradiction between Christian faith and science is presented (1). Then the foundation for the dialogue between Church and science - the mutual recognition of the autonomy between the earthly and eternal order - is pointed out (2). Finally, post-conciliar documents pointing to the cooperation between church and science are analyzed. As a result, it has been shown that the Church's teaching clearly points to an evolution of the Church's opening to science. The post-conciliar documents not only point to a possibility and necessity of cooperation between church and science, but also describe some conditions of this cooperation. This cooperation is primarily about the search for truth and mutual knowledge.

**Keywords:** Church and science, dialogue between the Church and science, the conditions for the dialogue between Church and science.

**Full text:** <https://journals.pan.pl/dlibra/publication/112729/edition/97994/content>  
<https://doi.org/10.24425/snt.2010.112729>

# **STUDIA NAUK TEOLOGICZNYCH**

## **6-7 (2011-2012)**

**Leading issue:**

**HOLINESS**

**Marian Rusecki**

### **HOLINESS AS A MOTIVE FOR THE CREDIBILITY OF DIVINE REVELATION AND CHRISTIANITY**

Divine Revelation – and in consequence Christian theology – connects the term ‘holiness’ with the nature of God who in relation to His creature is totally transcendent but at the same time is close to it and in His Son Jesus Christ, in a sense, united with it. Strictly speaking it is possible to talk about holiness under one condition: if one believes in the Holy One – God who is the source of any holiness. Holiness of God was fully revealed in Jesus Christ who through His revelation-based salvific deeds allowed human beings to participate in God’s holiness. Church, however, being holy in terms of its nature (and participating in God’s holiness) has a task to proclaim holiness in the world and to practise it. The essence of holiness is always the same although holiness could be practised in Church and the world in a variety of ways. Holiness of Christian life – understood to be achieved especially in everyday life or in a way of heroic virtues – has a very important meaning for the credibility of Christianity. Holiness is present not only in a spiritual (‘intrinsic’) life but has also extrinsic reflections, which is so much important for contemporary mentality marked by *praxis* and praxeology. Holiness, however, could be recognised only from a perspective of faith.

**Keywords:** Holiness, Credibility, Divine Revelation, holy Church, virtues.

**Full text:** <https://journals.pan.pl/dlibra/publication/112735/edition/98000/content>  
<https://doi.org/10.24425/snt.2011-2012.112735>

**Henryk Pietras SJ**

### **HERESY AS SIN AGAINST HOLINESS OF CHURCH. REMARKS ON SYNODICAL REGULATIONS IN LATE ANTIQUITY**

Heresy is usually defined as an error concerning the content of faith. In this article heresy is shown as a sin requiring conversion and penance and not just withdrawal of one’s views. A sin of heresy is compared to adultery or idolatry, for which the same penance used to be assigned (e.g. the Synod of Elvira in 306, Ccanon 22). In this context the condemnation of Nestorius by the Council of Ephesus in 431 is characteristic because it is focused on the insult to Jesus Christ and not on erroneous conceptions. It also refers to the formulas of condemnation of heretics, which is the case with such invectives as *contamination*, *sacrilegium* or *perfidia*, that were

often used, and those terms belong to the field of morality rather than to intellectual disputes or differences.

**Keywords:** heresy, sacrilege, sin, error, condemnation, synodical acts.

**Full text:** <https://journals.pan.pl/dlibra/publication/112736/edition/98001/content>  
<https://doi.org/10.24425/snt.2011-2012.112736>

**Henryk Misztal**

### **CANONICAL CONFIRMATION OF HOLINESS**

The paper presents unequivocal arguments in favour of the procedural nature of the canonical confirmation of holiness as regards the process of beatification and canonisation at the diocesan level. It was also underlined by Cardinal Prefect of the Congregation for the Causes of Saints on 18 February 2008 in his intervention concerning the *Instruction* on stricter obeying the existing law, issued by the Congregation and approved by the Pope. It was clearly stressed by the Cardinal that the document was not legislative in nature but an administrative act of the Congregation for the Causes of Saints. He also rejected the common and false opinion that Pope John Paul II allegedly replaced procedural methodology in canonical processes of the confirmation of holiness with a methodology of historical-critical research. The Italian term “*inchiesta*” is to be understood not as a solely scientific inquiry but also procedural. The interpretation of the internal regulations of the Congregation and its doctrine are in favour of the canonical procedure, which is analogous to ordinary canonical processes both in the diocesan and in the Roman phase. Eventually, the paper refers to the nature of the final decision of the pope in cases of beatification or canonisation, which proves that the canonical confirmation of holiness in Church is complex and unique in this kind of cases.

**Keywords:** canonization, beatification, holiness, perfection, process of beatification and canonization.

**Full text:** <https://journals.pan.pl/dlibra/publication/112737/edition/98002/content>  
<https://doi.org/10.24425/snt.2011-2012.112737>

**Andrzej Napiórkowski OSPPE**

### **MYSTICISM IN EVERYDAY LIFE: CALLING FOR REFORM AND DEVELOPMENT OF CHURCH**

This presentation outlines the movement of the contemporary Church away from the institutional ecclesiology. Within the context of the post-conciliar ecclesiology and being inspired by the thought of Y. Congar, I have developed 5 reform principles (the Word of God and liturgy, love and witness, anthropological, ecumenical, interreligious). I have also submitted a few practical indications of that reform (tradition and modernity, unity, freedom and moral standards, respect for the transcendental reality) in order to perform it. The Church reform properly understood becomes the development, which should be seen as a long

process, inscribed in the history of Church as well as in the life of a believer. In everyday life today's mystics follow in their conversion that way of Church's development. Mysticism is not just for those who have been specially elected, but by the grace of Baptism every Christian is called to holiness and to the practice of mysticism. Even not being aware of it, many are practicing it. Thus those principles and indications of the ecclesial reform also apply to our everyday life of following Christ in His Church.

**Keywords:** institutional ecclesiology, reform, principles of reform, growth, development, Church, mysticism, baptism.

**Full text:** <https://journals.pan.pl/dlibra/publication/112738/edition/98003/content>  
<https://doi.org/10.24425/snt.2011-2012.112738>

**Zbigniew Wanat**

### ORDINARY HOLINESS

The universal call to holiness with reference to the notion of "ordinary holiness" is the topic of this paper. The contemporary teaching of the Catholic Church, particularly since Vatican II, has underlined that holiness is both a gift and a task for all Christians. It is illustrated in several papal pronouncements by Paul VI, John Paul II and Benedict XVI. Finally the paper points out to some examples which confirm that any activity in life is appropriate for fulfilling the call to holiness. It is also noticed that ordinary holiness is a positive reaction and response of Christ's disciples to the signs of the time they face. Some of those signs of the time are vivid nowadays: man's changing attitude to the truth, to human life as a fundamental value, to conjugal love which is in its essence faithful and exclusive, as well as to service as a form of daily love.

**Keywords:** ordinary holiness, vocation, signs of the time.

**Full text:** <https://journals.pan.pl/dlibra/publication/112739/edition/98004/content>  
<https://doi.org/10.24425/snt.2011-2012.112739>

**Roland Prejs OFMCap**

### POLISH HAGIOGRAPHY: RECENT ACCOMPLISHMENTS

A lot of beatifications and canonisations have taken place in recent years. This has led to the publication of life histories, either scientific or popular, of those elevated to the glory of the altars. After 1945 the first important book was *Hagiografia polska (The Polish Hagiography)*. Another important book was *Twoje imię (Your Name)* by H. Fros and F. Sowa, republished several times. In his article E. Walewander explains methodological requirements for a hagiographical text which is to be historical in nature, based on historical sources and using methods characteristic of Church history. A similar publication is *Sancti. Miracula. Peregrinationes* by A. Witkowska, which is a collection of essays on various hagiographical issues. The two-volume edition of *Staropolskie piśmiennictwo hagiograficzne (The Old Polish Hagiographical Writings)* by A. Witkowska and J. Nastalska is a bio-bibliographical dictionary

of hagiographers of the pre-partition Poland and a collection of old Polish hagiographical texts. *Drogi rozwojowe hagiografii polskiej w wiekach średnich (The Developments of Polish Hagiography in the Middle Ages)* by J. Starnawski is a study in the development of Polish writings in the Middle Ages. In the post-war Polish hagiography most publications were biographical in nature, while there are still not enough methodological and research studies in the hagiography of the 19<sup>th</sup> and 20<sup>th</sup> c.

**Keywords:** bibliography, hagiography, saints, theological methodology, history of Church in Poland.

**Full text:** <https://journals.pan.pl/dlibra/publication/112740/edition/98005/content>  
<https://doi.org/10.24425/snt.2011-2012.112740>

**Sławomir Nowosad**

### **HOLINESS FROM ECUMENICAL PERSPECTIVE**

Among the so-called lost icons of modern culture (as Rowan Williams once put it) holiness should be perhaps seen with a particular concern. Christianity has always perceived holiness as universal calling which Christ's disciples are never to neglect. Lutheran pastor and theologian Dietrich Bonhoeffer emerges as a significant example of radical discipleship in his consistent and faithful pursuit of holiness. The one who believes in Christ is to follow Him not by withdrawing from this world but rather in the midst of the world as Christ himself lived and to "drink the earthly cup to the dregs like Christ himself". Consequently, "holiness begins and ends with God and moves toward the needy of the world" (A. Lawrence). Blessed John Paul II would often stress that holiness is one of those precious signs of the Spirit's active presence among all Christ's followers, which should play an ever more growing role in the ecumenical exchange of gifts. When Christians base their hope on the Lord's prayer and not on their own strength, they can trust that "the great ecumenism of holiness will not fail, with God's help, to bring results" (blessed John Paul II).

**Keywords:** holiness, ecumenism, Bonhoeffer, ecumenism of holiness.

**Full text:** <https://journals.pan.pl/dlibra/publication/112741/edition/98006/content>  
<https://doi.org/10.24425/snt.2011-2012.112741>

**Tadeusz Zadykowicz**

### **THE IDEA OF IMITATION IN MORAL THEOLOGY. AN ATTEMPT TO SYSTEMATICAL ANALYSIS OF THE CHRISTIAN CALL TO HOLINESS**

Imitation of Christ is one of the oldest ways of showing the practical realisation of the call to holiness. In the past this idea, with additional role models included, was also used in the moral theological reflection on human development and sanctification. However, those attempts found it difficult to define the subject of imitation as well as imitation itself. Today, with some reservations, the idea of imitation may also be used for the methodical presentation of the

Christian vocation to holiness and concrete ways how that vocation may be realised. When taken together with the biblical category of the vocation and the gift, this idea allows to present Christian moral life in a synthetic way and may be the reference point for specific moral obligations. However, when using the category of imitation in the correct presentation of the call to holiness, correct terms are needed as well as the understanding of the vocation as found in divine revelation and in particular modern behavioural sciences. Such a presentation would emphasise important features of Christian morality, especially its religious, personalistic and social nature, and would manifest misconceptions of both extreme autonomy and extreme heteronomy.

**Keywords:** moral theology, imitation, holiness, personal pattern.

**Full text:** <https://journals.pan.pl/dlibra/publication/112742/edition/98007/content>  
<https://doi.org/10.24425/snt.2011-2012.112742>

**Eugeniusz Sakowicz**

#### **MARRIAGE AND FAMILY IN NON-CHRISTIAN RELIGIONS AS CHALLENGE TO INTERRELIGIOUS DIALOGUE**

This paper discusses the essence of marriage in the world's major religions (Judaism, Islam, Hinduism, Buddhism, religions of primitive peoples) and presents the customs and forms of concluding marriage as well as the ethics of marital cohabitation. The paper goes on to analyse selected statements by the teaching office of Church on the subject of marriage and family in various religions. The question of "mixed" or interreligious marriage is analysed from the perspective of religious rules, law and interreligious dialogue. Attention is drawn to the pastoral care shown by the Catholic Church to mixed marriages and families. This care is a manifestation of interreligious dialogue. Each religion has its own unique understanding of the institution of marriage and family. A mixed marriage brings together two different views of that institution: those views are mutually exclusive in some aspects and coincident in other aspects. Marriage and family undoubtedly constitute the foundation of societies representing various cultures and religions. The religious views on marriage exert an indisputable impact on the moral and social order of individual groups, communities and societies.

**Keywords:** Marriage, mixed marriages, the family, non-Christian religions, dialogue, ethics of marriage, interreligious dialogue

**Full text:** <https://journals.pan.pl/dlibra/publication/112743/edition/98008/content>  
<https://doi.org/10.24425/snt.2011-2012.112743>

**NEW CONCEPTION OF THE RESURRECTION?  
CRITICAL REMARKS IN THE MARGIN OF THE BOOK BY PHILIP CLAYTON AND STEVEN KNAPP  
*THE PREDICAMENT OF BELIEF. SCIENCE, PHILOSOPHY, FAITH***

This article presents the critical remarks relating to the understanding of the Resurrection, proposed by Ph. Clayton and S. Knapp in their book *The Predicament of Belief. Science, Philosophy, Faith*. The main objections relate to the incorrect definition of the research problem that is interpretation of the Resurrection compatible with modern science and erroneous approach to the New Testament's relations about the Resurrection of Christ. A way of solving this problem is also causing reservations, that is to derive the proposed understanding of the Resurrection from the theory of emergence, its participatory approach and the understanding of the Resurrection appearances as the personal but nonphysical theory of the postmortem presence of Jesus. Doubts are also caused by panentheism, and above all by the rejection of the deity of Jesus Christ. Taking all that into account, it turns out that the Resurrection becomes a subjective and deeply spiritual event, and divine action is performed by the impact on the human minds and is not a miraculous event, and it does not suspend the laws of nature. According to the authors, such an approach is compatible with modern science. It is doubtful, however, whether their understanding of the Resurrection of Christ makes it possible to understand the phenomenon of Christianity.

**Keywords:** Resurrection of Christ, resurrection appearances, process theology, emergentism.

**Full text:** <https://journals.pan.pl/dlibra/publication/112744/edition/98009/content>  
<https://doi.org/10.24425/snt.2011-2012.112744>

**Konrad Glombik**

**ANTHROPOLOGICAL FOUNDATIONS OF BUSINESS ETHICS**

Business ethics is a complex issue that has been studied a lot. This paper discusses just one of its aspects and presents the assumptions of ethics of economic operations arising from Christian anthropology. They include respect for the dignity of the human person, taking into consideration the social dimension of human life and the affirmation of man's integral development. All those are particulars of the general principle that man is the creator, the centre and the goal of the whole life and economic operations. Those assumptions are in no way unrealistic and idealised expectations in relation to economic operations, they rather prove that the economic sphere of life is not ethically neutral, neither is it inhuman nor antisocial. As a dimension of man's activity it is subject to moral assessment. Since all stages of economic operations deal with man, behaviour and needs, they involve moral implications. Even if in certain circumstances unethical behaviour may lead, though temporarily, to economic success, the economic and moral facets are intertwined. J. Messner was right when he stressed that in one's striving for economic goals immoral means were at the same time uneconomic. The present financial and economic crisis proves his thesis.

**Keywords:** business ethics, man and economy, human dignity, morality in economic operations.

**Full text:** <https://journals.pan.pl/dlibra/publication/112745/edition/98010/content>  
<https://doi.org/10.24425/snt.2011-2012.112745>

# **STUDIA NAUK TEOLOGICZNYCH**

## **8 (2013)**

### **Leading issue: THE CHURCH OF THE POOR**

**Stefan Szymik MSF**

#### **FACES OF HUMAN POVERTY IN THE LIGHT OF THE GOSPEL OF JESUS CHRIST**

The paper is a biblical-theological study that attempts to describe social groups which may be regarded as the poor in the light of teaching of Jesus. The study is based on the following biblical texts: Mk 1:15; cf. Mt 4:17; Lu 4:43, then Lk 4:18-19, Lk 6:20 and Mt 5:3 and several others. The poor of the Gospels are the first recipients of the kingdom of God. According to the author the evangelical poor have many diverse faces and poverty has many dimensions, too. The first of all is the material lack and need. There are many other categories of poor people, for example, those excluded from their social and religious position: widows and children, the little ones, *am ha'aretz*. The sick and suffering, sinners and the outlawed, men with an unclean spirit represent another category of the poor. All those people were the recipients and beneficiaries of the kingdom of God to come.

**Keywords:** Gospel, the kingdom of God, recipients, the poor, poverty.

**Full text:** <https://journals.pan.pl/dlibra/publication/112753/edition/98018/content>  
<https://doi.org/10.24425/snt.2013.112753>

**Marcin Lisak OP**

#### **POVERTY IN GLOBALISING WORLD FROM THE PERSPECTIVE OF THE SOCIAL TEACHING OF POPE BENEDICT XVI AND SOCIAL SCIENCES**

The main task of the paper is to analyse the social teaching of Pope Benedict XVI on poverty as introduced in the encyclical letter 'Caritas in veritate'. While the methodological language of the papal teaching is anthropological and theological in nature, the document uses its own interdisciplinary approach that is characteristic of the Catholic Social Teaching. Consequently such a Christian reflection on social issues like poverty, inequality, marginalisation and globalisation may be compared with other social findings. In the global context the Pope identifies growing economic inequalities as well as the advantages of cooperation within the global economy. The analysis also discerns the theories of social development that are convergent with the papal social diagnosis. Finally, comparing the Pope's social teaching with some studies in the field of economics, sociology and political sciences, the author of the paper examines the possibility to construct an interdisciplinary link between the Catholic Social Teaching and other social sciences.

**Keywords:** Catholic Social Teaching, Catholic social thought, interdisciplinary, social sciences, theories of development , globalization, poverty, inequalities.

**Full text:** <https://journals.pan.pl/dlibra/publication/112754/edition/98019/content>  
<https://doi.org/10.24425/snt.2013.112754>

**Jerzy Pietrzak SVD**

### **OPTION FOR THE POOR**

The article discusses the category of the option for the poor, by answering four key questions: 1) What is the option for the poor?; 2) Who are the poor?; 3) Why the option for the poor?; 4) How to opt? The category of the option for the poor emerged in Latin America at the turn of the 60s and 70s of the twentieth century, as the outcome of the audit of faith and the personal, communitarian, social and ecclesial life. The author defines the category according to the teaching of the bishops (Medellin and Puebla), to John Paul II and Latin-American theologians. He highlights the need for clarifying the meaning of poverty and the poor, specifically the current theological understanding of those concepts. He then describes main theological causes underlying the option for the poor: God's plan of salvation; the theology of creation; human dignity; the mystery of sin; the phenomenon of poverty as a place of proving the fundamental statements about God and Jesus Christ; an ecclesiological significance of the option for the poor. In the last part of the paper the author quotes the Polish translation of the so-called "The Pact of St. Domitilla Catacombs", which illustrates one of more promising ways of implementing that option in both personal and ecclesial life.

**Keywords:** the poor, poverty, option for the poor, Church of the poor, CELAM, Church in Latin America, Latin American theology.

**Full text:** <https://journals.pan.pl/dlibra/publication/112755/edition/98020/content>  
<https://doi.org/10.24425/snt.2013.112755>

**Ryszard Hajduk CSsR**

### **ACTIVITY OF BASIC ECCLESIAL COMMUNITIES AS AN EXAMPLE OF THE PARTICIPATION OF THE POOR IN THE EVANGELISATION**

The Christian laity is called to the ministry of evangelization in Church and for Church. In this paper, basic ecclesial communities play an important role because they are forming disciples of Christ and preparing them to bear testimony to the Gospel in the world. The communities have been initiated in the Church of South America and are centers of evangelization as a true expression of ecclesial communion (ChL no. 26). They also express the preferential option of the Church for the poor because they are often created by people deprived of fair access to material goods and live in the margins of society. In the activities of basic ecclesial communities, the poor evangelize themselves first, feeding on the Word of God, to make it a

source of inspiration for life and action. At that time, the poor are becoming subjects of evangelization, when they recognize the proclamation of the Good News of salvation as their task, not only with words but also through the testimony of life. The transmission of the Gospel occurs in interpersonal encounters in which the attitude of believers in Christ urges people to adopt Christian values and imbue in with them their culture created by them.

**Keywords:** Church, evangelization, laity, the poor, basic ecclesial communities.

**Full text:** <https://journals.pan.pl/dlibra/publication/112756/edition/98021/content>  
<https://doi.org/10.24425/snt.2013.112756>

**Ángel Cordovilla Pérez**

**JOY OF THE GOSPEL AND CHURCH REFORM.  
MAIN LINES OF THE APOSTOLIC EXHORTATION *EVANGELII GAUDIUM***

The article analyses and presents the recent exhortation of Pope Francis, the context in which it was written (the New Evangelization, the new pontificate, the new form of fulfilling of the ministry of teaching) and its main content, expressed in four basic concepts (joy, mission, social crisis, the Spirit). As regards the context, it must be taken into account that the exhortation is a part of the call to the New Evangelization, in which the Church has already been involved for several decades. The text itself of the document, although not being an encyclical letter, is a full program of the new pontificate. The exhortation should therefore be understood as taking into account the importance of the person of the new pope and the specific nature of his teaching. Its possible sources can be found in the Document of Aparecida of the Latin American Bishops Conference and in the teaching of Paul VI. In the content of the document four concepts that express the main ideas of the exhortation can be found: joy or the priority of God; mission as the key to the pastoral and missionary conversion of the Church; social crisis as the basic problem of the culture of rejection and economics of exclusion; finally the Spirit as a courageous form and a basic incentive to pursue the mission.

**Keywords:** New Evangelisation, practical teaching, joy, mission, social crisis, the Spirit.

**Full text (in Spanish):**  
<https://journals.pan.pl/dlibra/publication/112757/edition/98022/content>  
<https://doi.org/10.24425/snt.2013.112757>

**Katarzyna Parzych-Blakiewicz**

**CHRISTIAN JOY AS ECCLESIAL VIRTUE.  
IN THE MARGINS OF *EVANGELII GAUDIUM* BY POPE FRANCIS**

The article offers the interpretation of the teaching of Pope Francis on "the joy of the Gospel." The analysis of the exhortation-based "*Evangelii gaudium*" has led to the conclusion that the joy of the Gospel according to Francis is a Christian virtue. Traditional theology distinguishes

two categories of virtues: theological and cardinal. Pope Benedict XVI points out to a new group of virtues: ecclesial ones. According to Francis the basis of this joy is the adoption and proclamation of the Gospel. Jesus Christ is its source. Through the union with Him, the human person is liberated from alienation, selfishness and slavery. The joy of the Gospel is being revealed in the dialogue, which is an exchange of gifts between individual persons. It takes place in the encounter which gives the opportunity to know one another, God and man. The ecclesial context of joy is presented in the personal opening to Christ and in the opening of Church to all people. Christian joy, based on the concept of the joy of the Gospel developed by Pope Francis, may be qualified as the one having the ecclesial virtues.

**Keywords:** Evangelii gaudium, theological virtues, cardinal virtues, ecclesial virtues, New Evangelization, theology of poverty.

**Full text:** <https://journals.pan.pl/dlibra/publication/112758/edition/98023/content>  
<https://doi.org/10.24425/snt.2013.112758>

**Ireneusz Mroczkowski**

### **CHRISTIAN LEADER OF BUSINESS**

25 years after the political transformation in Poland the time has come to assess the reforms and attitudes of entrepreneurs. The role of business leaders turns out to be particularly important in the creation of common welfare, inclusive of workplaces created by them and the active fight against poverty. On the basis of the most recent social documents of the Catholic Church, the author of the article considers the influence of the globalisation and financialisation on the conditions in which Polish entrepreneurs operate. Fundamental and practical principles of business, which emerge from the human dignity, common welfare as well as from such principles as justice and subsidiarity are greatly esteemed by Christian business leaders. In the current context knowledge should be combined with spirituality so that those principles may be put into practice. The spirituality of St. Ignatius has always been open to this. The author then points to the activity of those young Christian business leaders in Poland, who search for inspiration in the books by Chris Lowney.

**Keywords:** Chris Lowney, Christian business leader, social moral theology, wealth, enterprise.

**Full text:** <https://journals.pan.pl/dlibra/publication/112759/edition/98024/content>  
<https://doi.org/10.24425/snt.2013.112759>

## RELIGIOUS CONSECRATION AND CALL TO POVERTY IN THE CONTEXT OF THE TEACHING OF POPE FRANCIS

Pope Francis often speaks about the new evangelisation. He notices areas that need special attention of the Church. One of them is the problem of poverty. The Pope encourages all the faithful to engage in the transformation of this situation. It may be called a “throwaway culture” and a sign of real poverty of the whole society when people remain indifferent to the cause of the poverty. It is one of the negative consequences of the culture of prosperity. The Pope also calls it “globalization of indifference” and calls on all people in Church to care for those who are poor and abandoned and to act against poverty. In a particular way Francis addresses his appeal to the consecrated persons, encouraging them to contemplate poor Jesus, to consecrate their lives through a faithful fulfilment of their vow of poverty and to devote to the apostolate among the poor and the marginalised. By means of such an attitude of religious men and women they would contribute to their own sanctification, to bearing witness to the love to the poor before the world and at least partly they will help those in need among whom they live and serve.

**Keywords:** Pope Francis, evangelisation, the vow of poverty, “globalisation of indifference”, religious consecration, poor people.

**Full text:** <https://journals.pan.pl/dlibra/publication/112760/edition/98025/content>  
<https://doi.org/10.24425/snt.2013.112760>

Krzysztof Witko

## PRE-NICENE THEOLOGY AND ITS RELEVANCE

This paper focuses on three issues. Firstly, it is about the context and environment of the pre-Nicene theology. It is emphasised that the pre-Nicene theology did not neglect catechetical and liturgical reflection (*ad intra*) while at the same time successfully entered into a critical and creative dialogue with both the Semitic and Greco-Roman world where first Christians lived (*ad extra*). For contemporary theology it means that it cannot reject historical reasoning placed in space and time. The second part stresses that, in spite of varied situations and all historical and cultural contexts, the theology before Nicaea above all offered the understanding of Sacred Scripture, the key to which is the Risen Christ as the source and definitive fulfilment of the inspired writings. Finally, the third part of the paper focuses on the existential and spiritual experience from which pre-Nicene theology originated. For this theology the Gospel of Christ is not just the *rule of faith* but also the *rule of life*. This leads to the conclusion that a contemporary theologian is to take up an existential-personalistic reflection on Revelation using the historical-hermeneutic method.

**Keywords:** Jesus Christ, paschal mystery, Church Fathers, Judaism, hellenistic culture, gnosis, theology *before Nicaea*, Apostolic Tradition, Sacred Scripture, typological exegesis, Christian life, Christian *testimony*, martyrdom.

**Full text:** <https://journals.pan.pl/dlibra/publication/112761/edition/98026/content>  
<https://doi.org/10.24425/snt.2013.112761>

**Józef Grzywaczewski**

### **STRUGGLING IN FAITH IN NICAEEA IN THE MIDDLE OF THE 4<sup>TH</sup> C.**

The paper explains how both Eastern and Western bishops attempted to preserve the doctrine expressed in the Nicene Creed. At the Synod (Council) of Rimini (359) the Latin bishops rejected the Arian concept and accepted the Nicene Creed, they canonically removed the Arian-minded bishops and wrote a letter to the Emperor Constantius. After the Emperor had not approved of their attitude, under pressure from his envoys, they changed their mind and adopted a pro-Arian profession of faith. Pro-Arian tendencies also won at the Synod (Council) of Seleucia (359). The staunchly Arian option won at the Synod (Council) of Constantinople (360). However, the Synod (Council) convoked in Paris by Hilary of Poitiers (361) decidedly rejected the Arian views and approved the Nicene Creed. Consequently, and similarly to the Synod of Sardica (343-344), a split according to language zones became evident: the Greek bishops were in favour of Arianism, and the Latin ones were in favour of the Nicene Creed. It was only at the Council of Constantinople (381) that a definitive settlement was achieved – the Nicene concept was adopted according to which the Son is consubstantial with the Father.

**Keywords:** Council of Rimini, Council of Seleucia, Council of Paris, *homoousios*, *homoiousios*, *homoios*, Hilary of Poitiers.

**Full text:** <https://journals.pan.pl/dlibra/publication/112762/edition/98027/content>  
<https://doi.org/10.24425/snt.2013.112762>

**Władysław Nowak**

### **PASCHAL MYSTERY IN THE LIFE OF CHURCH AND CHRISTIANS**

In the sacramental liturgy the Paschal Mystery of Christ is a model of spiritual growth of Christians on the way to purification, illumination, and unification. The transition (Passover) of Christ from death to life is a model of a Christian way. Christians live in connection with the Paschal Mystery every day when they strive to do what is more perfect and when they express the newness of life in the performance of good deeds. The participation in the transition of Christ through death to a new life consists in abandoning the way of life of a sinful man and striving for deeds of a man renewed in the mystery of Christ's death and His glorious Resurrection. Faith received at baptism enables a man to participate in the Paschal Mystery of Christ and offers the participation in the Resurrection of the Son of God. The union with Christ and remaining in Him is the participation in the sacrifice of the Saviour according to the Paschal Theology. The Passover is the event that brightens with its splendour not only the life of the individual Christian but also the whole history of mankind. The final fulfilment in Christ is the purpose of the whole universe.

**Keywords:** Paschal Mystery, sacraments as the representation of the Paschal Mystery, Passover, life of Christians, message to the world.

**Full text:** <https://journals.pan.pl/dlibra/publication/112763/edition/98028/content>  
<https://doi.org/10.24425/snt.2013.112763>

**Marian Machinek MSF**

#### **CONTROVERSIES OVER NORMATIVE DIMENSION OF HUMAN BODILINESS**

A danger of falling into the trap of the naturalistic fallacy seems to unambiguously exclude bodiliness from the search for moral norms. But is it really true that there is no role for the body to play when the intellect occupies itself with formulating moral norms? Undoubtedly the body constitutes – in a sense – the *basis* of morality since human freedom may exist only as freedom incarnate. It would be equally difficult to deny that the body constitutes *boundaries* for morality. Bodiliness may significantly restrain cognitive abilities of men; but it may also reduce their capabilities to fulfil their moral obligations. A major controversy arises over the issue whether the body may influence the content of moral norms. Even if one accepts the validity of the thesis of an intransgressible boundary between the world of facts and the world of values, there is no doubt that man never experiences the body in the same way as in the case of other material objects. The way one experiences one's own body matters significantly in ethical reflection.

**Keywords:** Bodiliness, naturalistic fallacy, moral norms, natural law, values.

**Full text (in German):**

<https://journals.pan.pl/dlibra/publication/112764/edition/98029/content>  
<https://doi.org/10.24425/snt.2013.112764>

# **STUDIA NAUK TEOLOGICZNYCH**

**9 (2014)**

**Leading issue:**

**SECULARISM - SECULARIZATION**

**Andrzej Napiórkowski OSPPE**

## **MODERN SECULARISM AND THEOLOGY OF SECULARISATION**

This paper not only clarifies the concepts of secularism and secularisation but also analyses them, and in its final part it evaluates them. The phenomenon of secularism is defined as an ideological and active attitude of hostility toward everything that is Christian. In turn, secularism, quite strongly associated with the current form of culture of societies and their development, is seeking autonomy and freedom. The radical (sometimes irresponsible) secularisation thesis of the Protestant mind (R. Bultmann, K. Barth, D. Bonhoeffer, E. Fuchs, F. Gogarten, G. Vahanian, P. van Buren, W. Hamilton, Th. J. Alitzer, J.A.T. Robinson, D. Sölle, W. Pannenberg) has been adopted by most Catholic theologians with reasonable reservations. The Catholic doctrine accepts the autonomy of temporal realities and a specifically understood process of profanation of the world (*constructio mundi* and *consecratio mundi*). However, the fact that diverse sectors of earthly life are governed by their own relevant laws, does not mean that the created things are totally independent of God, or that man can dispose of them freely and without any relation to the Creator (K. Rahner, JB Metz, P. Teilhard de Chardin, MD Chenu, J. Danielou, G. Thils, Ch. Duquoc, J. Maritain, H. de Lubac, Y. Congar, Vol. Bartnik, A. Skowronek, A. Nossol, J. Marian). The position of the Catholic Church on this matter is contained in the conciliar constitution *Gaudium et Spes*.

**Keywords:** secularism, secularisation, Protestant secular theology, Catholic doctrine of the autonomy of temporal realities, secularism and secularisation in Poland, the growth of Church, new postmodern spirituality.

**Full text:** <https://journals.pan.pl/dlibra/publication/112771/edition/98036/content>  
<https://doi.org/10.24425/snt.2014.112771>

**Maciej Hułas**

## **SOURCES OF SECULARITY. SELECTED ASPECTS OF SECULARISATION**

Secularity is a historical product of the modern age, that signalled the diminishing role of transcendence in public as well as individual life, changing effectively the common understanding of key social institutions: economy, state, knowledge, the family, religion. It may take on the form of a neutral lack of transcendence in public life and personal orientation

(secularisation); it may also appear as an active ideological presence – an ambitious project to remove any reference to transcendence from public life in view of creating “a religion free zone” (secularism). In the first case secularity comes about as a result of a civilisation process of subtraction, in which religion melts under the pressure of modern technology, science, economy, a new philosophical orientation, and political frameworks. In the second one, it assumes the form of a bellicose ideology which implies a specific agenda of actions against religion. Secularity came into being as an outcome of philosophical, cultural and political shifts that strived to free individuals from being subjects of the old moral order, and make them independent autonomous agents that live in the unprecedented conditions of *novus ordo seculorum* and secular, ordinary time.

**Keywords:** Secularism, Autonomy, Religion, Transcendence, secular time.

**Full text:** <https://journals.pan.pl/dlibra/publication/112772/edition/98037/content>  
<https://doi.org/10.24425/snt.2014.112772>

**Paweł Mazanka CSsR**

## **REFLECTION ON PHILOSOPHICAL SOURCES OF SECULARISATION AND SECULARISM**

The presented paper describes the phenomenon of secularisation and secularism in the culture of Western Europe, and attempts to identify its sources. The first point of the paper, *The Meaning of Secularisation and Secularism*, explains secularisation as a social process in which religion or, more strictly, religious institutes, religious behaviour, and religiously inspired conscience, are gradually losing their control over many fields of social activity such as education, arts or politics. Secularisation may be labelled as a philosophy of life “as if there were no God”, or a kind of ideology that tries to justify not only the very fact of secularisation but declares it to be a source and norm for human progress and demands the proclamation of man’s absolute autonomy in shaping one’s own destination. Among many philosophers who have influenced development of secularisation and secularism, two of them stand out: R. Descartes (the second point) and F. Nietzsche (the third point). In the philosophy of Descartes one can identify at least four sources of modern secularism. Those are: his concept of philosophy, theory of cognition with the resulting departure from classical concepts of truth and rationality and development of alternative ones, Cartesian metaphysics and the arguments for the existence of God and his concept of the nature of God evolving from those arguments. The last part of the article presents Nietzsche’s move away from the faith in Christian God and his turn to atheism. At least three fundamental causes for Nietzsche’s radical auto-secularisation may be discerned: the emotional religion of his home, his disbelief in the authenticity of the Bible and his growing familiarity with the philosophy of Schopenhauer.

**Keywords:** Secularisation, secularism, sacrum, faith, autonomy, pietism, metaphysics, R. Descartes, F. Nietzsche, L. Feuerbach, D. Strauss, A. Schopenhauer.

**Full text:** <https://journals.pan.pl/dlibra/publication/112773/edition/98038/content>  
<https://doi.org/10.24425/snt/2014.112773>

**Gerhard Kruij**

**„AID WHICH THE CHURCH RECEIVES FROM THE CONTEMPORARY WORLD“ (GS 44).  
IMPULSES AND CHALLENGES OF SECULARISATION  
FOR THE CATHOLIC CHURCH AT THE BEGINNING OF THE 21<sup>ST</sup> CENTURY**

After having clarified the concept of secularisation and outlined its problems, the author gives an overview of the diverse causes of secularisation and points out that the forces driving the process of secularisation have Christian origins. On this basis, in the third part of the article, the author describes and lays the foundation for a new attitude for the Church towards secularisation, necessary both for being able to convert oneself to the gospel and to evangelise people in the world today. One of the most important parts of this attitude is respect for the autonomy of every human being, intrinsically related to the respect for the dignity of every person. The end of the article, looking to the future, points out to the consequences of such an attitude towards the discussion of some burning questions in the Church.

**Keywords:** Church, Secularisation, Evangelisation, Autonomy, Modernity, Process of learning, Reform of the church.

**Full text (in German):**

<https://journals.pan.pl/dlibra/publication/112774/edition/98039/content>  
<https://doi.org/10.24425/snt.2014.112774>

**Jan Perszon**

**DOES CHURCH HAVE A SOLUTION FOR SECULARISM? RELIGION AS A CAUSATIVE FACTOR  
IN POLITICS IN THE CONTEXT OF THE TWILIGHT OF CHRISTIAN EUROPE**

For at least two centuries Europeans, in particular the political elites of Europe, have assumed the modernity and the rationale of the civilisation to require marginalisation of religion. Separation and juxtaposition of reason and faith, science and religion or the state and church are regarded as almost obvious. The legitimate principle of religious freedom has gradually begun to be understood as a postulate of “purification” of public life from any references to sacrum and religion itself since the area of irrational and random opinions has been located in the private sphere. This has led to the conviction that religion (Christianity) does not or should not have any significance in social life, the public order, the legal system or the widely understood political sphere. The topical issue of the paper, which is the possibility of reversing the direction taken by the European civilisation, is pre-conditioned not only by making the secularist policy of the West more friendly towards Christian tradition (for instance, by grounding it on the natural law) but also by revitalising religious life of Christian communities and at Church.

**Keywords:** Europe, Christianity, secularisation, politics.

**Full text:** <https://journals.pan.pl/dlibra/publication/112775/edition/98040/content>  
<https://doi.org/10.24425/snt.2014.112775>

**FROM SEPARATISM TO PLURALISM.  
BIBLICAL MODELS OF MULTICULTURALISM AND INCULTURATION**

Pluralism and multiculturalism are the new terms in the vocabulary related to Church in the biblical studies. Pluralism used in the social sciences means the condition of society in which members of diverse ethnic, racial, religious or social groups maintain their unique cultural identities. Multiculturalism focuses on interactions between different groups and communities within the confines of a common society. This paper aims to analyse the practice, models and the evaluation of pluralism in the biblical context (from separatism in the Abraham days until the multicultural Christian community in the first century). Christianity existed as a pluralistic community from the beginning. Paul the Apostle presents Church as the body of Christ, and interactions within the Christian community consisting of the Jews and Gentiles are illustrated by relations between members of the body. The mission of Church is based on various models of inculturation (contextualisation). All of those models intersect with one another in various ways. Pluralism in the biblical studies also manifests itself in the use of the Bible translation strategies and many methods of biblical exegesis and interpretation.

**Keywords:** Bible, pluralism, multiculturalism, cross-culturalism, inculturation, contextualism, Church as the body of Christ.

**Full text:** <https://journals.pan.pl/dlibra/publication/112776/edition/98041/content>  
<https://doi.org/10.24425/snt.2014.112776>

**Marek Raczkiewicz**

**CHRISTIANS IN PLURALISTIC SOCIETY**

In many countries, rapid secularisation exerts an ever growing control over nearly every aspect of social life, driving Christianity away from public life and substituting it with an increasingly militant ideology. Today Christianity faces many questions and challenges, from profound shifts in traditional values and new anthropologies to questions about the meaning of life and the place of Church in the pluralistic society. Do the contemporary Christians have anything to offer in the modern Areopagus of thought? Though in minority during the first few centuries of their history, Christians not only were able to claim their due place in the society but also pointed to their contribution to the common well-being. After the so-called Edict of Milan they tried to influence legislation and imbue it with the values and spirit of the Gospel. Not always was it possible, though. At times the border between the state and Church were crossed either way. Nevertheless, in order to safeguard the autonomy of Church in the relationship with the state, the former tried to adhere to the wise principle it received from the Founder, namely to give back to Caesar what is Caesar's, and to God what is God's.

**Keywords:** pluralistic society, shifts in traditional values, autonomy of society, State and Church.

**Full text (in Spanish):**

<https://journals.pan.pl/dlibra/publication/112777/edition/98042/content>  
<https://doi.org/10.24425/snt.2014.112777>

**Jerzy Szymik**

**LAND OF IMPOSSIBILITY.**

**J. RATZINGER/BENEDICT XVI ON (POST)MODERN DESTABILISATION OF ETHOS**

Interpreting the Gospel parable of the Prodigal Son and the Loving Father (Luke 15:11–32), J. Ratzinger/Benedict XVI shows the essence of the largest problems of modern (particularly Western) society. The younger son's journey to remote places, far from his father, symbolises the fundamental gap between the present and God, which - although promising a happy and independent life – turns out to debase him. Blind questioning of the existing order (including the order of Creation!), an apotheosis of variability and a priori assumption of the new-over-the-old superiority, inevitably lead to confusion, with relativism becoming a "moral" reference and criterion for every action. Finally: bitterness and protest-derived violence, emptiness looking for satisfaction in drug-induced ecstasy, men seen as destroyers and enemies of nature. The only solution is a spiritual battle and metanoia – the return to the Father.

**Keywords:** the Bible, faith, post-modernity, ethos, relativism, consumerism, sense, drug addiction, anarchy, creation, metanoia.

**Full text:** <https://journals.pan.pl/dlibra/publication/112778/edition/98043/content>  
<https://doi.org/10.24425/snt.2014.112778>

**Jacek Salij OP**

**“AND THAT FELON IMMIGRANT [GOD] THINKS OF RETURNING?” .  
WILL THE PROPHECY OF ADAM MICKIEWICZ COME TRUE ONE DAY?**

This is an argument with the idea that faith and religious practices are fading away, the influence of Church on the life of society is coming to an end, and that it is a process that is inevitable and irreversible. The author shares Jose Casanova's proposition that the ever-increasing dechristianisation of the hitherto Christian societies seems to be more of a hypothesis than an empirical fact. Moreover, on the one hand, he puts forward questions about the positive sense of the process of secularisation that has been wearing down the European Christianity for three centuries now, and on the other, he recalls cases, described in the Bible and known in Church history, of a dramatic depopulation of God's people. And the question, whether we are to expect an increase of the secularisation process, rather than its reversal, he answers with the following specifically Polish 17<sup>th</sup>-century formula: *Fortuna variabilis, Deus mirabilis* (the world goes round at random, and God is admirable!).

**Keywords:** secularisation, dechristianisation, the future of Christianity.

**Full text:** <https://journals.pan.pl/dlibra/publication/112779/edition/98044/content>  
<https://doi.org/10.24425/snt.2014.112779>

**Jacek Bramorski**

### **SACRED ART AND SECULARISATION CHALLENGES**

Secular processes underlie the contemporary cultural crisis. They influence many aspects of individual and social life which is reflected in the sphere of art. Artistic activity is not only a picture of human existence but also an expression of longing and desire for what exceeds worldliness. Great masterpieces, in spite of being created many centuries ago, confirm that, as they do not stop to delight us because their creators were inspired by the beauty of the Christian faith. The contemporary departure from God takes different forms - from secularisation which radically denies the supernatural reality to desecularisation with its "new spirituality", being quite often an indefinite spiritualism in the New Age style. In this context, sacred art, instead of surrendering to the secularisation pressure, should find its new identity as an important element of the new evangelisation. Art as *via pulchritudinis* is to continue to fulfil its evangelising mission for modern man who so often loses his way to God. It will then become for us the meaning full of hope which human life receives from the mystery of Christ's redeeming love.

**Keywords:** Sacred art, secularisation, new evangelisation, *via pulchritudinis* (the way of beauty).

**Full text:** <https://journals.pan.pl/dlibra/publication/112780/edition/98045/content>  
<https://doi.org/10.24425/snt.2014.112780>

**Marek Jodkowski**

### **EVANGELICAL CHURCH BUILDINGS IN THE HISTORICAL REGION OF WARMIA IN THE TIMES OF SECULARISATION (1772-1840)**

Incorporation of Warmia into the Kingdom of Prussia brought about the growing secularisation of the entire region. The lands belonging to the Bishop of Warmia and his canons became the property of the state. The Prussian Partition enabled Protestants to settle in the areas which had previously been dominated almost entirely by Catholics. State authorities tried to meet the expectations of Protestants already in the 18th century by employing school headmasters and religion teachers in the towns of Warmia. Frederick the Great issued a decree that allowed to hold religious services in local town halls. Some rooms in the castles were also adapted for that purpose. However, along with the increase in population, there was a growing demand for new church buildings, parish houses and schools. Necessary financial support came from Prussian King Frederick William III who suggested that the so-called secularisation fund, available after the dissolution of the Neuzelle Monastery in Brandenburg, be earmarked to this end. Building of new churches was entrusted to the State Construction Commission led by distinguished architect Karl Friedrich Schinkel.

**Keywords:** Church, secularisation, evangelisation, autonomy, modernity, process of learning, Church Reform.

**Full text:** <https://journals.pan.pl/dlibra/publication/112781/edition/98046/content>  
<https://doi.org/10.24425/snt.2014.112781>

**Albert Piette**

#### **TO BE OR NOT TO BE IN RITUAL: ESSAY ABOUT MITIGATED PRESENCE**

This paper invites not to analyse festivals as celebration or transgression but to observe them as « a play with » meaning and communication. The author considers the folklore a genuine laboratory of observation of everyday life. He illustrates his analysis with the examples of the Binche Carnival (Belgium) and Labour Day (1st of May) and gives an interpretation with Bateson's notion of « play », as the American anthropologist had used to describe the play of animal fights. This leads the author to strongly insist on the small details of behaviour always imprinted with “not” characteristic of ritual contexts.

**Keywords:** festival, carnival, ritual, detail, play, negation, presence, engagement, Bateson.

**Full text (in English):**

<https://journals.pan.pl/dlibra/publication/112782/edition/98047/content>  
<https://doi.org/10.2445/snt.2014.112782>

**Leszek Misiarczyk**

#### **POSSESSION AND EXORCISM - NEW CHALLENGE FOR THEOLOGY OF THE 21<sup>ST</sup> CENTURY**

The new challenges for the Polish theology in the beginning of the 21<sup>st</sup> century in the context of possession and exorcism include a theological reflection on possession and exorcism in the Bible, in patristic texts as well as in the medieval and modern theological literature. Elaboration of a new theological anthropology is another issue, which should acknowledge the achievements of human sciences such as psychology and psychiatry. The existence of the human psychic sphere is to be distinguished while the human spiritual sphere is to be convincingly justified. More precise criteria will be needed in order to distinguish mental problems from those of spiritual nature, including possession. A theological reflection on the so-called cases of “generational constraining” is another problem not to be dismissed.

**Keywords:** possession, exorcism, theological anthropology, mental sphere, spiritual sphere.

**Full text:** <https://journals.pan.pl/dlibra/publication/112783/edition/98048/content>  
<https://doi.org/10.2445/snt.2014.112783>

# **STUDIA NAUK TEOLOGICZNYCH**

## **10 (2015)**

**Leading issue:**

### **PETRINE PRIMACY AND SERVICE IN THE CHURCH AND IN THE WORLD**

**Zdzisław Żywica**

#### **SIMON PETER, SIGN, DURATION AND UNITY OF THE CHURCH OF JESUS, THE JEWS AND THE GREEKS BY MT 16,13-20**

The Exegesis of Matthew 16:13-20, made in the light of historical and doctrinal terms occurred after 70 years in Judea, in which Evangelist Matthew was presented with its Judeo-Christian Church, indicates the emphasis clearly existing in the text and refers to universalist objectives. They primarily guided him to define the saving message of Risen Christ to be Christological and Ecclesiological at the turning point for the fate of the Palestinian Church in the final version of *The Gospel of the Kingdom* edited by himself. The scene from Caesarea Philippi is edited in the manner which allows Peter to run his church in the Hellenistic world in order to gain complete doctrinal confidence that the same power of binding and resolving in heaven and on earth, which he received from Jesus Simon Barjon to exercise it in the land of Israel, is also possessed by Simon Peter to celebrate it with the same saving efficiency in the lands of the heathen. Without this doctrinal certainty, it would probably be impossible to guarantee its further Judeo-Christian existence in the world of ethno-christians and gentiles.

**Keywords:** Simon, Peter, Gospel, Church, universalism, Synagogue, Judaism, Jews, Greeks.

**Full text:** <https://journals.pan.pl/dlibra/publication/112794/edition/98059/content>  
<https://doi.org/10.24425/snt.2015.112794>

**Marek Karczewski**

#### **PETER AS SHEPHERD IN J 21:15-19**

The article is titled *Peter as a shepherd in John 21:15-19*. The main objective of the development is to show the original theological emphasis on Peter the Apostle. Chapter 21 is a text considered to be a later addition to the Gospel of John. It is necessary to pay special attention to the related issues of the editorial. Despite its seemingly simple structure Jn 21:15-19 poses other challenges. One of them is a puzzling variation of terminology. It is therefore necessary to draw attention to possible variants of critical-literary ? Assessment of the Biblical text?. In Jn 21:15-19 Peter is presented as a shepherd. This particular mission is given to him by the Risen Jesus. The flock, which he has to feed, remains the property of Jesus. Jn 21:18-19 associated the ministry of Peter with his martyrdom. The text of Jn 21,15-19 has ecumenical

significance. The delegation of pastoral authority may be treated as the one-off event. The historical context of Jn 21 indicates the unifying nature of the ministry of Peter the Apostle. Proper reading of the text may facilitate the dialogue on the nature of the primacy of the Bishop of Rome.

**Keywords:** John 21:15-19, Peter as a Shepherd, Primacy of Apostle Peter, Papacy.

**Full text:** <https://journals.pan.pl/dlibra/publication/112795/edition/98060/content>  
<https://doi.org/10.24425/snt.2015.112795>

**Marek Żmudziński**

#### **THEOLOGY AND PRAXEOLOGY OF THE PRIMACY IN THE PONTIFICATE OF JOHN PAUL II.**

The primacy of the Bishop of Rome is the term for the highest office in Church. It consists in carrying out the mission vested in St. Peter and his successors by Christ. The truth about the primacy is a theoretical plane, dogmatically defined at the First Vatican Council in 1870. It also has a practical dimension which depends on the individual popes and the particular historical context. A characteristic feature of the pontificate of John Paul II was the implementation of the reforms of the Second Vatican Council and the Church's preparation for the Great Jubilee of the third millennium. John Paul II realised the primacy in accordance with the tradition of the Church on the grounds of the Biblical image of Peter the Apostle, and the continuing line of his predecessors - John XXIII and Paul VI. The leading element of his pontificate was the openness to the world, to man and his dignity, or sensitivity to the signs of the times. The priority at the level of the ecclesial unity was a concern for the community at all levels, including the ecumenical field. John Paul II realised the primacy ministry as *Servus servorum Dei*, in the ancient formula - *priority in love*.

**Keywords:** John Paul II, church, primacy, collegiality, Vatican II, office.

**Full text:** <https://journals.pan.pl/dlibra/publication/112796/edition/98061/content>  
<https://doi.org/10.24425/snt.2015.112796>

**Krzysztof Gózdź**

#### **JOSEPH RATZINGER'S VIEWS ON THE PRIMACY**

Joseph Ratzinger discusses the papal primacy in the Church, which is a *communio* based on the relationship between the primacy and the collegiality. Therefore, he supports the jurisdictional primacy executed not in a monarchical way, but collegially, with the Pope as the head of the college of bishops. Joseph Ratzinger discusses the Petrine primacy in the *New Testament*, which he considers a starting point for the discussion about the succession of Peter's office, choosing (*via media*) between papalism and conciliarism. He, therefore, focuses on the personal aspect of the primacy connected with a given person. Moreover, the article discusses the relationship between the papacy and doctrinal infallibility. It also poses the

question whether Benedict XVI still retains the charism of doctrinal infallibility (or authentic orthodoxy) after his renunciation and how this refers to Pope Francis.

**Key words:** Pope, Pope's primacy, Petrine succession, doctrinal infallibility, jurisdictional primacy, Collegiality of the Church, communio, J. Ratzinger, papal renunciation, following the Crucified.

**Full text:** <https://journals.pan.pl/dlibra/publication/112797/edition/98062/content>  
<https://doi.org/10.24425/snt.2015.112797>

**Wolfgang Klausnitzer**

### **PRIMACY AND COLLEGIALITY**

The article compares two models of church leadership, that have been in certain tension in the Catholic Church at least since the Second Vatican Council. The Model of "Communio" structures the whole church, starting from the local Church. The Model of "Iurisdictio" (hierarchical) comes out of the legal primacy of the Bishop of Rome. The author of this article, together with Walter Kasper, advocates the synthesis of Iurisdictio and Ordo, which remains the task to be performed in the third Christian millennium. The theme of the appendix is the ecclesiological theory of Joseph Ratzinger, in which we can observe the development from the emphasising of collegiality in the direction of testimony of a single bishop in the relationship between the pope and the episcopate.

**Keywords:** Primacy, collegiality, local and/or universal Church, the office ("munera") of the Bishop and the Pope, "Communio", "Iurisdictio", development of doctrine.

**Full text (in German):**

<https://journals.pan.pl/dlibra/publication/112798/edition/98063/content>  
<https://doi.org/10.24425/snt.2015.112798>

**Gisbert Greshake**

### **FAITH AND DOGMATIC STATEMENTS OF THE FIRST VATICAN COUNCIL ON PAPAL PRIMACY. ATTEMPT OF NEW APPROACH.**

As we know the idea of papacy defined during the First Vatican Council is one of the largest problems for the unity of Christian Churches. The author of this article attempts to re-interpret the statements of the Council related to this matter. It will be done against the background of the theology of faith that definitely relates the content of faith (fides quae) to the fides qua. In this way, certain statements regarding faith, also referring to the pope, are relativised, but not in the sense of elimination, but in the sense of their intense reference to the centre of the Biblical faith. Every time we also have the possibility to give a new shape of papacy, understood as a "ministry of unity".

**Keywords:** primacy, office of Peter, fides qua, fides quae, unity, history of dogmas, Vatican I.

**Full text (in German):**

<https://journals.pan.pl/dlibra/publication/112799/edition/98064/content>

<https://doi.org/10.24425/snt.2015.112799>

**Marcin Hintz**

**PAPAL PRIMACY IN THE DUTY FOR CHURCH UNITY.  
LUTHERAN PERSPECTIVE**

The article tries to find a possible model of the role of the papal office in the ecumenical dialogue. First, the paper reconstructs the opinions about the pope and his office issued by the Evangelical Church in the 16<sup>th</sup> century, especially in the theology by Reformer Martin Luther. In the second step, there is the analysis of the pope's understanding presented by the modern Polish Lutheran theology. According to the applied method of "unity in reconciled diversity" it seems that the pope, as a head of the Roman Catholic Church, could be understood as *primus inter pares*. The article develops the possible consequence of this papal duty in the vision of the ecumenical Pentarchie. It would be an ecumenical collaboration between the 5 biggest traditions of the modern Christianity: Roman Catholicism, Orthodoxy, Eastern Pre-Chalcedonian Churches, Anglicanism and Lutheran Protestantism. This model does not mean a way to the institutional primacy of the Bishop of Rome.

**Keyword:** Pope, Papacy, Papal Primacy, Ecumenism, Lutheranism, Ecumenical Pentarchie.

**Full text:** <https://journals.pan.pl/dlibra/publication/112800/edition/98065/content>

<https://doi.org/10.24425/snt.2015.112800>

**Nicu Dumitrașcu**

**PAPAL PRIMACY IN SERVICE OF CHURCH UNITY – A ORTHODOX THEOLOGICAL  
PERSPECTIVE (COMMENTS AND NOTES)**

The Second Vatican Council, the biggest event in the modern history of Christianity, triggered the process of opening and reforming of the Catholic Church on an unprecedented scale. For three years the issues of major concern have been discussed in detail, both with purely theological and ecclesiastical nature, and also pastoral or missionary implications. One of the concerns of the Council also was the revitalisation of the fraternal relations between Catholics and non-Catholics. This article examines one of the most important theological themes, which unfortunately, also remained after the conciliar or post conciliar discussions, an obstacle to a real dialogue between Catholics and Orthodox, to restore Christian unity: papal primacy, that the Orthodox sees it as a human invention, without the Biblical and patristic solid bases, as the term that appeared after 1054, having a general feature of the religious policy of the Roman leadership. The Orthodox Church believes in the possibility of restoring Christian unity but cannot admit the general intercommunion without prior achievement of the unity in faith.

Therefore, it expects a decision from the Catholic Church to abandon the claim of primacy and papal infallibility or restatement in accordance with the tradition of the first Christian centuries as well as redefinition of the relationship between the Bishop of Rome and the Catholic Bishops College, in the spirit of a real and effective synodality.

**Keywords (in English):** Council, Papal Primacy, Primacy of Honour, Monarchical Authority, Unity, Orthodox Ecclesiology.

**Full text:** <https://journals.pan.pl/dlibra/publication/112801/edition/98066/content>  
<https://doi.org/10.24425/snt.2015.112801>

**Zygryd Glaeser**

#### **PRIMACY OF THE BISHOP OF ROME FROM THE ORTHODOX PERSPECTIVE. ECUMENICAL HOPES**

One of the essential problems in the relationship between the Catholic and Orthodox Churches is the difference in the interpretation of the current forms of the primacy of the Bishop of Rome. Contemporary studies on the essence and the method of accomplishing that service on behalf of the universal Church's unity assumed new dynamics after the publication of the ecumenical encyclical letter of John Paul II – *Ut unum sint*. The Pope addressed and requested the pastors and theologians to establish with him a "patient and fraternal dialogue" (see US 95-96) for both parties to strive to achieve "the forms in which this ministry may accomplish a service of love recognised by all concerned" (US 95). The contemporary Orthodox theologians, based on the results of historical studies, are convinced that the idea of the Roman primacy has been always presented in the theological awareness of the Christian East. The Eastern Church does not negate the primacy of the Pope, as the Bishop of Rome, and as the first bishop of the whole Church. Recognising the primacy of the Holy See as an incontestable historical fact, the Orthodox theologians see the crucial problem in the determination of its nature. They do not accept the primacy in the juridical sense.

**Keywords:** Primacy, Bishop of Rome, Church, conciliarity, Orthodoxy, dialogue, ecumenism.

**Full text:** <https://journals.pan.pl/dlibra/publication/112802/edition/98067/content>  
<https://doi.org/10.24425/snt.2015.112802>

**Sławomir Pawłowski**

#### **THEOLOGY OF CHURCH'S UNITY. TOPICAL OUTLINE.**

The article is the topical outline of the theology of Church's unity. It shows the spectrum of contemporary reflection on this attribute of Church mentioned in the Nicene-Constantinople Symbol (*credo in unam Ecclesiam*). The reflection includes the Biblical categories, especially the idea of *koinōnia/communio*, emphasising the Trinitarian basis for the unity of Church, and its concrete media – bonds of unity. Among those media of the unity, particular attention is

paid to the bond of faith, the sacraments and ecclesiastical governance, notably the universal ministry of Christian unity. Individual Churches (denominations) have different visions of the unity, but those concepts constitute the subject matter of the ecumenical dialogue. The most recent ecumenical vision of Church, including its unity, is the document of the World Council of Churches Commission on Faith and Order, *Towards a Common Vision of the Church* (published in 2013). Christian Churches involved in the contemporary ecumenical dialogue are aware that the unity of Church is a reality given and set, yet incomplete and imperfect, so to speak "on the way". In this sense they can express their *spero in unam Ecclesiam*.

**Keywords:** Church, creed, ecumenism, unity, *koinōnia/communio*.

**Full text:** <https://journals.pan.pl/dlibra/publication/112803/edition/98068/content>  
<https://doi.org/10.24425/snt.2015.112803>

**Jan Kręcidło MS**

**RECONCILIATION OF DIVIDED HUMANITY WITH GOD BY THE CRUCIFIXION OF JESUS.  
DEVELOPMENT OF CHRISTOLOGICAL, SOTERIOLOGICAL AND ECCLESIOLOGICAL  
ARGUMENTS IN EPHESIANS 2:11-22**

The article aims at the exegetical exploration of the theme of reconciliation in Ephesians 2:11-22. Firstly, the passage is argued to have a chiasmic literary structure (ABCDD'C'B'A'). Reconciliation is found in the central (pivotal) theme around which all other theological motifs develop. The first element of the pragmatic strategy of the author in Ephesians 2:11-22 is to show the condition of the addressee of the letter from the point of view of the Old Testament. Being Gentiles, they were deprived of God and His salvific promises. Thanks to the work of reconciliation accomplished by the Crucifixion of Christ, both previously divided parts of the world (namely Gentiles and Jews) became one. Christ's work of reconciliation restores above all the relationship of each hostile group with God. The reconciliation between the two groups results from their prior reconciliation with God by Christ in the Holy Spirit (Trinitarian theology). Thanks to Christ's work of reconciliation, Gentiles are not strangers to God any more but together with the faithful Christians of Jewish origin form one "holy temple", "God's dwelling through the Spirit", namely the Church.

**Keywords:** Letter to Ephesians, reconciliation, Christology, soteriology, ecclesiology.

**Full text:** <https://journals.pan.pl/dlibra/publication/112804/edition/98069/content>  
<https://doi.org/10.24425/snt.2015.112804>

**PANENTHEISM AS POSTMODERN REVELATION?  
SOME CRITICAL REMARKS ON THE MARGIN OF THE BOOK BY DAVID RAY GRIFFIN  
*PANENTHEISM AD SCIENTIFIC NATURALISM***

This article presents some critical remarks on the understanding of the panentheism as a postmodern revelation, proposed by David Ray Griffin in his book *Panentheism and Scientific Naturalism. Rethinking Evil, Morality, Religious Experience, Religious Pluralism, and the Academic Study of Religion*. The main objection relates to the question that the American philosopher and theologian presents the philosophical, not theological conception of revelation. In addition he used the assumptions taken from A.N. Whitehead's process philosophy to construct that conception. Those assumptions result in a new and original understanding of postmodernism. According to those assumptions, panentheism is the conception that properly reflects the God-world relationship. Moreover, panentheism, as Griffin said, avoids mistakes of classical theism and extremes of early and late modernity. This panentheism is an integral part of naturalism. Griffin's attempt to equate panentheism and revelation is based on the interaction between God and the world, recognised by him. It manifests itself in the religious experience and in the human drive to discover truth, which is, as Griffin said, a divinely-instilled drive. Process panentheism is the attempt to reconcile that revelation with the revelation that comes to us through the Abrahamic and other theistic traditions. But it is difficult to accept that the revelation that comes to us from those religions, especially the revelation realised in Jesus Christ, gave rise to the recognition of the God-world relationship in terms of panentheism proposed by the process theology.

**Keywords:** David Ray Griffin, revelation, panetheism, postmodernism, process theology.

**Full text:** <https://journals.pan.pl/dlibra/publication/112805/edition/98070/content>  
<https://doi.org/10.24425/snt.2015.112805>

**Tomasz Szyszka SVD**

**JESUITS AS DOCTRINEROS IN COLUMBIAN ANDES OF 17<sup>TH</sup> CENTURY**

Jesuits arrived in the land of the New Kingdom of Grande (Colombia) at the beginning of the 17th century. They founded colleges in all most important towns and began the missionary service among Indians, according to the scheme of the so called 'doctrinas', i.e. villages inhabited by autochthons. In the period from 1605 until 1660 they worked in a few doctrinas in Altiplano in the surroundings of Bogota and Tunja and on the eastern slopes of the Andes. Their service was usually very effective and carried out according to the established methodology of the missionary work. They were appealing to the following rules: systematic and regular religious education, missionaries' knowledge of the local languages, development of the educational system including the study of singing and music, practising solemn liturgy based on solid and well equipped churches. The past experience of the work in 'doctrinas' was used in the second half of the 17th century during the establishment of Jesuits' reductions in Casanare, Meta and Orinoko.

**Keywords:** evangelisation of Indians, converting, doctrine, Jesuits, music, architecture, methodology of mission work, Bogota, Colombia.

**Full text:** <https://journals.pan.pl/dlibra/publication/112806/edition/98071/content>  
<https://doi.org/10.24425/snt.2015.112806>

**Bogdan Biela**

#### **EVANGELISATION TYPES AND METHODS IN THE LIGHT OF CONTEMPORARY TEACHING OF MAGISTERIUM ECCLESIAE**

In the time of calling for a new evangelisation in Church, at least the creation of the Papal Council for New Evangelisation and the convoking of the XIII Ordinary Gathering of Bishops Synod under the watchword "New Evangelisation for spreading the Christian faith" made people aware of the diverse types of evangelisation. Only on this basis can one point to the objectives of evangelisation in Church connected with the choice of the proper ways to bring it into effect. Speaking about three basic types, which are: missionary evangelisation, pastoral evangelisation and re-evangelisation or new evangelisation, one can speak about several basic methods of evangelisation. It may be described as a kerygmatic method, a missionary ministry method, bringing back to life faith for the Church members, connected with self-evangelisation and inculturation, a method connected precisely with pre-evangelisation and new evangelisation which should always be joyful.

**Keywords:** evangelisation, new evangelisation, self-evangelisation, pre-evangelisation, methods of evangelisation.

**Full text:** <https://journals.pan.pl/dlibra/publication/112807/edition/98072/content>  
<https://doi.org/10.24425/snt.2015.112807>

# **STUDIA NAUK TEOLOGICZNYCH**

## **11 (2016)**

**Leading issue:**

### **THE CHRISTIAN-JEWISH DIALOGUE**

**Mirosław S. Wróbel**

#### **RELATIONS BETWEEN THE JOHANNINE CHURCH AND RABBINIC JUDAISM IN THE LIGHT OF MODERN RESEARCH**

In this article the author describes the relation between Synagogue and Church in the context of the Johannine writings. The author analyses the Johannine texts in order to show the traces of polemic between Judaism and Christianity. He shows the hostility between Synagogue and Church in the light of terms like *aposunagōgos*, "Jews" and other polemical expressions which occur in the Gospel of John, in the Letters of John and the Book of Revelation. The author tries to answer the question of how *Sitz im Leben* of the Johannine writings influences their content. The analysis of Jewish and Christian sources shows the tension and hostility between Rabbinic Judaism and Johannine Community after the destruction of the Jerusalem Temple. It leads to gradual separation between Synagogue and Church. This article shows the reasons for the parting of the ways between Judaism and Christianity and the related meaning for the contemporary dialogue between Synagogue and Church.

**Keywords:** Polemic, Separation, Johannine writings, Rabbinic Judaism.

**Full text:** <https://journals.pan.pl/dlibra/publication/123852/edition/108054/content>  
<https://doi.org/10.24425/snt.2016.123852>

**Massimo Gargiulo**

#### **MATTHEW 5:17: WHAT DID JESUS REALLY SAY IN THE DIALOGUE WITH RABBIS?**

Mt 5:17-20 may be fully understood in the context of the hermeneutic work of the Jewish Rabbis; the words used by Jesus refer to their exegetical methods and to the idea that the Torah cannot be modified. The position of Jesus anticipates one of the main elements of Rabbinic Judaism. Given this context, this paper offers a new hypothesis about the original Aramaic version of the words of Jesus on the Torah's fulfilment, in the time when the Pharisee's position was starting to impose the importance of oral tradition alongside the written word of God. Using the root *gmr* Jesus enters into the dialogue with contemporary Judaism, putting forward His own idea of fulfilment.

**Keywords (in English):** Matthew, *gamar*, fulfilment, Rabbinic Judaism.

**Full text:** <https://journals.pan.pl/dlibra/publication/123853/edition/108055/content>  
<https://doi.org/10.24425/snt.2016.123853>

**Artur Malina**

**“NOT AS THEIR SCRIBES” (MT 7:29).  
THE AUTHORITY OF MOSES AND JESUS ACCORDING TO MATTHEW**

The first Biblical citation, in the preface of the Pontifical Biblical Commission's document: *The Jewish People and their Sacred Scriptures in the Christian Bible*, calls attention to the difference between the teaching of Jesus, which is founded on His personal authority, and the corresponding activity of the scribes: "He taught them as one having authority, and not as the scribes" (Mk 1:22). Card. Joseph Ratzinger, the author of the preface, affirms that in particular the Gospel of Matthew highlights this nature of His teaching. The paper offers a synchronic analysis of the passages in this Gospel mentioning Moses (Mt 8:4; 17:3.4; 19:7.8; 22:24; 23:2). In this study special attention is given to their interpretation in the immediate context in the Gospel and to the comparison with the parallel texts in the other Synoptic Gospels. Its conclusion is that the significance of Moses' words is not diminished when they are quoted in the controversies between Jesus and His Jewish opponents. In this way, the authority of His teaching that emerges from those texts is confirmed.

**Keywords:** narrative analysis, Christology of Matthew, Moses, Judaism.

**Full text:** <https://journals.pan.pl/dlibra/publication/123854/edition/108056/content>  
<https://doi.org/10.24425/snt.2016.123854>

**Leszek Misiarczyk**

**JEWS AND JUDAISM IN JUSTIN MARTYR' *DIALOGUE WITH THE JEW TRYPHO***

In the polemic with Marcionism, Justin defends the value of the Old Testament for Christians, even after the coming of Christ. In his attitude to Judaism we can find varied views. In the Mosaic Law, which is the codification of natural law, Justin sees the rules which continue to be valuable not only for Christians but for all people. In the elements of the Mosaic Law heralding the mysteries of Christ and the rules given to Jews because of the hardness of their hearts they lost their significance along with the coming of Christ. The second part of the *Dialogue* contains the discussion regarding the messianic and divine identity of Jesus. Justin essentially bases his thesis on the interpretation of the relevant texts of the Old Testament. Sometimes he just makes a malicious remark about Jews who do not recognise Jesus as the promised Messiah and Son of God because they do not understand the Old Testament and the concept of a "second God". The most anti-Jewish part of the *Dialogue* is the last part in which Justin clearly states the theory of substitution that Christians are now the new people of God who took the place of Israel rejected by God. The common element of Judaism and Christianity is the belief in God's revelation contained in the Old Testament; what instead

makes a difference between those two religions is the understanding and interpretation of the Scriptures.

**Keywords:** Justin Martyr, Jews, Judaism.

**Full text:** <https://journals.pan.pl/dlibra/publication/123855/edition/108057/content>  
<https://doi.org/10.24425/snt.2016.123855>

**Józef Grzywaczewski**

### **THE CONCEPT OF THE THREE TESTAMENTS BY CLEMENT OF ALEXANDRIA**

The article presents the concept of the three Testaments presented by Clement of Alexandria: the Greek or Hellenic Testament (*diatheke tôn Hellenôn*), i.e. philosophy; the Hebrew Testament (*diatheke tôn Judaiôn*), i.e., the teaching of the prophets and the Law; and the Christian Testament (*diatheke tôn christianôn*), i.e. the message of Christ explained by the apostles. Both the Greek Testament and the Hebrew Testament were inspired by God, but not in the same way. The prophets proclaimed the pure message of God. The teaching of the philosophers contains some elements of the Truth but there are also purely human ideas. By philosophy, Clement understood also intellectual training. Philosophy may be considered God's gift granted to the Greek, as the Law has to be considered as God's gift granted to the Jews. The Jewish people were led to Christ by the Law and the prophets; the Greek people were led to Christ by philosophy. Both nations meet in Church, i.e. in the School of the Logos. The knowledge of prophecies enabled the Jewish people to accept Christ as the Messiah. The philosophical training enabled the Greek people to understand and to analyse the message of Christ. In this way, the Greek Testament and the Hebrew Testament were completed by the Gospel, i.e. by the New Testament.

**Keywords:** The Hebrew Testament, the Hellenic Testament, the Christian Testament.

**Full text:** <https://journals.pan.pl/dlibra/publication/123856/edition/108058/content>  
<https://doi.org/10.24425/snt.2016.123856>

**Maria Piechocka-Kłós**

### **THE LATE ROMAN STATE LEGISLATION AGAINST THE JEWS (4TH-5TH CENTURY). EXEMPLIFICATION BASED ON RESTRICTIONS OF CIVIL RIGHTS**

The imperial restrictions announced in respect of the Jews by the Christian Roman emperors in the late Empire constitute the subject matter of this publication. The author narrows those issues only to the field of legislation because he focuses only on the late-antique legislation against the followers of Judaism. The source material is, contained in the Theodosian Code, the imperial regulation promulgated in the period from 339 until 438. The lawmakers banned the followers of Judaism to undertake mixed marriages and to acquire Christian slaves. The ability to draw up their important testaments was also restricted. The Jews were also

forbidden, without special permission from the state authorities, not only to build new synagogues but also to repair the already existing Jewish temples. At the beginning of the fifth century emperors also decided to take legal steps to reduce the civil rights of the followers of Judaism because the law prohibited the exercise of certain offices. All those laws certainly worsened the legal situation of that group of people.

**Keywords:** Judaism, Roman Law, Roman Empire, Civil Liberties, Theodosian Code.

**Full text:** <https://journals.pan.pl/dlibra/publication/123857/edition/108059/content>  
<https://doi.org/10.24425/snt.2016.123857>

**Kazimierz Dola**

#### **POPE PIUS XII'S ATTITUDE TOWARD THE SHOAH. REPORTING ARTICLE**

Is Pope Pius XII an accomplice or responsible for the extinction of the Jews during the World War II? The answer of the Jews - the witnesses who survived the Shoah are unanimous: they are grateful only to this Pope. The performance called *The Deputy* radically changed that opinion to the Pope's disadvantage. He is supposed to be the (main) culprit of the extinction. The exposition prepared in 2005 in The Holocaust History Museum in Jerusalem raised seven objections to the Pope Pius XII: 1. He made a concordate with Hitler, 2. He missed publishing the encyclical prepared by his predecessor Pius XI, 3. He didn't protest against the information about the progressive extinction, 4. He didn't sign the allies declaration condemning the extinction from 1942, 5. He didn't protect the Roman Jews; 6. He kept the neutrality, 7. He was silent against the genocide. The author of the article tries to prove that that objections are wrong.

**Keywords:** Pope Pius XII, Holocaust (Shoah), Church and Judaism.

**Full text:** <https://journals.pan.pl/dlibra/publication/123858/edition/108060/content>  
<https://doi.org/10.24425/snt.2016.123858>

**Rudolf Kutschera, Achim Buckenmaier**

#### **ORIGIN AND FUTURE OF *NOSTRA AETATE*. FIFTY YEARS AFTER THE DECLARATION OF VATICAN II**

Although the Council's declaration *Nostra aetate* has been absorbed by the Magisterium, there are new challenges suggesting its acknowledgement and further development. The document's significance resides in its foundation on Romans 9-11 and in the fact that it has been promulgated at all, in spite of enormous resistance in the years ahead. Number 528 from the *Catechism of the Catholic Church* arises from various official statements with respect to that topic: The three wise men from the Epiphany of Jesus are typical representatives of the pagan religions who have to turn to the Jews in order to receive "from them the messianic

promise". This insight corrects a romanticising pluralism of religions as it becomes the manifest in the terminology of the three "Abrahamic religions". A further development of *Nostra aetate* should include two aspects: Overcoming the narrowing down of Judaism and Christianity as a "religion" without reference to realities like "the land", and, secondly, deepening the theological understanding of the orientation of Christianity towards Judaism, particularly in connection with the term "People of God".

**Keywords:** *Nostra aetate*, Judaism, Jewish people, anti-judaism, pluralistic theology of religions, religious pluralism, people of God, Second Vatican Council, Catechism, Jewish roots of Christianity, Jewish-Christian heritage.

**Full text (in German):**

<https://journals.pan.pl/dlibra/publication/123859/edition/108061/content>

<https://doi.org/10.24425/snt.2016.123859>

**Łukasz Kamykowski**

**TOWARDS THE CATHOLIC THEOLOGY OF JUDAISM.  
FACILITATING DISCUSSION**

In the past it was assumed in theology that at the present stage of the divine salvific economy Israel has been completely substituted by the Church of Christ. However, the contemporary teaching of the Magisterium keeps rejecting this premise with growing clarity. Considering the Jews in the religious perspective begins nowadays not with the memory of the break-off but with confessing the „spiritual bond”, common roots and common heritage. The way in which the contemporary community of Judaism adherents draws upon the heritage of the Old Testament and develops it, makes the Magisterium of the Church recommend „mutual understanding and respect”, the common Biblical studies and theological „fraternal dialogues”. It is no longer allowed in a theology aspiring to be Catholic to construct the image of a Jew according to one's own imagination but one needs to listen to the Jewish testimony on themselves, their faith – and only upon such a basis – attempt to understand, inside the framework of one's own faith – their place in God's plans. Based on such premises, the paper attempts to preset some directions for solutions in the Catholic theology of Judaism – for further consideration and discussion.

**Keywords:** Judaism, Jews, Church, dialogue, Catholic theology of Judaism.

**Full text:** <https://journals.pan.pl/dlibra/publication/123860/edition/108062/content>

<https://doi.org/10.24425/snt.2016.123860>

**Waldemar Chrostowski**

**TOWARDS THE CATHOLIC THEOLOGY OF JUDAISM.  
INSPIRATIONS OF JOSEPH RATZINGER/BENEDICT XVI**

The decisive impulse towards the new Catholic theology of Judaism comes from the declaration *Nostra aetate* which “recalls the spiritual bond linking the people of the New Covenant with Abraham’s stock”. In the process of reception of the declaration two other aspects are firmly stressed, namely the Shoah and the state of Israel. Both are so strongly underlined that the theological perspective is often played down. The correct insight should take into consideration the most important theological guideposts present in the teaching of Joseph Ratzinger/Benedict XVI: 1. the value of the Old Testament for Christianity; 2. the universal mission of Israel; 3. the problem of responsibility of the Jews for the death of Jesus; 4. the refusal Jesus faced with the majority of the Jewish people; 5. the place and status of Israel in the new salvific situation after the Passion of Jesus Christ.

**Keywords:** *Nostra aetate*, Shoah, State of Israel, Catholic theology of Judaism, Benedict XVI.

**Full text:** <https://journals.pan.pl/dlibra/publication/123861/edition/108063/content>  
<https://doi.org/10.24425/snt.2016.123861>

**Marek Lis**

**HOLOCAUST, *DECALOGUE* AND KIEŚLOWSKI**

Among films depicting the Holocaust and indifference (or guilt) of Poles to the destiny of the Jews, the *Decalogue, eight* (1988) by Krzysztof Kieślowski has a special place. Its main protagonists are Elżbieta, who as a Jewish girl during the World War II was refused to be saved by Zofia, now a professor of ethics, on the pretext of the Decalogue’s prohibition of lying. Their encounter after four decennia allows us to know the truth about their past, and to offer and accept forgiveness. Kieślowski in his film also introduces a theological motive of God’s existence. Other film directors in numerous movies and documentary films also approached the matter of help offered to Jews as well as indifference or even responsibility of Poles for the Holocaust. The role of Christians, who have not ever responded correctly to exigencies of their consciences and faith, is also a recurring element.

**Keywords:** Krzysztof Kieślowski, Film, Holocaust, Church.

**Full text:** <https://journals.pan.pl/dlibra/publication/123862/edition/108064/content>  
<https://doi.org/10.24425/snt.2016.123862>

**Maddalena Schiavo**

**“HOW JEWS SEE JESUS”:  
CHRISTIAN REFERENCES IN AMOS OZ’S NOVEL *JUDAS***

The debate around the relations between the Christians and the Jews has recently become one of the discussed issues in the cultural Israeli world. This article examines the references to Christianity and to Jesus in the contemporary Israeli literature. Through the analysis of some literary works produced by the best-known Israeli writers, we will try to describe the way the authors deal with Christian elements and explore their personal considerations. In particular a great attention will be devoted to Amos Oz’s last novel *Judas*, published in 2014. The story is based on the life of a young student who is writing a doctoral dissertation on “How Jews see Jesus” but it ends up focusing on the figure of Judas. In revealing the intent of his research the protagonist presents a detailed investigation of the Jewish attitude towards Christians quoting sources from the ancient times until today. Through Oz’s book it is possible to explore the complicated relationship between Christians and Jews and to offer new starting points for future debates.

**Keywords:** Jewish-Christian Relations, Israeli Literature, Jesus, Judas, Christian References, Dialogue.

**Full text (in English):**

<https://journals.pan.pl/dlibra/publication/123863/edition/108065/content>

<https://doi.org/10.24425/snt.2016.123863>

**Anna Zellma**

**THE CHRISTIAN-JEWISH DIALOGUE IN CATECHESIS OF YOUTH IN SECONDARY SCHOOLS –  
BETWEEN PRINCIPLES AND PRACTICE**

Teaching about Judaism in modern secondary school catechesis plays an important role in the Christian-Jewish dialogue. It helps the catechised to see and to understand the common roots of Christianity and Judaism. It contributes to a change in the way the Jewish minority is perceived and makes people adopt an attitude of respect and understanding towards the Jews. It supplements and integrates educational activities of the school associated with the Jewish history and tradition. Therefore, it seems unjustified that this subject matter is mentioned sporadically in the programme documents for secondary school catechesis and a series of handbooks published in Poznań and in Kraków. Those deficits need to be eliminated. Materials entitled “Lekcja religii [Religion Lesson]” published by Wydawnictwo “Święty Wojciech” in collaboration with the “Religia.tv” television are noteworthy and significant to the Christian-Jewish dialogue. It is assumed that they are to aid religion teachers pass on knowledge on Judaism and to help students to develop an attitude of dialogue and tolerance. Their educational effectiveness should be verified by empirical studies.

**Keywords:** The Christian-Jewish dialogue, catechesis, Judaism, youth, education

**Full text:** <https://journals.pan.pl/dlibra/publication/123864/edition/108066/content>  
<https://doi.org/10.24425/snt.2016.123864>

**Adam Józef Sobczyk MSF**

**CURRENT TRENDS AND PROSPECTS OF THEOLOGY OF CATHOLIC SPIRITUALITY IN  
POLAND  
IN THE LIGHT OF "SPIRITUALITY IN POLAND" JOURNAL**

The analysis of the research of the periodical *Spirituality in Poland* in terms of finding its current trends and prospects of the theology of spirituality in Poland leads to finding the following conclusions. Theologians of spirituality see the need to organise the methodology. The proper method allows for the appropriate tests in the relevant area of research. This is about mysticism, history of spirituality, anthropology, and various dimensions of spirituality: marriage, priestly, religious and laity. The main trends, proposed by John Paul II, are personalistic-christological concepts of spirituality and christoformic-ecclesial trend in the formation of the priesthood and consecrated life. The prospects of the theology of spirituality include its role in the proper clarification of the spirituality of Christian associations and charismatic movements and their place and importance in the community of Church.

**Keywords:** theology of spirituality, Spirituality in Poland.

**Full text:** <https://journals.pan.pl/dlibra/publication/123865/edition/108067/content>  
<https://doi.org/10.24425/snt.2016.123865>

**Andrzej Derdziuk OFMCap**

**PASTORAL STATUS OF CONFESSION IN THE CHURCH OF MALTA**

The article points to the process of secularisation in Malta, which is caused by the impact of the Anglo-Saxon culture hostile to the Catholic Church and increased prosperity. The abandonment of religious practice is noted above all in the lives of young people and expresses the rejection of the moral teaching of the Church. The practice of confession in Malta is cultivated by the Church but the disappearance of the sense of sin has become obvious and stays in crisis. The article describes pastoral initiatives of the Church in Malta to promote the use of the sacrament of penance. Those initiatives are undertaken by pastoral groups to provide the opportunities for confession in churches. The days preceding the feast of Our Lady of Sorrows, which is celebrated during Lent, is the specific period of confession.

**Keywords:** Confession, moral theology, secularization, Malta.

**Full text:** <https://journals.pan.pl/dlibra/publication/123866/edition/108068/content>  
<https://doi.org/10.24425/snt.2016.123866>

# **STUDIA NAUK TEOLOGICZNYCH**

**12 (2017)**

**Leading issue:  
THEOLOGIA BENEDICTA**

**Andrzej Napiórkowski OSPPE**

## **A REBEL IN CHURCH OR A GUARDIAN OF THE CATHOLIC DOCTRINE?**

Intellectual and spiritual formation of Joseph Ratzinger - Pope Benedict XVI - requires the talk about the process of his development. The article refers to the most overlooked phase of young Ratzinger who moves from the position of a progressive and sometimes irresponsible theorising academic theologian to the position of a thinker grounded in the community of faith, becoming the guardian and teacher of the Christian doctrine in line with the spirit and tradition of the Church. A lot of light on the change in the attitude of the German professor sheds the preparatory phase to the Second Vatican Council and its debates as well as the unpleasant experience of the student revolt in 1968, which finds our professor in Tübingen. And in this way the liberal German theologian grows into to an outstanding Catholic theologian of the universal Church.

**Keywords:** J. Ratzinger, change, liberal theologian, the Second Vatican Council, editing of the conciliar documents, Church, marxism, fascism, the student movement in 1968, ecclesiology, mariology.

**Full text:** <https://journals.pan.pl/dlibra/publication/119337/edition/103820/content>  
<https://doi.org/10.24425/119337>

**Jerzy Szymik**

## **THEOLOGY ACCORDING TO J. RATZINGER/BENEDICT XVI. UNDERSTANDING, NATURE, SENSE**

The question about theology is, indeed, the question about the cognitive role of faith, a mutual relationship between faith and mind, as well as cultural, social and existential consequences of accepting or eliminating faith in the cognitive (scientific) process. While developing in the space of thought, theology seeks rational arguments speaking in favour of God's answers to existential questions. In his publications and teachings J. Ratzinger/Benedict XVI gives much attention to those issues, as they are particularly topical and important for the contemporary civilisation. He teaches that faith releases the mind (makes it independent, non-ideologised), opens it to the truth, the learning of which constitutes the key objective of all scientific research. Recognition of the priority of gifts, God's grace, who makes Himself known through His Word and actions is an important pre-requisite for theological cognition. Ultimately, it has

a Christological sense: Son knows His Father and wants to reveal the Mystery of God. As scientia fidei, theology has got potential to give relational and holistic nature to cognitive actions, thus making them acquire the sense of transcending their temporary usefulness. Theology, faithful to the Church, contributes to the development of the world and men in the deepest meaning of the word – it leads to salvation, finding fulfilment in God Himself.

**Keywords:** theology, Christology, cognition, truth, faith, mind, Church, university, science.

**Full text:** <https://journals.pan.pl/dlibra/publication/119338/edition/103821/content>  
<https://doi.org/10.24425/119338>

**Andrzej Michalik**

#### **JOSEPH RATZINGER'S THEOLOGY OF RELIGION. INTRODUCTORY NOTES**

Joseph Ratzinger warns about a multitude of trials to superficially undertake the subject of religion. In this diverse world of religion, he sees some common points. The first step in the history of religion was to transcend the primitive, moving into the myth. The second one, the most important step, was to leave the myth behind. This leaving is threefold – which is represented by three irreducible shapes of religion: the identity mysticism, the monotheistic revolution and the enlightenment. An expression of the first two are, respectively: the identity mysticism and the personal love for mysticism. The fact that religions are affecting one another must not be omitted, either. The place of Christianity in the history of religion – *nota bene* gained by both, the dialogue with other religions and standing against them – defines standing with the God of faith and the God of the philosophers, and the decisive choice of faith and mind together with the truth and the cult. In his thoughts concerning the dialogue of religions, J. Ratzinger points out two types of the religion: the mystical and theist. The pragmatic type walks along them as a temptation, in which the question about the truth is ignored. The result of the dialogue of the religions will not be a unification of all religions. In this dialogue, the truth cannot be ignored. At last, it cannot be forgotten that there is a *religio vera*, and that it is Christianity.

**Keywords:** Joseph Ratzinger, the theology of religion, interreligious dialogue, christianity, *religio vera*.

**Full text:** <https://journals.pan.pl/dlibra/publication/119339/edition/103822/content>  
<https://doi.org/10.24425/119339>

**Jacek Kempa**

#### **KNOWING GOD IN HISTORY: DISCUSSION BETWEEN JOSEPH RATZINGER AND WALTER KASPER**

Lessing's question about knowing God (the Absolute) in history has been a constant challenge for modern theology. The article collates the views of Joseph Ratzinger and Walter Kasper on

this subject. A clear difference has been noticed: Kasper decidedly gives priority to history and revelation in it whereas Ratzinger puts stress on the idea of the priority of God and in its light interprets revelation and history. Two different types of theology emerge here. They manifest themselves in different ways of presenting Christology. The former originates from the historical witness to Jesus and on this basis strives to construct a coherent picture of the incarnated Son of God's identity. The latter originates from – resulting from the Church's faith – an assumption about the unity of the Scripture and presents in this light the witness of the Gospel to Jesus. A thesis is proposed that both types of theology need one another, although it is not possible to harmonise them.

**Keywords:** theology of history, Walter Kasper, Joseph Ratzinger.

**Full text:** <https://journals.pan.pl/dlibra/publication/119340/edition/103823/content>  
<https://doi.org/10.24425/119340>

**Raúl Orozco Ruano**

#### **ONE SINGLE «WILL OF THE PERSON» IN *CHRISTUS* ACCORDING TO J. RATZINGER**

During the second half of the past century the Catholic Christology suffered an ancient twist in order to overcome what German theologian K. Rahner called "orthodox monophysitism" in his article about Chalcedon on the occasion of its 1500th anniversary. To this end he proposed the recovery of a "strict chalcedonism" that was opposed to the neo-chalcedonian interpretations of the Council of Chalcedon in 451. Maximus the Confessor has a decisive role in both Balthasar's and Ratzinger's Christology. Therefore, Ratzinger pretends to answer what he believed is the true danger in today's theology. Contrary to J.A. Jungmann, K. Adam, K. Rahner, and F.X. Arnold's thesis that denounced a tactical monophysitism amongst the faithful, Ratzinger upholds that the re-appearance of a new Nestorianism (and Arianism) in today's Christology is the true danger that must be fought against. In the first place, the article presents, synthetically, the post-chalcedonian discussion, concentrating on the apparition of the theological trend of neo-chalcedonism and on Maximus the Confessor's Christological contribution. From there on it approaches the neo-chalcedonian and maximilian interpretations that J. Ratzinger formulates in his sixth thesis of "Behold the Pierced One" and that will be later developed in the Gethsemane chapter of "Jesus of Nazareth".

**Keywords:** J. Ratzinger, Maximus the Confessor, christology, neochalcedonism.

**Full text (in Spanish):**

<https://journals.pan.pl/dlibra/publication/119341/edition/103824/content>  
<https://doi.org/10.24425/119341>

**Rainer Hangler**

**MARIOLOGY OF JOSEPH RATZINGER/BENEDIKT XVI.  
A CONTRIBUTION**

For the Mariology of Joseph Ratzinger/Benedict XVI it is fundamental that the Mother of the Lord is not viewed in isolation but is seen in the totality of the Christian faith. To the Marian texts of the New Testament did he add the lines of the great feminine saviour figures of the Old Testament, which have drawn down the power of God by their faith and inspired salvific histories. In Mary are those women revisited, in her "Fiat" do the people of Israel experience a concrete personification. Ratzinger traces Maria as a "church in the origin", in her does the church receive a personal centre with corresponding consequences. His Marian dogmatics is based on his own Biblical theological approach, and especially gives the teachings of the recent church history its own well-comprehensible depth of its structure.

**Keyword:** Mariology Ratzinger, Mariology and ecclesiology, Marian dogmatics Ratzinger, Mariological principles, Mariology and typology.

**Full text (in German):**

<https://journals.pan.pl/dlibra/publication/119342/edition/103825/content>  
<https://doi.org/10.24425/119342>

**Juan Manuel Cabezas Cañavate**

**DOCTRINAL CONTRIBUTION OF HOLY FATHER BENEDICT XVI  
IN THE FIELD OF THE CANON LAW**

Joseph Ratzinger, both as the Prefect of the Congregation for the Doctrine of the Faith and, above all, as the Pope, has contributed greatly to the legislative development and the implementation of the Canon Law. His invitation has been especially important, as the Supreme Pontiff, to the seminarians to love the Canon Law. In this article we study his contribution to the canonical doctrine with the subjects developed in the speeches before the Roman Rota, in which He offers certain criteria to advance in the knowledge and praxis of the Canon Law and rejects the errors that may create deviations. Particularly noteworthy is the insistence on showing the pastoral value of the Canon Law and the need to hold its close link both to charity and to the truth. On the other hand, the Pope also pays attention to marriage, both in preparation for it and in the defence of its essential properties.

**Keywords:** Benedict XVI, canon law, canonical doctrine.

**Full text (in Spanish):**

<https://journals.pan.pl/dlibra/publication/119343/edition/103826/content>  
<https://doi.org/10.24425/119343>

## TIME AND ETERNITY ACCORDING TO JOSEPH RATZINGER – BENEDICT XVI

The author puts forward a hypothesis related to the interpretation of the thought of Joseph Ratzinger - Benedict XVI on the interrelation of time and eternity. Diverse religions offer diverse ways of departing temporality - the way of being within the confines of time - towards some extratemporal existence, commonly referred to as eternity or immortality. This perspective evokes a fundamental question: if time wants to reach beyond itself towards eternity, is it that eternity - in its turn - stays in a kind of interrelation to time, or is it a kind of negative atemporality? In its view of the matter, Christianity makes a clear statement that God has power over time, which implies that God participates in the temporal reality. That participation manifests itself overtly through the Incarnation of the Son of God. Consequently, that participation shows that man takes part in the eternity of God. In this sense, a Christian reaches eternity through his/her existence in the Person of the Resurrected Jesus. That ability to eternally remain in Jesus rests on the immortal element of the human being - that is his/her spiritual soul. The soul opens a path towards salvation and the relational eternity, that is a relationship of a Christian person with the Son of God and through Him with God as the Trinitary Love. This is how Christianity – while respecting the linear nature of time – promotes a positive cyclical (yet not a reiterative) concept of time, which manifests itself in the exitus-reditus relationship. Exitus is an autonomous act of God's creation, while reditus is a human self-sacrifice as exemplified by the Son of God. The self-sacrifice of Jesus to God the Father is a model of how time can be projected onto a new way of existence: eternity. Therefore, Christ brings time to its fullness. His Event marks the beginning of eternity for the faithful.

**Keywords:** time, eternity, immortality, spiritual soul, resurrection, exitus-reditus.

**Full text:** <https://journals.pan.pl/dlibra/publication/119344/edition/103827/content>  
<https://doi.org/10.24425/119344>

Mirosław Pawliszyn

## FEW REMARKS ON ANXIETY IN THE FACE OF DEATH. READING JOSEPH RATZINGER

The death of a person, particularly my own death, is the most momentous occasion that happens in a lifetime. It seems to be an inevitable end of any possible experience, ceasing any relationship, the end of memories and hopes. It evokes various reactions in the living, just to mention some: fascination, fear, stress, consent, willingness to familiarisation. Each of them may be analysed, while each one also shows death in a different aspect. In the proposed article, the author indicates another reaction - that is experiencing anxiety. It appears that this is the key experience, both when I am thinking about it as something that may afflict me at any moment, as well as when I become aware that there is a possibility of exit of the loved ones or just a popular person. Some texts by Joseph Ratzinger have inspired me to carry out such analyses.

**Keywords:** anxiety, death, hope, man in the world.

**Full text:** <https://journals.pan.pl/dlibra/publication/119345/edition/103828/content>  
<https://doi.org/10.24425/119345>

**Marek Kluz**

**REQUIREMENTS OF LOVE IN SOCIAL LIFE IN THE LIGHT OF THE ENCYCLICAL  
*DEUS CARITAS EST* AND *CARITAS IN VERITATE* BY POPE BENEDICT XVI**

The Christian vision of love, so deeply personalistic and clearly emphasising that the love of God and the love of neighbour cannot be opposed to, has to take the social nature of man into account. If love is the centre of the Christian life and also points to the specificity of its vocation and mission, then it is impossible to imagine that fundamental life perspective does not find the right expression in relation to social life. That love should be expressed in a number of social attitudes, especially in those which are considered fundamental principles of social life. The ability to enact the principles of love is important in everyday social life. It involves multiple specific attitudes. This paper discusses – in the light of the encyclical *Deus Caritas Est* and *Caritas in veritate* by Pope Benedict XVI - the issue of love in three aspects: love in micro-relations, love and justice in macro-relations and love as common good in macro-relations.

**Keywords:** teaching, *Deus Caritas est*, *Caritas in veritate*, Benedict XVI, love, justice, the common good, social life.

**Full text:** <https://journals.pan.pl/dlibra/publication/119346/edition/103829/content>  
<https://doi.org/10.24425/119346>

**Ignacy Bokwa**

**STRUGGLE FOR IDENTITY AND THE CHRISTIAN SPIRIT OF EUROPE.  
REFLECTIONS ON THE BASIS OF CARDINAL JOSEPH RATZINGER'S/ BENEDICT XVI'S  
THOUGHTS ON HISTORY AND THE FUTURE OF OUR CONTINENT**

German Cardinal Joseph Ratzinger, later Pope Benedict XVI, is one of the greatest Catholic theologians of the 20th and 21st century. The main field of his theological activity is fundamental theology, which is perceived by him as the area of a broadly understood dialogue on the credibility of Christianity in the modern world. This article attempts to analyse the views of Joseph Ratzinger/Benedict XVI on the Christian identity of Europe. The various issues of this study are as follows: Europe as a phenomenon of cultural interaction; the Right to the place of Christianity in the Europe of tomorrow; the European crisis of values; the European *Homo oeconomicus* and the Gospel; Dismissing former Eurocentrism; Courage in the struggles of the new face of Christian Europe. In the conclusion the author emphasises the validity of Joseph Ratzinger's/Benedict XVI's thoughts on the future of Europe in the context of the ongoing changes in the European Union and the migration crisis.

**Key words:** Joseph Ratzinger, Benedict XVI, Europe, history, culture, values, christianity, future.

**Full text:** <https://journals.pan.pl/dlibra/publication/119347/edition/103830/content>  
<https://doi.org/10.24425/119347>

**Mette Lebech**

#### **EUROPE AND HUMAN DIGNITY. STEINIAN DISCUSSION OF JOSEPH RATZINGER'S UNDERSTANDING OF EUROPE**

This article discusses Benedict the XVI's charting of the formation and history of Europe around a mission to reign as a sacred duty for the sake of Human Dignity in the light of Edith Stein's insights into the relationship between community formation and objective values. First, an account of Ratzinger's understanding of Europe as a concept of political geography is given. Secondly the mission is discussed at the heart of the formation of Europe according to Ratzinger, and how such a mission would, according to Stein, be particularly suited for shaping a people and a continent. The third section discusses Ratzinger's understanding of Human Dignity in the light of Stein's understanding of values.

**Keywords:** human dignity, Joseph Ratzinger, Edith Stein, Jürgen Habermas, Europe, mission to reign.

**Full text (in English):**

<https://journals.pan.pl/dlibra/publication/119348/edition/103831/content>  
<https://doi.org/10.24425/119348>

**Andrzej Pryba MSF**

#### **SEEKING THE TRUTH TO DISCOVER GOD IN CONTEXT OF EDITH STEIN'S LIFE**

Edith Stein is a person who was born in the Jewish traditionally religious family. In her youth she lost her faith in God. However, in her life she was seeking the truth. In that search she was very honest. The article first shows various definitions of the truth. Then it presents Edith Stein's ways of the phenomenological discovery of the truth about a human person. Finally, it shows her coming to the discovery of the God of Love, which has drawn her to the mystical union in the spirituality of Carmel. Edith Stein died in the concentration camp in Auschwitz, experiencing the mystery of the Cross of Christ and sacrificing herself for her people.

**Keywords:** Edith Stein, truth, god, love, cross.

**Full text:** <https://journals.pan.pl/dlibra/publication/119349/edition/103832/content>  
<https://doi.org/10.24425/119349>

**MEANING OF MITIGATING FACTORS IN THE EXHORTATION OF POPE FRANCIS *AMORIS LAETITIA*. MULTIPLE INTERPRETATIONS**

The paragraphs 300-305 belong to the most controversially discussed quotations of Exhortation *Amoris laetitia* by Pope Francis. The suggestion appears in them, that people living in non-sacramental unions can find themselves subjectively unable to act differently without causing a new harm, though at the same time they are fully aware that their present living conditions are objectively a grave sin. Such people – so the Pope says – are not deprived of the divine grace and could under some circumstances received the sacraments. Those statements are interpreted in various ways. According to the first interpretation, the particular circumstances may change the moral nature of the person's act so far that the life in a non-sacramental union may no longer be assessed as an adultery, i.e. a grave sin. The supporters of the second interpretation claim that the particular circumstances could cause a grave moral constraint which – like other forms of constraint - may diminish one's moral responsibility, though his/her act remains objectively a grave sin. Eventually according to the third interpretation, the statements of Pope Francis are in this article related to the particular category of people living in non-sacramental unions, namely those who are subjectively convinced that their first marriage has never been valid.

**Keywords:** *Amoris laetitia*, mitigating factors, responsibility limitation, sacramental marriage, indissolubility of marriage, validity of marriage.

**Full text:** <https://journals.pan.pl/dlibra/publication/119350/edition/103833/content>  
<https://doi.org/10.24425/119350>

# **STUDIA NAUK TEOLOGICZNYCH**

**13 (2018)**

**Leading issue:**

**500<sup>TH</sup> ANNIVERSARY OF THE REFORMATION**

**Jerzy Sojka**

## **THEOLOGY OF CHRISTIAN EXISTENCE**

The article discusses the focus of Martin Luther's theology on the Christian existence. There are three main areas pointing to this key idea. Firstly, the description of justification of the people in the categories of freedom gained through the experience of faith, which leads to a thankful service towards one's neighbour. Secondly, sacramental understanding of the working of God's Word as a performative that changes the world. It defines the understanding of the sacraments, with the key role of Baptism as a foundation for everyday actualisation of Christian life in penance, which strives for fighting off the sinfulness of an old, sinful man and leads to building man's own justice based on the alien justice of Christ. It is also the basis for the communion of believers – the church, as well as for the order of creation, which structures the current reality. Thirdly, the remarks on theological knowledge closed in the triad prayer-meditation-temptation and theological weight of the experience of differentiating between the Law and the Gospel.

**Keywords:** Martin Luther, Christian existence, freedom, justification, baptism, church, oratio-meditatio-tentatio, Law and Gospel.

**Full text:** <https://journals.pan.pl/dlibra/publication/119657/edition/104098/content>  
<https://doi.org/10.24425/119657>

**Stefan Szymik MSF**

## **LUTHER'S INTERPRETATION OF THE SERMON ON THE MOUNT (MT 5:7)**

The article aims at a critical presentation of Luther's interpretation of Mt 5:7, with a special emphasis on his hermeneutical assumptions and anthropological consequences. At first the author presents the literary sources that contain Luther's statements regarding Mt 5:7, i.e. his eminent hebdomadal speeches (*Wochenpredigten*) and some theological writings as well. Subsequently he discusses hermeneutical keys offered by M. Luther himself: the polemic against "double standard approach" (precepts and counsels) developed by the time of the Middle Ages and the polemic against the principles presented by the Anabaptists and other protestant idealists. However, the most significant factor of that interpretation was Luther's teaching on two kingdoms (*Zwei-Reichen-Lehre*). The difference between the secular and spiritual kingdom is essential for Luther's interpretation of the Sermon on the Mount (cf. WA

32, 299-301). The reformer claims that the message of the sermon is irrelevant for the Christian person in the world and it should be applied only to the Christian life in the Kingdom of God. M. Luther also emphasises salvation by faith alone, therefore Mt 5:7 has no soteriological value; it contains the ethical teaching of Jesus Christ. According to Luther the commandments of the Sermon on the Mount denote an impossible demand, therefore they only constitute a "mirror" of the Christian life. In the fourth step the author presents primary reactions of the Churches on Luther's interpretation of the Sermon on the Mount. Luther's interpretation of Mt 5:7 has its significant place in the history of exegesis and nowadays it still remains the standard evangelical standpoint.

**Keywords:** Martin Luther; the Sermon on the Mount; Mt 5:7; two kingdoms doctrine; *Zwei-Reiche-Lehre*; ethical double standards.

**Full text:** <https://journals.pan.pl/dlibra/publication/119658/edition/104099/content>  
<https://doi.org/10.24425/119658>

**Piotr Jaskóła**

#### **HISTORICAL DEVELOPMENT OF THE CATHOLIC IMAGE OF MARTIN LUTHER**

The Catholic image of Martin Luther in the course of the centuries had evolved from the literally negative one during the time of the Reformation and the centuries that followed, through the theological attempts and historically in-depth analyses inspired by the ecumenical movement up to the contemporary acceptance of several theological postulates. Contemporary movements of Luther's Roman-Catholic thinking perfectly summarise historically vulnerable and dogmatically deepened opinions of the recent popes: John Paul II, Benedict XVI and Francis. Following the agreement texts of the Lutheran-Catholic Commission at the world forum, ecumenically open popes can find out a profoundly religious man in Martin Luther, the witness of the Gospel whose theological thought is still relevant, and a challenge for the presently secularised world.

**Keywords:** Benedict XVI, ecumenical movement, John Paul II, Lutheran-Catholic dialogue, Martin Luther, Pope Francis, the Reformation.

**Full text:** <https://journals.pan.pl/dlibra/publication/119659/edition/104100/content>  
<https://doi.org/10.24425/119659>

**Jan Mikrut**

#### **THE ANNIVERSARIES DURING 500 YEARS OF PROTESTANT REFORM (1517-2017)**

This article, written on the occasion of the 500th anniversary of the Reformation, focuses on the subsequent 100th anniversary of this event and the celebrations in a given historical context and in relation to the perception of the person of Martin Luther. Within 500 years of the memorable speech of the Reformation Father, which had initiated the "Protestant reform"

movement, at least every consecutive hundred years was celebrated as a special commemoration of that fact, which had changed the course of the European and World history and moved deeply into Christianity. The individual anniversary of the Reformation should therefore be considered in relation to the social and political situation in Europe of that time, especially in Germany. It is no less important to draw attention to the figure of the founder of the Reformed Church, which has always focused, even today, on the celebration of the anniversary of the Reformation. The article presents the main themes of Martin Luther's life in the context of his reform of Christianity and the basic ideas guiding his thoughts. Then, the development of the Reformation is analysed, understood as the deepening of the doctrine and the stabilisation of practice, in the years after the death of the founder of the reform movement. Against that background, successive anniversaries of the Protestant reform are presented with regard to the religious and political situation in Europe and in the world, with particular emphasis on the last anniversary, i.e. the 500th anniversary of the Reformation and its perception in Protestant Churches as well as in the Catholic Church in the context of the development of the ecumenical movement.

**Keywords:** Martin Luther, Reformation, Protestantism, anniversary, ecumenism.

**Full text (in Italian):**

<https://journals.pan.pl/dlibra/publication/119660/edition/104101/content>  
<https://doi.org/10.24425/119660>

**Jerzy (Pańkowski)**

#### THE ORTHODOX CHURCH TOWARDS LUTHER'S REFORMATION

"The 500th anniversary of the Reformation for the Orthodox Church is not a special reason for joy, because that was another division in the Church" – Metropolitan Hilarion (Alfeyev) said. Although it concerned the relationship between Luther and the Western Church, its reference became the Orthodox Church, in which Luther sought primary teaching and ecclesiology. The proof of this was the Leipzig dispute, during which Luther confronted the primacy, liturgy, structure of the Church, the teaching of justification and purgatory, with the teaching of the Orthodox Church. If Luther saw a framework for his reform in the Orthodox Church, why did he not decide to convert to the Eastern Church? Karmires, emphasising Luther's great knowledge of the Orthodox Church, claims, however, that it had only a superficial nature, lacking empirical knowledge. He also concludes that Luther neither wanted nor accepted Orthodoxy because of his affection to the mentality of the Western Church and to scholastic theology as well.

**Keywords:** Luther, the Orthodox Church, the Western Church, the Leipzig dispute, primacy, justification, purgatory, ecclesiology.

**Full text:** <https://journals.pan.pl/dlibra/publication/119661/edition/104102/content>  
<https://doi.org/10.24425/119661>

**TRADITION AND POLITICS.  
CONTEMPORARY RUSSIAN ORTHODOX CRITICISM OF THE REFORMATION  
EXEMPLIFIED BY THE DISPUTE OVER THE AUTHORITY OF TRADITION**

Although the Russian Orthodox Church participates in the activities of the ecumenical movement, it remains sceptical about the evolution of Western Christianity, mainly Protestantism. In particular, attempts to challenge traditional dogmatic and ethical formulations are unacceptable. The Russian Orthodox criticism goes even further when it reveals the sources of the rejection of church tradition in the early Protestant theology. In this context, the article presents the main elements of the contemporary Russian Orthodox critique of the Reformation's rejection of tradition as an authoritative source of the Christian faith. The first part outlines the theological and ideological specificity of the Russian Orthodox discourse on the Reformation. The second part presents the Orthodox concept of the authority of tradition in the Church as a starting point for the criticism of the Reformation. The third part discusses the main elements of the criticism of the reformatory concept of "sola Scriptura," with particular emphasis on its socio-political reasons and consequences.

**Keywords:** Russian Orthodox Church, Reformation, tradition.

**Full text:** <https://journals.pan.pl/dlibra/publication/119663/edition/104103/content>  
<https://doi.org/10.24425/119663>

**Rajmund Porada**

**LUTHER'S TEACHING ABOUT JUSTIFICATION AS *IMPUTATIO* AND *DEIFICATIO***

The article presents Martin Luther's teaching on justification in the context of its soteriological and anthropological consequences, which at least at the verbal level are defined by the terms *imputatio* and *deificatio*. The basic presentation of the main aspects of that teaching is preceded by an outline of the historical background of its formation, where both the dispute over indulgences and the mystical inspirations of Luther's theology played a significant role. The Wittenberg Reformer comprehended justification both as attributing the righteousness of Christ to the believer and as a close union with Christ. That unity, the image of which is marriage, consists in the *commercium sacrum* between man and Christ. The participation of a believer in the righteousness of Christ manifests itself as a kind of "transition" into Christ. In this sense, the existence of the justified person becomes an "ecstatic" existence, *extra se*, that is in God, resulting as a new – divinised (*vergottet*) – life.

**Keywords:** Luther, doctrine of justification, faith, *iustitia imputa*, Lutheranism.

**Full text:** <https://journals.pan.pl/dlibra/publication/119665/edition/104104/content>  
<https://doi.org/10.24425/119665>

**Marek Żmudziński**

***IURE DIVINO AND IURE HUMANO OF THE PAPAL PRIMACY  
IN THE DIALOGUE BETWEEN CATHOLICISM AND LUTHERANISM***

The paper outlines the Catholic and the Evangelical standpoint on the primate's function served by the Bishop of Rome and its origin. The controversy revolves around the key phrase, *iure divino* and *iure humano*, which points to the divine or human origin of the primacy. In the Catholic perspective, Jesus Christ brought the Church into existence and provided this institution with permanent structural elements: primacy and apostolate. This thesis, considered an imperative of faith, is based on the texts of the Gospel which underscore the primacy of Saint Peter the Apostle among the Twelve and in the early Church. According to the Catholic ecclesiology, it was not only a private privilege enjoyed by Peter but a permanent element of the structure of the Church, which received the formal status of a dogma at the First Vatican Council. Since its outset, the Reformation has assumed that primacy is an element shaped in the course of the historical development of the Church. The ecumenical dialogue between Catholicism and Lutheranism has led to the establishment of a standpoint veering towards the consideration of the origin of primacy as a matter of lesser consequence. That step has been taken in order to underscore the communal dimension of the Church, with its important function in unifying Christianity and presenting it to the world. The basic premise giving credence to this function is its foundation in the Gospel.

**Keywords:** primacy, ecumenism, unity, pope, church, reformation.

**Full text:** <https://journals.pan.pl/dlibra/publication/119666/edition/104105/content>  
<https://doi.org/10.24425/119666>

**Marcin Hintz**

**Maria Urbańska-Bożek**

**THE REFORMATION'S HERITAGE OF ETHICS  
IN THE CONCEPTION OF 'RELIGIONLESS CHRISTIANITY' OF DIETRICH BONHOEFFER**

The paper's authors undertake the reflection on the stages of the evolution of Dietrich Bonhoeffer's views on Church and its role played in the lives of its respective members and in the context of the Reformation's ethical heritage. One can distinguish three stages of the Bonhoefferian ecclesiology, deepening Bonhoeffer's vision of the Church. As far as the first one is considered, Church is defined as the spiritual community of believers, outside of which salvation is impossible. At the second stage the German theologian accentuates the sinfulness of man as a member of Church. Its recognition constitutes the basis for the transformation that may take place in the human individual due to accepting Christ into oneself. The third stage is stepping into the world of „before-final” matters in the full responsibility for the choices made by particular members of the ecclesial community. Church, as Bonhoeffer saw it, was supposed to support itself on strong pillars: freedom, personal responsibility, imitating Christ, neighbourly love, sacraments and Gospel. In this aspect Bonhoeffer was the faithful continuator of the Reformation programme.

**Keywords:** ecclesiology, ethics, conscience, responsibility, freedom, theology, Dietrich Bonhoeffer, Reformation.

**Full text:** <https://journals.pan.pl/dlibra/publication/119667/edition/104106/content>  
<https://doi.org/10.24425/119667>

**Gabriel Witaszek CSsR**

### **MARY. THE *GEBIRAH* MESSIANICA**

The author in his article deals with the role that Mary of Nazareth, the mother of the Messianic *Gebirah*, played in the economy of salvation. The title *Gebirah* means the dignity of the king's mother and the special strength of its influence. Therefore, the Books of Kings, almost always, mention the name of the king's mother in the introduction to the description of each Judah ruler from the Davidic dynasty from which the Messiah had been born. The dignity of *Gebirah* was given to the king's mother at the time of her son's enthronement. The king's mother received the prestigious title of *Gebirah* (2 Kings 5:3, Jeremiah 13:18) because she gave life to her son (*geber*) who became king (2 Samuel 23:1). They mention three Biblical texts about the mother of the Messiah, depicting an important figure of a mother's woman (Genesis 3:15, Is 7:14 and Mich 5:2). The figure of the king and his mother by his side is the prefiguration of Messianic King Jesus (2 Sam 7:10-17) and His mother Mary. Mary, the Mother of Jesus, considered to be a messianic personification of the entire people of Israel, becomes the new Daughter of Zion. Mary as the Messianic *Gebirah* is actually the Mother of the Church.

**Keywords:** Mary, *Gebirah*, king's mother, Mother of the Church.

**Full text (in Italian):**

<https://journals.pan.pl/dlibra/publication/119668/edition/104107/content>  
<https://doi.org/10.24425/119668>

**Zdzisław Żywica**

### **MIND RENEWAL AND SYNEIDĒSIS IN THE LIGHT OF ROMANS 12:1-2**

In the submitted study, the author shows that Paul refer to the conscience in the *propositio* (12:1-2) and the section of encouragement (12,3-15,13), although he does not use the word *syneidēsis* directly, but the words used in it in conjunction with his basic functions. Paul proves in this way how fundamental it is to *renew the mind* in the right, i.e. salvifically effective, education of Christian *conscience*. He does so in the encouragement context to make the recipients aware of how important it is to have a *renewed mind and conscience* in being and continuing to become a Christian in everyday and concrete living as well as practising faith in Jesus. With *propositio*, he makes the foundation on which he builds the paraclesical message of the Letter. It clearly states that *mind*, permanently *renewed by the Gospel of God*, is an absolute condition for an uninterrupted evangelical *renewal of conscience*. Thus conscience, renewed in this way, is the only deity of mercy granted to sinful humanity, which guarantees

constant faithfulness to its norms of judgment with *God's justice* revealed in Christ, the Son of God, or his absolute righteousness, which is an indispensable condition for achieving eternal salvation.

**Keywords:** encouragement, mercy, sacrifice, service, transformation, revival, mind, God's will, Gospel.

**Full text:** <https://journals.pan.pl/dlibra/publication/119669/edition/104108/content>  
<https://doi.org/10.24425/119669>

**Miloš Lichner**

#### **SAINT AUGUSTINE'S 80TH HOMILY ON THE GOSPEL OF JOHN. TRANSLATION AND TEXT ANALYSIS AS CONTRIBUTION TO THE DEBATE ON UNDERSTANDING BAPTISM**

The influence of St Augustine on the development of western Latin theological thinking is significant. In many ways, he also influenced thinking of counter-reformation and reformation theologians, mainly Martin Luther. Martin Luther quotes the passage of the 80th homily on the Gospel of John in the third paragraph of the Smalcald Articles. Therefore, it is certain that Augustine influenced the understanding of baptism, mainly the relation between faith and word during administration of the sacrament of baptism. The aim of our study is to offer the theological analysis of the 80th homily on the Gospel of John mentioned above in the context of Augustine's thinking. It is a short dictated text written by the theologian of Hippo in the period from 419 until 423, in which he explains the Gospel of John 15:1-5 word by word. Reformation, counter-reformation and post-Trentian theologians used to refer to the third paragraph of the 80th homily too often and their interpretation was influenced by their position, whether they were on the side of Catholics or Protestants. It is interesting that although the text was often quoted, there were only several studies that dealt with it in a professional way. Augustine's homily reflects the spiritual wealth of the battle with Donatism (the role of an administrator and recipient of the sacrament of baptism) and Pelagianism (baptism of children). In this study, we point to the fact that it is a commentary on the Sacred Scripture, therefore we analyse the homily as a whole. The study also includes the first complete translation of the homily into the Slovak language.

**Keywords:** Augustine, Martin Luther, reformation, baptism, word, *In Iohannes euangelium tractatus*, homily.

**Full text (in English):**

<https://journals.pan.pl/dlibra/publication/119670/edition/104109/content>  
<https://doi.org/10.24425/119670>

## PATRIOTISM AS VALUE IN HOMILIES AND CATECHESIS – THE POLISH CONTEXT

The subject matter dealt with in this article fits into a broader discussion on sovereignty and patriotism, which has intensified since Poland's accession to the European Union. It is also associated with the topical issue of patriotic education of children and adolescents, in which the Church engages along with the family and the school (e.g. as part of religion lessons, parochial catechesis, specialist pastoral work). When taking up the subject matter described in the title, the author first has focused on whether now, in a changed historical context, speaking about patriotism and patriotic attitudes is still sensible and whether a Christian can (should) be a patriot. When seeking an answer to this question, a reference was made mainly to the Letter of the Polish Episcopate *"On Christian Patriotism"*, issued on the 200<sup>th</sup> anniversary of the first partition of Poland, and to the document of the Conference of the Polish Episcopate prepared by the Council for Social Matters, entitled *"The Christian Shape of Patriotism"*. It was against this background that an answer was sought to the question about patriotic content in homilies and catechesis. Homilies delivered by St John Paul II during his pilgrimages to his homeland were used as a model in this regard. The basic assumptions of the religion teaching syllabus for schools and parochial catechesis, which refer at multiple points to patriotism as a value, emphasising the importance of developing an attitude of respect and love for one's homeland and its cultural heritage, as well as a motivation to actively participate in social life, have also been discussed.

**Keywords:** patriotism, values, homilies, catechesis, evangelisation, ministry, social sciences.

**Full text:** <https://journals.pan.pl/dlibra/publication/119671/edition/104110/content>  
<https://doi.org/10.24425/119671>

# **STUDIA NAUK TEOLOGICZNYCH**

**14 (2019)**

**Leading Issue:  
FAITH AND CULTURE**

**Jan Miczyński**

## **FAITH AND CULTURE IN PERSONALISTIC PERSPECTIVE ACCORDING TO CZESŁAW S. BARTNIK**

According to Professor Czesław S. Bartnik, the scopes of both faith and culture are analogous to the human phenomenon. At the beginning, there is an individual person – hence both the faith and individual culture (micro-culture); then the specific community appears to be followed by the common culture (macro-culture) as well as the community faith. Culture is usually understood as an action that makes a person become more human (active aspect of culture). According to Bartnik's personalism, the aspect of experience, any reception of the world (passive aspect of culture) should be added. The same dimensions can be seen in the experience of faith (active and passive). There is a correlation between faith (religion) and culture: religion defines culture, and culture defines religion (whereas culture is "earlier" in man than religion). The article shows that they both constitute a kind of a dyad which leads to personalisation of the human being (who nowadays is constantly threatened with unbelief and anti-culture – depersonalisation). The culture-faith dyad is subject to the laws of history, and may assume various forms during its course. Former cultures used to be almost entirely built on natural faith in God although they had their atheist element, too. Currently, we already have an epoch of culture that strives to take an entirely atheist shape, however, even this culture does not exist without a religious (or pseudo-religious) form. However, the culture-faith dyad does not become disintegrated.

**Keywords:** personalism, personalisation, faith, culture, religion.

**Full text:** <https://journals.pan.pl/dlibra/publication/132601/edition/115861/content>  
<https://doi.org/10.31743/snt.2019.14.01>

**Witold Kawecki**

## **COMMUNICATION OF FAITH IN CULTURAL SPACE. HISTORICAL PERSPECTIVE.**

Faith and culture remain closely connected. Faith that does not become a culture is not the belief of the original. Nevertheless, we can observe two behavioural and confrontational and cooperative models over the history of those two relationships. Confrontation is a kind of cultural opposition to faith. Cooperation is aimed at comprehensive cooperation. The Article analyses the history of those relations which together with the new person's awareness of the

Church was able to develop a new concept of culture through which the Church will not only try to remove accommodation but tries the roots in the word. Not to mention the evangelising nature of the culture and communicative nature of faith. Faith in Christ may be a source of culture with a Christian profile, however, the point of departure for culture will always be human and not faith. The task of Culture is to express who a person is. Emphasising the anthropology that portrays a man as a cultural centre goes hand in hand with presenting the human person as a picture of God. The above statement is the summit of personalistic anthropology and the source of the greatest human dignity. In this way, anthropology and Christology are as close as possible to one another.

**Keywords:** Faith, culture, communication, evangelisation culture, confrontation, co-operation.

**Full text:** <https://journals.pan.pl/dlibra/publication/132604/edition/115864/content>  
<https://doi.org/10.31743/snt.2019.14.02>

**Andrzej Draguła**

#### **RELIGIOUS POTENTIAL OF CONTEMPORARY ART**

In this paper, the question of religious potential of contemporary art is posed only in relation to visual arts which contain the concept of religious art. The difficulty in answering it stems from the lack of consensus on the relevant criteria for determining if a given work of art is a religious one. Those criteria might include the author's faith and the religious topic, the liturgical or devotional function, as well as a style that is capable of expressing the sacred. The issue of how those criteria function in contemporary art cannot be answered without taking a closer look at two moments essential for the development of religious art. The first was the Renaissance, when the aesthetic values of a work began to give way to theological determinants. The second was the nineteenth century with its attempts to create a new canon of religious art. Both of those critical moments in the development of sacred art show that the religious potential of art depends on the concomitance of many factors. The main problem is finding a new form, a new style able to express the sacred and engage in dialogue with contemporary art as once the icon would.

**Keywords:** sacred art, religion art, icon, ecclesiastical art, contemporary art.

**Full text:** <https://journals.pan.pl/dlibra/publication/132602/edition/115862/content>  
<https://doi.org/10.31743/snt.2019.14.03>

**Marek Lis**

#### **FILMS: APOCRYPHAL LOCI THEOLOGICI**

Numerous films, especially reinterpretations of the Gospel, may be read as *loci theologici*. Nevertheless, it's important to recognise that the commercially motivated interest of

filmmakers has its theological consequences: the catechetical use of apocryphal films in the pastoral praxis of the Church is a resulting challenge. The paper recalls main documents of the Church, relating to the cinema, stressing the absence of official teaching on the cinema in the last 20 years. Films, produced with commercial motivation, are often kitsch; it's a result of tendencies to gain the possibly large audiences and to fulfil their expectations. An analysis of selected films (e.g. *The Passion of the Christ* and *Son of God*) indicates that the kitschy audiovisual apocrypha, superficial, emotional and lacking of authenticity, become a false filmic transformation of the message of the Bible. The paper postulates the necessity of a theology of film: its object could be audiovisual texts, which extra-ecclesial theologies influence religious imagination and the way of thinking of the viewers.

**Keywords:** apocrypha, Bible, film, Jesus, theology

**Full text:** <https://journals.pan.pl/dlibra/publication/132603/edition/115863/content>  
<https://doi.org/10.31743/snt.2019.14.04>

**Reimund Bieringer**

#### **“... STRIVING FOR THE PRIZE”.**

#### **THEOLOGICAL SIGNIFICANCE OF ATHLETIC LANGUAGE IN PHILIPPIANS 3:12-16**

This study focuses on the potential athletic language in Phil 3:12-16. It mainly focuses on the question what the assumption of the presence of athletic language in this text contributes to understanding it and especially its theological meaning better. The study consists of three parts. In part 1, the author analyses the preceding and the subsequent context of Phil 3:12-16, joining the defenders of a concentric structure: 3:1-11 (A), 3:12-16 (B), 3:17-4:1 (A'). The two framing sections (A and A') focus on the opposition between Paul and his opponents, but the main point is Paul's command to the Philippian addressees to “stand firm in the Lord”. Part 2 contains a brief exegetical analysis of 3:12-16. Our analysis focuses on the most important words (gaining/attaining; movement; thinking) and the goal of heavenly perfection with which they are connected. In the third part we analyse the potential athletic images in 3:12-16 which finds its “anchor point” in the noun τὸ βραβεῖον in 3:14. Based on the acceptance of this noun as an agonistic *terminus technicus*, other verbs and nouns which are not in and of themselves referring to athletics are interpreted as having an athletic meaning in our context. The study concludes with the caution that Paul counterbalances the “effort-reward scheme” of the athletic language with the “giving-receiving scheme” of his call language. In this way, Paul introduces an emphasis on the future-oriented message which is characteristic of his preaching and living.

**Keywords:** New Testament, Biblical exegesis, Philippians, Paul, letter of the Apostle Paul, athletic language.

**Full text (in English):**

<https://journals.pan.pl/dlibra/publication/132605/edition/115865/content>  
<https://doi.org/10.31743/snt.2019.14.05>

**Maria Piechocka-Kłós**

**REPRESENTATIVES OF SCENIC PROFESSIONS  
IN THE LIGHT OF DOCUMENTS OF EARLY CHRISTIAN SYNODS (4TH-5TH CENTURY)**

Forms and means of theatrical expression in the ancient Roman culture, abounding in the diversity of artistic forms, had perfect conditions for development. The cultural activity of man has naturally created the need for stage performances. This publication presents a detailed analysis of the provisions of the synods summoned and debating in the 4th and 5th centuries A.D. Their content was carefully referenced, in relation to actors, mimes and circus drivers. The reason for such an outline of research is the classification common to all those professions generally describing them as representatives of performing arts. The analysis on this matter was subjected, inter alia, to canons proclaimed in Elvira (306), Arles (314), Carthage (15 June 401), Hippo (427) and again in Arles (442-506). In order to more fully illustrate the issue cited in the subject, the situation of representatives of performing arts was also discussed on the example of actors in the Roman public law and a short description of the history of synods in the ancient Church was presented.

**Keywords:** actor, mime, circus driver, synod, early Christianity, Roman Empire, ancient history.

**Full text:** <https://journals.pan.pl/dlibra/publication/132606/edition/115866/content>  
<https://doi.org/10.31743/snt.2019.14.06>

**Mariusz Wojewoda**

**CONSCIENCE AND DISCOURSE. ANALYSIS ON THE MARGIN OF *MORALBEWUSSTSEIN UND KOMMUNIKATIVES HANDELN* BY JÜRGEN HABERMAS**

The article is devoted above all to the analysis of the concept of conscience in relation to the space of public life (institutional, professional). The author of the article devotes a special place to the concept of conscience in interpretation of Jürgen Habermas and his ethics of discourse. In the first part of the article, the author points to the change she has made in the modern and contemporary sense of conscience in comparison with classical interpretations. Earlier, the power of conscience was associated with the intellect whereas today's conscience is associated with emotions, especially with the ability to empathise, especially the subject's ability to empathise. Some emotions are cognitive and are related to contextual knowledge. In the second part, the author analyses the concept of the development of moral consciousness of Jürgen Habermas. This concept is based on a philosophical interpretation of the conclusions of psychologist Lawrence Kohlberg's experiment. In conclusion, the author writes about the presence of the "voice" of conscience in the space of public life. Defending the value of discourse on the principles of social life, it may be based on the postulate of Habermas or the dialogue of people with sensitive consciences.

**Keywords:** conscience, empathy, discourse, communication society, Habermas

**Full text:** <https://journals.pan.pl/dlibra/publication/132607/edition/115867/content>  
<https://doi.org/10.31743/snt.2019.14.07>

**Marek Karczewski**

### THE SYMBOL OF THE SERPENT IN THE REVELATION OF JOHN

The article is titled "The Symbol Of the Serpent In the Apocalypse of St John". Its aim is an exegetical analysis of the term "serpent" (ὄφις). The expression appears in Rev 9:19; 12:9; 20:2 and 12:14-16. In Rev 9:19 snakes make a symbolic element of a cavalry that realises God's plan. In other texts the serpent is a symbol of Satan. In Rev 12:9; 20:2 the title "the ancient serpent" appears to refer to the Biblical story of Genesis 3:1-24. It is emphasised that Satan is the tempter. In Rev 12:14-16 the term "serpent" is used as a synonym for the dragon. It is possible that the symbolic scene of aggression towards a woman expresses a destructive satanic action against Church. We also ask a question how much the apocalyptic dragon (δράκων) is a serpent. In the course of the exegetical analysis we have paid attention to two perspectives. The first is a historical and religious background of the serpent symbol in Rev. The second is the original theology of Rev. One of the basic features is very rich symbolism. The author of Rev. refers to the past but introduces a new, original content.

**Keywords:** serpent in Rev, Rev 9:19, the ancient serpent, Rev 12:15-16, the dragon in Rev, Satan in Rev.

**Full text:** <https://journals.pan.pl/dlibra/publication/132608/edition/115868/content>  
<https://doi.org/10.31743/snt.2019.14.08>

**Sławomir Nowosad**

### ETHICAL ISSUES IN ISLAM

Like all religions Islam, too, has substantial ethical contents. The unique nature of Islamic ethics, however, comes from the fact that it is entirely rooted in religion and thus cannot be separated from it. Therefore, it is formed by the teaching of the Quran, to which the way of life of the Prophet Muhammad (*sunnah*) offers explanations. Man's behaviour in this sense is an act of either obedience or disobedience to God. It is also true that in the Muslim world a philosophical conception of ethics has evolved mainly due to Islam's encounter with Greek culture. The central concept of Islamic ethics is *khuluq* which is the state of man's soul. It is in the personality that man develops a tendency to perform either good or bad actions. Such understanding of human dispositions has much to do with Aristotle's perception of man's inner state that guides man to good or evil actions. Those preliminary basic clarifications on Islamic ethics are then followed by brief accounts of selected issues of moral life. They include three main virtues (justice, kindness, charity) and vices (indecentcy, wickedness, oppression), marriage and the family, or the sanctity of human life (implying an ethical rejection of abortion and euthanasia).

**Keywords:** Islam, ethics, character, anthropology, the family, abortion, euthanasia.

**Full text:** <https://journals.pan.pl/dlibra/publication/132609/edition/115869/content>  
<https://doi.org/10.31743/snt.2019.14.09>

**Jan Dacok SJ**

#### **BIOPOLITICS AND INTEGRAL HUMAN DEVELOPMENT. CONTRIBUTION OF THE SOCIAL TEACHING OF THE CHURCH**

This Paper takes into consideration the Social teaching of the Church, particularly expressed in the Encyclical Letter of Pope Francis *Laudato si'* and in other documents of the Magisterium. The article presents the basic characteristics of „Culture of Care” and „Culture of Waste”, biopower, positive biopolitics, and negative biopolitics (thanatobiopolitics) with some alarming examples (legalisation of abortion, selective abortions of females, destruction of supernumerary frozen embryos, lobbying for the legalisation of euthanasia). Subsequently, it introduces the contribution of the Christian faith to those debates, from the Biblical, theological and moral point of view, and invites the reader to respond to the urgent challenges in biopolitics by the responsible creativity in the social, moral and political fields. The „Culture of Care” is a culture of acceptance of the other, shaped by Christian hope and love, a culture of presence and interest in the other, following the example of Jesus Christ.

**Keywords:** „Culture of Care”, „Culture of Waste”, biopower, positive and negative biopolitics, *Laudato si'*, Social teaching of the Church, Christian hope, love and creativity.

**Full text (in English):**

<https://journals.pan.pl/dlibra/publication/132610/edition/115870/content>  
<https://doi.org/10.31743/snt.2019.14.10>

**Radovan Soltes**

#### **PROBLEMS WITH THE CONCEPT OF “HUMAN NATURE” IN THE CURRENT PHILOSOPHICAL, THEOLOGICAL AND SCIENTIFIC DISCOURSE AGAINST A BACKDROP OF JONATHAN HAIDT’S RESEARCH ON FOUNDATIONS OF MORALITY**

In the Christian ethical and anthropological discourse, the concept of “human nature” represented one of the main criteria from which norms for social and individual ethics derived. The age of Enlightenment brought about a serious criticism of that concept refusing its metaphysical justification. New opinions prevailed in philosophical and scientific discourse of that time. They rejected existence of common anthropological determinants and supported a thesis claiming that people were primarily formed in society and that the concept of “human nature” entailed a risk of abuse of power by promoting only one view of the human being. The presented paper studies the relevance of that concept today and examines it from the perspective of Jonathan Haidt’s social psychology, which, as the author claims, contributes to better understanding of human nature. Standard metaphysical and theological definitions of

human nature that have prevailed mostly in the Christian discourse needs to be extended by including findings from social and exact sciences and use them as a suitable medium for a dialogue in a pluralistic environment, and push the limits of our knowledge about humans.

**Keywords:** Human nature. Philosophy. Theology. Social psychology. Ethics.

**Full text (in English):**

<https://journals.pan.pl/dlibra/publication/132611/edition/115871/content>

<https://doi.org/10.31743/snt.2019.14.11>

**Adam Trochimowicz**

#### **THE ANALYSIS OF REVELATION BASED ON *THE MEANING OF LIFE* BY YEVGENY TRUBETSKOY.**

*The Meaning of Life* by Yevgeny Trubetskoy (1863-1920) is one of the most important works of the religious-philosophical renaissance in Russia. The book addresses the issue of value of human life despite the evidence of evil, violence and moral decline. In order to achieve his aim the Russian thinker referred to the philosophy of all-unity and the category of revelation. However, he understood the latter category in two ways: broad and narrow. In the broad sense the higher meaning of revelation (all-unity) is constantly revealed to humans, which allows them to cognise and develop. In the narrow sense revelation came from Jesus Christ who had revealed the deepest sense of life by means of His paschal mystery. Every human being has a choice to accept or reject the content of the narrow revelation. Such things as collective consciousness, community-based experience, living within Church, Eucharist, and common responsibility not only for the fellow believers, but also for the whole creation – may help to accept the narrow revelation. The following article also discusses the aspects of natural revelation, revelation in non-Christian religions, conditions and characteristics of Christian revelation.

**Keywords:** Evgeny Trubetskoy, philosophy of all-unity, superconsciousness, timelessness, Christian revelation, natural revelation, sophianism of the world, freedom, creativity, responsibility, meaning of life, community-based experience, sobornicity, Eucharist.

**Full text:** <https://journals.pan.pl/dlibra/publication/132612/edition/115872/content>

<https://doi.org/10.31743/snt.2019.14.12>

**Adam Magruk**

#### **THEOLOGICAL AND LITURGICAL ASPECT OF THE LAST SUNDAY IN THE PRE-LENTEN SEASON IN THE ORTHODOX CHURCH**

This article discusses the last Sunday in the Pre-Lenten period in the liturgical tradition of the Orthodox Church known as “Cheese-fare Sunday” or “Forgiveness Sunday”. The faithful’s attention is concentrated on the need to forgive others as one of the main conditions of

crossing the threshold of Great Lent. Particularly noteworthy is the explanation of the very term "forgiveness" as well as the kind of theological and moral message that the Fathers of the Church and the authors of the texts of the services of Great Lent find in it. Furthermore, it also clearly points out the tragic consequences of the fall of man, which is why it has also been called "the Sunday of the Expulsion of Adam and Eve from Paradise." The main reason for recollecting this tragic event is the purely didactic aspect. There are two perspectives of spiritual life for a man who begins the trial of fasting. On the one hand, endowed with free will - like the protoplasts - has the opportunity to choose a life in accordance with God's commandments, which will result in constant communion with Him and saturating the gift of His grace. On the other hand, he observes what the lack of temperance and disobedience to the Creator causes. Great Lent is therefore an attempt to show the right way to return to the Paradise reality and unity with God and people.

**Keywords:** Great Lent, forgiveness, sin, prayer.

**Full text:** <https://journals.pan.pl/dlibra/publication/132613/edition/115873/content>  
<https://doi.org/10.31743/snt.2019.14.13>

# **STUDIA NAUK TEOLOGICZNYCH**

**15 (2020)**

**Leading issue:**

## **THE RECEPTION OF POPE FRANCIS' TEACHING**

**Konrad Józef Glombik**

### **SPECIFIC ASPECTS OF THEOLOGY IN THE TEACHING OF POPE FRANCIS**

The pontificate of Pope Francis has a specific character that does not consist only in spectacular gestures or a new language but is also manifested in the contents of his teaching. The presented paper is an attempt to outline the main message in the teaching of Pope Francis and his most important theological inspirations which explain the point of view and specific theological features of his pontificate. The theology of the people is the starting point of the paper as it is central to Francis' thought about the Church and constitutes the basis for his understanding of social questions. Then, elements of Ignatian spirituality will be presented as they have impact on the manner of presenting theological themes by the Jesuit Pope. The last point introduces a reflection about mercy, which is the key theological idea in the teaching of Francis and finds application in the understanding of many specific questions. The analysis of Francis' teaching confirms that it is based on the Bible, the theological tradition of the Church and the teaching of the Second Vatican Council, and shows specific new aspects which have been treated as hardly audible voices in the world Church so far.

**Keywords:** Francis, theology of the people, Ignatian spirituality, mercy, *Evangelii gaudium*, *Amoris laetitia*.

**Full text:** <https://journals.pan.pl/dlibra/publication/136538/edition/119336/content>  
<https://doi.org/10.31743/snt.7502>

**Andrzej Adam Napiórkowski**

### **VISION OF POPE FRANCIS' CHURCH**

The reconstruction of Francis' gestures, behaviors, and words in terms of his understanding of the Church is fraught with considerable difficulties. On the one hand, the ecclesiological concept he introduced attracts crowds of followers, but on the other, it provokes many individuals to criticize and to adopt the attitude of rejection. In order to understand his teaching on the Church without any distortions, one needs to refer to the *Aparecida Document of Latin American Bishops* (2007) and to his papal exhortation *Evangelii gaudium* (2014). The battered Church of Jorge Mario Bergoglio is located primarily on the outskirts of Christianity and grows out of the Argentinian option that encompasses various types of excluded people. Hence, such a community imprudently exposes itself to the accusations, which are not

groundless, of promoting religious syncretism, weakening the uniqueness and oneness of Jesus Christ, and questioning ecclesiastical sacramentality.

**Keywords:** Joseph Ratzinger, change, liberal theologian, the Second Vatican Council, editing of the conciliar documents, Church, Marxism, fascism, the student movement in 1968, ecclesiology, Mariology.

**Full text:** <https://journals.pan.pl/dlibra/publication/136539/edition/119337/content>  
<https://doi.org/10.31743/snt.5912>

**Wojciech Kućko**

### **ETHICAL CHALLENGES OF “PROSPERITY THEOLOGY” IN THE LIGHT OF POPE FRANCIS’ TEACHING**

One of the most important challenges of the pontificate of Pope Francis is the confrontation with new religious movements, the increasing number of which takes the form of “new Reformation”. A pentecostal movement in which the issue of “prosperity theology” (also known as the “prosperity Gospel”) is an important theological problem, has gained many followers within various Christian denominations. Proponents of the trend which dates back to the turn of the century claim that health and wealth on earth are guaranteed by professing faith in God and praying to Him. The purpose of the article is to explain the essence of this phenomenon and its historical genesis, and to outline its geographical scope. The subsequent section presents a critical assessment of “prosperity theology” in the teaching of Pope Francis. The final stage of the reflection outlines the most important ethical challenges arising from the spread of this “false Gospel”. On the positive side, it is advisable to appreciate the value of the Holy Scriptures. Negative aspects of “prosperity theology”, however, include the false vision of God and man, the revival of the ancient heresies of gnosticism and pelagianism, or incorrect theological interpretation of health, illness and death.

**Keywords:** “prosperity theology”, “prosperity Gospel”, pentecostalizing, Francis, new Reformation, neognosticism, neopelagianism

**Full text:** <https://journals.pan.pl/dlibra/publication/136540/edition/119338/content>  
<https://doi.org/10.31743/snt.8796>

**Wojciech Tadeusz Surmiak**

### **POPE FRANCIS’ THEOLOGY OF TENDERNESS AND ITS 20<sup>TH</sup>-CENTURY PHILOSOPHICAL AND THEOLOGICAL ANTECEDENTS**

The issue of tenderness has never been the major topic of moral theology. It is enough to have a quick look at the most popular dictionaries of moral theology to see the total absence, or only a marginal presence, of this issue both in the doctrinal teaching and the catalogue of virtues. The article presents specific 20th-century philosophical and theological attempts to

tackle the issue of tenderness that were introductory to the theology of tenderness suggested by Pope Francis. The article presents different approaches to tenderness in Pope's theology and its existing examples. Pope Francis seems to understand tenderness as a mode of existence and relations with other people that correlates with the mode of being a Christian in the world, because this is the way of showing God to the world. This way of life is characterized by empathic closeness, life focused on the gift of self, a real participation in the life of other people with their joys and sufferings, and, last but not least, paternal and maternal care. If we assume that the goal of moral theology is to show authentic human existence in specific places of human life, it has to be said that, following Pope Francis' teaching, it is impossible to contribute to moral theology and ignore tenderness as the central virtue vital for living the Christian calling.

**Keywords:** Moral theology, tenderness, theology of tenderness, John Paul II, Pope Francis.

**Full text:** <https://journals.pan.pl/dlibra/publication/136541/edition/119339/content>  
<https://doi.org/10.31743/snt.8430>

**Paweł Warchol**

#### **MERCY IN THE TEACHING OF POPE FRANCIS**

The pontificate of Pope Francis is marked by the mystery of the Divine mercy and its implementation. The Pope draws this truth from the Bible, testimonies of the saints and the modern world which is eager for mercy. Being concerned about the spiritual condition of the believers, he calls the Church a "field hospital", emphasizing her mission and influence. He wants to help modern man reach God and read his calling. The announcement of the Extraordinary Year of Mercy serves this purpose. Pope Francis encourages the believers to get to know the gift of mercy better, accept it in their lives and share it with brothers and sisters in need, especially the poor and the suffering. As part of the Year of Mercy, Francis proposes various pastoral initiatives, but above all, he reminds us to reconcile with God in the sacrament of penance and reconciliation and to receive the indulgence. The Pope asks everyone to be interested in this unique event because we are all responsible for one another. The teaching is supported by the evangelical image of the merciful God who brings power to the weakest and conveys the hope that nobody is alone.

**Keywords:** Mercy, God, Church, forgiveness, the poor, the excluded, the young

**Full text:** <https://journals.pan.pl/dlibra/publication/136542/edition/119340/content>  
<https://doi.org/10.31743/snt.9600>

## POPULAR RELIGIOSITY AS THE CONTEXT OF MARIOLOGY OF J.M. BERGOGLIO/POPE FRANCIS

The aim of the article is to show the inculturation of faith and the popular religiosity as the context in which Pope Francis' Marian spirituality and Mariology have been shaped. Inculturation of faith began in South America with Mary's apparition in Guadalupe in 1531, however, the theological reflection on the importance of evangelization of culture and popular piety developed in South America only after the Second Vatican Council. The milestones in its development are two Conferences of CELAM: in Puebla in 1979 and in Aparecida in 2007. Moreover, the emergence of Argentinean theology of the people in the 1970s played also an important role in its development. Pope Francis, in his programmatic apostolic exhortation *Evangelii gaudium* emphasized Mary's place in popular piety and her role in preaching the Gospel.

**Keywords:** Pope Francis, popular religiosity, Mariology, inculturation, *Document from Aparecida*, *Evangelii gaudium*

**Full text:** <https://journals.pan.pl/dlibra/publication/136543/edition/119341/content>  
<https://doi.org/10.31743/snt.8816>

## FROM MORAL THEOLOGY TO ECCLESIAL ETHICS

The paper explores shifts and turns that over the centuries have influenced moral thinking and instructing on moral matters within the Roman Catholic tradition. The purpose of this exploration is to shed light on the current status of moral theology and identify areas for future developments. The paper proposes 'ecclesial ethics' as one of such areas. It views moral theology as a dynamic discipline, shaped by the pressures, invitations and demands of the day. It claims that for moral theology to be relevant today, some fundamental questions (including the purpose of the discipline) must be revisited. It argues that practical realities in the lives of individuals, communities and the Church as well as the Planet must be at the forefront of moral theological considerations. Contemporary moral theologians and/or theological ethicists (the paper considers this distinction) are a diverse and, we dare to add, divided group. The paper argues that building bridges in a polarised world (including the world of moral theology) needs to be a priority. The overall aim of this study is to respond positively to the call for the renewal of moral theology as voiced in the 'Decree on Priestly Formation' of the Second Vatican Council and in several statements made by Pope Francis.

**Keywords:** moral theology, ecclesiology, history of moral teaching in the Roman Catholic Church

**Full text (in English):**

<https://journals.pan.pl/dlibra/publication/136544/edition/119342/content>  
<https://doi.org/10.31743/snt.9383>

### **ISLAM IN EUROPE - BETWEEN THREAT AND INTEGRATION**

The paper outlines the possible repercussions of the strong presence of Islamic representatives in Europe at the beginning of the 21st century. The percentage of Muslims in Europe increased from 2% in 1950 to 6% in 2020. The reception of the new wave of Muslim migration to the Old Continent leads to predictable consequences. Two scenarios can be considered. One of them is the growing perception of the threat from the increasing Muslim population in Europe. Another possible solution is their gradual integration. For both scenarios, clear premises based on known facts, socio-political decisions, ratified agreements and declarations of decision makers are presented. Discussions have been held on the emerging stereotypes that indicate an aversion to the growing presence of Islam on the Old Continent. Practices implemented to integrate the Muslim community have also been presented.

**Keywords:** Europe, Islam, refugees, migration movement, integration, stereotypes, interreligious dialogue.

**Full text:** <https://journals.pan.pl/dlibra/publication/136545/edition/119343/content>  
<https://doi.org/10.31743/snt.8836>

**Susanne Caroline Rose Jennings**

### **FACE TO FACE: THE GROWTH OF THE SELF IN THOMAS MERTON**

The late Trappist monk and prolific author, Thomas Merton, was intensely concerned with the self – or to be more precise, with the desire to break free from the tyranny of the self he took to be his identity. His early years in France and England were marked by a sense of loss and dislocation. After leaving Cambridge for Columbia, his subsequent life in America and decision to be baptised a Catholic at the age of 23 eventually led to his taking vows as a Cistercian monk. On taking the name Frater Louis, the ‘world’ with all its temptations and unresolved issues had been left safely behind along with his old identity. Or so he thought. In fact, Merton’s years as a Trappist led to a best-selling autobiography written under obedience to his abbot and many more books to follow. Compared at the time of its publication to St Augustine’s *Confessions*, the autobiography led to his international renown as Thomas Merton. He voiced his disquiet over what he called ‘this shadow, this double, this writer who [...] followed me into the cloister ... I cannot lose him. In time, Merton came to the realisation – through the lived experience and voracious reading of the Bible, St Augustine, the mystics, the individuation process propounded by Jung, Zen Buddhism and others – that the ‘self’ he was trying to escape was, in fact, largely a ‘false’ self driven by the ego. This paper traces Merton’s journey from that self to the authentic self which is found in God, and in transcendence. Obsession with ‘the self’ as understood in the 21<sup>st</sup> century makes the study of Merton’s path to selfhood much more vital. The advent of the ‘Selfie’, the self-promotion that social media afford and the examples of narcissistic individuals in positions of power give the

lie to the lives in which *self-consciousness* is confused with self-realisation. Nothing, as Merton discovered, could be further from the truth.

**Keywords:** Self Identity Reality Illusion Monasticism Christianity Zen Buddhism Jungian Psychology.

**Full text (in English):**

<https://journals.pan.pl/dlibra/publication/136546/edition/119344/content>

<https://doi.org/10.31743/snt.8530>

**Łukasz Grzywocz**

### **MAIN FEATURES OF JOSEPH RATZINGER'S/BENEDICT XVI'S ANTHROPOLOGY**

The anthropology of Joseph Ratzinger/Benedict XVI is strictly theological. Its basis is Christocentric theocentrism. The whole approach is embedded in ecclesiology. The question of who a man is and how to be a man must be directed to God. His answer, which is heard in the Church, is Jesus Christ. The Body of Christ is the space of the communion between God and man. Thus, Christ is God's tool for the transformation of human existence – its liberation and fulfillment. Man is not an independent being. He comes from God. He exists because he is loved. Being created in God's image determines the relational - dialogical - nature of his being. A scratch on God's work is made by sin which undermines the truth about creation. Asking about who he is, man should turn his eyes to God's perfect image, Jesus who is both God and man. The categories of sonship, childhood and pro-existence are characteristic here. All this is available by entering into the existence of the Son of God, which is done through baptism in the Church. There, man can realize his relational existence. The liturgy, however, provides us with the access to our eschatological destiny.

**Keywords:** anthropology, Christology, ecclesiology, epistemology, liturgy, Eucharist

**Full text:** <https://journals.pan.pl/dlibra/publication/136547/edition/119345/content>

<https://doi.org/10.31743/snt.7944>

**Stephan Martin Kampowski**

### **A TALE OF TWO WOMEN REFLECTIONS ON TWO TYPES OF MORALITY ONE HUNDRED YEARS AFTER THE BIRTH OF ST. JOHN PAUL II**

On the centenary of the birth of St. John Paul II, this article reflects on his legacy for moral theology by examining the enduring relevance of his 1993 Encyclical *Veritatis Splendor*. Against what some authors call the new morality, this papal document holds up the classical notion of morality as a realm in which we encounter the absolute, to the point that one may be called upon even to lay down one's life in martyrdom. As a figure of classical morality, the essay presents Antigone, who risked her life to honor her dead brother's body. A different

woman serves as a figure of the new morality: Mrs. Bergmeier, who is praised by proponents of this approach for having committed “sacrificial” adultery to be reunited with her family. Examining the differences between these two accounts, the paper recalls the classical distinction between choice and intention. It is argued that the new morality has forgotten about the moment of choice, subsuming it entirely under the intention. In its teaching on the moral object and intrinsically evil acts, *Veritatis Splendor* defends the basic moral experience that we have a choice and that our choices matter.

**Keywords:** John Paul II; Veritatis Splendor; New Morality; Moral Absolutes; Choice; Intention; Antigone; Martyrdom.

**Full text (in English):**

<https://journals.pan.pl/dlibra/publication/136548/edition/119346/content>

<https://doi.org/10.31743/snt.9381>

**Tadeusz Zadorożny**

#### **CHRISTIAN DUTY TO BURY THE DEAD AND ITS CONTEMPORARY CHALLENGES**

The custom of burying the dead is not merely commonly accepted by Christianity the way of disposal of the human body after the death. It is most deeply rooted and perfectly expressing Christian anthropology, revealed in the Holy Scriptures as a consequence of original sin, sign of hope in the Resurrection, and imitation of Christ, who was buried in the tomb. In Catholic view the burial is a corporal work of mercy, act of care for the dead and their loved ones. Gaining popularity the practice of cremation is accepted by the Church for the sake of hygiene, economy, or community. Human remains, also in the form of ashes, always must be buried or placed in the columbarium. Church does not allow the human body to be disposed via resomation or promession. Alternative forms of memorializing the deceased, though attractive esthetically and sentimentally, are not only outlandish in Christian culture, but also contrary to the Christian teaching on origins, nature, and destination of the human person.

**Keywords:** mortuary practice, burial, funeral, cremation, resomation, promession, ecology.

**Full text (in English):**

<https://journals.pan.pl/dlibra/publication/136549/edition/119347/content>

<https://doi.org/10.31743/snt.6875>

**Ewa Laskowska**

#### **TO RESTORE INTELLECTUAL FREEDOM IN THE "NONSENSE AGE". ANALYSIS OF GILBERT KEITH CHESTERTON'S THOUGHT**

Do the humans nowadays enjoy the freedom of thinking? To what extent is the modern man critical of the flood of information, smooth words and beautiful truisms that come from newspapers, the Internet and television? G. K. Chesterton, an English writer and publicist of

the 20th century, noticed the progressive decrease in thinking in the modern world, which seems to strive for relativization, shapelessness, disappearance of precisely defined words, and thus, for the lack of clear language. This is an extremely important phenomenon because human thoughtlessness leads to serious threats. For this reason the article analyzes the issues of Chesterton's language blurs in contemporary discourse and their relation to the progressive thoughtlessness of the present times which increasingly absorb man into thoughtlessness of consumption. The second part of the article presents the concept of common sense by outlining its most important features and showing the inalienable need for religion and philosophy to return to clear thinking.

**Keywords:** Chesterton, thought, thoughtlessness, language, religion, philosophy, consumption.

**Full text:** <https://journals.pan.pl/dlibra/publication/136550/edition/119348/content>  
<https://doi.org/10.31743/snt.6467>

**Paweł Władysław Brożyna**

#### **CHARISMATIC SERVICE AS AN IMPLICATION OF THE NEW EVANGELIZATION AS EXEMPLIFIED BY POLISH CHURCH**

The basic mission of the Church is to lead man to accept Jesus Christ as his Lord and Savior. Broadly understood evangelization is to serve this purpose. It is frequently pointed out that the Church is currently in crisis. It seems that the phenomenon of secularization has been taking the greatest toll so far. At the same time, the opposite can be observed. Thousands of people in Poland and all over the world find themselves again in the Church. This is undoubtedly due to the new evangelization which is the fruit of the Second Vatican Council. A special role in this work is played by spiritual gifts called charisms, which are given by the Holy Spirit. Along with them there is a noticeable charismatic service that gathers large numbers of people in need and seeking God's Presence and God's action. We are now experiencing the revival of the Church thanks to this service and due to the great role of new communities.

**Keywords:** new evangelization, charism, charismatic ministry, evangelization, secularization, desecularization, new spirituality, charismatic communities.

**Full text:** <https://journals.pan.pl/dlibra/publication/136551/edition/119349/content>  
<https://doi.org/10.31743/snt.5843>

# **Studia Nauk Teologicznych**

## **16 (2021)**

### **Leading issue: FUTURE OF THEOLOGY – THEOLOGY OF THE FUTURE**

**Krzysztof Stachewicz**

#### **A FEW REFLECTIONS ON CONTEMPORARY RELATIONSHIP OF PHILOSOPHY TO THEOLOGY. BETWEEN INSPIRATION AND INDEPENDENCE**

The problem of mutual relations between philosophy and theology has been a challenge since Christian antiquity and disputes about the role of pagan philosophy in theological deliberations. In the Middle Ages, a model of creative cooperation between the two sciences was developed, but in modern times, as a result of the progressing processes of secularization, philosophy began to oppose theology. In contemporary times, the references of philosophical sciences to theology are not easy and escape unambiguity. The article reflects on the contemporary relationship between philosophy and theology and asks what conditions must be met for a creative dialogue between the two sciences to take place. When does theology become interesting for a philosopher, and when is it a relic of its former glory, with nothing to offer it today? The analysis undertaken in the article contributes to the title problem, important both from the point of view of contemporary theology and humanistic culture.

**Keywords:** theology, philosophy, dialogue, creative meetings, mutual relations.

**Full text:** <https://journals.pan.pl/dlibra/publication/141350/edition/123070/content>  
<https://doi.org/10.31743/snt.12598>

**Cayetana Heidi Johnson**

#### **WHY ARCHEOLOGY IS IMPORTANT FOR THEOLOGY**

The Old Testament is clearly a mixture of myths and real historical figures and events. There is no question about the contribution of mythology since much of Genesis has been formed from common mythological accounts from all over the ancient Near East. The stories of Creation, the primordial couple, the Garden of Eden, Cain and Abel, the Great Flood, and much more, are commonplace narratives throughout the region. Although these accounts are mythological, it does not mean that they have not been shaped by real events. Specialists speculate about a great flood that took place in the Near East as a result of rising water levels at the end of the last Ice Age (around 5000 BC). This coincided at a time when the Agricultural Revolution had taken over Egypt and the Fertile Crescent. Various peoples of the Levant

adopted mythological narratives and reformulated them to create their own unique and original tales. Some of the main figures of the Bible, such as Adam and Eve, Noah, Lot, as well as the patriarchs (Abraham, Isaac, and Jacob) were a result of their own composition, but as can be seen with the patriarch Abraham, who was not an exclusive figure of the Hebrew people, his conversion to monotheism is, however, something peculiar to the spiritual creativity of the Jewish people. Here as in the composition of the New Testament, archeology is the necessary aid to locate the reality and the truth of sacred history and its development in human time.

**Keywords:** Bible, Mesopotamia, Egypt, patriarchs, Israel, Canaan, Syria, religion, Archaeology, Near East.

**Full text (in English):**

<https://journals.pan.pl/dlibra/publication/141351/edition/123071/content>

<https://doi.org/10.31743/snt.12488>

**Jacek Kempa**

#### THE CRITICAL FUNCTIONS OF THE FUTURE THEOLOGY

In the search for the critical functions of theology, we can find a growing number of dilemmas, which come from the theology itself and from the modern knowledge about the world, which theology has to face, not only offering expected answers, but also formulating its own Christian doctrine proper for contemporary times and interpreted by the Tradition of faith. The only way to present such a broad and difficult problem in such a short paper is through a general perspective. The key to the systematization of the problem is by observing that the tasks of theology can be seen from four different perspectives, according to the distinction *ad extra* – *ad intra*. A strong intonation is set on the encounter between theology and science. The attempt to make predictions about the future based on analysis of the contemporary situation in theology and on the extrapolation of existing trends of the near future.

**Keywords:** methodology of theology, theology and science, critical functions of theology.

**Full text:** <https://journals.pan.pl/dlibra/publication/141366/edition/123074/content>

<https://doi.org/10.31743/snt.12552>

**Józef Warzeszak**

#### SOME ARGUMENTS OF BENEDICT XVI FOR THE FUTURE OF THEOLOGY

The author of the article presents the arguments quoted by Benedict XVI in his speeches attesting that theology has a future. The future of theology is related to the future of faith since faith needs theology and theology needs faith. Faith, on the other hand, is a response to the longing for truth, goodness, and beauty inherent in human nature, which can only be

found in God. The question about God is the key question which depends on the discovery of the meaning of life and the world. Theology along with philosophy – obviously not a positivistic one that resigns from the study of the transcendence of being – searches for the full truth about human being and maintains human sensitivity to the full truth. Theology, as a fully-fledged science among other sciences, indicates that scientific truth participates in the Divine Truth, originates from the same source, from Logos, whose work is creation. When nowadays the search for truth is abandoned or ignored, theology discovers the resulting threats to the European culture. Theology teaches about God who spoke to the people, and not about someone who would only be a postulation of human thought. Therefore, the primary task of theology is to penetrate the revealed Word. Thus, theology developed on the basis of the principles and norms resulting from the Revelation of faith has a future, and is not solely based on criteria and norms common within other sciences, or based on patterns taken from the humanities.

**Keywords:** Benedict XVI, theology, science, future.

**Full text:** <https://journals.pan.pl/dlibra/publication/141367/edition/123075/content>  
<https://doi.org/10.31743/snt.12569>

**Marek Andrzej Żmudziński**

#### **A NEW PARADIGM FOR ECCLESIASTICAL STUDIES ACCORDING TO POPE FRANCIS' ENCYCLICAL *VERITATIS GAUDIUM***

The pontificate of Pope Francis, both in documents and in practice, takes on a pastoral character, emphasizing the evangelizing dimension. The encyclical *Veritatis gaudium* likewise presents the educational and academic mission of the Church from the same perspective. This paper provides a presentation of the Pope's postulates understood as a new paradigm for Church education, resulting from a new cultural and social context. Pope Francis' project is set in the more than fifty-year perspective of the reforms introduced by the Second Vatican Council, in particular *Sapientia christiana*, the document which has been governing the activities of theological faculties since 1979. Four criteria that ecclesial studies should demonstrate are indicated: a) the Christocentric kerygma building the ecclesial community, with an option for the poor, b) encounter and dialogue, characterized by authentic interaction on the level of religions and cultures, c) inter- and transdisciplinarity, which provide a tool for linking the academic achievements of all disciplines in the perspective of the transcendent Christian revelation, d) integration of academic centers which practice ecclesiastical studies and their collaboration with institutions of different religious and cultural traditions, with a view to an adequate diagnosis of global world problems and their resolution.

**Keywords:** theology, science, university, dialogue, faith, religion, culture.

**Full text:** <https://journals.pan.pl/dlibra/publication/141368/edition/123076/content>  
<https://doi.org/10.31743/snt.12578>

**Andrzej Kuciński**

**THERE'S LIFE IN THE OLD DOG YET.  
PERSPECTIVES FOR NATURAL LAW THINKING  
IN THE FUTURE MORAL THEOLOGY**

For many ethicists, natural law no longer seems to be relevant as a model for the motivation of norms. At the same time, moral theology after Vatican II strives for renewal which, on the one hand, distances itself from radical autonomous thinking and, on the other hand, overcomes certain narrownesses of the past. It happens in the context of a cultural upheaval between modernity and postmodernity, in which universalistic ethical concepts are regarded critically anyway. Nevertheless, the increasing ethical challenges of the present, especially those in the bioethical field, call for universally valid solutions in the globalized world. In this context, natural law thinking can and should be used again. However, it would have to be suitably presented. An ethical understanding beyond cultural and temporal boundaries is possible, but requires an agreement on the binding character of human nature.

**Keywords:** natural law; moral theology; autonomy; nature; postmodernism; Vatican II

**Full text (in German):**

<https://journals.pan.pl/dlibra/publication/141369/edition/123078/content>  
<https://doi.org/10.31743/snt.12791>

**Kazimierz Pek**

**POLISH PERSPECTIVES IN MARIOLOGY IN CONTEXT**

Conducting Mariology in context is one of the original elements of contemporary Polish theology. Its methodological and theological justification is through the mystery of the Triune God and not the constantly changing culture. Researching the image of God in Mariological doctrine is one manner of verifying theological hypotheses or conclusions. The image of Mary is dependent on the image of God. Whenever the history of salvation was perceived as the work of the Father through the Son in the Holy Spirit, Mary was presented as a participant (or a recipient) and a witness of the activities of God. The more Divine Providence was valued, the more frequent was the encouragement to worship it as Mother of Jesus did in her Magnificat. Some theses from the analyzed sources are especially inspirational. We need to notice the invitations to reflect on the mediatorship of Jesus (*per Jesum ad Mariam*) and the Holy Spirit (*per Spiritum ad Mariam*) as well as reflect on the soteriological model of *receptio*.

**Keywords:** Mariology in context, Theology in context, Theology in Poland.

**Full text:** <https://journals.pan.pl/dlibra/publication/141373/edition/123080/content>  
<https://doi.org/10.31743/snt.12554>

## PROCLAIMING THE DIVINE LOGOS TO THE MAN OF THE FUTURE

This paper studies the cooperation of theology in the new evangelization in societies of ancient Christian tradition which are suffering an advanced process of secularization. It begins with Spain, where a recent debate on the influence of Christian intellectuals on social life suggests the ineffectiveness of ecclesiastical resources in transmitting the rich Catholic doctrinal heritage. The author then deals with the idiosyncrasy of contemporary man, which lies near one of the immediate future's of man: an uprooted subject who does not believe that life has any meaning, deeply marked by emotivism and attaches little significance to truth. The theology of tomorrow cannot feed this emotivism but must be proactive in its own way. The proclamation of the Gospel is not different from the exposition of the Church's doctrine. To detach evangelization from the teaching of Christian doctrine cannot help the experience with Christ. In order to succeed in transmitting this doctrine by making it suggestive, theologians should work together with experts in communication.

**Keywords:** new evangelization, Christian doctrine, communication, faith and reason, encounter

**Full text (in English):**

<https://journals.pan.pl/dlibra/publication/141376/edition/123083/content>

<https://doi.org/10.31743/snt.12456>

René Balák

## ISSUE OF THE BOUNDARIES BETWEEN GOOD AND EVIL IN THE THEOLOGICAL-MORAL DISCOURSE

Observing current trends in moral theology, especially in the field of bioethics, has long raised both the methodological and meritorious problem of obscuring or even removing the boundaries between good and evil. Divergence and contradiction have become a strange scientific standard in theological-moral discourse in the derivation of Hegel's synthesis on fundamental moral questions. *Depositum fidei morale*, which is based on the Decalogue, *Lex aeterna*, and *lex naturalis*, seems to be giving way to post-Christian Wittgenstein language-games, in which the clear line between good and evil (including truth and falsehood), determined by the transcendent Authority of God, has been relativized. The reflection of the relationship between the norm and conscience, as well as the relationship between good and evil, in the light of the Thomistic philosophical-theological patrimony, seeks to point to the need of accepting an adequate logical re-examination of the ethical analysis of a human act. Without this, it is impossible to continue not only in *Traditio*, but also in finding a universal reference point for distinguishing between good and evil in the complicated world of contemporary bioethics, which responds to revolutionary biotechnologies in the field of biomedicine.

**Keywords:** good, evil, boundaries, conscience, ethical norm, moral theology, bioethics

**Full text (in English):**

<https://journals.pan.pl/dlibra/publication/141379/edition/123086/content>

<https://doi.org/10.31743/snt.12639>

**Dariusz Kowalczyk**

**COMMUNITY OF THE HOLY TRINITY AND A COMPLICITY OF THE DIABOLIC TRIAD**

Jesus has definitely conquered the world, but our history is continuous. The one who is called in the Bible as the Devil, Satan, and Deceiver of all the earth (cf. Rev 12: 9), though already defeated, is still at work in the world. The essence of Satan's action is to pretend that he is the true Savior of man. In Revelation 13 there is a dragon (the devil) that summons the first beast and the second beast (a false prophet) and thus they form the diabolical triad. The well-known saying that the devil is *simia Dei* could be paraphrased and at the same time clarified that the devil is *simia Trinitatis*. In fact, Satan imitates and mocks, like the monkey, the Holy Trinity to deceive people. When tempting Jesus in the desert, the goal of the evil spirit was not only to tempt Jesus, the Incarnate Son, but the Trinity as a whole. The devil tries to challenge the Trinitarian relations, i.e., the mutual relationship of the Son and the Father in the Holy Spirit. This is the reason why Jesus defies the attacks of the devil not referring to His Divinity but by pointing to the Father and His will. The juxtaposition of the dynamics of the action of the Holy Trinity, the Father, the Son, and the Holy Spirit, with the dynamics of the action of the triad, the dragon and his two beasts, allows us to capture the essential features of, on the one hand, the community in the Trinity, and on the other hand, the corrupt synergy of the triad assigning the Divine features to themselves.

**Keywords:** Trinity, diabolical triad, Apocalypse, community, corrupt complicity.

**Full text (in Italian):**

<https://journals.pan.pl/dlibra/publication/141381/edition/123088/content>

<https://doi.org/10.31743/snt.12574>

**Ryszard Ficek**

**FAITH. CULTURE AND THE PERSONALIST CONCEPT OF THE HUMAN PERSON  
IN THE TEACHING OF CARDINAL STEFAN WYSZYŃSKI**

The article's subject discusses Stefan Wyszyński's personalist concept of Christians' involvement in culture. In this context, the author's attention was drawn to how the extent to which a personalist's main assumptions may constitute to the basis for shaping culture, especially when regarding contemporary cultural reality. The analysis of culture carried out in the above article presents the discussed issues regarding a calling addressed to every human being. Placing it with the "realities of earthly life" emphasizes that in creative cultural activity, one should see the proper way of realizing the fullness of the human personality in the temporal and supernatural dimensions. Moreover, highlighting such elements as the human person, family, Nation, state, the international community, culture, economy, and politics

understood in an integral way, as well as the Church proclaiming the universal message of salvation, the personalist concept of culture displays a praxeological character, rooted in a particular human existence and oriented towards the creative-redeeming dimension of human life.

**Keywords:** Stefan Wyszyński, personalism, culture, faith.

**Full text:** <https://journals.pan.pl/dlibra/publication/141432/edition/123123/content>  
<https://doi.org/10.31743/snt.12621>

**Marek Karczewski**

### **“I WILL COME SOON” (REV 22:20).**

#### **SOME REFLECTIONS ON THE ESCHATOLOGY OF THE APOCALYPSE OF ST. JOHN**

The Apocalypse of St. John delights with the richness of eschatological content. However, the eschatological themes of the Apocalypse are not a frequent subject of scientific study. The reflections contained in this article take the form of methodological guidelines. They concern the process of interpreting the eschatology of Apocalypse. The Apocalypse should not be interpreted in isolation from historical and literary research. It should also not be interpreted in isolation from ethical research. It should also take into account the specific nature of prophetism of the Apocalypse. Eschatological contents contain an important place in this book. In order to interpret them properly, it is necessary to note i.a.: eschatological dynamics of the Apocalypse; the ambiguity of some symbols; the relation of eschatology to christology and ecclesiology.

**Keywords:** Apocalypse of St. John, Eschatology of Revelation, Prophetism of Revelation, Theology of Revelation.

**Full text:** <https://journals.pan.pl/dlibra/publication/141433/edition/123124/content>  
<https://doi.org/10.31743/snt.12594>

**Edmund Kowalski**

### **ACCOMPANYING A DYING PERSON BY THE FAMILY. END OF LIFE ETHICS**

The object of the article is the “dying process” of a dear one, as lived by himself, his family, and the medical personnel, and as described and analyzed by the psychologist Elisabeth Kübler-Ross. First, the patient’s reactions to death were presented: denial and isolation, anger and rebellion, bargaining, depression, and acceptance. The next part describes the reactions of the family in the face of the prospect of death: the stage of rejection and isolation, the stage of anger and rebellion, the stage of compromise and making pacts, the stage of experiencing depression, and the stage of acceptance. At the end of our reflection, we indicated the essential elements of an “end of life ethics”, which would permit us to approach,

in a more conscious and responsible manner, “our” *mysterium mortis* at a personal level, in the family and in hospital. These elements are: the attitude of listening, valuing the past as a legacy for the future, the mediation function in and through the reactions of the sick person, the attitude of respect towards the person’s choices of values in the face of death, understanding the sick world, help and pastoral service, and acceptance of failures.

**Keywords:** end-of-life ethics, Kübler-Ross, death, health workers, dying.

**Full text:** <https://journals.pan.pl/dlibra/publication/141434/edition/123126/content>  
<https://doi.org/10.31743/snt.12412>

# **Studia Nauk Teologicznych**

**17 (2022)**

**Leading issue:**

## **THEOLOGY IN THE WORLD OF HUMAN KNOWLEDGE**

**Janusz Pyda OP**

### **CONTEMPORARY REMINISCENCES OF THE THIRTEENTH-CENTURY DISPUTE OVER THE UNDERSTANDING OF THEOLOGY AS A SCIENCE (SCIENTIA) AND THE SOLUTION PROPOSED BY ST. THOMAS AQUINAS**

This paper is an attempt to present the context and the essence of the dispute surrounding the understanding of theology as a science (*scientia*) in the Aristotelian sense which took place at European universities in the 13th-century. The aim of the text is also to indicate selected threads of the dispute, which also seem to be present in today's metatheological and cultural discussions. Finally, the paper presents a brief presentation of the main strands of the solution to the dispute about the scientific character of theology as proposed by St. Thomas Aquinas. Aquinas's metatheological proposal is presented owing to its completeness and coherence in addition to its inspiring and enduring character which perdures to the present day.

**Keywords:** theology, metatheology, the Middle Ages, Thomas Aquinas, science, *scientia*, Aristotle.

**Full text:** <https://journals.pan.pl/dlibra/publication/144649/edition/126010/content>  
<https://doi.org/10.31743/snt.13852>

**Tadeusz Dola**

### **FUNDAMENTAL THEOLOGY IN RELATION TO THE SCIENTIFIC CHARACTER OF THEOLOGY**

The aim of this article is to demonstrate the contribution of fundamental theology to meta-theological research. The main considerations are introduced by a brief presentation of the main stages of development of the theory of theology. This renders it possible to indicate at which moment fundamental theology enters the meta-theological research and to present the research in this area. The participation of fundamental theology in these investigations is presented in two parts: (1) fundamental theological research in the area of the general theory of theology and (2) in the area of the theory of fundamental theology. In both areas, fundamental theology has a good number of publications and significant substantive achievements. This is undoubtedly due to the inclusion of meta-theology by many fundamental theologians as being important subjects of their research. Important, too, is the

acknowledgement that fundamental theology, more than other theological disciplines, is predestined to carry out this type of investigation.

**Keywords:** theology, fundamental theology, scientific character, meta-theology, language, methodology.

**Full text:** <https://journals.pan.pl/dlibra/publication/144650/edition/126011/content>  
<https://doi.org/10.31743/snt.13769>

**Tomasz Szyszka SVD**

### **MISSIOLOGY AS A THEOLOGICAL AND INTERDISCIPLINARY SCIENCE**

After the establishment of the first University Faculties of Missiology (Protestant and Catholic) in Germany, there was a dynamic development of missiology in Europe. In the second half of the twentieth century, several academic missiological centers were established in America, Asia, Africa, and Oceania. The missiologists of the first half of the twentieth century through their scientific work have proved that missiology is a theological and interdisciplinary science. This was achieved by emphasizing in their publications that the essence of missiology finds its foundations not in reference to history and direct missionary practice, but in the theology of mission, i.e., the theological justification of the Church's missionary activity. This trend of missiological reflection was highlighted in the teaching of the Second Vatican Council and in numerous papal documents of the post-conciliar period. Teaching on the missionary nature of the Church has become the subject of scientific and interdisciplinary missiological reflection. Unfortunately, up to the present day, the acceptance of missiology as a theological science is not yet fully understood nor is it always accepted.

**Keywords:** missiology, history of missiology, missiological schools, missiology in Poland.

**Full text:** <https://journals.pan.pl/dlibra/publication/144651/edition/126012/content>  
<https://doi.org/10.31743/snt.13754>

**Paweł Sambor OFM**

### **THE CONTRIBUTION OF LINGUISTICS TO THEOLOGY: THE EXAMPLE OF LOUIS-MARIE CHAUVET**

This paper discusses the contribution of linguistics to theology, taking the specific example of L.-M. Chauvet's thought. First, the critique of language as a tool is analyzed. According to Chauvet, language can no longer be considered as a tool, but as a mediation, understood as a "matrix" or environment (*milieu*). Linguistic mediation is thus explained from the conceptual perspective of symbol and symbolic order: human subjectivity is inseparable from language, and language has a symbolic structure. Theological reflection follows the concept of mediation and symbol as an important anthropological fact. Faith, then, involves rejecting the illusion of direct contact with God and accepting the mediation of the Church and the sacraments as a

process of "accepting ourselves" as children of God and accepting one another in Christ as brothers.

**Keywords:** language, mediation, symbol, sacrament, grace.

**Full text (in Italian):**

<https://journals.pan.pl/dlibra/publication/144652/edition/126013/content>

<https://doi.org/10.31743/snt.13851>

**Mateusz Jarmużewski**

#### **NATURAL SCIENCES AND/IN MORAL THEOLOGY: THE CASE OF FREE WILL**

The notion of free will, which supports moral responsibility in various accounts of Catholic moral theology, is in a particular way situated at the intersection of theological and non-theological disciplines. Early studies on volition in cognitive neuroscience, inspired by Libet's experiment (1983), suggested that free will is an illusion because our conscious intentions do not cause corresponding actions: these are initiated beforehand by unconscious brain processes. Although this seems to contradict basic anthropological and ethical assumptions, a closer look at this thesis renders it immature. At the same time, new developments in the multidisciplinary science of human volition draw attention to several aspects of freedom and agency that may be central to the way people take action and control their lives. The implications of this research may provoke some reformulations on the side of theological ethics. They may also point to certain schools and traditions, such as Christian virtue ethics, as theologically preferable.

**Keywords:** free will, natural science, neuroscience, cognitive science, moral theology, virtue ethics, theological methodology

**Full text (in English):**

<https://journals.pan.pl/dlibra/publication/144653/edition/126014/content>

<https://doi.org/10.31743/snt.13799>

**Izabella Smentek**

#### **THE MARIAN PATTERN OF THEOLOGY**

This paper takes into account questions formulated by the Holy Mother. Her thought and consideration on the revealed word serves as pattern of theological thinking and key to understanding of the relationship between theology and other sciences. This study is based on the Church's magisterial documents, papal teaching, as well as theological and philosophical statements. The matter of theology determines its principles, start point and methods. Its criteria consider the universal requirements of reason but, unlike in other sciences, are deeply and indispensably enrooted in ecclesial community. The purpose also

distinguishes theology in the scientific world and confers particular meaning concerning its pragmatism, benefits and importance.

**Keywords:** Mother of God, theology, subject of theology, science, John Paul II, Benedict XVI.

**Full text:** <https://journals.pan.pl/dlibra/publication/144654/edition/126015/content>  
<https://doi.org/10.31743/snt.13614>

**Tracey Rowland**

### THE “CATHEDRAL” OF CATHOLIC THEOLOGY

In the third decade of the twenty-first century, the “cathedral” of Catholic theology has suffered some structural assaults and the way forward is a contemporary “hot topic”. This paper argues against the idea, common among Catholics of the millennial generation, that we simply need to “reboot” the system to 1959 and restore the framework of “Strict Observance Neo-Scholasticism”. Instead, it suggests that attention needs to be given to the structure itself, to issues in fundamental theology, and the relationships or “joints” in the framework of Catholic theology, along the lines recommended by Joseph Ratzinger and others in his theological circle.

**Keywords:** fundamental theology, evangelization, the “religion of the world”, synodality, *sensus fidelium*, *logos* and *ethos* and Joseph Ratzinger.

**Full text (in English):**

<https://journals.pan.pl/dlibra/publication/144655/edition/126016/content>  
<https://doi.org/10.31743/snt.13742>

**Ferenc Patsch SJ**

### SECULARIZATION, MODELS OF THE CHURCH AND SPIRITUALITY: THE FUTURE OF THE CHURCH IN LIGHT OF TODAY’S TRENDS

This paper has an ambitious aim: to predict the future of the Church. How can anyone undertake such an enterprise since the one thing we know for certain about history is *omnia aliter*, that is, everything will be different than we once imagined. However, such a project is not as unfeasible as it seems. In the footsteps of literary critics, economists, historians, political scientists, philosophers, and theologians, we sketch some of the most likely shifts in the light of already-observable trends using the finest hermeneutics available. First, we interpret the most significant global trend today: secularization (sections 1). Second, we present and evaluate current models for the future of the Church, paying particular attention to the Magisterium of Pope Francis (sections 2). Finally, we predict likely developments in the area of spirituality (sections 3). In setting out to write academically about futuristic topics, we are aware that one looks to the future not so much to predict it accurately, as to shape it.

**Keywords:** Keywords: Secularization, Spirituality, Future of the Church, Pope Francis, Trends, Models of the Church.

**Full text (in English):**

<https://journals.pan.pl/dlibra/publication/144656/edition/126017/content>  
<https://doi.org/10.31743/snt.13841>

**Bogusław Kochaniewicz OP**

**THE INFLUENCE OF A WORK OF ART  
ON THE 'JOSEPHOLOGICAL' REFLECTION IN RATZINGER'S SERMON**

This paper presents the image of St. Joseph in one of the sermons preached by Joseph Ratzinger on the occasion of the 60<sup>th</sup> anniversary of religious vows by two sisters from the Congregation of Our Lady of Sorrows. The special character of this approach lies in the fact that the main source of inspiration for the Bavarian Theologian is a relief from the Baroque altar located in a specific and largely unknown church in Portugal. The preacher - thanks to the reading of certain elements contained in the sculpture of St. Joseph - was able to emphasize aspects that had so far remained invisible: a readiness to do God's will, going on a pilgrimage in faith or resignation from one's own plans made to the point of heroism. Ratzinger's interpretation, reinforced with references to Sacred Scripture, confirms the value of the presence of a work of art among theological topics.

**Keywords:** St. Joseph, theology, J. Ratzinger, icon, *locus theologicus*

**Full text:** <https://journals.pan.pl/dlibra/publication/144657/edition/126018/content>  
<https://doi.org/10.31743/snt.12866>

**Marcin Walczak**

**REVELATION AS THE MEDIATION OF THE UNCONDITIONAL IN THE CONDITIONED REALITY  
IN THE THOUGHT OF PAUL TILlich**

The idea of revelation is closely related in theology to the concept of mediation. This article analyzes the meaning of the concept of revelation and its relation to the category of mediation in the theological thought of Paul Tillich, one of the great Protestant theologians and philosophers of the twentieth century. Tillich's doctrine of God assumes inconceivable closeness and, at the same time, transcendence of the Ultimate Reality. However, it also assumes that God reveals Himself to man through the elements of temporal reality. The first part of the article therefore deals with Tillich's understanding of revelation. In the next part, the question of the final form of God's revelation, which, according to Tillich, is Jesus Christ is analyzed. Finally, in the concluding third part, the concept of revelation will be presented in the key of mediation. Through revelation, the incomprehensible God mediates in the world so that man can recognize His [God's] closeness and presence. The revelatory mediation in

this optics does not mean that the immediate closeness of God is denied but both leads to, and discloses, it.

**Keywords:** cognition of God, final revelation, mediation, Paul Tillich, revelation

**Full text:** <https://journals.pan.pl/dlibra/publication/144658/edition/126019/content>  
<https://doi.org/10.31743/snt.13218>

**Lech Wołowski**

### **THE THEODRAMA OF HANS URS VON BALTHASAR IN THE AGATHOLOGICAL-AGOGICAL COGNITIVE CONTEXT**

This article examines the anthropological cognitive aspects of the contemporary theological thought of Hans Urs von Balthasar, with particular emphasis on the analysis of the relationship between agathology and theodrama. Starting from the Swiss theologian's theatrical and literary inspirations, the key link between agathology and agogics is established which, in turn, explains why the Basel theologian chose the good as the starting point for his theodramatic reflections. Conversely, it is shown that theodrama cannot be exhausted in theodagatology. In order to understand the depth of theodrama, an extended analysis of the dialogical aspect and the issue of the drama of choice is necessary. However, the essence of theodrama is discovered only when the central role of the paradox related to the problem of *mysterium iniquitatis* is considered. The theodramatic approach to this mystery and the proposal of the Swiss theologian regarding the positive view of this problem in the light of the *indefinite finality* paradox immersed in the mystery of the cross are subjected to thorough analysis here.

**Keywords:** agathology, agogics, Balthasar, *mysterium iniquitatis*, paradox, theodrama

**Full text:** <https://journals.pan.pl/dlibra/publication/144659/edition/126020/content>  
<https://doi.org/10.31743/snt.12977>

**Andrzej Ochman**

### **THE PROPHETIC MISSION OF THE SOCIAL TEACHING OF THE CHURCH**

Prophetic vocation belongs to the essence of the bond between man and God. In the creation story, God speaks words and everything comes into being, He inscribes his law into the world, and tells the first people how they should behave. That act of speaking to man is continued first by prophets in the Old Testament and then by Jesus Christ who commissions his disciples to go and proclaim the Gospel (cf. Matt 28:19-20). The Church has been fulfilling this commission to the present day to the present day. The aim of this article is to indicate that it is the constitutive element of her nature to preach in the name of God. Evangelization, as John Paul II expressed it in the encyclical *Sollicitudo rei socialis* (No. 41), is the nature of the prophetic mission of the social teaching of the Church. She cannot stop preaching the Gospel, since this would constitute a deprivation of a part of her nature. Thus, it is important to

properly understand the place of the Church in society and among its structures and institutions. False concepts of the presence of the Church in public space result in the criticism of both the positions taken by her [the Church] and her assessment of social phenomena. This, therefore, requires taking up discussion and explanation of the issues of her prophetic mission, most especially her social teaching.

**Keywords:** evangelization, teaching, missionary imperative, prophetic mission, Church in the world, society, politics

**Full text:** <https://journals.pan.pl/dlibra/publication/144660/edition/126021/content>  
<https://doi.org/10.31743/snt.13553>

**Maria Piechocka-Kłós**

**THEODORET OF CYRUS TOWARDS PAGAN WORSHIP  
IN THE LIGHT OF THE WORK  
*CURE OF THE GREEK MALADIES***

This paper presents a detailed analysis of the work of Theodoret of Cyrus, the theologian and representative of the fifth-century Antiochian exegetical school, entitled *Cure of the Greek Maladies*, with reference to the passages presenting the question of pagan worship and, more specifically, his [Theodoret's] position towards it. The Antiochenian understands perfectly well that literature, culture and philosophy are the meeting point between Christianity and Hellenism. He does not explicitly reject the entire output of Greek culture, because he believes that an attempt to reconcile Christianity with Hellenism is possible, but without the participation of pagan worship. Christianity's superiority to Hellenism must undoubtedly be granted. The author of the apologia offers the pagans a remedy to cure themselves of the disease of conceit. Theodoret of Cyrus condemned, among other things, secret practices and bowing to statues (III, 84; III 85), rejected bloody and impious sacrifices (VII, 3; VII, 10; VII 22; VII, 24), warned not to confuse the cult of martyrs with supplication offerings to the dead for the well-being of the living (VIII, 33; VIII 34), and was critical of the Greek oracles (X, 2-3; X, 9). In order to show more fully the issue referred to in the theme, the historical and social context of the apologia are analysed and the circumstances of the formation of the author's own reason and spirituality are also discussed.

**Keywords:** Theodoret of Cyrus, pagan worship, *Cure of the Greek Maladies*, Roman Empire, ancient history.

**Full text:** <https://journals.pan.pl/dlibra/publication/144661/edition/126022/content>  
<https://doi.org/10.31743/snt.13797>

# **STUDIA NAUK TEOLOGICZNYCH**

## **18 (2023)**

### **Leading issue:**

#### **THE DISPUTE ABOUT THE HUMAN PERSON IN THE DIALOGUE BETWEEN THEOLOGY, SCIENCE AND CULTURE**

**Jacek Kempa**

#### **SALVATION OF A PERSON OR THE HUMAN NATURE? ON A PROBLEM OF THE CONTEMPORARY RECEPTION OF TRADITIONAL SOTERIOLOGICAL MOTIFS**

The paper assumes that the modern period differs from earlier epochs in terms of thinking about universals: in the ancient and medieval dispute about universals, the general took precedence, and the subject of debates was the identity of what was individual. Ockham's revolution of thinking in this area is one of the significant points of the beginning modernity. In this context, it is reasonable to ask to what extent classical soteriological concepts, created in the ancient climate marked by the primacy of universals, can be understood today, in an atmosphere of nominalism. After presenting the specificity of this issue, the article discusses three works of three authors, who are significant for the history of soteriology (Athanasius, Augustine, Anselm). The conclusions do not confirm the simple thesis about the indisputable primacy of thinking about "man as human nature" in the case of Athanasius and Augustine. But Anselm's much later theory is consistently based on such thinking. Hence, the reflections of the first two authors, insofar as they emphasize the interpersonal salvific bond between God and man, seem to be still understandable today. On the other hand, Anselm's conception, based on the perception of the work of salvation as an impact on human nature, easily exposes itself to narrow interpretations, which are inconsistent with the original intention of its author. Heil der Person oder der menschlichen Natur? Über ein Problem der heutigen Rezeption der traditionellen soteriologischen Motive.

**Keywords:** soteriology, dispute over universals in theology, Athanasius of Alexandria, Augustine of Hippo, Anselm of Canterbury.

**Full text:** <https://journals.pan.pl/dlibra/publication/146519/edition/128899/content>  
<https://doi.org/10.24425/snt.2023.146519>

**Inocent-Mária Vladimír Szaniszló OP**

**WHEN THE HUMAN BEING IS SEPARATED FROM THE HUMAN PERSON  
AND THUS ALSO FROM THE CONCEPT OF HUMAN RIGHTS.  
SOME ASPECTS OF CRITICISM OF PETER SINGER'S BIOCENTRIC CONCEPTION OF LIFE**

The question of the human person is very important for moral theology because of the possibility of responsible human action. Nevertheless, the old utilitarianism that already comes from the empiricist position of Hume reduces the calculation of costs and benefits to an evaluation of the pleasant/unpleasant of the individual subject. The new utilitarianism takes its inspiration from Bentham and Mill and can be summarized in a threefold injunction: maximizing pleasure, minimizing pain, and expanding the sphere of personal freedom for the greatest number of persons. One of the popular promoters of preference utilitarianism in modern times is the Australian ethicist Peter Singer, whose controversial views attracted much attention not only from the scientific community in the late 1970s. In this paper we will try to show a critique of this position in several figures of philosophical and theological ethics as well as a defence of the importance of the notion of the human person and human dignity for the integral protection of human life from conception to natural death and of anthropocentrism as such in respect for all creation and all of nature.

**Keywords:** Peter Singer, antispeciesism, human being and human person, freedom and responsibility of the acting subject, human dignity, human rights.

**Full text in English:**

<https://journals.pan.pl/dlibra/publication/146520/edition/128900/content>  
<https://doi.org/10.24425/snt.2023.146520>

**Janusz Pyda OP**

**BEYOND MONISM AND DUALISM. FIVE ARGUMENTS FOR THE THESIS THAT THE  
ANTHROPOLOGICAL HYLOMORPHISM OF ST. THOMAS AQUINAS IS NOT A DUALISTIC  
POSITION**

The article is an attempt to present the main reasons why the anthropological hylomorphism of St. Thomas Aquinas goes beyond the monism-dualism dichotomy in metaphysical anthropology. It cannot, as is most often done, be classified as a substance dualism of the Cartesian type. It is also not a position that can be included in the group of materialistic monisms, even of the non-reductionist type. Aquinas's anthropological hylomorphism seems to be a position that contains both the intuitions of materialistic and dualistic positions in metaphysical anthropology, although not reducible to either of them. On closer examination of positions such as Aquinas's anthropological hylomorphism, the question must arise whether the dichotomous and disjunctive division of positions in metaphysical anthropology into materialistic and dualistic is justified and operational.

**Keywords:** metaphysical anthropology, materialistic monism, dualism, hylomorphism, Thomas Aquinas, Descartes.

**Full text:** <https://journals.pan.pl/dlibra/publication/146521/edition/128901/content>  
<https://doi.org/10.24425/snt.2023.146521>

**Antoni Jucewicz SVD**

#### **POSTMODERN VERSUS CHRISTIAN VISION OF THE IDENTITY OF THE PERSON**

The subject of the research of this article is the vision of the identity of the person in the light of postmodernism in confrontation with the Christian personalist vision of the person. The person in the perspective of postmodernism is deprived of nature and transcendent sense of existence. The identity of the person is understood as relative, fluid. It is not conceived as something permanent, stable, immanent and universal. The identity of a person in the personalist perspective is the resultant of unquestionable certainty regarding his subjectivity. It is an objective, permanent, universal characteristic, constitutive of the person, existing regardless of circumstances. The personalistic, Christian perspective allows one to see the fullness of a person's existence, the richness of his spiritual dimensions, which is not guaranteed by identity understood postmodernistically. Only in the ontological perspective can the foundation of the uniqueness, distinctiveness and ultimate constitution of the person be found.

**Keywords:** person, identity of the person, postmodernism, Christianity, personalism.

**Full text:** <https://journals.pan.pl/dlibra/publication/146522/edition/128902/content>  
<https://doi.org/10.24425/snt.2023.146522>

**Jacenty Mastej**

#### **ELEMENTS OF THEOLOGICAL ANTHROPOLOGY IN THE SCIENTIFIC WORK OF FR. PROF. MARIAN RUSECKI**

The aim of the study is to show the essential elements of theological anthropology contained in the scientific work of Fr prof. Marian Rusecki. The problem is presented and resolved in five points. The following issues were presented in turn: man created by God (1); the Christ dimension of the human person (2); Homo Paschalis (3); the anthropogenic dimension of Christianity (4) and showing the meaning of life as a task for fundamental theology (5). Rusecki's constitutive belief, which is the core of the above anthropological themes, is that understanding the mystery of man is possible only through divine Revelation. The definitive truth about man has its source and explanation in the Logos, Jesus Christ, true God and true Man. Therefore, the professor's anthropology can be described as theological, Christocentric and ecclesiological. Particularly interesting are the elements of paschal anthropology, in which the issue of homo Paschalis was highlighted. Rusecki's postulate that fundamental theology even more clearly undertakes to study the issue of the meaning of life, which is crucial for man, is also reasonable.

**Keywords:** Jesus Christ, creation, man, theological anthropology, homo Paschalis, Christianity, meaning of life, fundamental theology, Marian Rusecki.

**Full text:** <https://journals.pan.pl/dlibra/publication/146523/edition/128903/content>  
<https://doi.org/10.24425/snt.2023.146523>

**Szczepan Kaleciak**

#### **THE DISPUTE OVER THE FOUNDATIONS OF MORAL JUDGMENT. NEUROSCIENCE VS. MORAL PHILOSOPHY**

Neuroscience deals with the issue of moral judgment. That term already has a long history in philosophical reflection. Both fields, the neurosciences and the philosophy, use different methodologies when applying it. The approach of neuroscientists tends to be reductionist. This article seeks to overcome this reductionism. The main question is: How the term “moral judgment” is understood in neurosciences? Is its understanding very different from that which is present in moral philosophy? To answer, in the first part of the article, the author investigates the meaning of the term “moral judgment” in four scientific models: in the moral intuitionism of experimental psychology, in *Social Intuitionist Model* by Jonathan Haidt, in *Dual-Process Theory* by Joshua Green, and finally, in *Somatic Marker Hypothesis* by Antonio Damasio. These reflections introduce the second part of which the subject is an examination of Christian moral philosophy and its confrontation with the findings of neuroscientists.

**Keywords:** moral judgement, neuroethics, neuroscience, experimental moral psychology, Social Intuitionist Model (SIM), Dual-Process Theory of Moral Judgement, Somatic Marker Hypothesis (SMH), conscience

**Full text:** <https://journals.pan.pl/dlibra/publication/146524/edition/128904/content>  
<https://doi.org/10.24425/snt.2023.146524>

**Pavol Dancák**

#### **MOLECULAR EDITING AND CHRISTIAN ETHICS**

Research in molecular genetics has made great advances in recent years that have wide practical applications. At the same time, it has been confirmed that not everything provided by modern genetic research is good and beneficial for humans. In particular, the discovery of the CRISPR/CAS9 method has made it possible to interfere very effectively with an individual's hereditary characteristics, which has forced doctors, lawyers, ethicists, sociologists, theologians and representatives of churches to take a clear stance on the issue. The need for further scientific development requires the limits of research to be defined in order to avoid irreparable damage to the gene pool of humanity. The aim of this article is to examine the Magisterium of the Catholic Church in dealing with current bioethical issues arising from new scientific discoveries and to present Christian principles in the context of the possibilities offered by molecular editing using CRISPR/CAS9. The position of the Catholic Church on

current developments in the field of biomedicine, even at a time of significant biomedical discoveries, is based on a holistic view on human life, its value and mission. In the deepest sense of the word, gene therapy should be a therapy for a specific disease of a given organism that respects the integral good of the human person. Clinical interventions aimed at improving the genome of an individual, and therefore of society, are unacceptable. Human life must not become the object of a eugenic positivist-materialist mentality. The teaching office of the Church promotes scientific development for the common good of humanity and, at the same time, strives to preserve the dignity and integrity of every human being.

**Keywords:** CRISPR/CAS9, gene therapy, germline gene therapy, human rights, Christian ethics.

**Full text in English:**

<https://journals.pan.pl/dlibra/publication/146525/edition/128905/content>

<https://doi.org/10.24425/snt.2023.146525>

**Wojśław Czapryński**

#### **ANTHROPOLOGICAL FOUNDATIONS OF THE CHRISTIAN CONCEPT OF EDUCATION**

Pedagogy is not an autonomous science, independent in terms of cognitive theory and methodology from other sciences. Both the subject – man, the method – a specific way of explaining and justifying key statements, and the goal – the fullness of a person’s personal life, are not formulated without a philosophical, especially anthropological reference. Each of the existing pedagogical concepts naturally assumes a specific vision of the world and man, which remains beyond the competence of pedagogy. Pedagogy only assumes it, makes it a starting point for further discourse in the area of its research. It follows that pedagogy is not an autonomous science in relation to philosophy. Therefore, the educator must be aware of what kind of philosophy it is and whether it meets the criteria of rationality and reasonableness of scientific discourse. In the face of the contemporary confusion of thinking about man, referred to as the “anthropological error,” especially when confronted with the dynamically spreading ideology of the so-called multiculturalism proclaiming the equality of different anthropologies and different theories of education, there is an urgent need to recall and critically rebuild the tradition of personalistic pedagogy. Upbringing should be anchored in ethics as a theory of morality and understood as the actualization of human potential in the perspective of “being-for-others.”

**Keywords:** personalism, upbringing, personalistic pedagogy, Christian anthropology.

**Full text:** <https://journals.pan.pl/dlibra/publication/146526/edition/128906/content>

<https://doi.org/10.24425/snt.2023.146526>

Jan Polák

### IS AESTHETIC SURGERY MORALLY ACCEPTABLE?

This contribution points out the most important aspects to consider in the ethical (in) acceptability of aesthetic operations. Starting from the value of the human body seen from a biblical perspective, it introduces the reader to the essential magisterial statements concerning aesthetic surgery, among which the speech of Pope Pius XII occupies a particular position. It also refers to ethical principles, especially the principle of double effect and totality, and outlines the basic argumentative positions of selected bioethics committees. There is also a brief introduction to the positions of several contemporary bioethicists. In conclusion, the author presents his point of view and briefly explains what the patient should take into account and what the aesthetic surgeon should look for to avoid ethically wrong actions.

**Keywords:** aesthetic surgery, body, magisterium, doctor, ethical principles, bioethics committee, scandal.

**Full text in English:**

<https://journals.pan.pl/dlibra/publication/146527/edition/128907/content>

<https://doi.org/10.24425/snt.2023.146527>

Paweł Rabczyński

### RELIGIOSITY AND THEOLOGICAL VIEWS OF NICOLAUS COPERNICUS

Nicolaus Copernicus (1473–1543), brilliant explorer and great scientist, creator of the heliocentric system, was a deeply religious person. He dealt mainly with astronomy. He was a man of science and a faithful son of the Catholic Church. He was not a theologian and did not leave behind theological or ascetical writings. Nevertheless, important theological ideas can be found in his legacy, above all in his life's work *De revolutionibus*: theism and creationism. These should be read in the context of the scientist's astronomical and cosmological research. Observing the beauty, harmony and order of the universe, Copernicus points to its perfect Creator (*Opifex omnium*). The cosmos and all created works are an epiphany of God. Copernicus' God is the Best and Greatest Being (*Optimus Maximus*), who manages the 'divine factory' of the universe (*Regularissimus*). Man is at the centre of creation. Exploring and contemplating the cosmos gives him joy, detaches him from evil, ennoble him and leads him to God. Copernicus' theological views bear the mark of Renaissance humanism.

**Keywords:** Nicolaus Copernicus, Copernican religiosity, Copernican theology, theism, creationism.

**Full text:** <https://journals.pan.pl/dlibra/publication/146528/edition/128909/content>

<https://doi.org/10.24425/snt.2023.146528>

**Adam Drozdek**

### **WALTER CHARLTON AGAINST THE DARKNESS OF ATHEISM**

Walter Charleton, a physician and a Christian believer, was one of the first advocates of physico-theology that started on a large scale at the end of the 17th century and flourished in the 18th century. In his battle with the English deism and atheism, he used the arguments of the orderliness of nature to prove the existence of God. He was one of few authors trying to reconcile atomism with Christian theology. He also grappled with the problem of the immortality of the soul supporting at one point Gassendi's idea that humans have two souls, sensitive and rational.

**Keywords:** Walter Charleton, proofs of God's existence, the immortality of the soul, physico-theology.

**Full text in English:**

<https://journals.pan.pl/dlibra/publication/146529/edition/128910/content>  
<https://doi.org/10.24425/snt.2023.146529>

**Michał Mrozek OP**

### **THE RELATIONSHIP BETWEEN THEOLOGY/PHILOSOPHY AND SCIENCE IN THE ARISTOTELIAN-THOMISTIC PERSPECTIVE**

Today, there is a growing sense of the need to abandon philosophy or theology in favour of science and the convictions of specialists. The analyses presented by Aristotle and St Thomas in terms of the hierarchy of intellectual virtues allow us to draw attention to the conditions and consequences of these demands. In their view, knowledge grows out of certain principles and presuppositions, the evaluation of which belongs to the virtue of wisdom. The virtue of wisdom has as its object the highest principles, the reaching of which requires special methodological and metaphysical attention. In the case of Christian theology, this wisdom is enriched by faith in what God reveals to man. Faith understood in this way goes beyond natural cognition while at the same time having a strong rational basis of a historical and doctrinal nature. Scientific knowledge devoid of metaphysical reflection, as well as methodically dissociating itself from religious faith, can lead to a lack of awareness of one's own act of faith in relation to one's own presuppositions. This can entail unconscious transformations of one's own scientific assumptions into principles of a universal philosophical nature. This can consequently lead to a misjudgement of all that is beyond the competence and methodology of the sciences.

**Keywords:** philosophy, science, methodology, assumptions, new atheism, intellectual virtues, wisdom, Aristotle, Aquinas.

**Full text:** <https://journals.pan.pl/dlibra/publication/146530/edition/128911/content>  
<https://doi.org/10.24425/snt.2023.146530>

**THEORY AND PRAGMATICS OF DIALOGUE WITH ISLAM  
ACCORDING TO POPE BENEDICT XVI**

Benedict XVI, as the Supreme Shepherd of the Church and the head of the Vatican state (Vatican City), maintained contacts with representatives of the authorities of Muslim countries or those dominated by Islamic culture. He supported and built good relations representatives of different religions, including Islam, through openness and honesty in the interreligious dialogue and bearing witness to the essential values of Christianity and Islam – justice and peace. In the article, we indicated the essence, purpose and challenges of interreligious dialogue, especially dialogue with Islam. People and environments involved in its conduct should be guided by the idea of searching for the true good of man and society. At the same time, it is important to remain faithful to one's own religious identity, especially on the doctrinal level. Dialogue, in fact, should aim, first of all, at seeking the truth and bearing witness to it. This will only be possible if you respect your own faith and show respect for the identity of the followers of Islam. In the dialogue with Islam, the most important is Almighty God, who must be given his rightful place. For faith in one God obliges His believers to be responsible for peace. Benedict XVI's theory of dialogue found confirmation in the papal meetings, either with the "world of Islam" or with various bodies (ecclesiastical, political, people involved in the so-called dialogue of specialists). For Benedict XVI, the most important criterion for dialogue was fidelity to Christian identity.

**Keywords:** interreligious dialogue, Islam, God, truth, peace, Benedict XVI.

**Full text:** <https://journals.pan.pl/dlibra/publication/146531/edition/128912/content>  
<https://doi.org/10.24425/snt.2023.146531>