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J. Grzywaczewski – „Jezus Chrystus w ujęciu modernistycznym. Nieudana próba dialogu teologa z naukami ścisłymi”, s. 13-40.

Jesus Christ in Modernist Approach. A Failed Attempt at a Theologian's Dialogue with Science

A phenomenon that has affected the church, the society of France and to some extent of Western Europe was the intellectual trend known as modernism. Opposed to the proposal in regard to religion was to be the knowledge that explains all the mysteries and makes man happy. The article presents the views of Alfred Loisy on Jesus Christ. A. Loisy was a French Roman Catholic priest, theologian who became the intellectual standard bearer for Biblical Modernism. What differentiates A. Loisy from the teaching of the Church is the vision of God, and above all understanding of Jesus on the purely human level.

Ks. M. Rusecki – „Apologetyczna myśl J.H. Newmana”, s. 41-55.

The Apologetic Thought of J. H. Newman

The apologetic thought of J.H. Newman is original and inspiring and has got many aspects. It exerted significant influence on the development of justifying the credibility of supernatural character of christianity. The principal problems of Newman's interests were: the relation of a man to God and the world and the relation of faith to reason. Newman's theory of learning and specific understanding of reality determined his theological and philosophical views. In this article the following issues were undertaken: reasons of the reorientation of Newman's apologetic thought, the theory of learning and justifying, arguments for the credibility of christianity: from prophecies, from the fast development of the christian religion, from loftiness of the moral teachings of Gospel and the arguments from truth and miracle which Newman considered to be the most important among the criteria of credibility. The author called readers' attention to the miracle in the view of God's Revelation, conditions of the recognition of the miracle, the religious understanding of the motivational function of the miracle, the role of biblical miracles and the importance of christian miracles.

J. Kulisz – „Dramat i dobro postępu”, s. 57-78.

The Drama and the Good of Progress

The idea of progress which arose in the Renaissance and the Age of Enlightenment from the beginning aroused many hopes and opposition at the same time. It raised expectations for building a better future. At the same time it aroused much opposition because the hope of a better future created faith in the sufficiency of the man who became the essence of his existence in the world. In this paradigm man, completely autonomous, an individual appeared to be responsible only to himself. This optimism found its apogee in the twentieth century when it was thought that reason, totally independent, provides the answers to all questions of humanity.

Ks. M. Siekierkowski – „Specyfika niemieckiej teologii fundamentalnej”, s. 79-109.

The Specificity of German Fundamental Theology

The article concerns German Fundamental Theology, which derived from the classical Apologetics. In the 1980s German theologians worked out their own model of Fundamental Theology as a theology of fundamentals of Revelation. The most prominent expression of this model is *Handbuch der Fundamentaltheologie* (editors: W. Kern, H.J. Pottmeyer, M. Seckler), which consists of four parts concerning religion, Revelation, the Church and Theology. Apart from this model many other concepts are being developed (by K. Rahner, H.U. von Balthasar, J. Ratzinger, E. Biser, P. Knauer, J.B. Metz, H. Waldenfels, J. Werbick, H-J. Verweyen). German Fundamental Theology is existential, deeply-theological, speculative and provocative.

Z. Kubacki – „Opcje pluralistyczne w teologii religii”, s. 111-138.

Pluralistic Options in the Theology of Religions

In Christian theology of religions the option called "pluralistic" is gaining more and more adherents. Pluralists say, only through this option can one actually hold a real dialogue where one equals the other, and secondly, this option has more and more supporters also in other religions, for example in contemporary Judaism. The article is divided into three parts. First, we present the option of the Christian pluralist in the thought of John Hick. Then, in a kind of parallel, we present the thesis of a pluralistic Jewish option of Rabbi Irving Greenberg. Finally, in conclusion, the author compares the two systems of thought and draws some conclusions.

W. Linke CP – „Spis ludności za Dawida w różnych interpretacjach teologicznych”, s. 139-166.

Population Census during David's Reign in Various Theological Interpretations

The study on two narratives about the place of cult in Jerusalem (2 Sam 24,1-25; 1 Chr 21,1-30) is an example of why similar plot can to express different theologies. Deuteronomistic narrative is out of literary context of 2 Sam and empathizes importance of supreme God's rule, separation from the nations and gift of the land as the criteria of the purity of the cult. In this narrative very important is also the prophet's ministry.

The version of Chronicles is very more dexterous in joining the narrative with the large context. This story starts with the Aqedah (Gn 22,1-19). In this version are present the elements of theology of the Second Temple: the purity of cult's staff, the dualism of supernatural beings (angel – satan), ideal image of David as temple's founder.

2 Sam 24,16-17 seems to be an interpolation to deuteronomistic narrative finalized to make similar this story to the 1 Chronicle version.

Ks. T. Stepien – „Nowe ujęcie natury aniołów w metafizycznej angelologii św. Tomasza z Akwinu”, s. 167-182.

New Approach to the Nature of Angels in the Metaphysical Angelology of St Thomas Aquinas

In 13th century earlier unknown works of Aristotle appeared in Latin Europe. Under their influence theology at the universities becomes more systematic and more based on metaphysics. This process also can be seen in angelology. In such studied angelology the main problem was the nature of intellectual beings. Scholars influenced by Salomon ibn Gabirol commonly claimed that angels are composed of form and intellectual matter. This opinion, called hylomorphism helped to distinguish angels from God who is one and only pure act while all created beings are composed of form and matter. St. Thomas Aquinas argued with this approach, demonstrating that angels are immaterial. It was possible thanks to his new metaphysics. He claimed that in individual being there is a composition not only of form and matter but also of act of being (*ipsum esse*) and essence (*essentia*). In his metaphysics only God was self subsisting act of being (*ipsum esse subsistent*), and angels as created beings were composed of form which was essence and act of being. Angelology of St. Thomas Aquinas shows also his new approach on potency. In earlier metaphysics all potency was identified with matter now also essence can be called potency in relation to act of being.

A. Kazimierzak-Kucharska – „Aspekty procesu dążenia do doskonałego życia w filozofii greckiej i w chrześcijaństwie pierwszych wieków”, s. 183-200.

Aspects of the Process of Pursuing a Perfect Life in Greek Philosophy and in Early Christianity

Philosophical Schools of Ancient Greece had a tremendous impact on forming Christianity in Early Ages. In this process remarkably important role played Socrates. From his times, after a bit ambiguous beginnings of Pythagoreanism, we can speak about philosophical style of life. Plato was the one to continue this thought with incredible piety, also thanks to his Academy. In Greek philosophy the training of paramount importance were dialectic exercises. Using dialectic Socrates intended mainly to educate and raise, whereas Plato's ambition was to prepare his students to their social roles in the city. However, it was not simply about dialog itself, the crucial part was character building process. One hundred years after Jesus' passing, Christianity was seen as a kind of philosophical trend, yet not as a common one. By many Christianity was said to be the eternal philosophy, not because of its competitive gospel but because of its competitive way of life. All that was due to many similarities between philosophy and Christianity. Absolutely vital was human's drift into Reason, gnosis or asceticism. Essential spiritual training which was practiced in Christianity was training oneself in death. This practice has its beginnings in the figure of Socrates who was the first to define philosophy as training in death.

Undoubtedly, this view had immense influence on Church Fathers, such as Justin Martyr or Origen. That is why for a long time Christianity was seen as the perfect philosophy.

W. Kawecki CSSR – „Czy piękno może zbawić? Wokół teologii piękna”, s. 201-221.

Can Beauty Save? Around the Theology of Beauty

Theology of beauty, derived from the dialogue between the Church and art, attempts to understand the world of a human being and his attempt to reach transcendence by reaching for esthetic values. One reveals oneself in beauty creating beauty from the world of oneself. Art is the expression of the world that is inaccessible by senses, incomprehensible for the mind. It is a universal and supernatural language, therefore it can be said that it shares particular elements of religion. Through creating beauty, which is the visible form of good, an artist penetrates God's secret and the secret of people, serves people. This way beauty becomes a theological category, through which the Church in a specific way preaches its message using the language of colours, shapes, sounds and images, aiding people in recognising the secret. As follows from the entirety of this scientific analysis, the issues of culture and art were usually treated as problems of a marginal group of people, the so-called creative environments. It is high time to change the optics of perception, treating these issues as a natural human environment, and an ally for the Church in the correct creation of people.

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I. Bokwa „- Wiara i kultura: oświeceniowe korzenie kryzysu ich relacji”, s. 13-37.

Faith and Culture: The Enlightenment Roots of Crisis in Their Relations

Despite a declared openness of the Christian faith and the Church to the culture of today, the fact should not be overlooked that their relationship is in crisis. This contribution may show the Enlightenment roots of this tension and conflict. The Enlightenment brought with it an image of man, which was quite different than the Christian image: the man was the author of his earthly happiness. God was not necessary. That meant the spread of atheism. The revelation of the elements of the Enlightenment ideology requires dialogue with the culture of faith, often difficult to make.

W. Kawecki CSSR - „Kształtowanie się kulturowej świadomości Kościoła: rozwój relacji teologii i kultury”, s. 39-61.

The Forming of Culture Awareness of the Church: Development of Relations Between Theology and Culture

This article analyses the problem of cultural consciousness of the Church, the relationship between culture and theology. Generally speaking, these relationships can be divided into two periods: before and after The Second Vatican Council. In the first period of cultural pluralism, that resulted in the Church's teaching is determined by the social teaching, on the other hand, by theological considerations In the second period we see the new cultural perspective, the historical and social.

J. S. Wojciechowski – „Teologia kultury: chrześcijańskiej, politycznej, wizualnej?”, s. 63-73.

Theology of - Christian, Political, Visual? - Culture

On what plane do theology and cultural studies meet? Both of them, understood as academic disciplines, have a peculiar status in the landscape of contemporary learning. For theology this is the faith (grace) factor, which permeates the cognitive perspective, and is referred to by this author as the “theological factor”; and for cultural studies it is the “humanistic factor”, as articulated by F. Znaniecki. Both these disciplines can meet through dialogue and reciprocal acknowledgement of the academic output resulting from their different perspectives. There is also a deeper layer, which lies at the foundations of Christian theology and to which the field of cultural studies, as a variant of cultural anthropology, also aspires: that of man’s cognitive perspective. This constitutes the primary forms of organization and human imagining, and all kinds of sign symbolization and thinking in the face of human finiteness, expressing itself through the fact of inevitable death. The author, pointing out this dimension of collaboration of the two disciplines, notes that this peculiar exploitation of the fundamental layer of man’s spirituality has already resulted in a number of important publications in the social sciences, especially in researching political structures and their accompanying forms of power, and also in another domain of knowledge – that dealing with image and the visual.

E. Mazur – „Kultura materialna w przestrzeni duchowej(sakralnej)”, s. 75-82.

Material Culture in Spiritual (Sacral) Space

Material culture is a manifestation of a culture expressed by material items. A material item evidence shows not only the advancement of craftsmanship or production techniques, but it is also the expression of the makers’ spiritual needs and the audience’s needs as well. Society consists of people and things, and the only sphere in which we can observe and interpret things is the one portraying their relationship with people. Hence we can speak of the cultural dimension of things, no matter if we are referring to housing, sacral buildings, books, home appliances, or family mementos. A material item may define the value of a person – adding prestige, or reducing his or her significance. It is often a testimony and expression of a man’s aspirations and spiritual needs. Material culture is therefore, in many ways, strongly related to the spiritual culture.

To illustrate the mentioned theses works of three young generation authors have been summoned: Ewa Wólkiewicz, Dariusz Główka, and Anna Wiernicka. Respectively, the first dissertation is about medieval forms of charity, the second refers to the personal possessions of Catholic clergy in *Corona Regni Poloniae* in the 17th and 18th centuries, and the third work describes the everyday life of rich Jewish families in Warsaw, in the first half of the 18th century.

The contradistinction of *sacrum* and *profanum* in the context of material culture is not methodologically useful, because – as it has been proven by these examples – everyday use items are repeatedly conveyers of spiritual content and values.

K. Flader – „Teologia ukryta w teatrze”, s. 83-101.

Theology Hidden in the Theatre

Theology and the theatre have always been mutually related. There were times when these relations could be regarded as symbiotic (theatre of ancient Greece or romantic theatre) and times of hostility and distance (theatre of the Enlightenment, postmodernist theatre). From the perspective of theology, the history of theatre can be perceived as a history of growing distance between God and man. As the relation between theology and theatre has loosened slowly and gradually up to a point where the two spheres came apart. Perhaps one of the reasons was, and still remains, progressing secularisation, eradication of religious values, living in spiritual wilderness in the world of the matter. However the theatre still talks about existential issues, through scenic works searches for answers to questions about the meaning of life and death. In this respect it remains close to theology. Although frequently scenic art does not relate directly to the issues of faith or religion, underneath the cover of metaphor or a symbol it conceals theological values and topos (concealed theology is called cryptotheology, and motifs recurrent in culture related to the ultimate matters are cryptoeschatons). From the perspective of concealed theology one can perceive Tadeusz Kantor's Theatre of Death and perceive the *locus teologicus* – sources of theological cognition. One example of a piece where we can find numerous cryptotheological sparks is the cricotage *Gdzie są niegdysiejsze śniegi* (*Where Are Last Year's Snows*).

B. Wieczorek – „Teologiczno-religijny wymiar przekazu telewizyjnego”, s. 103-112.

Theological and Religious Aspect of Television Message

Images broadcasted on television are not only visual intermediaries of events happening on screen, but primarily transmissions of values, sense, life styles, visions of the world and of man, “shares” in a quasi-liturgical community. Due to this these images, portraying a surplus of religious sense, can and should be examined from the theological perspective. The following article is an attempt to indicate certain possibilities linked with portraying television content from the perspective of theology of culture.

D. Żukowska – „Splot etyki i estetyki w ujęciu ciała w kulturze”, s. 113-128.

Intertwining of Ethics and Aesthetics in the Expression of Body in Culture

Human corporeality is present in all men's history. Contemporary attitude towards human body seems to be very important determiner of changes in mentality. Comparison of body's affirmation existing in the Catholic Church with men's corporeality degradation in contemporary world seems to be interesting. On one hand it would be an enslavement provoked by consumerism and utilitarianism, on the other hand a compensation of body through constant references to men's body corporal aspects.

Meeting with other people, relation based on creative dialog is culture's objective. Reflection about human body in culture needs unity between an author and a receiver and their mutual communication. Aesthetic and beauty experience is always a good thing – a result of intentions and ideas of person that we meet, but also the artist's intentions, who wants to

present some positive value by means of his artistic creation. Relation between a creator and receiver is mutual and leads to enrichment of these two persons.

D. Jaszewska – „Teologiczne wątki w teorii sztuki Johna Deweya”, s. 129-146.

Theological Threads in John Dewey's Theory of Art

The article outlines John Dewey's theory of art, and aims at capturing it from the theological perspective. The analysis focuses on the category of experience, significant in pragmatism. The article thus explores Deweyan categories of art as experience (primary experience, secondary, real and aesthetic), and attempts to unveil how these illustrate theological categories, linked with the human condition – the fall (sin – also in the form of “the sin of modernity”), utopian visions of before the fall (Eden) and the road to salvation (redemption). The sense of Dewey's salvation through art is rooted in his concept of aesthetic experience – an analysis of related categories of perception, expression and rhythm shows how the aesthetic experience is similar to lost paradise, how it excludes sins of modernity – pride of reason, insincerity, and disarrayed feelings. Due to the fact that aesthetic experience is, for Dewey, a model for other experiences (and art should infiltrate everyday life), an original vision of a good life in the modern culture emerges from the philosopher's concepts, in which aesthetics becomes ethics with – as it turns out – concealed theological foundations.

N. Mojżyn- „Wschód czy zachód, stare czy nowe – dylematy rosyjskiej kultury religijnej w drugiej połowie XVII stulecia”, s. 147-162.

East or West, Old or New: Dilemmas of Russian Religious Culture in the Second Half of the 17th Century

Russian culture is a consequence of the influence of various social phenomena, religious, artistic, and others that took place throughout history. The purpose of the article: "East and West, old or new, problems of Russian culture in the second half of the seventeenth century" is to analyze the influence of Western culture and the Latin Church on the life of Russian society and the attitude of the Orthodox Church.

V. Harbuzova – Prymat biskupa rzymskiego w dialogu Stolicy Apostolskiej i patriarchatu konstantynopolskiego po Soborze Watykańskim II, s. 205-222.

The Primacy of the Bishop of Rome in the Dialogue between the Holy See and the Constantinople Patriarchate after the Second Vatican Council

The question of primacy of the Roman bishop in the Church is one of the most difficult issues of the ecumenical dialogue. Until nowadays, this issue has been dividing Christians and has been an obstacle on the way towards unity. The issue is becoming especially important in the relations between the Occidental and the Oriental Christianity, which - after the First Vatican Council and proclaiming the dogmas of papal infallibility and of the Universal Jurisdiction of the Papacy - entered the way of intensified polemics and mutual allegations of deviating from the orthodox faith. According to the encyclical of the oriental patriarchs, gathered along with theirs synods in 1848 as well as the patriarchal and synodal *Constantinopolitan* encyclical of

1895, “papism as a drive towards domination is a heresy” and “the sole Church as a whole is infallible”. It was only the pope John XXIII and the ecumenical patriarch Athenagoras I who overcame the barrier of hostility between the churches and the Vatican Council II opened the way to mutual rapprochement. Then, thanks to the dialogue of love initiated by Paul VI, many obstacles were removed, but only in 1975 the Orthodox Church overcame the difficulties resulting from the principle of the autocephaly and brought into existence the *Inter-Orthodox Theological Commission*, which aimed to prepare the theological dialogue with the Roman Catholic Church.

During the ecumenical questioning the attention was paid to the fact that within the bishop’s service it was necessary to distinguish *primatus* which is a matter of the dogma, in other words pastoral and preaching primacy in church, from *papatus*, that is canonical forms of exerting the office, which are subject to change. Moreover, the ecumenical dialogue demonstrated several important ecclesiological discrepancies. The most difficult issue was the fact that the Eastern Christianity follows a completely different vision of primacy.

The patriarch Dimitrios I talked many times to John Paul II calling him „the elder brother” and „the Bishop of the first Rome”, but equally often emphasized that the injunction, addressed by Jesus Christ to Simon Peter referred to every bishop and although the Roman Church, established by the apostles Peter and Paul was undoubtedly ordered to „be at the head of love” among the local churches, it did not mean that it had the power to reign over those churches. Before the schism Rome was *primus inter pares*, remaining mutually dependent on other bishops, who are collectively the successors of the Apostles. As a result, many kinds of pressure and allegation of catholic proselytism from the Orthodox Church of Russia resulted in the 1990s in the collapse of catholic-orthodox dialogue at the international level. However, the importance of meetings, common actions and initiatives of the Holy See and the Ecumenical Patriarchate has often been emphasized by the heads of both churches. According to the patriarch Bartholomew I all those issues have not only practical, but also symbolic meaning as it shows that „the Churches wish [...] to construct together the peace all over the world and conciliate everyone”.

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Ks. Cz. S. Bartnik, KUL – „Chrystologia świata w Prologu Ewangelii według św. Jana”, s. 11-19.

Christology of the world in the Prologue of the Gospel according to St. John

There is no more sublime theological vision over the teaching on Jesus Christ in the Prologue of St. John’s Gospel and its Christology of the creation and its history. The created world and its history is not only caused by Christ, but they have above all structural relation to Him. By this relation a new man is born, new life arises, new history develops and the entire universe is reviving. Thanks Christ we can overcome: material world, passing of the time, darkness of existence, evil, sin and eternal death. Jesus Christ is the Word, the Creator, the Fulfillment of human history – individual and universal. He takes this History into himself, summarizes it in himself and leads into the Father’s womb.

J. Salij OP – „Opatrzność Boża w świecie, w którym dzieje się zło”, s. 21-29.

The Divine Providence in the world, in which the evil happens

How did it happen that in a world that God created good, there is evil? How did it happen that in a world that God created good, there is evil? Well, God is not the author of evil. Evil – both moral and experienced – has its origins in the order of second causes, and its appearance is not in any case breaking loose of the creation from the Divine Providence. This is reflected – firstly – that evil can never exceed the limits permitted by God, and secondly, that God has the power to raise good out of evil.

Ks. K. Bardski – „*Hifil divinum* – gramatyczna sugestia dla teologicznej refleksji nad Bożą Opatrznością”, s. 31-44.

„Hiphil divinum” – grammatical suggestion for the theological reflection on the Divine Providence

The article deals with some examples of the use of *hiphil* causative verbal forms in phrases expressing God’s action. In biblical translations into modern languages such phrases usually create problems because of the specificity of the Hebrew causative form. In several cases they express God’s activity “behind the scenes” as the One who plans and leads the human history, especially the history of Israel.

K. Gózdź – „Monizm czy dualizm antropologiczny?”, s. 45-62.

The anthropological monism or dualism?

The problem of anthropological dualism or monism can be the image of the "new man". In the Bible, the distinction between the body and the soul is not sharp enough, and the emphasis is more on the unity of the person, the unity of two elements, but not on the similarity of these elements. However we must not accept an ontological monism, because man is not only the matter or not only the spirit. Being human is not homogeneous. The man is "in a body and soul" - *corpore et anima unus*.

Bp M. Jędraszewski – „Opatrzność Boża w świetle filozofii”, s. 63-91.

The Divine Providence in the light of philosophy

Often we speak about Divine Providence in the light of Christian faith. Can we trace some reflection on it in the light of philosophical thought? Did ancient “pagan” philosophers like Socrates, Plato or their followers reflected on it? And what about “Christian” philosophy in the works of Augustine or Aquinas as well as in the writings of more contemporary authors (Leibniz, de Chardin)? Post-Enlightenment reflection saw often Divine Providence as deistic order of the world. For them it was impossible to combine in one coherent presentation three truths: God is Omnipotent, God is good and evil exists. Conclusion seems to be that for “pagan” or post-Enlightenment philosophy there is no solution, for Christian philosophy there is a point up to which it can come, but after that only in faith it can profess that this passes behind possibility of explanation only on the base of the human reasoning.

J. Kulisz SJ – „Religia przyszłości w myśli Ojca Pierre’a Teilharda de Chardin”, s. 93-104.

Religion of the future in the thought of the Fr. P. Teilhard de Chardin

Vaticanum II in the Declaration of the religious freedom *Dignitatis humanae* teaches, that every people, because they are a persons, are urged by own nature, and obliged morally to look for the freedom, especially in the area of religion (DRW 2). It is the mystery of a person – intellect and will – the source of the existential anxiety, in which is born the question about sense of the existence of the world and the human being in it. The answer for it has been looking and is looking by a man in the culture, where he is trying to know himself and take the world under his government. In the culture a man finds religions, which gives the answer for his existential anxiety. Which one can be made the way of maturity? It is not an easy choice. French Jesuit wants to show the values in the culture, and in the Christianity itself, which can't be find in the other religions and the ways of spiritual life, and which gives the possibility to see and choose the Christianity as a unique true religion of the future.

J. A. Sobkowiak MIC – „Przyszłość religii w świecie zsekularyzowanym”, s. 105-127.

The future of religion in a secularized world

Observation of the contemporary world impels us to ask question about the future of religion. We can proof the relevance of this question, on the one hand, by analysis of the divide of western world on two contrary camps – natural science and humanistic science, and on the other hand, by reflection on some proposals concerning rejection of metaphysics and new setting of the subject. Significant example of this is so called “weak thought” (*pensiero debole*).

Yet there comes a new question – is the twilight of metaphysical thinking really the ultimate end of metaphysics itself? If it is so, what else philosophical proposal could substitute the traditional metaphysical thinking?

In this regard there are two especially characteristic thinkers: Gianni Vattimo and Richard Rorty. They proposed diametrically opposite solutions: first of them by accenting weakness of the subject, and the second one by emphasizing anticlericalism with reference to comprehension religion and the Church mostly in institutional dimension.

In this context inscribes – as a third way – proposal of Charles Taylor, who tries to show the reasons of the transformation of religion in social life from historical perspective. At the same time he puts the most important question – is the twilight of specific form of religiousness mean the twilight of religion itself?

So what will religion become in secularized world? Will it necessarily share omnipresent pluralistic comprehension of reality? And what is equally important – are this pluralism and charismatic structure of the Church mutually exclusive or rather they permeate and fulfill each other?

We take up reflection on this question – and many others problems – looking for answers concerning adequate place and role of religion in the contemporary secularized world.

Ks. J. Mastalski – „Współczesne wychowanie w rodzinie a Opatrzność Boża”, s. 129-141.

Contemporary upbringing in a family and the Divine Providence

The author of the article shows the role of God's Providence in the educational process in contemporary family. The first part is dedicated to various dangers that threaten a family. Among them the author mentions: atrophy of family ties, violence and aggression, consumptive lifestyle, lack of respect for life, desecralization of "home Church" as well as civilizational enslavement of various kind. The second part is focused on the most important family's tasks in the globalized world. The author refers to the Magisterium of the Church and to the specific contemporary civilizational challenges. The third part of the article presents the meaning of God's Providence in education. The author portrays the fundamental truths resulting from theology of the education.

P.S. Mazur – „Cztery zasady providencji ludzkiej, s. 143-159.

Four principles of human providence

The subject of the article is human providence and its principles. Providence, which is the most important of significant aspects of prudence, includes predicting and fulfilling means that make it possible to achieve objectives related to human morality. Thomas of Aquin defines providence as the intention to lead beings towards their objectives (*ipsa ratio ordinis rerum in finem*), and its fulfillment includes governing (*gubernatio rerum*). Since providence is so important for making good and governing the reality which is subject to the human being, and taking into account numerous mistakes that accompany human actions, the author suggests improving the idea by referring to four principles of reasonable prediction: effectiveness, decency, interaction and making the means orderly and adequate. They are not definite principles of action that determine *which* means are to be applied and *how* they should be applied to achieve a given objective. They are, however, analogous principles, which direct an action in such a way that it becomes morally decent and effective at the same time.

D. Radziechowski – „Analiza *theoria* i *praxis* drogą do identyfikacji *humanum* (Boecjusz, Wojtyła)”, s. 161-176.

Analysis of "theoria" and "praxis" as the way to identification of humanum (Boethius, Wojtyła)

Analyzing the relation *theoria* – *praxis* I have referred to Boethius and to the picture of a ladder in his book entitled *Consolation of Philosophy* as well as to Karol Wojtyła and his interpretation of *adagium: operari sequitur esse*. Conclusions: *praxis* not only results from *theoria* (metaphysics) but *praxis* directs us to *theoria* as to its origin and makes possible for us to know it (epistemology). Translating it into an anthropological dimension we have a man's double precedence in relation to acting. (1) A man, performing acts and producing some works, is metaphysically "first" in relation to *praxis*; (2) and at the same time a man, performing works, fulfils himself, shapes himself, expresses himself. This dimension of an action is more important than material works, because it decides whether a man is a good man or not.

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J. Nowac SAC – „Znak a poszukiwania nowych symboli uczestnictwa w liturgii”, s. 11-22.

A Sign and Search for New Symbols of Participating in Liturgy

We are always looking for better participation in the liturgy. Signs and symbols used in the liturgy help us to deeper enter into the spirit of the Divine and human action. The gesture of love of Christ is beautiful from its own internal reason. The Church has to discern the real beauty in different gests. However, the pure aestheticism is not the final reason in liturgy. The liturgy has its source in the paschal mystery. The art must be evangelized through love in order to cooperate with liturgy. The liturgical beauty does not depend on the architectural beauty, icons, ornaments, singings, liturgical vestments, the choreography and colors. The most important is that the Eucharistical ceremony let a gesture of love made by the Jesus show her through.

Ks. J. Decyk – „Liturgia Godzin hymnem na chwałę Boga”, s. 23-34.

Liturgy of Hours – the hymn to the glory of God

Two values, faith and Christian love are making one thing in fact. The whole structure of liturgy of hours helps keep union with God. The morning prayer sacrifices coming day to God, evening prayer sacrifices ending day to God. Night prayer is a hymn of eschatological glory to God. God's love is manifesting itself in the human life also through singing Liturgy of Hours.

Ks. K. Filipowicz – „Misterium Wcielenia w Jutrzni i Nieszporach adwentowej Liturgii Godzin”, s. 35-55.

Mystery of Incarnation in the Lauds and Vespers of Advent

Reflection above the mystery celebrated in Liturgy of Hours during Advent states that the secret of the Incarnation relies on the fact that the Son of God is accepting the humanity subordinate to the death, being a consequence of the sin, with the purpose of freeing the human nature from the death and sin. The secret of the salvation is achieving its climax in the new Alliance, when the Christ, the only Intermediary, historically is raised from the dead. Liturgy of Hours is portraying, that in the centre of Christian soteriology is not an idea but a historical figure of Jesus Christ.

M. Augé CMF – „W poszukiwaniu metody hermeneutycznej w liturgii” (Warszawa, 15.04.2008), s. 57-73.

In Search of Hermeneutical Method in Liturgy

The liturgical hermeneutics are revealing for us new ritual measurement of liturgy today. Something happened in the liturgical discipline in the last years what we could name as certain “hermeneutic deficit”. In our case, everything is making itself “in” and “through” ritual context. Anthropology highlighted the importance of the ceremony as the space for the

otherness more and more and for the transcendence of the human being. Liturgical theology isn't indifferent to the development but cannot be reduce to the biblical or euchological words.

J. Rusiecki SDB – „Typologie analizy syntagmatycznej w hermeneutyce liturgicznej”, s. 74-84.

Typologies of Syntagmatic Analysis in Liturgical Hermeneutics

Demand not to omit semantic analysis in systematized and scientific reflection above the liturgical text, should not lay the researcher off from using different methods considering proposals and applying principles adopted universally of interpretation of euchological texts. In this article is proposed the syntagmatical method for the liturgical hermeneutics.

Ks. A. Żądło – „Hermeneutyka tekstów euchologicznych w kluczu diachronicznym i synchronicznym”, s. 85-97.

Hermeneutics of Euchological Texts in Diachronic and SynchronicKey

There is great need of popularizing the studies consecrated to analysis of euchological texts. It is important to know how they were created and how became liturgical in the Church. Only in such a way one can reach theological depths of these texts of prayers. When they are only said by the priest during liturgy, and through participants in the liturgy only “heard through” are becoming sometimes superficial. They aren't finding the right resonance in the connection with the everyday life of Christians.

Ks. B. Migut – „Hermenutyka w służbie teologii liturgicznej Achillesa Marii Triakki SDB (1935-2002)”, s. 99-129.

Hermeneutics in the Service of Liturgical Theology of Achille Maria Triacca SDB (1935-2002)

Triacca offered the change in optics of theology and liturgy in mutual relations. In place of taking liturgy as *locus theologicus* suggested comprehending theology as *locus liturgicus*. Theology is liturgical with the attempt to make a synthesis for theology around the liturgy. Liturgical theology of Triacca introduced here, is still making theology in statu fieri. It concerns especially epistemology.

Ks. I. Koziorzębski – „Ksiądz Adam Durak propagatorem hermeneutyki liturgicznej w Polsce”, s. 131-140.

Father Adam Durak as Propagator of Liturgical Hermeneutics in Poland

Rev. professor Adam Durak became the indisputable authority in field liturgy in Poland. The number of his academic publication, the work for the Academy of Catholic Theology, then for the University of the Cardinal Stefan Wyszyński, interaction with different liturgical centres in Poland makes a concrete contribution to the development of this field. He created first chair of Liturgical Hermeneutic in Poland. He was a member of many scientific societies and a chairperson for the Section of Liturgy at the Council of the Episcopate of Poland.

Ks. J. Czerski – „Interpretacja tekstów biblijnych w liturgii”, s. 141-154.

Interpretations of Biblical Texts

The basis for analogy between the Biblical text and a person or thing is not the accidental words but its content. We see this already in the liturgical accommodation of Wisdom Book applied to the Mother of God (Proverbs 8: 22-35; Sirach 24: 1-22). Both verbal and widening accommodation of the biblical text does not give new meaning, therefore cannot be an argument in the dogmatic argumentation.

J. Kręcidło MS – „Strategia perswazyjna Marka Ewangelisty w świetle podejścia socjologicznego i antropologii kulturowej”, s. 155-169.

Persuasive Strategy of St Mark the Evangelist in the Light of Sociological Approach and Cultural Anthropology

The article aims to examine a particular strategy of persuasion employed by the author of the Gospel of Mark. In order to achieve that the author of the article does not scrutinize linguistic peculiarities of the text of the Gospel, but uses sociological approach and cultural anthropology. He analyzes the addressees of Jesus' teaching and implied readers of Mk in the frame of the model of stratification of Palestinian society in first century A.D. The result of the investigation is that both Jesus' teaching and the Gospel of Mark were addressed mainly to the lowest class of the society: poor, sick and marginalized people who did not have any access to God in the official Judaism due to their constant ritual impurity. Mark persuades his readers that in Christ, the Son of God, they were given a possibility to build relationship with God based on their inner spiritual purity and on personal faith in Jesus.

M. Przyszychowska – „Jednoczesne powstanie duszy i ciała człowieka według Grzegorza z Nyssy”, s. 191-206.

Simultaneous Origin of Man's Soul and Body According to Gregory of Nyssa

Gregory of Nyssa was the first one among the Greek Fathers of the Church to ask himself a question about the exact timing when the human being comes into existence. As he perceived man as representing a real and inseparable unity of material and spiritual elements, his answer, based on logical, philosophical and theological arguments, was that both the body and the soul do exist from the moment of conception. He is suspected by many scholars to be a follower of Tertullian's traducianism, but the only problem he never considered was how the soul comes into being: is it transferred to the child from parents' souls in the semen or is it created directly by God. Despite this deficiency, his teachings on the beginnings of the human being exerted great impact on his successors, such as Maximus the Confessor, John of Damascus and others.

D. Kulak – „Niepokalane Poczęcie Bogurodzicy według Siergieja Bułgakowa”, s. 207-225.

Immaculate Conception of the Mother of God according to Sergei Bulgakov

Marian devotion is a common heritage of eastern and western Christianity. One of the issues dividing two traditions is a Catholic dogma of Immaculate Conception, announced by the Pope Pius IX in 1854. The Orthodox Church holds this doctrine and celebrates it in the liturgy, but rejects the dogmatic definition. In this article we present the teaching of Sergei

Bulgakov (1871-1944) in relation to Immaculate Conception of Mary. He was one of the most outstanding Orthodox theologians of the 20th. century. Main his work about Mary is called "the burning bush" (Russian "Kupina Nieopalimaja"). First part of this article presents most important aspects of Bulgakov's theological thought. The second part shows his Mariology. The special mark of Orthodox teaching on Mary is its apophatic dimension. We should extol her holiness, but not make it the dogma of faith.