

AN EARLY FRANCISCAN BREVIARY FROM THE CUSTODY OF CAMBRIDGE

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Abstract

This study is based on one of the relatively few Franciscan breviaries that belonged to the English province. The liturgical calendar, one of the oldest parts of the manuscript, was written before 1280. Cambridge University Library, MS. Add. 7622, is a breviary used by friars in the custody of Cambridge. Later additions to the breviary were the lessons assigned for the feasts of St Francis's translation (25 May), St Anthony of Padua (13 June), St Clare of Assisi (12 August), the stigmata of St Francis (17 September) and his major feast (4 October). The feast of St Louis of Anjou, bishop of Toulouse (19 August) was added at a later date. The presence of so many English saints testifies to the friars' support for the various saints venerated by the English. This study focuses on the abundance of Franciscan materials in the breviary, analyses the saints venerated by the friars and transcribes the liturgical calendar.

Keywords: Anthony of Padua, Babwell friary, Suffolk, Bonaventure of Bagnoregio, Bury St Edmunds, Clare of Assisi, Custody of Cambridge, Elizabeth of Hungary, Giovanni Boccalli, OFM, Francis of Assisi, Haymo of Faversham, Ipswich friary, Suffolk *Legenda minor Sancte Clare de Assisi*, John Pecham, Julian of Speyer, Louis of Anjou, Stephen van Dijk, OFM.

ISTORIA POLITICO-RELIGIOASĂ A IMPERIULUI ROMAN ÎN SECOLELE I-IV p.Chr.

**THE POLITICAL-RELIGIOUS HISTORY OF THE ROMAN EMPIRE
IN THE I-IV CENTURIES AD. - Article in Romanian**

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Abstract

La storia politico-religiosa dell'Impero romano nei secoli I-IV p.Chr.) analizza la coerenza dell'identità e della coscienza della Chiesa cristiana contemporanea al discorso, considerando la concezione cristiana sull'Impero e al contrario, come pure delle altre religioni od eresie di fattura cristiano giudaica elenistica, reliefando l'impronta del cristianesimo autentico non fondato su delle statistiche, ma sulla fede e sulla fiducia in Cristo.

Keywords: antimilitarismo, Apostoli, esercito romano, cristianesimo antico, Chiesa cristiana, Costantino, Cristo, culto imperiale, editti anticristiani, editto di Milano, Impero romano, martiri, obiettori di coscienza, paganesimo, persecuzione anticristiana, religioni dei misteri, religione tradizionale romana, soldati martiri.

LA POSSIBILITÀ DEL PERDONO

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Abstract

The aim of the article is to study the possibility of forgiveness as exemplified in two representative, biblical texts. *Exod 34:6-7* is a “visiting card” of God who reveals his identity through

epithets, “merciful” (Heb. *rahûm*), “gracious” (*hannûn*), “slow to anger” (*'erek 'appayim*), and “abounding in steadfast love and faithfulness” (*rab-hesed we'emet*). The Lord’s steadfast love and forgiveness are the answer to the cry of the broken-hearted individual who wants to change his or her life. A short analysis of the parable of the unforgiving servant in Matt 18:21-35 focuses on how mercy, once received, impels one to be compassionate and provokes cracks in the recipient’s (and listeners’) self-assured corrupt and immoral behavior, allowing them to be grasped by divine grace.

Keywords: forgiveness, *Exod* 34:6-7, divine names, *Matt* 18:21-35, compassion.

**DE LA RETORICĂ LA PRAGMATICĂ
ÎN SCRISOAREA CĂTRE GALATENI
O PARADIGMĂ PENTRU NOUA EVANGHELIZARE**
**FROM RHETORIC TO PRAGMATIC
IN THE LETTER TO THE GALATIANS**
A PARADIGM FOR THE NEW EVANGELIZATION - Article in Romanian

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Abstract

Il presente articolo evidenzia il reiterato invito dei Papi all’impegno per la nuova evangelizzazione, per la quale propone come modello *La Lettera di San Paolo ai Galati*. Tale scelta è motivata dalla tesi principale che si trova in Gal 1,11-12, riguardo al vangelo rivelato, come anche dal metodo della retorica epidittica, dalla quale nasce la pragmatica, il cui nucleo si trova nell’intento di mettere insieme il carattere dell’oratore con il suo parlare bene.

Keywords: Il vangelo di libertà, Lettera ai Galati, Nuova evangelizzazione, Metodo epidittico-pragmatico, Lettore empirico, Lettore modello.

**LA MISERICORDIA DI DIO NELLA KENOSI DEL SUO FIGLIO
NEGLI SCRITTI DI SAN FRANCESCO D’ASSISI
E DI SANTA CHIARA**

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Abstract

The love of God, made visible in creation and particularly through the kenosis of his Son, continues to manifest itself throughout history as a sign of His mercy. The image of Christ, as the obedient servant, is the basis of the thinking of Saint Francis and Saint Clare, and was the model that they used to mould their own lives and the lives of their own communities. Saint Francis and Clare perceive God’s mercy as revealed through His son, Jesus Christ who was born, suffered, died and rose from the dead. The mysteries of Christ’s life are an evident sign of God’s mercy.

Keywords: amore, misericordia, obbedienza, incarnazione, povertà, eucaristia, sofferenza, abbassamento.

BALSAMUL MILOSTIVIRII
ÎN VIAȚA LITURGICO-SACRAMENTALĂ A BISERICII.
SACRAMENTUL RECONCILIERII
ȘI RELAȚIA SA CU SACRAMENTELE INITIERII

THE BALM OF MERCY
IN THE LITURGICAL-SACRAMENTAL LIFE OF THE CHURCH.
THE SACRAMENT OF RECONCILIATION

AND ITS RELATIONSHIP WITH THE SACRAMENTS OF INITIATION – Article in Romanian

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Abstract

L'espressione "il balsamo della misericordia", usata da papa Francesco nella bolla di indizione del Giubileo Straordinario della Misericordia, rimanda al linguaggio simbolico della liturgia, particolarmente al ricco simbolismo dell'olio del crisma. Nella sua prima parte, il presente articolo vuole ricercare il significato di questa espressione nel vissuto liturgico-sacramentale della Chiesa, quale corpo crismato. Principalmente è lo Spirito Santo l'agente principale di questa unzione che porta la riconciliazione realizzata da Cristo nel suo mistero pasquale. Il balsamo della misericordia è sempre presente nella Chiesa attraverso tutti i sacramenti che offrono in diverse modalità la grazia di riconciliazione dello Spirito Santo. Nella seconda parte dell'articolo viene messo in evidenza il legame che mette in relazione il sacramento della Riconciliazione con il Battesimo e con l'Eucaristia. Il balsamo della misericordia emerge come la presenza e l'azione dello Spirito Santo che realizza per l'umanità l'offerta di uno spazio di riconciliazione in modo incoattivo e personale nel Battesimo e in maniera ecclesiale e per la crescita nell'Eucaristia. Il sacramento della Riconciliazione trova il suo luogo nel quadro di questo dinamismo dal Battesimo verso l'Eucaristia. Per questo la missione della Chiesa di essere strumento e segno della misericordia di Dio sorge dall'azione dello Spirito nel suo vissuto liturgico-sacramentale.

Keywords: misericordia, balsamo, Spirito Santo, mistero pasquale, sacramenti della misericordia, battesimo, riconciliazione, eucaristia, Chiesa, corpo ecclesiale.

PENTRU APĂRAREA CREDINȚEI BISERICII CATOLICE:
O POSIBILĂ DIMENSIUNE CANONICĂ
TO DEFEND THE FAITH OF THE CATHOLIC CHURCH:
A POSSIBLE CANONICAL DIMENSION – Article in Romanian

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Abstract

On October 11th 2011 Pope Benedict XVI, on his own initiative, published the Letter *Motu Proprio Porta fidei*, which was announcing the carrying on of a Year of Faith. This „will begin on 11 October 2012, the fiftieth anniversary of the opening of the Second Vatican Council, and it will end on the Solemnity of Our Lord Jesus Christ, Universal King, on 24 November 2013. The starting date of 11 October 2012 also marks the twentieth anniversary of the publication of the *Catechism of the Catholic Church*, a text promulgated by my Predecessor, Blessed John Paul II, with a view to illustrating for all the faithful the power and beauty of the faith.” The moment actually coincided with another important and major event of the Catholic Church: the carrying on of the 13th General Assembly of the Synod of Bishops, which was to debate on the theme of the new evangelization of the transmission of Christian faith, which took place in Vatican between October 7th to 28th, 2012.

These events, related to faith and the new evangelization, allow us a reflection upon the way in which they are interpreted from a canonical perspective. Therefore, we endeavor a canonical retrospective of the term „faith” as we can find it in *Codex Canonum Ecclesiarum Orientalium*.

Keywords: credință; evanghelizare; revelație; magister, Ierarhie; credincioși; *munus docendi*; depozitul de credință; *Codex Iuris Canonici*; *Codex Canonum Ecclesiarum Orientalium*.

LIBERUL ARBITRU ÎN GÂNDIREA LUI JOHN DUNS SCOTUS

FREE WILL IN THE THOUGHT OF JOHN DUNS SCOTUS – Article in Romanian

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Abstract

Scotus indicates the intellect and the will as elements of free will, so both are important in achieving free human action in the exercise of free will. Obviously, for Scotus, all men are endowed with free will, but what sets them apart is the personal use of the available capacity. Some use it correctly choosing the good, while others use it wrong choosing evil. Therefore, what differentiates people is not the capacity that they have, being gifted with free will, but the way they act, using this capability for real, concrete purposes.

Keywords: freedom, free choice, will, free will, liberum arbitrum, intellect, good, bad, rationality, sin, causality, infelicity, disposition, individuality, virtue, grace.

BELIEF, UNITY, AND WHOLE TO PARTS IN THE ONTOLOGY OF PERSON

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Abstract

In this paper I continue to explore some of the problems I believe one encounters when attempting to unravel the ontology of person. I maintain my interest for classical philosophical theories which were equally concerned with this matter. I draw upon Hume's philosophy and Husserl's phenomenology by indicating their conceptual differences relevant to my current topic, but I adopt a thought-experimental approach. That because, on the one hand, my purpose is not to reconstruct the logic of these philosophers in details, but to select some of the features of their theories in order to later integrate them in what I hope it will become an improved philosophical analysis. On the other hand, I have reasons to believe, that any philosophical discussion about the ontology of person begins with implications which preclude the possibility of objective descriptions, if such descriptions are even possible, that being another way to argue that we cannot claim to have a science of person without clarifying the limits of philosophical conceivability.

Keywords: belief, identity, parts, whole, person, ontology.