

S. MASSIMILIANO KOLBE: DALLA PROFESSIONE DI FEDE AL MARTIRIO CON MARIA

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Abstract

Kolbe è un autentico maestro nella fede perché professa il Credo in modo chiaro e convinto fino al martirio. L'aderire agli elementi del Simbolo investe mente e cuore e ciò costituisce la base del suo apostolato, del suo insegnamento e del dono della sua vita. Inoltre, riscontriamo in modo abbondante ed evidente un altro aspetto del suo percorso di fede rappresentato dall'abbandono fiducioso e costante in Dio. Tutto ciò si tramuta nel desiderio di una professione convinta al punto di divenire martirio.

Keywords: fede, preghiera, grazia, affidamento, martirio

L'ETICA DELL'ACCOMPAGNAMENTO DEL MALATO TERMINALE

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Abstract

The aim of the article is to show the problem of humanization of death and related ethical challenges regarding accompanying the patient in the terminal state. In the event of insufficient therapeutic measures, the physician should take proper care of the dying person. The issue of humanization of death is described based on the writings of Elisabeth Kübler-Ross. First of all, it concerns the patient himself and his reaction to the perspective of death. Patient responses are very different and require a lot of patience from healthcare professionals and other caregivers. Also important are the ways of experiencing this situation by relatives and family, also taking part in the passing of the dying person, which can be expressed in shaking hope or lack of acceptance. The second part of the article discusses various ethical issues related to accompanying the dying: the ability to listen, assessment of the heritage of the past, mediation in the patient's responses, respect for the values professed by the patient, entering the cultural world of the dying, spiritual accompaniment, acceptance of defeats.

Keywords: accompanying, Elisabeth Kübler-Ross, humanization of death, terminal state, death

AUGUSTIN – AL DOILEA ATANASIE

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Abstract

The current article highlights the resemblance between the great Holy Fathers of the Church: St. Athanasius and St. Augustine. In the middle 4th century, when St. Augustine was born, Christians were already divided into two main parties: those agreeing with the faith profession of Nicaea (325) and those who were against. The pro-Nicaean party was lead with maximum tenacity for almost half of a century by St. Athanasius. Even if the whole world seemed to be touche by Arianism, Athanasius stood steady on his decision to defend the creed expressed by the Ecumenical Council of Nicaea.

Shortly after the decease of this great defender of the faith in Alexandria, the converted Augustine receives the baptism on Easter night in 387, through the hands of the famous Bishop of Milano, St. Ambrosius. After that, Augustine joined with full strength in mind and spirit, the fight against the heretics, taking the lead of the party faithful to the Nicaea-Constantinopolitan creed. These two great saints left their spiritual mark on Christian Antiquity, because, while presenting the Christian Doctrine to the pagans, they were also correcting the heretics, and strengthening the faithful Christians in living fully agreeing to the Nicaea-Constantinopolitan creed.

Keywords: St. Augustine; St. Athanasius; Nicaea-Constantinopolitan creed; Arianism; Pelagianism.

OMUL NOU ÎN FAMILIA CREȘTINĂ în *Scrisoarea către Efeseni*

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Abstract

Certainly, about the Apostle Paul and the holy texts that make up the Corpus Pauline, numerous pages have been written and will be written, even though the research on his work is already reaching astounding proportions, there is still something that catches the eye. The work of the Apostle is like a spring from which water flows, we taste this water, but each time it is a new water. As „new water” for this study, I chose the *Letter to the Ephesians*, addressing two themes: the new man (*Eph* 2,15 and 4,24) and the Christian family (*Eph* 5,21-6,9).

Their treatment will determine the need to unite the two themes, the *new man* and the family, so that we can see what the new way of thinking means in the daily dynamics within the various relationships within this sacred Union. I could not overlook one of the most flourishing periods of the Church, the patristic period, focusing on both the sources found in patrology, both Latin and Greek.

In a first stage, the study deals with the *new man* theme starting with an etymological analysis of the *new* word based on the original Greek text, continuing with analysis based on two verses of the epistle. In the second part, arguments and presentations are directed to the family, where, because of the Jewish environment in which Saint Paul lived, the influences of that family type on his thinking are highlighted, I examined relationships within the family, turning my attention to three exortations within the pericope: the man-woman relationship (5,21-33), the child-parents (6,1-4) and the servant-masters

(6,5-9). After these examinations, I analyzed what the *new man* means in the Christian family, appealing, as support, to the opinions of the Holy fathers.

The red thread that pervades the whole work is the *new man*, the man who through Christ becomes new, and that is why I have tried to express, as best as possible, the transformation that takes place within man, but also the external reality that stands out, through this status of a *new man*, in the social and family framework.

Keywords: Saint Apostle Paul, Letter to the Ephesians, new man, *kainos*, *neos*, Christian family, baptism, the man-woman relationship, the child-parent relationship, the servant-master relationship.

SACERDOZIO MINISTERIALE: IL PRIMO OBLIGO DEI CHIERICI (1ma Parte)

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Abstract

Tema centrale di questo lavoro è l'obbligo dei chierici alla missione salvifica della Chiesa. Nella coscienza di essere inviato da Cristo, come egli lo è dal Padre, per la *salus animarum*, il chierico, sia della Chiesa Latina sia della Chiesa Orientale cattolica, sperimenterà la dimensione universale, e dunque missionaria, della sua identità più profonda.

Partendo dal tema sulla partecipazione di tutti i fedeli alla missione della Chiesa, questo scritto arriva nello specifico all'obbligo dei Vescovi, Sacerdoti e Diaconi nell'annunciare per primi con la parola e la loro vita la salvezza a tutti gli uomini.

L'annuncio del regno di Dio a tutti, il servizio alla Parola, ripresentazione dell'amore di Dio verso gli uomini, formano la struttura di questa prima parte di questo articolo.

È un tema molto vasto, che include numerosi aspetti sia dogmatici, giuridici e pastorali e pertanto mi soffermerò solo su alcuni, soprattutto su quelli di ordine cristologico-ecclesiologico-giuridico, che sono fondamentali per ogni ulteriore considerazione pastorale.

Keywords: annuncio, CIC, chierici, celibato, sacerdozio comune, sacerdozio ministeriale, ministero ecclesiastico, unità, diversità, insostituibilità, principi teologici, unicità, missione, universalità.

CONTRA SEXTUM CUM MINORE: «DELICTA GRAVIORA» ȘI CELELALTE DELICTE CONEXE

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Abstract

The present essay has the aim to offer a reflection on the papal teaching regarding *delicta graviora*, but also, on the other offences which are related to *delicta graviora*. The way in which the essay tackles this topic is as follows: first of all, it tries to identify the causes which led to this scandal

in the Church, and these causes are emphasized by Pope Francis and Pope emeritus Benedict XVI, namely, *mysterium iniquitatis*, the culture of clericalism, and inadequate procedures for the determination with regard to the suitability of candidates for priesthood and the religious life; then, there are presented the subjects of this canonical legislation, namely, clerics and religious persons; after this presentation, there are pointed out the offences from this area and for each of them there is provided enough explanation; finally, the prescription for such offences, the reception of reports and data protection, the protection of the person who submits the report, and the care for the persons involved are explained in the light of the canonical legislation given in this regard. A conclusion summarizes all the issues treated in the essay.

Keywords: *graviora delicta*, abuse, cleric, religious person, prescription, offences, minor.

DIMENSIUNEA SPIRITUALĂ A FRATERNITĂȚII FRANCISCANE

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Abstract

Since conflict is a constant element of every society in every era, this article aims to look towards Saint Francis of Assisi. He was, as it is known, a man of peace, a man who easily related to any being and perceived every human being as brother and sister. He is the founder of a new fraternity, whose constituent elements we want to highlight. We do not intend to do an exhaustive study, but only to refer to some of the elements he considered essential for establishing a fraternal environment. His *Writings* are the main source of this study.

Keywords: fraternity, conflict, saint Francis, writings, penance, prayer, equality, love, forgiveness, divine fatherhood, dialog.

LA DIMENSIONE GNOMICA DELL'UOMO NEL PENSIERO DI MASSIMO IL CONFESSORE. GLI SCRITTI DAL 640-662

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Abstract

The Gnostic Dimension of Human Being in the Conception of Maxim the Confessor. Writings between 640-662. It is certain that any of the patristic researches regarding the thought of St. Maximus the Confessor must explore the philosophical, biblical and patristic roots of the *Maximian Corpus*.

This is the main purposes of the present article: to explore the theological thinking of Maximus, throughout his writings, which were drafted between 640-662. It is useful for our research to highlight the historical process of the development of his anthropological perspective, in order to better understand the concept of *gnome* (γνώμη).

Keywords: will, *gnome*, anthropology, Maximus Confessor, philosophy, patristic theology.

CORPUL ȘI APARIȚIA CONCEPTULUI DE *SUFLET* ÎN CULTURA OCCIDENTALĂ

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Abstract

All'origine, la cultura greca e la tradizione ebraica, le due fonti della cultura occidentale, percepivano l'uomo in modo unitario, essendo generalmente assente il dualismo ontologico corpo-anima. L'individuo si identificava armoniosamente con il proprio corpo, in uno stretto rapporto con il mondo e con gli altri individui. Fino al secolo V a.C. i termini *psyché* e *sôma* avevano un significato diverso da quello che avrebbero espresso nella filosofia platonica. Desiderando costruire un linguaggio universale a cui tutti possano accedere, Platone trasforma il *sôma* (cadavere) in un corpo animato dalla *psyché* (anima). Il corpo diventa un oggetto osservato nel mondo, una prigionia da cui l'anima doveva liberarsi per raggiungere il mondo delle idee. La differenza tra il pensiero greco classico e quello biblico è sottile. Nel caso della tradizione giudaica non si può parlare di un uomo che unisce nel suo interiore due mondi, quello dello spirito e quello della carne, ma di un uomo che ha due possibilità di scelta: l'alleanza con Dio e la vita o la rottura di comunione e la morte. La traduzione in greco dei termini antropologici dell'Antico Testamento favorirà l'intreccio della filosofia greca con la tradizione giudaico-cristiana, conferendo all'Occidente un uomo ontologicamente diviso in corpo e anima. La prova che abbiamo è la penetrazione dell'immortalità dell'anima nella dottrina cristiana.

Keywords: Corpo, anima, dualismo ontologico, Omero, Platone, Aristotele, *psyché*, *sôma*, Orfismo, daimon, filosofia platonica, tradizione giudaico-cristiana, nefēs, bâșâr, ruah, leb, spirito, carne, immortalità dell'anima, risurrezione dei corpi.

***DYNAMIS ȘI EXOUSIA* - COMPLEMENTARITĂȚI**

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Abstract

The Old Testaments expresses the idea of faith through a rich vocabulary. The New Testament uses to express faith the noun *pistis*, the verb *pisteuō*, the adjective *pistos* and in the Latin version we find the verb *crēdō*, *ere* and the feminine noun *fidēs*, *ei*. Thus, the New Testament uses very frequently the term and its derivatives to show that Jesus saves the world through His death and resurrection. Faith is the only way people can be saved and even the tenses of *pisteuō* can prove that: the aorist implies an unique act from the past and show the decisive role of faith. When someone reaches faith, he totally gives himself up to Christ. The present tense implies continuity. Faith does not fade away. It is a continuous disposition. Perfect tense combines both aspects. It speaks about a faith that extends an act of faith from the past, the man who has faith in a permanent disposition. All these things explain two important terms from the New Testament: power (*dynamis*) and authority (*exousia*). About these words is the following text.

Keywords: authority, power, God, Christ, wonders, sin.

THE PECULIARITY OF MEANING

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Abstract

Following the assumption that the ontology of meaning should be treated differently from perception, in this paper I discuss several aspects concerning the constitution of meaning. I begin by addressing the limits of standard physicalism without endorsing dualism. This part is the continuation of a series of previous remarks that I wish to explore in greater detail. I believe that one of the reasons for we have a hard time understanding the ontology of meaning is because we tend to apply standard physicalist principles. Another reason is because when not physicalists, we adopt a stark dualistic perspective on meaning which is equally problematic. I aim to find a third way which I believe has been to some extent formulated by classical phenomenology according to which the constitution of meaning and the pertaining mental experiences are peculiar if addressed from a strictly physicalist point of view although that is not a good reason to concede to dualism. The second part of the paper is concerned with some aspects of the peculiarity of meaning, in particular with the implications of the act of noticing, and while it still carries on the conceptual tension between physicalism and dualism, it attempts to pave a way to realistically distinguish between meaning and perception.

Keywords: *meaning, noticing, peculiarity, perception, physicalism, dualism.*