

## **IL FRANCESCANESEMO E LA DIMENSIONE SINODALE DELLA CHIESA**

P. prof. univ. dr. Zdzisław J. KIJAS, OFMConv.,  
*Uniwersytet Papieski Jana Pawła II w Krakowie*  
*Pontificia Facoltà Teologica San Bonaventura-Roma*

### **Abstract**

The aim of this article is to show that the church has always, since its founding, continued to reflect on its identity, its own place in God's plan and its role, vocation in the world in which it lives. Over the centuries the church has read itself then as a perfect society, in the work of the Second Vatican Council it wanted to rediscover its identity in the church as communion. Alongside this image in the document *Lumen gentium* the church is presented as the people of God.

These images of the Church are not final and definitive. The Church does not stop reflecting what the Lord Jesus requires of her. And so that the Church is reflecting on the concept of synodality as most appropriate to its mission in the contemporary world.

And hence the question arises: what are the sons of St. Francis to do in this regard? How should they confront it? Should they be afraid? The text of the article answers that they should not be afraid, they should also not flee from the church but should love it as St. Francis loved it.

**Keywords:** Church, communion, People of God, synodality, Franciscanism, Vatican Council II.

## **SICUREZZA E PERFEZIONE DEL POPOLO DI DIO. SENSI DELLA MISURAZIONE DELLA NUOVA GERUSALEMME (*Ap 21*)**

Pr. prof. dr. pr. Iulian FARAOANU,  
*Universitatea Alexandru Ioan Cuza, Iași,*  
*Facultatea de Teologie Catolică*

### **Abstract**

The description of the New Jerusalem coming down from heaven contains the scene of the measurement with its symbolic meaning. The meaning of measurement can be understood from two points of view. From a human point of view, we talk about protection, security that being subjected to measurement offers. From God's perspective, it is the decree of his presence among the people. The measurement is the confirmation of the election of the people who belong to God and expresses the guarantee of divine protection and presence among the elect. As regards the measurement of the wall, one of the interpretations proposes the thesis of the wall's protective and defence role, although above all in a symbolic sense. Being inside the walls is synonymous with safety and salvation. A real wall is no longer necessary in the eschatological Jerusalem, because in the eternal city there will no longer be evil or suffering. Beyond the aspects mentioned, our attention is directed towards the unitary people of God, protected and called to perfection according to the model of the holy Jerusalem.

**Keywords:** New Jerusalem, the people of God, perfection, measurement, security, wall.

# **OMUL ÎN CĂUTAREA MÂNTURII DIN PERSPECTIVA SFINTEI SCRIPTURI**

Prof. univ. dr. pr. Iosif BISOC, OFMConv.,  
*Universitatea Babes-Bolyai,*  
*Facultatea de Teologie Greco-Catolică,*  
*Departamentul Oradea*

## **Abstract**

The status of a religious person is definitely more complex than it is perceived in society nowadays and this is the reason why, from this perspective, the search of God is not a variable in itself or something insignificant. On the contrary – we can say that considering faith or redemption, one can turn these aspects into the backbone of their existence, starting from the religious aspect. Humanity has always been in a permanent search of God and found religion as a way of absolution and redemption, guided by this relationship with divinity that helped understand people themselves and the society they lived in. From this point of view, the Scripture is the primary and most important source of inspiration for all Christians. Given the complexity of the argument, we will limit ourselves to basic concepts that will help us better understand how the written Word given by God through the Holy books becomes so actual. Therefore, we will analyse key concepts as religion, the main religious counterpoints and disagreements that were raised in the late centuries and interpret the religious persistence in modern society.

**Keywords:** God, man, Holy Scripture, atheist, salvation, society, contemporary, search, discovery, religion, philosophy, phenomenon, religious.

# **SFÂNTUL IOSIF CHEMARE ȘI RĂSPUNS SUB INSPIRAȚIA PROVIDENȚEI DUMNEZEIEȘTI**

Pr. dr. habil. Călin-Daniel PAȚULEA  
*Universitatea Babeș – Bolyai, Cluj-Napoca*

## **Abstract**

Joseph is the character of the New Testament who shows a strong and generous faith; thanks to his faith Jesus and his most holy Mother, Mary, are welcomed into human history and fulfill the plan of salvation. He committed himself to perfect and industrious obedience to divine commands, however burdensome and unexpected, manifesting himself as a wise servant of God. He was able to discern the divine will with certainty in very difficult moments. He showed that form of wisdom that made him understand the highest values of life and existence, becoming an intimate participant in the thought of God, in His plans for the salvation and sanctification of the human person. Joseph translated wisdom into a continuous and tireless mission as a father, worker and human instrument involved in the development of the events that brought salvation to all of humanity.

**Keywords:** Davidic descent, Joseph, history of salvation, righteous man, legal paternity.

# **REFLECTION ON THE LEGISLATION CONCERNING JURIDICAL ACTS IN THE PIO-BENEDICTINE CODE OF CANON LAW**

Pr. lect. univ. dr. Eduard GIURGI,  
*Universitatea din Bucureşti,*  
*Facultatea de Teologie Romano-Catolică*

## **Abstract**

The Pio-Benedictine Code of Canon Law presented the general norm on juridical acts and also the norms regarding the impact of the defects on juridical acts but without providing definitions for the terms: „juridical acts”, „*dolus*,” „fear”, and „error”. In fact, the former cod determined in a generic way that which was necessary for a juridical act to be considered valid. In doing so, the Code entrusted the task to provide such definitions to the commentators on the Code of Canon Law. Given that, the aim of this paper is to analyze the notion of these terms abovementioned from the perspective of the commentators on the 1917 Code of Canon Law. Special attention is given to the notion of a juridical act. In this regard, under the notion of a juridical act there are treated: terminology, uniqueness, division, and description of a juridical act. Then, there are also treated the constitutive elements of a juridical act, its formalities and conditions as well as its defects. From this analysis derives the understanding of a juridical act as presented in the 1917 Code of Canon Law.

**Keywords:** Juridical Act, Valid, Invalid, Code, Canon Law, Error, *Dolus*, Fear, Constitutive Elements, Defects.

## **SACERDOZIO MINISTERIALE: IL PRIMO OBLIGO DEI CHIERICI (seconda parte)**

P. dr. Tarciziu ANDRO

## **Abstract**

Abbiamo visto nella prima parte di questo tema trattato nell’articolo precedente come Gesù, inizia la sua missione dell’annuncio del Regno con queste parole: «Il tempo è compiuto, il Regno di Dio è vicino, convertitevi e credete nel Vangelo» (*Mc 1,15*).

In questa seconda parte possiamo contemplare che questo regno messianico, annunziato dapprima ai figli di Israele, è destinato ad accogliere gli uomini di tutte le nazioni (CCC, 543). Vuol dire che il regno di Dio è per tutti e nessuno viene escluso da questa chiamata. Questa è stata la missione di Gesù sulla terra e che continua oggi, perché: «Non si può capire Cristo senza il regno che Egli è venuto a portare», scrive Papa Francesco nell’esortazione apostolica *Evangelii gaudium*.

Ne consegue che la missione sulla terra di ogni sacerdote, e di ogni cristiano, «è inseparabile dalla costruzione del regno». Perche identificarsi con Cristo e i suoi desideri implica: «l’impegno a costruire, con lui, questo regno di amore, di giustizia e di pace per tutti». «Ci si santificherà solo consegnandoci

corpo e anima per dare il meglio di noi in tale impegno». (Dichiarazione «*Dominus Iesus*» circa l'unicità e l'universalità salvifica di Gesù Cristo e della Chiesa)

Ecco, perché, il primo annuncio è sempre nuovo e sorprendete; ogni istante della nostra vita è davvero il momento favorevole per convertirsi all'amore. Andare verso l'altro, uscire da sé stessi, uscire dal proprio egoismo per farsi dono, e dedicare la propria vita, agli altri.

Nel Libro III nel Codice di Diritto Canónico e nel Titolo XV del CCEO vigente, che tratta il tema sul Magistero Ecclesiastico, possiamo contemplare diverse caratteristiche strutturali e nuove tipologie contenutistiche che tengono conto delle più recenti problematiche che la Chiesa deve affrontare, seguendo nello stesso tempo un percorso di continuità con la Tradizione e il Magistero precedenti, benché sia riscontrabile una preponderanza degli indirizzi teologico – pastorali del Concilio Vaticano II<sup>1</sup>.

In sostanza: «I chierici hanno come primo obbligo quello di annunciare a tutti il Regno di Dio e di ripresentare l'amore di Dio verso gli uomini nel ministero della parola e dei sacramenti, anzi con l'intera loro vita, in modo che tutti, amando Dio sopra ogni cosa e amandosi a vicenda, siano edificati e crescano nel Corpo di Cristo che è la Chiesa» (Can. 367).

**Keywords:** Annuncio, CIC, CCEO, chierici, ministero della Parola, Eucarestia, Sacramenti, sacerdozio comune, sacerdozio ministeriale, ministero ecclesiastico, unità, diversità, insostituibilità, principi teologici, unicità, missione, universalità. Testimonianza, liturgia.

## SENSUL VIETII CREȘTINE CA MOTIVAȚIE VITALĂ PERMANENTĂ

Pr. lect. univ. dr. Bernadin DUMA,  
*Institutul Teologic Romano-Catolic Franciscan, din Roman*

### **Abstract**

We want to deepen and to understand through this topic the causes of the lack of motivation of today's person who no longer questions whether the meaning of own life is in accordance with the specifics of own nature, in close connection with the religious dimension of own being. If man will not make choices commensurate with his life's purpose, which includes divine reality, who will choose in his place? We believe that the real problem of man today is that he has turned away from the question of the supernatural meaning of his life which could save him from the presumption of being the master of his own life. The thesis we want to submit to analysis is that only the meaning of life illuminated by faith in God is the permanent vital motivation capable of illuminating everyday motivations and choices.

**Keywords:** motivation, goal, purpose of life, moral action, happiness, moral values, choice.

---

<sup>1</sup> Il Symposium ha inteso finalizzare il suo impegno nel cogliere gli elementi portanti e la struttura essenziale del Codice, quale novità fondamentale del Concilio Vaticano II, in linea di continuità con la tradizione legislativa della Chiesa, per quanto concerne soprattutto l'ecclesiologia Cost. *Apost. Sacrae disciplinae leges*, 25 gennaio 1983: AAS 75 [1983], pars II, XI)" (GIOVANNI PAOLO II, *Discorso ai partecipanti al Simposio Internazionale di Diritto Canonico* in occasione del X anniversario della promulgazione del Codice di Diritto Canonico, 23.04.1993); cf. SIGNORILE E., *Diritto Canonico – Introduzione, Manuali di Base*, n.32, Piemme, Casale Monferrato 1991, 123ss.; MARTIN DE AGAR J.T., *Elementi di Diritto Canonico*, ISSR all'Apollinare, Roma 1996, 111ss.

## **THE RULE OF SAINT FRANCIS OF ASSISI A WAY OF LIFE FOR EIGHT CENTURIES**

Pr. conf. univ. dr. Ştefan ACATRINEI, OFMConv,  
*Institutul Teologic Romano-Catolic Franciscan, din Roman*

### **Abstract**

The Franciscan Order has deeply left its marks impressed on the Church and society as well throughout history. This was only possible because its founder, Saint Francis of Assisi, gave it a *Rule* which, for eight centuries, has never ceased to inspire its members to actively live the Gospel life.

The role and purpose of the Friars Minor, in the intention of Saint Francis, is none other than to become and be custodians of the Holy Gospel, not merely to preserve it in libraries or special places, but by embodying it themselves. To carry out this task, the *Rule* has a very important place in their life and plays a very significant role in the structure of the Order.

This article seeks to offer a spiritual approach to the *Rule* of Saint Francis of Assisi, presenting it as its author intended it to be, namely a way of life and, without any doubt, a path of holiness. Without claiming to be exhaustive, we would like to draw spiritually closer to the Friars Minor's Rule in order to see to what extent it is, and it can still remain a source of joy for the followers of Saint Francis in the third millennium. There are plenty of challenges and difficulties, So, the question is this: is the source as fresh as it has always been?

**Keywords:** Saint Francis of Assisi, Rule, Friars Minor, anniversaries, jubilee, franciscan, Holy Gospel, way of life, fraternity, life.

## **SFÂNTUL FRANCISC ÎNTEMEIETORUL UNEI ETICI MISIONARE**

Pr. lect. univ. dr. Cazimir GHIURCA  
*Institutul Teologic Romano-Catolic Franciscan, din Roman*

### **Abstract**

Se leggiamo e analizziamo la vita e l'opera di san Francesco d'Assisi possiamo scoprire la proposta di un'etica missionaria. Al tempo di san Francesco i cristiani facevano certe guerre, crociate per recuperare i Luoghi Santi, ma anche per „convertire” gli altri al cristianesimo. Francesco, dopo una vita vissuta alla presenza del Signore, si è reso conto che questo metodo non è „cristiano” e cerca di proporre un altro metodo, prima per i suoi fratelli che vorranno andare come missionari tra i „pagani”, ma anche per la Chiesa. Il metodo non è quello della guerra, ma quello del dialogo.

**Keywords:** San Francesco, San Bonaventura, Beato Tomaso da Celano, missione, dialogo, etica, testimonianza, predicazione, missione francescana, saraceno, pagani, fraternità.

# SFÂNTUL AUGUSTIN: APOFATISM ȘI ATRIBUTE DIVINE

Prof. univ. dr. Anton ADĂMUȚ

*Facultatea de Filosofie și Științe Social-Politice,  
Universitatea „Alexandru Ioan Cuza” din Iași*

## Abstract

The doctrine of God is, for Saint Augustine, related to the problem of knowledge, of truth, and he uses the following argument: if we delve into ourselves, we discover truths of logic, mathematics, ethics and religion, and these truths have the character of eternity. Where do they come from in our spirit? Not from the spirit itself, for it is limited and changeable, and therefore cannot produce anything eternal of itself. The cause of these truths, since they exist, can only be God who is the source of all truths. Therefore, God exists. That's all we know about Him. The science of God is a pious ignorance (*pia ignorantia*), a science of ignorance (*scientia ignorantiae*) or *docta ignorantia*. We can say about God what He is not rather than what He is, we know what God is not, this is *docta ignorantia*. Augustine says that no one can completely ignore God. God is not an object of our direct and immediate intuition. That is why, in the theory of knowledge, Augustine neither talks about the immediate contemplation of God nor about innate ideas about Him. He only describes how our soul, starting from the knowledge of sensible things, rises, thanks to the illumination through the Verb, to *invisibilia Dei*. Human intelligence cannot help but think about God, but through this simple fact it does not also achieve knowledge. The thought of God in us is original and confused, and this thought must be transformed into clear thinking. Whoever understands God is united to him; for all that is understood is true, but not all that is believed also exists; or everything that is true, but is not related either to the senses or to the intelligence, can be believed but cannot be felt or understood; thus, the one who understands God is united to God. The rational soul understands God. He understands, therefore, that which escapes all change, constant, the immutable. The rational body and soul endure changes. The immutable (constant) is superior to all that is changeable, but, on the other hand, nothing is superior to the rational soul except God alone. Since the soul relates to the immutable (constant), it undoubtedly understands it. But God is the substantial truth, so that, understanding the truth, the soul is united to it, and in this union lies the good of the soul. The doctrine of God is, for Saint Augustine, related to the problem of knowledge, of truth, and he uses the following argument: if we delve deep into ourselves, we discover truths of logic, mathematics, ethics and religion, and these truths have the character of eternity. Where do they come from in our spirit? Not from the spirit itself, for it is finite and changeable (even though it is immortal) and therefore cannot produce anything eternal of itself. The cause of these truths, since they exist, can only be God who is the source of all truths. About these, that is, about apophatism and divine attributes, I discuss in the following study.

**Keywords:** Saint Augustine, knowledge of God, essence, substance, accident, attributes.

**CRISTO CAPO DELLA CHIESA E DEL CRISTIANO  
SECONDO GREGORIO DI NISSA**  
**Aspetti teologici ed ecclesiologici di un titolo cristologico**

Pr. dr. Teofil CIUCHEŞ  
*Institutul Teologic Romano-Catolic Franciscan, din Roman*

**Abstract**

Gregorio di Nissa con i suoi scritti e la sua riflessione teologica ha contribuito al progresso della teologia nel contesto spesso controversato del IV secolo. In sintonia con suo fratello Basilio e Gregorio di Nazianzo ha sviluppato il significato e la comprensione del dogma cristologico-trinitario come anche il mistero della Chiesa e la dimensione fondamentale del progresso spirituale per la vita cristiana. Inoltre, Il Nisseno ha valorizzato i titoli cristologici tramite un procedimento esegetico-dogmatico ricavandone il significato teologico e quello spirituale. Il titolo “Cristo Capo” e la sua esegesi offre la possibilità di comprendere il metodo sviluppato da Gregorio riguardo al senso teologico della Chiesa, quale corpo di Cristo, e della partecipazione ad essa dei credenti.

**Keywords:** Cristo, capo, Chiesa, corpo, membra, unità.