

ABSTRACTS

LÁSZLÓ GRUBER: LIFE AND IDENTITY OF A PRIEST: FOR THE THIRTIETH ANNIVERSARY OF JOHN PAUL II'S PAPAL ELECTION

In our study, we have rendered the life of John Paul II from a particular point of view: we searched for all periods of time, persons, incidences that could have an influence on the shaping of his image as a priest.

Thus we concluded that *his father*, with his devotional and ascetic life, had a significant influence on him. Another influence was *J. L. Tyranowski*, thanks to whom he was engaged profoundly in the mystical works of John of the Cross (San Juan de la Cruz) and Saint Teresa of Ávila (Teresa de Jesús) and to whom Karol's spirituality concerning the Virgin Mary could be attributed. His archbishop, *Sapieha*, stood out bravely for the people and who admitted Karol to his seminary in secret during the Nazi occupation, where he met mainly with the image of the Christ-centered priest as well as the great number of *Polish martyr priests* and thus the personality of *Maximilian Kolbe* with the help of whom he discovers the mainly sacrificial nature of being a priest.

His period of *study in Rome* had a great influence on him as he experienced the universal dimension of the Church. Here he got acquainted with the figure of the confessor and spiritual leader, St. John Vianney, who lived poorly and ascetically. In Rome he explored the pastoral methods that were considered new at the time (for example, the integration of lay people into evangelization). There were his studies in the fields of *personalism* and *phenomenology* through which offering one's self totally and without any personal interest became a key thought for his theological and pastoral concepts. Then there was the *Second Ecumenical Council of the Vatican*, the sessions of which he personally and actively took part and the assertions of which concerning the theology of the clergy are reflected to the full in his papal magisterium.

At the end of this present study it was also ascertained that at the beginning of his papal service, John Paul II had already possessed an image of a priest shaped by the factors mentioned above and thus his papal utterances concerning the vocation and service of priests fundamentally reflect his own personal understanding of the concept of priesthood.

It's been more than three years now that John Paul II died. Nevertheless, his personality lives on vividly in the memory of people who demanded his canonization as early as at his memorial service, exclaiming '*subito santo*'.

Presumably, his large number of papal utterances will have a lively effect on Catholic theology for a long period of years as will those concerning priesthood of service, the detailed and analyzing presentation of which can be the assignment of a greater volume of theological study.

**SÁNDOR KESZELI: CATECHESI E RINNOVAMENTO DELLA COMUNITÁ
PARROCCHIALE**

Parecchie riflessioni sono nate sulla situazione e sui compiti pastorali prioritari della Chiesa ungherese a partire dalla fine degli anni ottanta. Tra questi compiti si trova il rinnovamento delle comunitá parrocchiali. (Le altre due prioritá sono la formazione dei laici e l'azione evangelizzatrice verso i non credenti e verso tutta la societá.)

In questo articolo l'Autore presenta alcune vie di rinnovamento che si basano sulle risorse proprio della catechesi. Prima di tutto descrive sinteticamente le principali particolaritá delle comunitá parrocchiali ungheresi ed elenca le prioritá pastorali. Poi sintetizza i motivi piú importanti per i quali é ragionevole parlare sul rinnovamento parrocchiale che parte dalla catechesi. (Fa questo descrivendo il concetto di catechesi e mettendo in fuoco il rapporto tra catechesi ed edificazione della Chiesa.)

Nella parte centrale dell'articolo l'Autore presenta quattro vie catechistiche concrete partendo dalle diverse motivazioni dei credenti: 1. il catecumenato; 2. quelle forme di catechesi che aiutano i credenti a svolgere i diversi ruoli sociali in modo piú conforme al Vangelo; 3. forme di catechesi il cui scopo primordiale é il rinnovamento parrocchiale; 4. forme di catechesi che seguono la linea dell'anno liturgico. Nel 2-4. caso vengono descritte le particolaritá comuni delle diverse forme raggruppate poi vengono presentate dei modelli concreti.

Alla fine dell'articolo l'Autore raccoglie alcune indicazioni pratiche riguardanti la realizzazione concreta di queste vie: parla sulle possibilitá concrete della motivazione degli credenti; sulle condizioni organizzative al livello diocesano; e – come parte del punto precedente – sulla pastorale d'insieme come necessitá fortemente sentita.

**GÉZA KUMINETZ: SINS, THE EXAMINATION OF CONSCIENCE AND THEIR
JUDGMENT DURING CONFESSION (MORAL THEOLOGICAL
AND CANON LAW CONSIDERATIONS)**

Nowadays relatively little is spoken about individual sins and the correlation between them. Without an extensive knowledge of sin, however, believers in Christ cannot properly estimate the weight of their own sins and those of others. This is also and especially true for the confessor whose primary task during confession, after having taken into consideration the objective and subjective factors of the greatness of sins as well as the circumstances in which they were committed, is to make a judgment about the final

account of them. Without an adequately established judgment of sins, however, the confessor is not able to practice properly his tasks of a doctor or a father. This study tries to explore individual sins and give a typology of them and then deals with the factors necessary to establish rightly the responsibility of the sinner. The study also examines the interferences of these factors. The author has considered the range of devices of traditional moral theology to be a useful tool thus proving that the system of moral judgment of sins built up by great moralists of several centuries has been adequately flexible – so much so that because of its properly established judgment it can excellently be utilized even today.

LEVENTE BALÁZS MARTOS: DER LEHRER PAULUS UND SEINE SCHÜLER IN DEN AUTHENTISCHEN PAULUSBRIEFEN

Die vorliegende Studie bietet einen Überblick der Thematik „Paulus als Lehrer“ unter besonderer Berücksichtigung des Lehrer-Jünger-Verhältnisses in den paulinischen Briefen. Paulus hat sich in seinen Briefen nie als Lehrer bezeichnet, doch wird er oft als „Lehrer des Christentums“ dargestellt. Nach einer Skizze antiker Schulsysteme und schulischer Methoden bzw. Ziele wird der Modellwert der Institution Schule und des dort erzielten Fortschritts für die ersten Christen aus den paulinischen Texten herausgearbeitet. Es ergibt sich, dass in der Beschreibung seiner Mission der Schulbegriff für Paulus eine zweitrangige Metapher geblieben ist, ein Teil seines apostolischen Dienstes, den er lieber mit familiären Beziehungen verglichen hat. Paulus ist in erster Linie Apostel, dann zweitens Vater im Glauben, und nur als ein Zusatzmotiv dieser Beziehungsmodelle wurde er auch als Lehrer wahrgenommen. Die gemeinsam-menschliche Erfahrung des Wachsens und Gefordert-Seins, wie sie in der Schule vorliegt und in der Vater-Mutter-Kind-Beziehung erfahrbar ist, erweist sich als ein tragfähiger Ausdruck der Ganzhingabe des Apostels für den wachsenden Glauben seiner Gemeinden. Als Vater ist er darauf bedacht, neben der Botschaft des Glaubens auch seine Lebenshaltung weiterzugeben. Als Vater zeugt er zum neuen Leben im Glauben, als Lehrer leitet er dazu an, Lehrer nächster christlicher Generationen zu werden.

ODROBINA LÁSZLÓ: AZ 1 KOR 7,12-16 PATRISZTIKUS EXEGÉZIS ÉS RÓMAI JOG KÖZÖTT

Szent Pál az 1 Kor 7,12-16-ban arról az esetről szól, amikor a házasság megkötése után az az eredetileg két pogány fél közül az egyik kereszténnyé lesz, nem beszél viszont arról, szabad-e egyáltalán egy kereszténynek eleve vegyesházasságot kötnie. Az ókor Egyházának egységes tiltó álláspontja ebben a kérdésben nem volt, jóllehet sok szerző nyilatkozott negatívan a pogányokkal, eretnekekkel, illetve zsidókkal kötendő házasságokkal kapcsolatban.

Ennek ellenére 388-ban Nagy Teodóz császár mégis kiadott egy olyan rendelkezést, melynek értelmében keresztény és zsidó között nem jöhetett létre házasság (pogányokról és eretnekekről nincs szó a rendeletben), melyet a szakirodalom általában mégis a kereszténység hatásának tulajdonít.

A tanulmány azokat az eseteket vizsgálja meg a kereszténység első négy évszázadából, melyeken vélelmezhető az egyházi és az állami „szabályozás” valamilyen szempontú találkozása, majd megkísérel választ adni a 388-ban kiadott császári rendelkezés eredetének kérdésére.

SZABOLCS ANZELM SZUROMI O.PRAEM:

AN IMPORTANT CANONICAL BOND IN THE ECUMENICAL ENDEAVOR BETWEEN THE EASTERN AND LATIN CHURCHES: THE CANONES APOSTOLICI

The *Canones apostolici*, or 85 apostolic canons, is a fundamental disciplinary collection which was compiled at the end of the 4th century. The norms that can be read in this early canonical collection contain in short, definitive form the most important rules regarding ecclesiastical institutions, especially on the sacraments, clerics, episcopal consecration, and the convocation of councils. Through this Dionysian translation, the clear-cut concept of the apostolic canons could be built into the Western ecclesiastical disciplinary tradition, not only for the near, but even into the far future. Those basic rules which were written in the 4th century continually served as direct or indirect fundamental elements of the compulsory canon law in the Eastern and Western Church. The Apostolic Canons, as a unique memory of the Patristic ecclesiastical discipline, is not only a witness a certain epoch of Church History, but it is also an important and strong bond in the ecumenical endeavor between the Eastern and Latin churches of the 21st century.

ATTILA THORDAY: THE PERSON OF CHRIST IN THE WORKS OF SAINT PAUL

Reading *Corpus Paulinum*, it comes into view that Saint Paul does not engage in the activities of Jesus on Earth. His words and activities are only quoted from the liturgical practice of the Early Church (1Cor 11:23-25). Since he never had the chance to meet the teaching and healing Master, his letters do not depict the person of Christ from a disciple's point of view but rather elaborate on the effects and consequences of the 'Christ-event'.

In his preaching, he expressly rejects all expectations that would search for the identity of God in the way mortals do. Paul wants to show the strength and the power of God in The Crucified, as opposed to human contemplation on the issue (1Kor 1:23-30; 2,2). From then on, the mystery of the death and resurrection of Christ, as two inseparable sides to the same reality, becomes the focus of Paul's preaching.

In his study the author points out that the Colossian hymn (Col 1:15-20) relates the most important assertions of Jewish wisdom teachings to Jesus Christ. It is obvious that the Apostle does not wish to communicate historical facts or cosmological speculations with the help of poetic language but rather wants to express the rank and dignity of Christ that surpasses all created realities.

The 'great blessing' at the beginning of Ephesians (Ep 1:3-14) is shown by the author of this study as meditation on the mystery of God brought about through Christ. God opened up the secret of His will in Christ, i.e. all that He decided in Him. Our acceptance as God's children was realized through Him. The forgiveness of sins became reality "through His blood". All that the Christian community – led by the Apostle – can be grateful for cannot be torn away from the person of Jesus. The unification of all humanity into one body under the head of Christ is an eschatological event that has a cosmic dimension.

**TRINGER LÁSZLÓ: VÁGY ÉS SZENVEDÉLY – A BOLDOGSÁG KERESÉSE:
UTAK ÉS TÉVUTAK**

A szerző számba veszi a szokásos hétköznapi boldogság-definíciókat, és kimutatja azok tudományterületek szerinti redukcionizmusát. A biológiai, pszichológiai és szociológiai természetű boldogságképek tárgyalását követően a fogalom etikai természetét tárgyalja, amely a létnek a jövőbe vetítettségéből vezethető le, és az ember transzcendentális horizontját világítja meg.