

Arkadiusz Maślach

**CHURCH REGISTERS OF POLISH GALICIA AS A HISTORICAL SOURCE  
(A EXAMPLE OF PARISH REGISTERS OF ZARZECZE,  
RACŁAWICE PARISH, NISKO DISTRICT, IN THE YEARS 1828-1864)**

S u m m a r y

The aim of the article is to present and characterise the parish register of the village of Zarzecze in Racławice parish, in 19th century, in terms of state and church legislation in order to evaluate their contents as a historical source.

The birth, marriage and death certificates between 1828 and 1864, with the help of relevant scientific books and articles have been analysed.

Zarzecze was in the Austrian partition territory since 1772, and by the imperial decree from 1784, the analysed sources were in the form of tables with specific columns. The information contained therein permit research in historical demography, statistics, genealogy, migrations or simply history. High credibility of these sources makes them an excellent basis for fruitful scientific resources.

Danuta Grzesiak-Witek

**“SERMONS FOR SUNDAYS AND FEASTS THROUGHOUT THE YEAR” BY PIOTR SKARGA  
AS A CONVERSATION ACCORDING TO THE RULES OF RHETORIC**

Summary

Presented article is a consequence of the need to examine the ancient texts of sermons. In this article the sermons by Piotr Skarga have been analyzed in the framework of a conversation realized in specific conditions (in a church) with the domination of one of the interlocutors (the preacher). The preaching sender avoids clear statements and tries to manage the conversation with the listeners of God's word. He applies various conversational strategies (non antagonistic, antagonistic, informing–commenting and activating strategies) and all this is done in order to encourage the receivers and to convince them to the preached words. At the same time one can observe the knowledge of psychology of reception which is dependent on the effectiveness of influence of the speaker who tries to inculcate proper ideas in the speakers.

ks. Jacek Uliasz

**LA CROIX – UN SIGNE D’UN AMOUR CROYABLE**

Résumé

La crédibilité du christinisme est inséparablement liée à la personne de Jésus-Christ, qui en se révélant comme *Kyrios*, est celui qui est mort et ressuscité pour l'homme. La croix qui constitue la dernière étape de la *kenosis* de Dieu commencée dans l'Incarnation, elle révèle le mieux l'amour de Dieu. Puisque Jésus descend en bas vers l'homme (*condiscendentio*), la croix pour cette raison devient une révélation de Dieu qui se définit lui-même comme l'amour qui meurt pour les autres. C'est la raison pour laquelle la croix est un signe de la crédibilité de la révélation de Dieu et du christianisme.

Dans la théologie fondamentale cet argument de la crédibilité n'existe pas malgré la croix, ou bien sans la croix, mais juste dans la croix et grâce à la croix. La croix, elle-même révèle l'amour suprême de Dieu et par cette raison elle a une dimension révélatrice et salutaire. De cette manière se révèle non seulement l'historicité de la croix, mais aussi son sens dans la proexistence du Fils pour l'homme. Ainsi la croix assume également un caractère miraculeux et existentiel. C'est l'amour qui est la raison de la croix.

Traduit par Krzysztof Tyburowski

Beata Wójtowicz

**CHIAMATI ALLA VIGNA. L'ESEGESI DELLA PARABOLA MT 20, 1-16 PRESENTATA  
NELL'ESORTAZIONE APOSTOLICA DI GIOVANNI PAOLO II CHRISTIFIDELES LAICI**

Riassunto

Giovanni Paolo II nell'esegesi della parabola sul padrone della vigna e i suoi lavoratori (Mt 20,1-16) che troviamo nella sua esortazione apostolica *Christifideles laici* presenta un programma per i laici cristiani. Ci dimostra tutto lo spazio della presenza apostolica dei laici nel mondo e nella Chiesa contemporanea. Come membri della Chiesa, i laici hanno una vocazione e una missione di proclamare il Vangelo, e questa parabola ci mostra un'enorme vigna del Signore e con essa le schiere delle persone – uomini e donne – chiamate da Dio e mandate al lavoro che rispondono alla chiamata *andate anche voi nella mia vigna*. Il *Padrone* li unge per un lavoro fornendoli delle capacità tipiche per un laico – quelle di compiere i ministeri e funzioni nella Chiesa come anche di esercitare i carismi per l'utilità altrui.

Ks. Witold Jedynek

**THE CATHOLIC ACTION – AS A SCHOOL OF THE APOSTOLATE FOR LAYMEN**

Summary

The origin and development of the Catholic Action as a Church organization was closely connected with the evolution in the Church teaching referring to the role of laypeople and their place in the people of God community. The life necessities and everyday experiences of local Church communities were, very often, well in advance of the theological doctrine; due to this fact they forced novel solutions referring to participation of secular people in the apostolic mission of the Church. At the beginning the Catholic Action was considered as “an extended arm of hierarchy” which largely influenced the limitation of autonomy of the faithful in the matter of undertaken by them apostolic initiatives. Owing to the fact that the Catholic Action was promoted by Church authorities, it became a privileged organization which pushed other religious brotherhoods and associations into the background. This situation considerably changed after the Second Vatican Council. Then the Catholic Action became one of many equal Church organizations. The faithful can undertake actions, in accordance with their vocation and charisma, and through participation in this organization they fulfill apostolic targets of the Church.

Ks. Stanisław Lis

**AUSBREITUNG DES WELTALLS – EIN ARGUMENT FÜR GOTTESEXISTENZ**

Zusammenfassung

Physiker entdeckten, dass das Weltall einen Anfang und eine Evolution gehabt hatte. Diese Entdeckung gibt keine eindeutige Grundlage um zu argumentieren, dass der Gott existiert und Er der Schöpfer des Weltalls ist.

Ks. Marian Wolicki

**SCHELERS KONZEPTION DER PERSON**

Zusammenfassung

In diesem Artikel befasst sich der Verfasser mit der Besprechung der Konzeption der menschlichen Person in der Fassung des berühmten deutschen Phänomenologen, Max Scheler. Um diese Konzeption zu zeigen, bespricht der Verfasser zuerst die Konzeption des Menschen und seiner Seinsstruktur. Nächst zeigt der Verfasser die Konzeption des Geistes und verschiedener geistigen Akten, die mit der Konzeption der Person eng verbunden sind. Nach diesen Erwägungen kommt der Verfasser zur Besprechung der Konzeption der Person selbst und ihrer Bedingungen. Der Verfasser bespricht auch das Konzept der intimen Person. Der Endteil des Artikels ist eine Besprechung der Eigenschaften der Person.

Ks. Jacek Leszek Łapiński

***RUPERT SHELDRAKE'S MORPHIC FIELDS OF SCIENCE***

Summary

According to Sheldrake the science and the communities of scientists possess like any other human community something what can be called their own myths, traditions and initiation rituals.

However, modern branches of science are not completely independent in what takes place within their areas of interest. The whole science as well as its individual fields remains under an influence of dominant culture and is modeled by compulsory paradigms.

A phenomenon of the science and associated with its development social beings push us to ask some questions about reasons for their existence. Sheldrake suggests an existence of a morphic field specific for the science, or speaking more precisely, many various divisions of science. He maintains that every division of science is accompanied by its unique morphic field. Disciplines of science are organized in hierarchical fashion. Morphic fields of "major" branches of science contain another morphic fields of individual sub-disciplines and specializations. The influence of the morphic field of a science seems to be similar to any other morphic fields. The morphic resonance plays its fundamental role. It includes influence of similar patterns of organization and functioning of science from the past. At the same time a specific discipline of science experiences self-resonance with its own past. Sheldrake emphasizes that new science fields do not appear in their final forms straight away. They begin with intuition leaps, assumptions, allegations, hypothesizes, etc. They exist like mental mutations.

According to Sheldrake science fields correspond with what Thomas Kuhn described as paradigm. Morphic resonance accompanying the "old" morphic field makes such field-paradigm very stable. Changes are rather rare and meet strong resistance because members of community of scientists tend to adopt firmly their traditional (conservative) customs.

Ks. Marek Kozera

***DOKUMENTE DER HEILIGEN STUHL, DIE DIE BESTIMMTEN VORRECHTE DEN  
SANDOMIERZER BENEDIKTINERNONNEN UND DER MICHAELKIRCHE VERLEIHEN***

Zusammenfassung

Im Sandomierzer Domkapitelarchiv befinden sich einige Dokumente des Heiligen Stuhls, die den Benediktinernonnen und der Michaelkirche in Sandomierz Vorrechte verleihen. Diese Urkunden zeigen, dass sich die Benediktinernonnen sehr um ihr eigenes Geistgut und um das Gut der Gläubigen der Michaelkirche kümmerten. In den analysierten Dokumenten merkt man, dass sich die Benediktinernonnen in den XVIII und XIX Jahrhunderten, trotz der Unruhen und Kriege an die Heilige Stuhl wandten und die Vorrechte bekamen.

Übersetzung: Krzysztof Tyburowski