

PIOTR STEFANIAK

KLÖSTER DER DOMINIKANERINNEN IN KROATIEN

Zusammenfassung

Die Klausurdominikanerinnen gab es auf dem Gebiet Dalmatiens seit der Hälfte des XIII. bis zum Anfang des XIX. Jhs. Sie besaßen ihre Klöster in folgenden Städten: Nin, Zadar, Split, Karlobag, Stari Grad, Dubrovnik und Kotor. Das erste entstand in Nin, der alten Hauptstadt Kroatiens, den ersten Anstoß dazu gaben die ungarischen Nonnen – die flohen vor dem Tatareinfall in ihre Heimat. Dann entstanden nächste Ordenshäuser.

Im Kloster in Zadar entstand im XIV. Jh der kroatische Text der Regel und Konstitutionen der dominikanischen Nonnen, der das älteste Schriftdenkmal Kroatiens bleibt. Jahrhunderte hindurch zu einem grossen Belang kamen die Klöster in Dubrovnik, Zadar und Kotor. Ein besonders wichtiges Zivilisationsüberträger war Konvent der hl. Katharina in Dubrovnik, der über die ganze Zeit seiner Existenz von dem Stadtrat abhang. Die anderen Häuser hatten keine Entwicklungsmöglichkeit, weil sie während der türkischen Invasion (Stari Grad und Karlobag) einer Zerstörung unterlagen.

Ein Funktionierungsende für die Dominikanerinnenklöster in Dalmatien folgte mit dem Einmarsch der napoleonischen Truppen in Dalmatien. Es kam damals zur Aufhebung der letzten Klöster in Dubrovnik und Kotor.

DARIUSZ ADAMCZYK

LA INTERPRETACIÓN DE LAS CITACIONES COMUNES DE LOS LIBROS PROFÉTICOS EN LOS EVANGELIOS SINÓPTICOS

Sumario

En cada de los Evangelios sinópticos se encuentran citas de *Is* 5, 1; 6, 9; 40, 3; 56, 7; *Jer* 7, 11; *Dan* 7, 13 y *Mal* 3, 1. En el contexto evangélico ellas asumen un nuevo significado. Los Evangelios sinópticos subrayan su importancia particular de ellas y confirman su actualidad. Eso muestra una conexión intrínseca de la Revelación del Antiguo y Nuevo Testamento; la Revelación pues tiene un caracter gradual. Las citas comunes de los libros proféticos en los Evangelios sinópticos se refieren a la persona de Mesías y a todos los eventos que se conectan con él. En el contexto evangélico ellas son una realización de las profecías mesiánicas.

Traducido por Krzysztof Tyburowski

KS. STANISŁAW MYCEK

CATHOLIC LAYMAN: PERSON, IDENTITY, MESSAGE

Summary

This article presents some problems of the catholic layman in democracy. The democratic system supports the unlimited personal freedom. The law allows the liberty of citizen to determine what is good and true. As a result the social and political reality promotes relativism of values including the religious ones. That relativism embraces the understanding of marriage and family (unions among citizens) and the making of law by democratic vote. The catholic understands oneself not only through the reason and liberty but through the Trinitarian Love revealed by Jesus Christ who is present in his Church. Jesus Christ through his Church calls and sends the chosen men

to witness to his truth. Jesus' calling and sending is different for the Church hierarchy and laymen. Everyone is called to become *person in Christ* and to witness in different ways according to his personal vocation. The *person in Christ* understands his life as a calling, sending, service and witnessing. This new way of living in Christ is not automatic but totally conscious. For this reason, such *person in Christ* is the person not only theologically understood but he also understands himself in the light of Christ's teaching. Christ continues his historical presence in the community of the Church and, through her presence, he still calls and sends the Church hierarchy and the laymen in many different ways. Therefore the community of the Catholic Church helps to understand correctly the meaning of human freedom, of the marriage, and the necessity of values in politics and culture.

BEATA WÓJTOWICZ

LE BEATITUDINI EVANGELICHE NELL'ESEGESI DI GIOVANNI PAOLO II

Riassunto

Giovanni Paolo II indica, che un apostolo che è chiamato alla santità dovrebbe essere un *testimone delle beatitudini evangeliche*. Le beatitudini sono una riflessione della bontà di Dio e, per il cristiano sono un imperativo etico e presentano i principi di vita della comunità cristiana. Le beatitudini evangeliche sono soprattutto il cuore della proclamazione della Buona Novella e i pilastri di una vita cristiana impegnata nell'evangelizzazione. Come tali rimangono un elemento costitutivo del cammino di santità della Chiesa.

KS. WITOLD JEDYNAK

POLLS AND ELECTION FORECASTS MANIPULATIONS

Summary

Surveys and election forecasts may provide a distorted picture of society as a result of an inadequate way of conducting researches. Due to this fact, they become commercial not scientific in their nature. Devoid of objectivity, in some cases lack of professionalism, they often become a tool of political games which lead to obtaining power and big money.

Bending results of surveys as expected by power centers, politicians or interest groups indicates a loss of autonomy, impartiality and neutrality by sociologists as researchers. A media transmission of surveys results can also become a source of manipulation. It often tends to promote a particular political option and suggest the political scene to recipients in a defined in advance way, in accordance with expectations of newspapers, radio and television stations.

EDWARD KURACIŃSKI

**UNEMPLOYMENT: EFFECTS OF ECONOMIC TRANSFORMATIONS
OR POLITICAL VENDETTA?**

Summary

This article represents some considerations respecting a very important social problem which undoubtedly are various kinds of unemployment. First of all, the author analyses some criterions of unemployment: time, development of civilization and range of occurrence. There are different reasons of unemployment, for example globalization, political and social transformation, abnormal socialization, bad social policy of government and psychological factors. In other words, the problem of unemployment is not only a sociological one but psychological, political, cultural and economical also. Therefore the governments must undertake various counteractions and initiatives in cooperation with municipal government and private groups to help people to overcome the moral and material difficulties. Social exclusion of the unemployed people leads to moral injustice, lack of social solidarity and moral indifference.