

# Bogdan Giemza

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## From the Editor

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Artykuł został opracowany do udostępnienia w internecie przez Muzeum Historii Polski w ramach prac podejmowanych na rzecz zapewnienia otwartego, powszechnego i trwałego dostępu do polskiego dorobku naukowego i kulturalnego. Artykuł jest umieszczony w kolekcji cyfrowej [bazhum.muzhp.pl](http://bazhum.muzhp.pl), gromadzącej zawartość polskich czasopism humanistycznych i społecznych.

Tekst jest udostępniony do wykorzystania w ramach dozwolonego użytku.

## ■ From the Editor

Although many years have passed since the end of the Second Vatican Council (1962-1965), more and more insistent is the question about the reception of its teaching. This issue is reflected in numerous speeches of John Paul II and Benedict XVI, the subsequent symposia and publications. *Ecclesia, quid dicis de te ipsa?* – Church, what do you say about yourself? This question returns not only within the Catholic Church, but also among people outside the Church. It refers to the universal Church, as well as to the particular Churches, including the Church in Poland.

It would be naive to believe that the socio-cultural changes taking place in societies and the Churches of Western Europe will pass our homeland. O. David Sullivan from Ireland, from the Congregation of the Missionaries of Africa, in the magazine „Tygodnik Powszechny” (No. 11, 16/03/2003) warned us not to repeat the mistakes of Ireland. Analyzing the signs of crisis in the Church of Ireland, he wrote: „One of the causes of the crisis is bad clerical pride and complacency. Other countries envied us our full churches and seminaries. But complacency lulls to sleep; it creates inertia and the belief that success lasts forever, that you do not need to read the signs of the time or listen to the criticism of those who think differently. Now the Church in Ireland is waking up and is surprised to find out that a large portion of the faithful as if evaporated”. The situation of the Church in Ireland in 2010 is even more painful after the disclosure of a series of scandals.

So what awaits us: a twilight of the Church as some predict, or a spring of the Church, of which John Paul II spoke with such conviction? We like to repeat after the pope that youth is the hope of the Church. Paraphrasing this statement, we must ask whether the Church is the hope of youth and of those who seek Jesus Christ in it. It is not about promoting gloomy forecasts or calling for continuous self accusations of the Church. Similarly, we should beware of the ideological optimism and belief that nothing needs to be changed in

the Church. Still important today is the task outlined by John Paul II in his speech to the Polish Episcopal Conference, the bishops from abroad and to the superiors of religious orders on 9 June 1991 in Warsaw. Referring to the words of the first Encyclical *Redemptor Hominis*, that man is the way of the Church and to the new socio-political situation in Poland and Europe, the Pope pointed to the need for discernment, and translating it into the language of concrete decisions and tasks resulting from the current signs of the times. The Church still offers humanity the most precious good, which is faith in Jesus Christ, but now we have to look for the most current methods and means of evangelization.

In such a spectrum of problems, we should perceive the essential part of the current issue of „Studies”. *Quo Vadis, Mater Ecclesia?* is not so much a rhetorical question, but full of concern asking about the condition of the Church, especially the Church in Poland. Fr. Roman Słupek SDS undertakes this task in the reflection on the factors shaping the ecclesial consciousness, and Fr. Jarosław Różanski OMI – in the perspective of the condition of the Church on particular continents. Next, Fr. Andrzej Nadbrzeźny directs our attention towards ecumenism after the publication of Benedict XVI’s Apostolic Constitution *Anglicanorum coetibus*, while Fr. Bogdan Giemza SDS concentrates on the matter of understanding the communion of the Church with particular reference to the consecrated life. The search for adequate ways of preaching and of the presence of the Church in the changing world are the issues, to which Dorota Zdunkiewicz-Jedynak, Fr. Rafał Kowalski and Fr. Tadeusz Jarosz SDS devote their articles. The „Media ecclesiology” or perception of the Church in the secular media is taken on in an interesting way by Tomasz Terlikowski, while Fr. Wiesław Wenz discusses a current problem of apostasy and a formal act of withdrawal from the Church.

The authors of the second group of articles take up from the historical perspective the matters connected with the Lower Silesia, but not only of local importance. Fr. Władysław Węglarz SDS, on the basis of entries contained in the books of the parish register of Bagno, points out the importance of these books in historical research, and Fr. Michał Piela SDS presents the circumstances surrounding the choice of Bishop Adolf Bertram, the new bishop of Wrocław in 1914.

Finally, we recommend reading the article by Fr. Zdzisław Janiec on the proper worship of Mother of God, on the basis of euchology of the form of the Virgin Mary of Deliverance, Fr. Ambroży Skorupa SDS analyzing religious governance according to the instruction *Faciem tuam Domine requiram* and

Fr. Rafał Masarczyk SDS discussing the issue of authority in the teaching of Father Joseph Maria Bocheński OP.

A valuable supplement to this volume is made up of the reviews and reports allowing an insight into the scientific activity of the environment connected with a part of Pontifical Faculty of Theology, the Major Seminary of the Salvatorians in Bagno.

Father Bogdan Giemza SDS