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**The research potential of the notion of logos spermatikos
(λόγος σπερματικός)
in relation to the Church understood as assembly of God
(q'hal el – אלהים)**

Potencjał badawczy pojęcia logos spermatikos (λόγος σπερματικός)
w relacji do Kościoła rozumianego, jako zwołanie Boże (q'hal el – אלהים)

The aim of my paper is to show how I seek research tools which help me in my theological investigations on the relation between a person's individual experience and the religious community, which is understood as Assembly of God. In my opinion it is a pressing problem that is forced upon us for exploration, as we observe growing tension between the individual experience of believing and believing in community. One reason of this state of things is that more and more people do not attach importance to their conscious religious experience lived in relation to community, and so withdraw from participation in official cult organized by the Church. In this way they contest particularly the institutional dimension of religious worship in communities¹.

I am now at the stage of designing and building research tools, which will allow me to describe the ongoing social changes in a way that would be adequate to contemporary problems. One cannot help noticing that today people experience transcendence in a different way than in the past. I would like to expand my knowledge of the relation between individual experience and religious commu-

¹ A thorough opinion of the way of the social transformation in time of modernization has been given by P.L. Berger, *The sacred canopy; elements of a sociological theory of religion*, Garden City, N.Y.1967. Some detailed problems are taken up in (for example): H. Barz, *Religion ohne Institution?: eine Bilanz der sozialwissenschaftlichen Jugendforschung*, Opladen 1992, also E. Kotkowska, *Wolność, posłuszeństwo, odpowiedzialność wobec radykalnej deinstytucjonalizacji pierwiastka religijnego*, in: *Wolność w epoce poszukiwań*, ed. M. Szulakiewicz, Z. Karpus, Toruń 2007, s. 277-292.

nity in the area of fundamental theology. It will be a theological investigation which takes into account the findings of the sociology of religion. So without a shadow of doubt I know that I need new investigative tools in order to be able to grasp a new social situation in Europe². I need and I look for notions or terms whose scope and possible content will let me discover new aspects of the surrounding reality. As an illustration of this process I made an intuitive choice and selected two Christian notions which, I hope, will enable me to look with growing insight at the relationship between subjective individual experience and collective experience which can be expressed only in an organized religious community like an institutional Church.

To sum up, I accept the notions *logos spermatikos*³ (λόγος σπερματικός) and *assembly of God*⁴ as the key factors which define the space of my investigations, and I will expand those notions by analyzing their *research potential*. So it stands to reason that the notion of *research potential* becomes the third determinant of the scope of my investigation. I want to find out how I should ask questions so as to hit the nail on the head and solve the problem of the relation between man's experience and the Church which I understand as an assembly of God.

This paper is divided into three parts. Let me begin by explaining that I would like to look at the general situation of religion in Europe. I will base my conclusions on the analysis by sociologists of religion, because I want to show the relevance of my investigation. Secondly, I would like to describe with more depth the contents of notions which appear in the topic. And finally I would like to finish off by presenting some prospects of the established notions because it seems to me that they describe the bipolar and irremovable tension between individual experience and community, especially community such as an institutional religion.

² The problems of the institutional social life has been described in an original way by P.L. Berger, Th. Luckmann, *The social construction of reality: a treatise in the sociology of knowledge*, London 1991.

³ The plural form of these nouns in Greek is *logoi spermatikoi*, and in Latin *semina Verbi*. We can find this term in *Documents of the II Vatican Council: Ad gentes* 11; *Lumen Gentium* 16, 17; *Nostra aetate* 2; *Gaudium et spes* 10, 22, 36, 44, published online, <http://www.vatican.va/archive/hist_councils/ii_vatican_council/> accessed 2007.07.23.

⁴ *Q'hal el* (קהל אל) is a Hebrew notion. This term made up of two words: *qahal* (קהל) and *el* (אל). The first one signifies 'to assemble, gather for religious or political reasons'. The second one is the God's name El, and it is the equivalent of the name Yahweh. Cf. *Qahal*, קהל, in: *King James Version Lexicon. The Old Testament Hebrew*, in: Crosswalk.com, published online <<http://www.biblestudytools.net/Lexicons/Hebrew/browse.cgi?number=6950&version=kjv>> accessed 2007.07.23; and *el* (אל), *ibid.* <<http://www.biblestudytools.net/Lexicons/Hebrew/hebrew.cgi?number=0410&version=kjv>> accessed 2007.07.23.

THE SOCIAL SITUATION IN EUROPE

I would like to begin by explaining how I understand the source of fundamental theology. Why should a fundamental theologian listen to the voice of a sociologist? In the opinion of the German theologian Hans Waldenfels, a researcher of fundamental theology is like someone who is standing on the threshold of the front door of the house of theology. The one who stands at the entrance of the house hears and assimilates opinions, methods of different fields of science, such as, philosophy, natural, historical and social sciences. Hans Waldenfels, the creator of contextual theology, insists that a theologian has to listen to what other scientists have to say⁵. It is very important to notice and suitably interpret phenomena defined as religious. Here and now in Europe it is a very urgent task for the community of the Church, sometimes also a very difficult one to undertake. The situation was quite similar in the past, at the birth of Israel's faith or the Christian faith. For a person living among other people every period of time is a time of discerning *authentic signs of God's presence and purpose*⁶. Sociology, especially sociology of religion enables a deeper analysis and an objective view of social processes⁷. When we transfer the achievements of sociology of religion onto the area of fundamental theology we can see how important they are for theologians. I could say that it is very useful to ask: Where does it lead us? In my opinion we will be able to interpret in a much deeper way God's intention towards the Church's community. And what is very important, simultaneously it will prevent us from losing the individual person's experience of religion. On the contrary, this experience will be appreciated and adequately described⁸.

⁵ Cf. H. Waldenfels, *Kontextuelle Fundamentaltheologie*, (Paderborn: München, Wien, Zürich, Schöningh, 2005).

⁶ *Gaudium et spes*, 11, published online <http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_cons_19651207_gaudium-et-spes_en.html> accessed 2007.07.23.

⁷ These processes occurred at different moments of time and in various ways in every part of Europe. For example in England, C. John Sommerville, *Secularization of early modern England: from religious culture to religious faith*, New York 1992; and in Europe and France, D. Hervieu-Léger, *La religion pour mémoire*, Paris 1993; and in Poland: *Od Kościoła ludu do Kościoła wyboru. Religia a przemiany społeczne w Polsce*, ed. I. Borowik, W. Zdaniewicz, Kraków 1996.

Jose Casanova describes this problem in a still different way: *Public Religion in the Modern World*, Chicago 2004.

⁸ We can say that these investigations are the sequel of the words of Paul VI. He described this problem at a general audience [02.06.1964] which we can entitle „The church – the assembly called together by God”.

Il Vangelo della scorsa domenica ci faceva capire come il regno di Dio, che nella parabola degli invitati al convito adombra la Chiesa, si inizia mediante una chiamata, una convocazione. E si sa che la parola «Chiesa», significa appunto «convocazione». La Chiesa è la riunione dei chiamati di Dio. È il popolo che Dio ha riunito, è l'assemblea dei chiamati. Sarà bene tener presente questo concetto radicale della Chiesa, perché ci rivela molte cose. Ci rivela, innanzi tutto, che la

Now we ought to ask about the main changes and the trend of changes, followed by an attempt to explain the impact of society on religion and the influence of religion on society. Which main directions of changes do the representatives of social sciences show us? Today we observe a significant process, earlier unknown on such a great scale. It includes a whole number of changes defined as privatization of religion and a diminishing of the area of transcendence. Most researchers refer to Thomas Luckmann's investigations and conclusions, described by him in his book *The Invisible Religion*⁹. Luckmann depicts the process of a continuous decline or shrinking of an institutional sacrum and a simultaneous development of an individual sacrum. This tendency is inevitably opposed to institutional religion in every shape, especially to the major world religions. We are therefore observing a pluralism of positions and a pluralism of convictions as well as religious pluralism. It is the result of processes which are well established in contemporary Europe. Industrial and post-industrial societies in Europe appear as qualitatively different from traditional agricultural societies. The member of a new society aspires to individualism and autonomy, as a result of the process of the loosening up of social ties. Not without reason sociologists point out that a very small percentage of Catholics and Protestants perform religious ceremonies in accordance with the Churches' recommendations. We witness the disappearance of certain social forms of religion, which were characterized by a large convergence between individual expressions of religiosity, the style of life connected with it and the requirements of institutional Church¹⁰. The outcome is a peculiar decomposition but not atrophy of religion in Europe. In the modern society the individual makes choices not in accordance with the tradition that had been passed on from generation to generation, but in agreement with his own currently accepted discernment which we can call a subjective and selective meaning. Religion does not play a vital role in the lives of individuals worldwide in the area of morality and faith. Religious societies are called into question nowadays, and are no longer the determinants of authority and the measure of the hierarchy of values. Religion is a matter of individual designing, you can select

Chiesa non si forma da sé, ma nasce da un'iniziativa divina; sorge da un pensiero di Dio che vuol riunire gli uomini in una società religiosa, in cui si manifesta la sua misericordia in modo del tutto particolare. Ci rivela poi che tale chiamata esige dei ministri, portatori della chiamata e promotori della convocazione". Published online, <http://www.vatican.va/holy_father/paul_vi/audiences/documents/hf_p-vi_aud_19640602_it.html> accessed 19.02.2008.

In addition, we could not forget that God is calling every person by name (J 10,4), about this aspect Paul VI spoke during another general audience (05.05.1965), cf. published online, <http://www.vatican.va/holy_father/paul_vi/audiences/1965/documents/hf_p-vi_aud_19650505_it.html> accessed 19.02.2008.

⁹ Cf. Th. Luckman, *The invisible religion; the problem of religion in modern society*, New York 1967.

¹⁰ D. Hervieu-Léger, *Catholicisme, la fin d'un monde*, Paris 2003.

anything and in any configurations. It is a religiosity in which you can buy everything and configure everything by yourself. It is like a market – so sociologists labelled this form of religiosity *patchwork religion*, convincing us of the emergence of a peculiar market of religion. It is a market because we can describe specific relations between the retailers and purchasers of a good, and it is subject to the economic laws of supply and demand¹¹.

We can ask therefore: is religion disappearing from individual and social life? It turns out, that not. Even though some people have proclaimed the natural death or atrophy of religion and religiosities we can observe that religion is still present in social life but in a form that tends to manifest itself less obviously. Today religion often manifests itself in an individual search for the sense of life, which has become a social phenomenon in its own right. Religious motives appear again in films and literature and even in political debates. But it is not yet a renaissance of religious conduct connected with institutional forms of religiosity. Charles Taylor shows, that people on the one hand suffer from a lack of sense, atrophy of moral prospects and a insufficient feeling of belonging, but on the other hand the more they deny and call everything into question the greater their insatiable desire of a moral order and a meaningfulness of feelings¹². They also compellingly want to know the ultimate purpose of all things. And this precisely is the situation which demands a sober view of the problem of religion. It is the biggest challenge for theologians, particularly fundamental theologians. They are so to say predestined to search for the answer to human questions about sense, ultimate truth and the possibility of contact with the sphere of the sacred. They ought to show the role of sacrum in social life. It is goes without saying that theologians have to be prepared to answer the following questions: What should be done so that ecclesial communities would be sign-posts in the wandering, in which man seeks truth, sense and final fulfillment, for oneself and for other people? What should we think over; what should we change; and what ought we to understand anew, so that the communities of the churches can again become authorities on the way of individual freedom?¹³

LOGOS SPERMATIKOS (λόγος σπερματικός) AND *q^ehal el* (לא הֵרָפ)

In order to answer the above mentioned questions I propose to analyse the notion of *logos spermatikos* (λόγος σπερματικός)¹⁴. The plural form of these

¹¹ Cf. N. Tatom Ammerman, *Everyday Religion: Observing Modern Religious Lives*, Oxford US 2007; or Heiner Barz, *Was Jugendlichen Heilig ist!? Prävention im Bereich Sinnfragen, Patchwork-Religion, Heilsversprechen, Okkultismus. Ein praktischer Arbeitsordner*, Freiburg 1999.

¹² Cf. Ch. Taylor, *Varieties of Religion Today. William James revisited*, Cambridge, Mass 2002.

¹³ Cf. F.W. Graf, *Die Wiederkehr der Götter. Religion in der modernen Kultur*, München 2007.

¹⁴ The source of meaning of this term can be found especially in the Letter of Saint Paul to the

nouns in the Greek language is *logoi spermatikoi*, and in Latin it *semina Verbi*. I would like to expand them in their research potential. In my investigation I intend to apply these research categories not only to the area outside the Church. The Hebrew notion *q'hal el* (אל להקל)¹⁵, which means assembly of God¹⁶, shows us that God is calling and inviting everybody from every place (Matt 22:1-14)¹⁷.

Assembly of God is the space of my investigation in my exploration of the second notion *Logos spermatikos* (λόγος σπερματικός). The next issue that I would like to focus on in connection with my understanding of the concept of *Logos spermatikos* (λόγος σπερματικός) is that I want to apply this notion not only to the area outside the Church, but also use it to probe the inside of the Church. It seems that in this field of research, this notion would be an efficient tool for describing and answering questions like: How do I experience the presence of my God? What is the meaning of the phrase 'I and my God'?

Contestation of institutional communities is a fact in the life of 'the people in the street'. And this requires looking for such dimensions of the phenomenon which will permit us to take a new view of the community. There is a need to look at the relation between an individual person and community without the rigid views of the institutional forms of the Church. The Church understood as a community of those who answered God's invitation will have to organize itself in such a way which will be suitable to this *place* and these *times*. It is probably the most difficult task for the Church as communities and institution. The history of Israel is a very good confirmation of this, and a source of the term *q'hal el* (אל להקל).

Romans (Rom 1–2). Saint Paul clearly shows that every man is capable of looking for God, similarly Saint John Apostle in the Prologue to his Gospel, applying the symbols of light and darkness, affirms that light which comes from Jesus Christ enlightens every man and He united with everyone through the fact of the Incarnation. Cf. in World English Bible: „In him was life, and the life was the light of men” [J 1:4]; „The true light that enlightens everyone was coming into the world” [J 1:9]; „Jesus said to him, ‘I am the way, the truth, and the life. No one comes to the Father, except through me’ [J 14:6], and *Gaudium et spes* 22, *ibid.*; also see: *The Logos* in: *New Advent*, published online <<http://www.newadvent.org/cathen/09328a.htm>> s.v. 'English', accessed 19.02.2008.

¹⁵ God is calling every person by his first name and reviving people from all over the world: cf. *Then said he to me, Prophecy to the wind, prophecy, son of man, and tell the wind, Thus says the Lord Yahweh: Come from the four winds, breath, and breathe on these slain, that they may live* (Ezk 37:9). Cf. E. Kotkowska, *Kościół jako zwołanie Boże* (q'hal el – אל להקל), „*Studia Bydgoskie*” 1/2007, s. 193-206.

¹⁶ Paul the Apostle who wrote in Greek did not use the term *qahal*, but its equivalent from the Septuagint ἐκκλησία and added that the cause of this assembly is the voice of God, hence he used this word with a complementary expression του Θεου, cf. (...) τῆς ἐκκλησίας τοῦ Θεοῦ (1Cor 11:22) Cf. *Q'hal'el* in: *Biblical Archaeology* published online, <<http://www.bibarch.com/glossary/Q.html>> accessed 19.02.2008.

¹⁷ Cf., E. Kotkowska, *Warunki wstępne interpretacji doświadczenia religijnego. Pomiędzy logos spermatikos* (λόγος σπερματικός) a *q'hal el* (אל להקל), in: *Ja-wspólnota, wspólnota-ja. Próba ujęcia interdyscyplinarnego*, ed. E. Kotkowska, J. Moskałyk, M. Wiertelwska, Poznań 2008, s. 263-275.

Let us now look into the theological meaning of both notions. It was spelled out by St. Justin the Martyr¹⁸ who is the father of the theological notion *logos spermatikos* (λόγος σπερματικός)¹⁹. He was a Christian apologist, born at Flavia Neapolis in Asia Minor, about 100 A.D. He did not create this term, but interpreted it in Christian terms. He drew inspiration from different systems, especially from the Bible, Stoicism, Platonism and Philo of Alexandria. He adopted the Stoic form *logon spermatikon*, but at the same time transformed the concept of the seminal Word (*logos spermatikos*). St. Justin's achievement lies in finding a term which made it possible to bridge the gap between Christianity and philosophy in the times of the Roman Empire. He managed to find a common ground for both these spheres of the human spirit. Justin tried to trace the real bond between philosophy and Christianity and discovered it in the Divine Word (*Logos*), who reveals himself in Jesus Christ, and it is He who sows himself in every man²⁰.

St. Justin wrote:

the seed of reason [the Logos] appeared for our sakes, became the whole rational implanted in every race of men²¹.

Thanks to this everybody has a possibility to know the real distinction between good and evil. It is a trait characteristic for the human being and we can find its origins in the first act of creation. Translating it into a different theological language, we can say that the seminal Word who is implanted into men, is God's first love relation to his creation, and a potential possibility which man can develop in full freedom. It is only a potential ability – as St. Justin insisted – it does not suffice to reach the full truth, but as a human ability it is very useful in embarking on the road to God. Actually, it is an absolutely necessary condition

¹⁸ Cf. in: *New Advent* published online <<http://www.newadvent.org/cathen/08580c.htm>> s.v. accessed 21.02.2009. Benedict XVI made the activity of the saint Justine Martyr the subject of his general audience (21.03. 2007), published online <http://www.vatican.va/holy_father/benedict_xvi/audiences/2007/documents/hf_ben-xvi_aud_20070321_en.html> accessed 18.02.2009.

¹⁹ Cf. For example, R. Holte, *Logos Spermatikos, Christianity and ancient philosophy according to St. Justin's Apologies*, „Studia Theologica – Nordic Journal of Theology”, Volume 12/1 (1958), s. 109-168.

²⁰ Cf. Justin Martyr, *The First Apology*, published in English in: *Christian Classics Ethereal Library*, online <<http://www.ccel.org/ccel/schaff/anf01.viii.ii.html>> accessed 21.02.2009; *ibid.* *The Second Apology. Addressed to the Roman Senate*, published in English in: *Christian Classics Ethereal Library*, online

< <http://www.ccel.org/ccel/schaff/anf01.viii.iii.html>> accessed 21.02.2009.

²¹ Cf. Justin Martyr, *Apologia II*, 8,1, in: *Ante-Nicene Fathers. The Apostolic Fathers, Justin Martyr, Irenaeus*, vol. 1, translation by Philip Schaff; also published in English in: *Christian Classics Ethereal Library*, online <<http://www.ccel.org/ccel/schaff/anf01.viii.iii.viii.html>>, accessed 11.01.2008.

of a person's dialogue in the vertical and horizontal dimension. St. Justin was very original in his own idea of the seminal Word. We could say that it was a methodological operation and he connected the three great traditions, which are the sources of European culture: the Gospel, the Old Testament and ancient philosophy [Hellenic culture]²². Firstly, he included the tradition of Israel into his interpretation of the Gospel, and as a determinant of a Christian's life. He gave us the idea of the chosen people as an assembly of God. The power of God called and organized people into one nation, which was meant to serve Him. Secondly, he explained that love for philosophy and wisdom is a special road called *praeparatio evangelica* for people who do not know Jesus Christ²³. They grope for God, so to say. Seminal words are present in every human being and they are a potential possibility, which without effort can comprehend what is concealed and discover it as a sure reality. Therefore, St. Justin argues that biblical revelation is a necessary condition of the fulfilment of human search. St. Justine, who was born into a pagan family, convinces us about the uniqueness and universality of the history of salvation which started in Abraham's history and then passes on fluently to a discussion of the content of the notion *q'hal el* (קהל אל) i.e. the assembly of God²⁴.

However, the history of salvation concerns not only the individual human being, because as the *Dogmatic Constitution on the Church* convinces us:

«At all times and in every race God has given welcome to whosoever fears Him and does what is right (Cf. Acts 10, 35). God, however, does not make men holy and save them merely as individuals, without bond or link between one another. Rather has it pleased Him to bring men together as one people, a people which acknowledges Him in truth and serves Him in holiness. He therefore chose the race of Israel as a people unto Himself. With it He set up a covenant. Step by step He taught and prepared this people, making known in its history both Himself and the decree of His will and making it holy unto Himself»²⁵.

In the Bible we can find the idea that God is the Creator not only of an individual life but social life as well. What does it mean for us? How should we understand this biblical idea? At this point it is very helpful to focus on the notion *q'hal el* (קהל אל) which means the assembly of God. God is gathering people around Him for the sake of religion, as well as social and political causes.

²² Cf. Justin Martyr, *Dialogue with Trypho, a Jew*, published in English in: *Christian Classics Ethereal Library*, online, <<http://www.ccel.org/ccel/schaff/anf01.viii.iv.html>> accessed 21.02.2009.

²³ Eusebius of Caesarea wrote the work with the characteristic title *Praeparatio evangelica* in 312-322. Cf. In English, *Preparation for the Gospel*, Oxford 1973.

²⁴ Cf. for example, R. Joly, *Christianisme et philosophie; études sur Justin et les apologistes grecs du deuxième siècle*, Bruxelles 1973.

²⁵ *Lumen gentium* 9, published online, *ibid*.

It is a standing invitation that lasts continually and constantly. God thirsts for unity with His creation and it is the reason why these relations are so dynamic. The history of this relation is described by God's loving faithfulness and people's loss of unity with God. We can find this idea in the just quoted passage from the *Dogmatic Constitution on the Church, Lumen Gentium*. To sum up, the only aim of the divine community is to serve God. How? Jesus gives us an answer when He answered John the Baptist's disciples. When they asked Him: Are You the Messiah? He told them:

Go and tell John the things which you have seen and heard: that the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have good news preached to them. Blessed is he who is not offended by me. (Luke 7:22-23; cf. Matt 11:5.15,31)²⁶.

Serving God in an organized community is a working knowledge of the law of love, thanks to which human infirmities, carnal and spiritual, are healed both in this individual and his or her social relations, but this does not suffice. God Himself is gathering people for His veneration. God desires communion, such a communion which is a visible sign of His working presence to the whole creation. God desires the Church, which is a community of people by His grace entrusted to one another in freedom and responsibility. He is constantly gathering those people onto one place. It is the Passover of the Son of God, the Eucharist. I would like to emphasize that social life and cult are irreplaceable elements of belief in God. He seeks people in every situation and He calls them to adore Him in community life and wanted them to manifest their faith by good works.

PROSPECTS FOR INVESTIGATION

The above discussed framework is the space or area of my investigation. What are the perspectives? I put forward the thesis that sociology of religion is extremely useful for recognizing the signs of the times. We can say without a shadow of doubt that the irremovable tension between the individual and the community exists and grows in Europe. The atrophy of religious behaviour among 'the people in the street' is a fact. They seek God but He is unknown to them. In this situation the notion *logos spermatikos* (seminal Word) shows us those people in another light. They have only the germs of eternal life but God calls them with the same power. On the other hand, in human beings and their social life there is an insatiable desire to belong. I think that it is the effect of God's desire of unity. The second notion *q^ehal el* (קהל אל) shows this problem in

²⁶ *World English Bible*, Plain Label Books.

a new light, because it gives us an idea of the final aim, a dimension of searching for the ultimate sense²⁷.

The relation between an individual person and community is a problem which leaves scholars of various areas of knowledge at a loss regarding what course to pursue. It is one of the aporia which we cannot overcome. So I suppose can finish my elaboration of the topic only with the words of the Bible, from the book of Micah.

He has shown you, O man, what is good. What does Yahweh require of you, but to act justly, To love mercy, and to walk humbly with your God? (Mi 6:8)²⁸.

STRESZCZENIE

W artykule zostały przedstawione próby rozeznania potencjału badawczego dwóch ważnych teologicznie pojęć λόγος σπερματικός, (*logos spermatikos*) oraz אלהים (q'hal el). W pierwszym przybliżeniu przyjęte zostały w znaczeniu zgodnym z ich rozumieniem w tradycji teologicznej. Pozwalają one na wyznaczenie obszaru opisu sytuacji człowieka w jego samookreśleniu w stosunku do siebie jak i wspólnoty. Termin *logos spermatikos* (λόγος σπερματικός) odsyła do najpierwotniejszej relacji Boga i człowieka zapoczątkowanej w akcie stwórczym i doświadczanej w najbardziej własnym przeżyciu religijnym. Natomiast drugi termin, zwołanie Boże, q'hal el (אלהים) odnosi do szeroko rozumianej historii zbawienia doświadczanej poprzez wspólnotę najpierw Narodu Wybranego, a potem Kościoła.

Na początek przedstawiono ogólną ocenę sytuacji religijnej w Europie opartą na badaniach socjologów religii, by ukazać przydatność prowadzonych poszukiwań badawczych. Wykorzystano prace Danièle Hervieu-Léger, Thomasa Luckmana, Petera L. Bergera oraz ich recepcję w polskiej sytuacji kulturowo-religijnej badanej przez Irenę Borowik i Witolda Zdaniewicza. Obserwowana sytuacja domaga się nowego spojrzenia teologów, szczególnie fundamentalnych. Są oni niejako predestynowani do poszukiwań odpowiedzi na ludzkie pytania o sens, ostateczną prawdę i możliwość kontaktu ze sferą sacrum. W tej przestrzeni powstają następujące problemy: co należy przemyśleć, zmienić, odczytać na nowo, aby wspólnoty kościelne stały się autorytetami wyznaczającymi drogę indywidualnej wolności, aby były drogowskazami w wędrówce, w której człowiek poszukuje prawdy, sensu i ostatecznego spełnia dla siebie i dla innych? Artykuł nie jest próbą odpowiedzi na postawione pytanie, jest poszukiwaniem przestrzeni badawczej, która odpowiedzi na sformułowane problemy uprawdopodobni.

²⁷ Some aspects of community and individuality are always discussed in the Church. It is very difficult to harmonize this tension and it is also difficult to choose a correct and adequate language to describe this irremovable tension.

For example see: Congregation for the Doctrine of the Faith, *Letter to the Bishops of the Catholic Church on some Aspects Of The Church Understood as Communion*, published online < http://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_28051992_communio-notio_en.html > accessed 23.02.2009; and the critical answer by W. Kasper, *Zur Theologie und Praxis des bischöflichen Amtes in: Auf eine neue Art Kirche sein*, München 1999, s. 32-48.

²⁸ *World English Bible*, Plain Label Books.

Badanie indywidualnego doświadczenia w relacji do zorganizowanej społeczności, jaką jest Kościół, domaga się ściślejszego określenia dziedziny, w której będzie rozpatrywana dialektyczna przestrzeń nakreślona przyjętymi pojęciami. Obszar badań wyznaczają wnioski i intuicje przedstawione w nauczaniu ojców Soboru Watykańskiego II oraz dopowiedzenia zawarte w *Liście do biskupów Kościoła katolickiego o niektórych aspektach Kościoła pojętego jako komunია*, 'Communionis notio', wydanego przez Kongregację Nauki Wiary. Dookreślając jeszcze bardziej przestrzeń badań należy stwierdzić, że wzięliśmy pod uwagę szczególnie te odniesienia do tradycji Kościoła, które pozwalają na ponowne przyjrzenie się metodzie apologetycznej św. Justyna Męczennika i doświadczeniom organizowania wspólnoty w dziejach Izraela. Intuicyjne połączenie pojęć *potencjał badawczy*, *logos spermatikos* (λόγος σπερματικός) oraz *zwołanie Boże* – *q'hal el* (ק'חל אל) pozwala na stworzenie obszaru badań, w którym dialektyczna przestrzeń oddziaływań daje nowe możliwości interpretacyjne sytuacji społeczności chrześcijańskich w trzecim tysiącleciu. Badane pojęcia tworzą siatkę relacji, która może stać się użytecznym instrumentem badawczym pozwalającym spojrzeć na wzajemne oddziaływania indywidualnego JA i WSPÓLNOTY, w której człowiek jest zakorzeniony lub żyje w niej z wyboru. W szczególny sposób pojęcia te mogą stać się pomocne w rozpatrywaniu wzajemnych relacji każdego człowieka, objętego Bożym planem zbawienia a wspólnotą Kościoła, który poprzez kult i sakramenty staje się widzialnym znakiem Bożej obecności. Zestawienie tych przedstawianych obecnie terminów teologicznych jest, w pewnym sensie, intuicją badawczą, którą uzasadniono w kolejnych odsłonach.

Wybrane pojęcia z dziedziny socjologii jak i z obszaru teologii, zestawione razem, ukazują nieusuwalne dwubiegunowe napięcie pomiędzy jednostką a wspólnotą. Badając proces rozpoznawania objawienia wiary w każdym człowieku przyjęto pojęcie *logos spermatikos* (λόγος σπερματικός). W tradycji i dokumentach Soboru Watykańskiego II jest ono wprowadzane wtedy, gdy konieczne jest uzasadnienie dialogu *ad gentes*. Natomiast współczesne badania socjologiczne przekonują, że zmniejsza się obszar sacrum instytucjonalnego na rzecz prywatyzacji religii wśród chrześcijan, co *de facto* pozwala na przyjęcie wobec nich kategorii szukających *po omacku*, czyli takich, w których objawia się relacja do Boga w formie załączkowej. Stąd próba przypisania obserwowanym postawom statusu opisanego przez pojęcie *logos spermatikos* (λόγος σπερματικός). Z drugiej strony pojawia się niezaspokojone pragnie poznania celu ostatecznego, poszukiwanie sensu. Z tego względu zostało wybrane drugie pojęcie teologiczne: *zwołanie Boże*, *q'hal el* (ק'חל אל). Ta kategoria teologiczna wydaje się być odpowiedzią na najgłębsze ludzkie pragnienia, by nie zostać samym. Jednocześnie otwiera drogę zagubionym do szukania wspólnoty Kościoła jako znaku Bożej obecności.

Przedstawiony obszar badań, wyznaczony przez pojęcia z obszarów teologii i socjologii religii, już na wstępnym etapie dobitniej wskazuje na dwubiegunowość, nieusuwalną aporię pomiędzy indywidualnym a wspólnotowym doświadczeniem obecności Boga, stąd poszukiwanie narzędzi badawczych, które tę aporię opiszą, a nie zniosą, wydaje się potrzebą obecnych czasów.

Słowa kluczowe

logos spermatikos, q'hal el, potencjał badawczy

Key words

logos spermatikos, q'hal el, research potential