

# ROCZNIK TEOLOGII KATOLICKIEJ

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Tom XV/2

Białystok 2016

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KATEDRA TEOLOGII KATOLICKIEJ  
UNIWERSYTETU W BIAŁYMSTOKU





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## State school as an entity providing Catholic Religious Education?

In many countries religious education takes place within the public education system. At the same time there is a debate on legitimacy of such a solution. Increasingly, there are voices calling for the removal of religious education from public schools. Particular pressure is exerted on the confessional model of religious education, which taught religious truths of faith, liturgy, moral principles, of one religious community. This article is a polemic with these opinions. It shows the arguments for the presence of Catholic religious education in public school. These arguments relate primarily to non-religious function of teaching religion, such as the transmission of objective knowledge, forming social attitudes and help in finding the meaning of life. Even with these reasons, Catholic religious education should take place in the state education system.

**Key words:** Religious Education, religious instruction, religion in the state education system.

### Introduction

The vast majority of countries, particularly in Europe, are currently subject to very dynamic secularization processes, which applies particularly to Christianity and the Catholic Church. More and more often, people contest the truth of faith and the moral principles preached by this Church. Their position is taken over by two main principles of postmodernism: absolute pluralism and uncritical tolerance.

At the same time, confessional teaching of religion is still conducted in many countries and it is done in public schools that are established and financed by a secular state. There are many opponents of such a solution, arguing that the only entity for such an education should be the Church. The main argument brought up for eliminating confessional religious education in state schools is the alleged realization of only religious purposes, thereby of no benefit to the state. In consequence, postulates are made for the Church to take full responsibility for religious education in the confessional perspective. Thus a very topical question remains, whether and why should a public school remain an entity of Catholic religious education. This paper shall make an attempt to provide an answer on this issue. The analysis of the problem shall firstly offer an explanation of the concept of confessional Catholic religious education, and next, a presentation of arguments, in favour of conducting such lessons in public schools.

## The essence and Types of Confessional Catholic Religious Education

The confessionalism of teaching religion within the public educational system involves, above all, the leading role of the religious community in its programming. Thus, the contents of confessional teaching of religion are most often the truths of faith, liturgy, moral principles, and prayers of a particular religious community. In the case of the Catholic Church these contents comprise the entire deposit of the catholic faith, contained in the Bible and Traditions of the Church, systematically framed in the Catechism of the Catholic Church<sup>1</sup>. Such a perspective does not, however, imply a complete omission of other religions or denominations, but those issues are shown from the perspective of the Catholic Church. Consequently, confessional teaching of religion is characterized by a significant role played by the Church in preparation curriculum and textbooks, as well as in choosing persons to teach the subject, by granting a *missio canonica*<sup>2</sup>. Therefore, in practice, the state has no influence on the contents of teaching religion, as well as the personnel assignments for teaching these classes. However, confessional teaching of religion includes various different models. The formation and information model (learning from religion and learning about religion) may both be considered as the main two.

<sup>1</sup> *Katechizm Kościoła Katolickiego*, Watykan 1992.

<sup>2</sup> P. Mąkosa, *Confessional and catechetical nature of religious education in Poland*, „The Person and the Challenges”, vol. 5 (2015), no. 2, p. 60.



In some countries, teaching the Catholic religion is not only of a confessional nature, but also strictly formative, catechetical (e.g. in Poland and Croatia<sup>3</sup>). This means that during the lesson, not only is knowledge transferred on the Catholic faith, but also attempts are made at shaping religious attitudes such as: personal acceptance of the laws of faith, participation in the liturgy and sacramental life, acceptance of Catholic moral principles, and introduction to the practice of prayer. From this perspective, the teaching of religion is very similar to religious instruction, and its objective is to lead “not only to meet Christ, but to have a communion, or perhaps even a more emotionally intimate relationship with Him”<sup>4</sup>. Understood in this way the teaching of religion strives to complete all tasks of catechesis, i.e. the development of an understanding of faith, liturgical education, moral formation, education for prayer, education for living in a community, introduction to the mission<sup>5</sup>. The formative model of teaching religion is thus a form of catechesis, and for this reason may only be realized in environments, where all, or at the least, a vast majority of students participating in the lesson, are at the same time, active Catholics. From an ecclesial point of view, this would be an optimal situation. However, it is currently very difficult to attain such a state. Even in the most Catholic countries, students participating in lessons on religion at a public school exhibit various levels of religiousness, include members of other religions and denominations, as well as atheists. Therefore, more and more often discussions are held pertaining to a change in the concept of religious education. Most often, however, no attempts are made to resign from its formative scope, but instead of religious instruction, emphasis is put on evangelization. Its goal is no longer the deepening of faith, as much as sparking it. Still, however, the main purpose for such an education is confessional in nature.

<sup>3</sup> Cf. Z. Nosowski, *Lekcje religii w szkołach publicznych państw europejskich*, [in:] *Szkoła czy parafia? Nauka religii w szkole w świetle badań socjologicznych*, K. Kiciński, K. Koseła, W. Pawlik eds., Kraków 1995, p. 11-12; R. Chałupniak, *Konfesyjność nauczania religii. Zarys problematyki*, „*Paedagogia Christiana*” 3:2000, no. 2(6), p. 31-51; P. Mąkosa, *Współczesne ujęcia nauczania religii w europejskim szkolnictwie publicznym*, „*Roczniki Pastoralno-Katechetyczne*”, 58 (2011), 3, p. 123-136.

<sup>4</sup> Jan Paweł II, *Adhortacja apostołska „Catechesi tradendae”*. Watykan 1979, no 5; Kongregacja do spraw Duchowieństwa, *Dyrektorium Ogólne o Katechizacji*, Watykan 1997, no. 80.

<sup>5</sup> Kongregacja do spraw Duchowieństwa, *Dyrektorium Ogólne o Katechizacji*, Watykan 1997, no. 85-86.

In some countries, Catholic religious education is realized in accordance with an informative model (e.g. Italy and Germany). It consists, first and foremost, of transferring objective knowledge about Christianity and the Catholic Church, as well as its relation to other religions. The purpose for such religious education is to provide knowledge about the religion, which had a significant impact on shaping the culture of the country, and is still impossible to understand without referring to Christianity and the Catholic Church. Catholics, members of other Christian denominations, members other religions, and atheists are natural participants in confessional religion lessons in the informative scope<sup>6</sup>. Within the informative model, functions are implemented mainly of teaching and upbringing. The realization of the function of initiation into Christianity is deemed to be an exclusive task of the church community.

After outlining the identity of Catholic religious education, it is worth readdressing the question posed in the introduction: should state school remain a community providing this type of education, particularly in the formative model? In the progressively more secularized societies, the answer to this question is not that obvious. While searching for an answer to this question it is worth consider whether and to what extent Catholic religious education is compatible with the educational expectations of the state. Presented herein below shall be three areas of impact of religious education which may provide an answer to this question: the transfer of knowledge, formation of social attitudes and help in finding the meaning of life.

## The Transfer of Knowledge in Catholic Religious Education

One of the most important functions of religious education is to search for the truth and to transfer objective knowledge<sup>7</sup>. Of course, this function in the confessional perspective is realized not so much with regards to general knowledge as to religious knowledge, and is aimed at constructing intellectual grounds for faith. It is, however, beyond doubt, that at least the basic knowledge about Christianity and Catholicism, is part of a canon, which should be known to each educated person. In the European context, knowledge of this kind applies to the foundation of the entire continent, as well as the various

<sup>6</sup> Cf. R. Chałupniak, *Wychowanie religijne w szkołach europejskich*, [in:] *Wybrane zagadnienia z katechetyki*, J. Stala ed., Tarnów 2003, p. 188-189.

<sup>7</sup> P. Tomasiak, *Religia w dialogu z edukacją*, Warszawa 2004, p. 334.

states therein. For many countries, it is impossible to understand their history and culture without appropriate knowledge of Christianity and the Catholic Church. It is therefore necessary to supply knowledge not only on the truths of Catholic faith, but also of historical events, Christian architecture, art and music. Without such knowledge, a person would be alienated in the European society. They would understand neither its foundations and history, nor its current problems.

For the above reasons, lessons at schools include discussions on numerous historical issues. These include e.g. such matters as: the civilizations of Mesopotamia (Babylonian and Assyrian); the history of ancient Egypt and Israel, the beginning and development of Christianity, its contribution to European development etc. Attending religion lessons at school therefore, provides the students with additional knowledge of history. A similar correlation is also present with regards to other subjects, e.g. music, fine arts, or geography<sup>8</sup>. During religion classes, discussions are held concerning such matters as e.g. Christian music and art, as well as the geographical location of Israel and Palestine<sup>9</sup>.

The transfer of knowledge about Christianity and the Catholic Church is conducted in connection with other fields of knowledge also for that purpose of shaping an integral vision of the world, free of juxtaposing such realities as faith and mind, religion and science, or the Church and the world<sup>10</sup>. For this reason, the Catholic Church is of the opinion that “teaching religion in schools should be viewed as a subject requiring the same level of organization as other subjects, and not as an addition, but an element of necessary, interdisciplinary dialogue”<sup>11</sup>.

The transfer of knowledge is directly included in the basic goals of the state school system, and the beneficiaries of participation in

<sup>8</sup> Konferencja Episkopatu Polski, *Podstawa Programowa Katechezy*, Kraków 2010, p. 60-68; Cf. P. Tomasik, *Religia w dialogu z edukacją*, Warszawa 2004, p. 296-328.

<sup>9</sup> Komisja Wychowania Katolickiego Konferencji Episkopatu Polski, *Program Nauczania Religii Rzymskokatolickiej w Przedszkolach i Szkołach*, Kraków 2010, p. 110-117.

<sup>10</sup> G. Lange, *Konfesyjna nauka religii w publicznej szkole zsekularyzowanego społeczeństwa*, „*Analecta Cracoviensia*” 23 (1991), p. 241; See K. Misiaszek, *Nauczanie religii w szkole*, [in:] *Wokół katechezy posoborowej*, R. Chałupniak, J. Kochel, J. Kistorz, W. Spyka eds., Opole 2004, p. 300; D. Muskus, *Szkoła środowiskiem katechetycznym*, Kalwaria Zebrzydowska 1999, p. 102.

<sup>11</sup> Kongregacja do spraw Duchowieństwa, *Dyrektorium Ogólne o Katechizacji*, Watykan 1997, no. 73.

religious education shall be all participants of such lessons, regardless of their religiousness. This is without a doubt an irrefutable argument in favour of organizing religious education within the public education system.

## Forming Social Attitudes in Catholic Religious Education

Countries, which include Catholic religious education within the public education system, expect a direct contribution in the process of upbringing, of basic ethical and moral values<sup>12</sup> and support in fostering respect for the significance of the local cultural heritage, with a simultaneous openness to values of other cultures<sup>13</sup>. Thus the task expected by the public school to be performed by religion teaching, is to form social attitudes, create an authentic relation not only with God, but also with other people<sup>14</sup>. This includes mainly forming such features as: fairness, altruism and patriotism.

With regards to justice, school religion lesson attempts to shape the attitude of respect for every human being, regardless of their beliefs, religious, national or state affiliations<sup>15</sup>. In this context, heavy emphasis is put on the dignity of every person. Also, the notions of truthfulness and honesty at work, as well as towards the state, come into effect; especially regarding paying taxes. Furthermore, altruism accentuated in religious education, applies to empathy towards every human being, as well as both their material and mental needs<sup>16</sup>. The Catholic Church calls its faithful and all people of good will to practice honesty and love in social life. It is done in a special way during religion classes at school.

<sup>12</sup> Minister Edukacji Narodowej, *Instrukcja dotycząca powrotu nauczania religii do szkoły w roku szkolnym 1990/91*, [in:] *Aspekty prawne nauczania religii rzymskokatolickiej w polskim systemie oświatowym*, S. Łabendowicz ed., Radom 2001, p. 8-11; cf. P. Mąkosa, *Szkolna lekcja religii istotnym elementem wychowania w szkole*, [in:] *Wychowanie w szkole: od bezradności ku możliwościom* R. Chałupniak, T. Michalewski, E. Smak ed., Opole 2014 p. 351.

<sup>13</sup> Sejm Rzeczypospolitej Polskiej. Ustawa z 7 września 1991 roku o systemie oświaty z późniejszymi zmianami, Dz.U. z 1991 no. 56, poz. 458 z późn. zm.

<sup>14</sup> K. E. Lawson, *Historical foundations of Christian education*, [in:] *Introducing in Christian education: foundations for the twenty-first century*, M. J. Anthony ed., Grand Rapids 2011, p. 17; M. Nowak, *Edukacyjny potencjał pedagogiki religii bogactwo doświadczenia ludzkiego do przekazania*, [in:] *Edukacyjny potencjał religii*, J. Bagrowicz, J. Horowski ed., Toruń 2012, p. 58.

<sup>15</sup> P. Mąkosa, *Szkolna lekcja religii istotnym elementem wychowania w szkole*, [in:] *Wychowanie w szkole: od bezradności ku możliwościom*, R. Chałupniak, T. Michalewski, E. Smak eds., Opole 2014, p. 353.

<sup>16</sup> *Ibidem*.

A lot of time in religious education is devoted to the notion of patriotism, understood as a mature love for one's homeland. As part of religious education, such love is examined most often in the context of the fourth commandment of the Decalogue: "Honour thy father and thy mother", and has nothing to do with nationalism or xenophobia<sup>17</sup>. Instead it is all about love towards the land, people, the entire culture existing as part of the state and nation. It is also about fostering national identity and readiness to undertake obligations towards one's homeland, such as the defence of its borders and cultural identity, but also paying taxes and voting in elections<sup>18</sup>.

This type of formation is achieved on the one hand by transferring knowledge about the fundamental principles of social life<sup>19</sup>, and on the other hand, fostering motivation to live by those principles. In other words, it is about a proper formation of conscience, which apart from transferring norms, stresses the motivation to comply therewith. "As it is widely known that knowledge on ethical and moral values, even the most thorough, is in and of itself, insufficient for developing the proper attitudes, as apart from intellect, it is crucial to engage emotion and will"<sup>20</sup>. In this context, it is worth stressing the undeniable value of religious motivation. Religious faith is one of the strongest factors affecting human behaviour. It could even be claimed that the more religious and engaged in the life of the church the person, the more they are compliant with the principles of social life

Without a doubt, no school subject other than religion, puts so much emphasis on teaching values such as "responsibility, patriotism, honesty, faithfulness to a value system, sensitivity to the needs of others, truthfulness, tolerance, loyalty, courage, cooperation, engagement in social and political matters, justice, and lawfulness"<sup>21</sup>. Thus, every state, even extremely secular, must consider the benefits from shaping such attitudes, which constitute a foundation for social order.

<sup>17</sup> P. Tomasiak, *Religia w dialogu z edukacją*, Warszawa 2004, p. 335.

<sup>18</sup> Por. A. Zellma, *Wychowanie patriotyczne współczesnej młodzieży polskiej w szkolnym nauczaniu religii*, „Studia Warmińskie” 40 (2003), p. 189; P. Mąkosza, *Szkolna lekcja religii istotnym elementem wychowania w szkole*, p. 353.

<sup>19</sup> P. Mąkosza, *Szkolna lekcja religii istotnym elementem wychowania w szkole*, p. 353.

<sup>20</sup> Ibidem, p. 354.

<sup>21</sup> P. Tomasiak, *Religia w dialogu z edukacją*, p. 343.

## Catholic Religious Education as Assistance in Finding the Meaning of Life

In economically developed societies, there is pressure in social life to mainly emphasize practical values, which can directly contribute to their material development. This kind of pressure is also exerted on educational institutions. Society's belief that only knowledge and technical skills have future, and humanist competencies are unnecessary, results in emphasizing technical subjects from the earliest stages of education. This may give rise to reasonable concerns that such an approach carries serious consequences. Of course, no one is negating the fact that technical competence is extremely important in the contemporary world. The problem is that sans a deep humanist education, future societies shall consist of perhaps brilliant IT engineers, but such, who understand nothing about the surrounding world or themselves. Consequently, people who will not find an answer to the basic question about the sense of their own life will not find a deep and permanent happiness. They will be miserable, and, in extreme cases, take their own lives. This is not solely a pessimistic vision of the far future, there are many contemporary examples confirming these theses. It is a fact that more and more people are unable to find themselves in today's world and look for different ways to escape therefrom.

The state is obliged to assist its citizens in developing a mature personality, and thus indirectly also in finding the sense of life and solving problems of existential nature, as it is obvious that finding the sense of one's existence "is the condition necessary for proper development, and indispensable for proper functioning"<sup>22</sup>. It is clear that religious education is indispensable in performing this task. It helps to create a coherent, objective image of man and the world, including in it religious aspects. Consequently, religious education helps to answer questions about the meaning of life, science, work, suffering, and death. Unlike any other subject it provides support "in borderline situations, where individuals are unable to help themselves"<sup>23</sup>. Thus, religion and religious education help the individual to overcome existential anxiety and find joy in life<sup>24</sup>. It does not mean that religion is the only source of sense, but it is a deep catalyst thereof. Thus, it is

<sup>22</sup> J. Michalski, *Religijność osoby a kształtowanie poczucia sensu życia*, [in:] *Edukacyjny potencjał religii*, J. Bagrowicz, J. Horowski eds., Toruń 2012, p. 102.

<sup>23</sup> Z. Marek, *Religia. Pomoc czy zagrożenie dla edukacji?* Kraków 2014, p. 129.

<sup>24</sup> M. Mendyk, *Edukacja religijna integralną częścią wychowania*, [in:] *Wychowanie w szkole: Od bezradności ku możliwościom*, R. Chałupniak, T. Michalewski, E. Smak eds., Opole 2014, p. 144-145.



in the best interest of the state to organize religious education within the public education system.

Catechetics

## Conclusions

In many countries, state education systems are hostile towards any religion and thus to religious education. At the same time, however, in many other countries, confessional Catholic religious education is conducted within the public school system. The discussion on importance of including religious education in the state-run educational system includes on the one hand arguments on the separation of Church and state, as well as the different ways of understanding of faith and science. On the other hand, however, it is said that teaching religion in schools, contributes to realizing the educational goals, and its removal would be anti-pedagogical<sup>25</sup>. This article attempts to show the extra-religious functions of religious education activity and give arguments for its presence in the state-run educational systems. In other words, motives have been presented, for which a secular state legally separate from the Church, should organize religious education, also in its confessional scope.

The following deliberations indicate three groups of such arguments. The first concerned the transfer of objective knowledge, which simply cannot be fragmented, and more importantly divided into opposing general and religious categories. It was indicated that it is in the best interest of the state to allow such religious education, which will enhance incorporating religious knowledge within the entirety of knowledge possessed by man. Such an approach will also help to build a uniform and coherent world image, free from harmful divisions. The second argument concerned fostering social attitudes i.e. fairness, altruism and patriotism. It was indicated that this aspect is all about forming a mature and righteous conscience<sup>26</sup>. In this process, apart from the transfer of the proper content, the motivational quality of religion was also indicated. Clearly, it is one of the strongest factors motivating people to act<sup>27</sup>. There is even a specific scientific research

<sup>25</sup> W. Cichosz, *Możliwości dialogu wychowania chrześcijańskiego ze współczesną edukacją polską*, Pelplin 2013, p. 314-315.

<sup>26</sup> Z. Marek, *Religia. Pomoc czy zagrożenie dla edukacji?*, p. 129.

<sup>27</sup> Por. J. Kula-Lic, *Religijność człowieka w procesie psychospołecznego rozwoju*, „Pedagogika Katolicka” 2 (2010) no. 7, p. 158-163.

proving the connection between altruism and religiousness<sup>28</sup>. Anyhow, it is understandable, as Christianity in its essence is a call to serve other people individually and the society as a whole<sup>29</sup>. The last group of arguments analysed herein, were issues related to helping to find meaning in life. It was indicated that an undeniable value of religious education, giving a person strong justification for their own existence<sup>30</sup>, without which it would be very difficult to live, and even more difficult to contribute to development of the world.

This short example is sufficient to show that a successful life of single individuals and entire societies, which is the main goal of education, depends not only on gaining technical knowledge, but, first and foremost, on shaping attitudes that will allow to find a sense of life and form social attitudes. Without religious education achieving these goals is extremely difficult, and sometimes impossible. Therefore, it is necessary to put in every effort to ensure that teaching religion remained part of the public education system. It is necessary to understand that “religious education is not in opposition to the idea of general education” and it should not be “separated from regular pedagogical activities”, as it is “rooted in the holistic development of human personality”<sup>31</sup>. In the end however, it is worth emphasizing that providing religious education from the Church alone, does not yield the expected results. Interaction is necessary, of all the educational entities, particularly, family, the Church, and school<sup>32</sup>. Each of these entities has various tasks, but a common purpose – the education of man<sup>33</sup>.

<sup>28</sup> J. Śliwak, *Altruizm a religijność człowieka – badania empiryczne*, „Roczniki Filozoficzne” 41 (1993), no. 4, p. 41-52; J. Śliwak, M. Szafrąńska, *Poziom altruizmu a przeżywane relacje religijne do Boga*, [in:] *Postawy wobec religii. Psychologiczne uwarunkowania i konsekwencje*, T. Doktor, K. Franczak eds., Warszawa 2000, p. 161-185.

<sup>29</sup> Cf. Z. Marek, *Religia. Pomoc czy zagrożenie dla edukacji?*, p. 131.

<sup>30</sup> Ibidem, p. 153.

<sup>31</sup> G. Hansemann, *Wychowanie religijne*, Warszawa 1988, p. 16; Cf. W. Osiał, *Misja wychowawcza lekcji religii w szkole*, „Warszawskie Studia Teologiczne” 25 (2012), no. 2, p. 269-280; Cf. R. Chałupniak, *Religia w szkole czy poza szkołą?*, „Pedagogia Christiana”, 15 (2012), no. 1, p. 167.

<sup>32</sup> Z. Marek, *Religia. Pomoc czy zagrożenie dla edukacji?*, p. 163; J. Makselon, *Człowiek jako istota religijna*, [in:] *Psychologia dla teologów*, idem ed., Kraków 1990, p. 260; W. Cichosz, *Pedagogia wiary we współczesnej szkole katolickiej*, Warszawa 2010, p. 191-203.

<sup>33</sup> W. Cichosz, *Możliwości dialogu wychowania chrześcijańskiego ze współczesną edukacją polską*, p. 117.



## SZKOŁA PAŃSTWOWA JAKO PODMIOT KATOLICKIEJ EDUKACJI RELIGIJNEJ?

Catechetics

W wielu krajach świata edukacja religijna odbywa się w ramach państwowego systemu oświaty. Jednocześnie toczy się dyskusja nad zasadnością takiego rozwiązania. Coraz częściej pojawiają się głosy wzywające do usunięcia nauczania religii z państwowej szkoły. Szczególna presja wywierana jest na konfesyjny model edukacji religijnej, w którym przedmiotem nauczania religii są prawdy wiary, liturgia, zasady moralne jednej wspólnoty wyznaniowej. W tym artykule podjęto polemikę z tymi opiniami i ukazano argumenty przemawiające za obecnością katolickiej edukacji religijnej w szkole publicznej. Zastosowana argumentacja dotyczyła przede wszystkim pozareligijnych funkcji, jakie pełni nauczanie religii. Analizie poddano przekaz obiektywnej wiedzy, formowanie postaw społecznych oraz pomoc w odnalezieniu sensu życia. Wykazano, że choćby z tych względów, katolicka edukacja religijna powinna mieć miejsce w państwowym systemie oświaty.

**Słowa kluczowe:** edukacja religijna, nauczanie religii, religia w państwowym systemie oświaty.

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## La « pédagogie de la mémoire » de Jean-Paul II sur la base de son premier voyage apostolique en Pologne (1979)

Pope Francis, during his first pilgrimage to Poland, in a speech to representatives of the Polish authorities on 27 July 2016 said: «Memory is the hallmark of the Polish people. I was always impressed by Pope John Paul's vivid sense of history. Whenever he spoke about a people, he started from its history, in order to bring out its wealth of humanity and spirituality. A consciousness of one's own identity, free of any pretensions to superiority, is indispensable for establishing a national community on the foundation of its human, social, political, economic and religious heritage»

The author, inspired by the words of Francis, refers to the speeches of John Paul II during his first apostolic journey to Poland (2-10 June 1979), widely recognized as important for the history of Polish, and even Europe. The author discusses the socio-political and religious situation in Poland 1979, and he presents the preparations for the celebration of the 900th anniversary of the death of St. Stanislaus including the role of Karol Wojtyła in them. There is the analysis of selected speeches of John Paul II for his «keen sense of history» and specific pedagogy – «pedagogy of memory». The article ends with a reflection on the impact of the papal visit to Poland on the future of the country and Europe. Historic implications are ubiquitous in the speeches of John Paul II's – vivid in the memory of the Polish Pope and his compatriots – and were to inspire, help Poles in preserving their identity and strengthen in being faithful to God in spite of the temptation of discouragement in the face of painful socio-political conditions. John Paul II recalled that «a man [...] cannot be fully understood without Christ» and that no one has the right to except Christ from His Church and public life.

**Key words:** John Paul II, the first apostolic journey to the Polish, pedagogy of memory, Polish religious heritage, the history of Christianity in Poland.

## Introduction

Du 27 au 31 juillet 2016, en l'Année du Jubilé du 1050<sup>ème</sup> anniversaire du baptême de la Pologne, eut lieu le premier voyage apostolique du Pape François en Pologne, à l'occasion des Journées Mondiales de la Jeunesse. Pendant ces quelques jours passés dans le pays de l'un de ses prédécesseurs Jean-Paul II, François a donné la preuve, dans son enseignement, d'une bonne connaissance de la situation actuelle en Pologne ainsi que du patrimoine du pays.

Dans le discours prononcé le 27 juillet 2016 devant les autorités polonaises, François disait entre autres : « La mémoire caractérise le peuple polonais. Le sens vivant de l'histoire du Pape Jean-Paul II m'a toujours impressionné. Quand il parlait des peuples, il parlait de leur histoire pour en faire ressortir les trésors d'humanité et de spiritualité. La conscience de l'identité, libre des complexes de supériorité, est indispensable pour organiser une communauté nationale sur la base de son patrimoine humain, social, politique, économique et religieux, pour inspirer la société et la culture, en les maintenant fidèles à la tradition et en même temps ouvertes au renouveau et à l'avenir »<sup>1</sup>. Le propos de François fait penser à une pédagogie<sup>2</sup> spécifique de Jean-Paul II – une « pédagogie de la mémoire ». En effet, Jean-Paul II se référait souvent à la mémoire, cette « faculté qui modèle l'identité des êtres humains au niveau tant personnel que collectif »<sup>3</sup> ; il évoquait l'histoire des peuples afin d'y puiser des valeurs humaines et spirituelles, inspirer les peuples, les aider à garder leur identité, leur fidélité à la tradition mais aussi une ouverture au renouveau et à l'avenir.

Pour développer la question il faut revenir sur l'enseignement de Jean-Paul II. Étant donné le nombre important de discours prononcés par le Pape polonais, il faut faire un choix. Ce choix tombe sur son

<sup>1</sup> François, *Rencontre avec les autorités polonaises à l'occasion des JMJ 2016*, [http://www.eglise.catholique.fr/actualites/dossiers/jmj-2016/424018-rencontre-avec-les-autorites-avec-la-societe-civile-et-avec-le-corps-diplomatique/\(03.09.2016\)](http://www.eglise.catholique.fr/actualites/dossiers/jmj-2016/424018-rencontre-avec-les-autorites-avec-la-societe-civile-et-avec-le-corps-diplomatique/(03.09.2016)).

<sup>2</sup> Nous utilisons le terme « pédagogie » dans le sens d'exercer une influence éducatrice sur l'évolution des autres par un ensemble d'activités et de connaissances éducatives. Por. S. Kunowski, *Podstawy współczesnej pedagogiki*, Łódź 1981, p. 23-24.

<sup>3</sup> Cf. Jean-Paul II, *Mémoire et identité*, Paris 2005, p. 173.

premier voyage apostolique en Pologne du 2 au 10 juin 1979<sup>4</sup>, à l'occasion de l'anniversaire du martyr de saint Stanislaw de Szczepanow (1030-1079)<sup>5</sup>. Cette visite est en fait largement considérée comme un événement important, ayant un impact significatif pour la Pologne, voire pour l'Europe<sup>6</sup>.

Le but de cet article n'est pas une analyse exhaustive de tous les aspects possibles de ce pèlerinage<sup>7</sup> emblématique. Nous essaierons d'en effectuer une relecture sous l'angle des manifestations du « sens vivant de l'histoire » de Jean-Paul II et de sa pédagogie spécifique – « pédagogie de la mémoire »<sup>8</sup>. Puisqu'il n'y a pas de théologie pratique suspendue dans le vide, détachée de son contexte, nous proposerons, dans un premier temps, de regarder la situation socio-politique et

<sup>4</sup> On trouve les interventions officielles de Jean-Paul II en français, prononcées au cours du voyage, entre autres dans la *Documentation catholique : Dossier « Le voyage de Jean-Paul II en Pologne »*, 1<sup>er</sup> juillet 1979, n° 1767 (*infra* : *Dossier*) ou dans la publication *Le pèlerinage de Jean-Paul II en Pologne, Introduction* de V. Volpini, Paris 1979. D. le Corre et M. Sobotka proposent, à leur tour, un dossier du pèlerinage avec quelques extraits des interventions du Pape mais, en revanche, avec plus de commentaires et d'explications concernant le déroulement du voyage, intitulé *Jean Paul II en Pologne du 2 au 10 Juin 1979*, Bagnole 1979. Cependant nous n'avons trouvé l'ensemble des interventions du Pape (avec 26 textes absents dans la *Documentation catholique*) qu'en polonais : Jan Paweł II, *Drogowskazy dla Polaków*, vol. 2, Kraków 1999, p. 5-200.

<sup>5</sup> Né vers 1030 à Szczepanow, au sud de la Pologne ; assassiné en 1079 de la main du roi Boleslaw II alors qu'il célébrait une messe. Il s'est fait connaître comme défenseur de la justice et de l'ordre moral. Canonisé en 1253 et devenu un des trois Patrons principaux de la Pologne, avec la Vierge Marie Reine de la Pologne et saint Adalbert évêque et martyr (en polonais *Wojciech*). Pour plus de détails sur la vie et le martyr de saint Stanislaw on peut se référer à un livre jubilaire publié aux États-Unis sous les auspices de l'Association Historique Américano-Polonaise : D. B. Nunis (éd.), *Saint Stanislaw, Bishop of Kraków. In commemoration of the 900th Anniversary of His Martyrdom in 1079*, Santa Barbara – California 1979.

<sup>6</sup> Bernard Lecomte constate qu'il s'agissait, pour Jean-Paul II, « d'ouvrir une brèche dans le mur du totalitarisme, sur des bases historiques et culturelles fortes. Ce n'est pas une démarche politique – le pape n'a jamais lancé et ne lancera jamais de 'croisade' contre le communisme – mais une démarche de *vérité*. C'est un projet autrement plus fort, plus ambitieux. Plus subversif ». B. Lecomte, *Jean-Paul II*, Paris 2006, p. 446.

<sup>7</sup> C'est ainsi que l'on appelait souvent les visites du Pape en Pologne. Le Pape lui-même déclarait venir « en pèlerin ».

<sup>8</sup> Au cours de ce premier voyage en Pologne, une centaine de fois Jean-Paul II prononça les mots « mémoire », « souvenir », « commémoration », « se souvenir », et le contenu de ses discours est la meilleure preuve que, pour le Pape, il y a des événements de l'histoire, parmi eux le martyr de saint Stanislaw, que l'on ne peut pas oublier.

religieuse en Pologne en 1979 afin d'esquisser le contexte dans lequel se déroula ce premier pèlerinage du Pape en sa patrie. Dans un deuxième temps, nous présenterons les circonstances de la préparation et de la célébration de l'anniversaire du martyr de saint Stanislaw et le rôle qu'y joua Karol Wojtyla en tant qu'évêque et pape. Ensuite, nous regarderons « les paroles et les gestes » du Pape sous l'angle de sa « pédagogie de la mémoire ». Pour terminer, nous nous concentrerons sur l'impact de ce voyage sur le lendemain de la Pologne et de l'Europe.

## La Pologne et l'Église en Pologne en 1979

L'année 1979 en Pologne s'inscrit dans la longue période, complexe et hétérogène, qui a duré de 1945 à 1989. Après la seconde guerre mondiale, la Pologne se trouva sous un nouveau mode d'occupation, à savoir l'emprise de l'Union Soviétique. Ce fut une période d'intenses changements socio-politiques et religieux. Les efforts de soviétisation de la Pologne résultaient du projet de l'URSS visant la création d'une sphère d'influence, d'un bloc de pays communistes. La situation du pays était difficile : les communistes<sup>9</sup> avaient pour but la consolidation et le renforcement d'un pouvoir populaire, soumis au pouvoir de l'URSS.

Dans les années 1970-1980, c'est Edward Gierek (1913-2001) qui exerce la charge de Premier Secrétaire du Comité Central du Parti Ouvrier Unifié Polonais<sup>10</sup>. Comme son prédécesseur, Wladyslaw Gomułka (1905-1982), qui avait provoqué la déception, voire la haine du peuple, Gierek n'a pas su trouver les moyens d'améliorer la situation dans le pays. Le programme économique a été détaché des réformes politiques, car on ne pensait pas à la démocratisation de la vie politique. Au contraire, les formes telles que la concentration de trop de pouvoirs entre les mains du Premier Secrétaire, la prise de décisions réservée à un groupe étroit de personnes, la confusion de l'appareil du parti avec celui du gouvernement se sont encore développées. Les autorités n'étaient pas compétentes. Après une croissance économique artificielle, car due aux crédits contractés à l'étranger, une crise de plus en plus grave commençait à apparaître à partir de 1975. L'espoir d'une vie meilleure a été déçu, bien que les premières années de l'équipe de Gierek aient semblé prometteuses : augmentation rapide

<sup>9</sup> Il s'agit de tous les partisans actifs du nouveau pouvoir, surtout des membres du Parti Ouvrier Polonais, bien que ce parti ne comportât pas que des communistes. Cf. J. Topolski, *Historia Polski*, Poznań 2007, p. 275.

<sup>10</sup> Nom officiel du parti communiste en Pologne depuis 1948 ; en polonais : *Polska Zjednoczona Partia Robotnicza (PZPR)*.



du niveau de vie, industrialisation du pays, croissance de la natalité. La comparaison entre les conditions de vie en Pologne et en Europe occidentale éclairait les Polonais sur leur retard de civilisation. Malgré l'altération de la situation en Pologne, les autorités lançaient la propagande d'un prétendu succès. Après l'augmentation des prix en 1976, de nouveau il y eut des manifestations d'ouvriers à Radom et Ursus, et de nouveau le pouvoir utilisa la répression. Dans ces conditions, une opposition politique avait commencé à naître. Un changement de pensée s'était opéré, dans la mesure où l'on ne réclamait plus la réforme du socialisme, mais l'abandon de ce système. Les nouvelles organisations, les tentatives de création de syndicats indépendants, les publications illégales, l'activité culturelle, les lettres aux autorités annonçaient les changements à venir<sup>11</sup>.

L'Église catholique s'est retrouvée dans ces circonstances difficiles et exigeantes et a dû faire face à l'athéisation. Malgré l'hostilité des autorités communistes envers l'Église et la religion, et peut-être grâce à cela, l'Église est devenue un refuge et une force ; son prestige et son rôle ont augmenté. Parmi les plus grands événements de cette période il faut noter la célébration, en 1966, du millième anniversaire du baptême de la Pologne. Cette célébration, précédée par la Grande Neuvaine du Millénaire (1957-1966), connut un grand succès dans tous les diocèses. Cependant les communistes n'autorisèrent pas la venue en Pologne du Pape Paul VI<sup>12</sup>.

En ce qui concerne la vie religieuse des Polonais, les catholiques, étant la majorité écrasante dans la société, se rendaient en masse aux manifestations religieuses malgré la propagande de l'État. Les initiatives de la base prises par les fidèles désirant la construction d'une église ou d'une chapelle étaient un phénomène caractéristique. Vu le contexte politique, il est inutile de dire combien cela était difficile. L'enthousiasme, l'astuce et la persévérance des gens vis-à-vis de l'opposition de l'administration publique ont donné des fruits : beaucoup d'églises et de chapelles ont été créées dans des conditions très dures. Il ne faut pas oublier que ces difficultés n'étaient pas dues uniquement à l'administration, mais aussi à la crise économique<sup>13</sup>.

<sup>11</sup> Cf. J. Topolski, *Historia Polski*, op. cit., p. 287-292.

<sup>12</sup> J. Kloczowski, L. Müllerowa, *Le christianisme polonais après 1945*, [dans :] J. Kloczowski (dir.) *Histoire religieuse de la Pologne*, Paris 1987, p. 523-524, 537-539. Le Pape Jean-Paul II fera allusion à cette interdiction au cours de son voyage en Pologne.

<sup>13</sup> *Ibidem*, p. 528-531.

L'Épiscopat ne restait pas indifférent aux actions des autorités communistes. Dans les années 1960, 1970 et 1980, il a protesté plusieurs fois contre diverses formes de discrimination : contre la tendance à subordonner la catéchèse aux inspecteurs de l'éducation populaire, la pression sur les personnes qui cédaient un local pour la catéchèse<sup>14</sup>, « les travaux sociaux » (d'intérêt public) organisés les dimanches et les jours de fêtes, les obstacles faits aux pratiques religieuses dans les camps des jeunes, l'action de supprimer les crucifix au nom du caractère laïc de l'école<sup>15</sup>.

Le prestige de l'Église dans la vie nationale et sociale a augmenté. Le « Primat du Millénaire », le cardinal Stefan Wyszyński (1901-1981), s'inscrit dans la conscience des Polonais comme le défenseur de la dignité de l'homme et en particulier du Polonais, mais aussi de la dignité du travail et des droits de l'homme. Ses initiatives ont montré son identité religieuse et nationale, un christianisme humain et christocentriste, une foi profonde et une piété mariale faisant partie de la tradition chrétienne polonaise<sup>16</sup>.

## Jean-Paul II et la célébration de l'anniversaire du martyr de saint Stanisław

Pour le printemps 1979, les évêques polonais avaient prévu la célébration du neuf centième anniversaire du martyr de saint Stanisław. Le jubilé fut soigneusement préparé et l'évêque Karol Wojtyła y eut son apport et ses raisons.

La vie de Wojtyła était liée à Cracovie, d'abord par sa naissance en 1920 (à Wadowice, une cinquantaine de kilomètres de Cracovie), ses études séculières et théologiques, sa première messe dans une crypte de la cathédrale de Wawel, celle qui garde le corps de saint Stanisław, enfin le ministère d'évêque de Cracovie. En 1964, ce jeune évêque auxiliaire considéré par le pouvoir communiste plutôt comme « un

<sup>14</sup> En 1961, la catéchèse a été définitivement exclue de l'école polonaise jusqu'en 1990. Au cours de ces années, elle trouvait sa place dans les « points catéchétiques » : églises, chapelles, locaux paroissiaux, presbytères, maison privées. Cf. B. Skłodowski, *Katechizacja w Polsce Ludowej w latach 1945-1990. Zarys problematyki*, [dans :] A. Szot (dir.), *W małej salce... Katechizacja na Białostocczyźnie w okresie PRL*, Białystok 2014, p. 24-27.

<sup>15</sup> Cf. E. Majcher, *Wokół nauki religii w polskiej szkole*, Warszawa 1992, p. 14-16 ; J. Doppke, *Katechizacja w Polsce 1945-1990*, Pelplin 1998, p. 109-114.

<sup>16</sup> Cf. P. Michel, *L'Église catholique*, [dans :] F. Bafoil (dir.), *La Pologne*, Paris 2007, p. 379 ; J. Kłoczowski, L. Müllerowa, *Le christianisme polonais après 1945*, art. cit., p. 524-527, 540-541.



intellectuel, un philosophe, un poète, qu'un 'politique' »<sup>17</sup> et donc facilement accepté sinon proposé par ce pouvoir<sup>18</sup>, remplaça Mgr Eugeniusz Baziak après son décès et devint l'archevêque métropolitain de Cracovie. Il s'inscrivait ainsi dans l'histoire de l'archidiocèse de Cracovie et celle de ses évêques dont saint Stanislaw est le fameux prédécesseur.

L'archevêque Wojtyła (dès 1967 cardinal Wojtyła) contribua au développement du culte de saint Stanislaw. Il accordait une grande importance à l'anniversaire de son martyr prévu pour le printemps 1979. Il prépara les célébrations pendant sept ans et, en 1978, invita à Cracovie plusieurs cardinaux. Après son élection en tant que pape, le 16 octobre 1978, il souhaitait se rendre en Pologne pour ce jubilé. Ce vœu était explicable : c'est bien lui, qui, en tant que cardinal archevêque de Cracovie, le 8 mai 1972 avait ouvert le synode diocésain. Il souhaitait donc célébrer sa clôture et l'anniversaire du martyr de saint Stanislaw, si soigneusement préparé<sup>19</sup>.

Le Pape savait qu'il ne serait pas facile d'obtenir l'accord des autorités communistes mais il considérait sa participation à cet anniversaire comme un devoir. À la suite des pourparlers le pouvoir communiste autorisa finalement cette première visite du Pape en Pologne et même exprima sa volonté d'accueillir Jean-Paul II dans sa patrie, mais à condition que la visite n'ait pas lieu au mois de mai<sup>20</sup>. Le pouvoir communiste craignait des débordements de sentiments anti-communistes : « La première visite d'un pape en Pologne, pour célébrer le plus violent conflit entre l'Église et l'État dans toute l'histoire polonaise ! Ce n'était pas acceptable ! »<sup>21</sup>. Finalement, une visite du 2 au 10 juin fut acceptée et le chef du Conseil d'État, Henryk Jablonski, a invité officiellement le Pape suscitant l'inquiétude du Kremlin. Cette nouvelle date n'a aucunement anéanti les projets du Pape et de l'épiscopat polonais concernant la célébration de l'anniversaire de la mort de saint Stanislaw<sup>22</sup>.

<sup>17</sup> B. Lecomte, *Jean-Paul II*, op. cit., p. 261.

<sup>18</sup> Cf. *Ibidem*, p. 259-262.

<sup>19</sup> Cf. *Ibidem*, p. 396, 445.

<sup>20</sup> En Pologne, on célèbre la Saint-Stanislaw le 8 mai.

<sup>21</sup> B. Lecomte, *Jean-Paul II*, op. cit., p. 447.

<sup>22</sup> Cf. *Ibidem*, p. 447-448. Pour plus de détails concernant les circonstances de la venue du Pape en Pologne voir : M. Przeciszewski, T. Królak, *Demontaż « żelaznej kurtyny » rozpoczął się w Gnieźnie, a nie w Berlinie. Rozmowa z metropolitą krakowskim kard. Stanisławem Dziwiszem, byłym sekretarzem Jana Pawła II*, [http://www.opoka.org.pl/biblioteka/T/TH/THO/dziwizw\\_jp2or201010.html](http://www.opoka.org.pl/biblioteka/T/TH/THO/dziwizw_jp2or201010.html) (17.09.2016).

Jean-Paul II s'est bien préparé à son voyage apostolique en sa patrie. Il rédigea seul toutes ses interventions pour enfin, le 2 juin 1979, se rendre en Pologne. Personne ne pouvait prévoir comment se déroulerait ce voyage. Les autorités communistes, mais aussi ecclésiales, craignaient d'éventuels incidents<sup>23</sup>, mais rien de tel n'eut lieu. Quant au Pape, dès son arrivée à Varsovie, il assurait que sa visite « a été dictée par des motifs strictement religieux »<sup>24</sup>. Néanmoins il exprima un souhait qui, tout en restant motivé religieusement, dépassait largement le cadre étroit théologique ou spirituel et révélait une visée politique et sociale<sup>25</sup> : « Je souhaite aussi vivement que mon présent voyage en Pologne puisse servir la grande cause du rapprochement et de la collaboration entre les nations ; qu'il serve la compréhension réciproque, la réconciliation et la paix dans le monde d'aujourd'hui. Je désire enfin que le fruit de cette visite soit l'unité interne de mes concitoyens, et aussi un nouveau et favorable développement des relations entre l'État et l'Église dans ma chère patrie »<sup>26</sup>.

Les paroles et les gestes du Pape au cours du voyage. Sa « pédagogie de la mémoire »

La première messe de ce voyage apostolique eut lieu le 2 juin 1979, la veille de la Pentecôte, sur la place de la Victoire à Varsovie. Quelque trois cent mille personnes se sont rassemblées<sup>27</sup>. Jean-Paul II, se situant en tant qu'« appelé de la chaire de saint Stanislaw à Cracovie à celle de saint Pierre à Rome », avouait concevoir son pèlerinage en Pologne pour l'anniversaire du martyr de saint Stanislaw comme un signe du « pèlerinage polonais à travers l'histoire de l'Église (...) au long des routes »<sup>28</sup> de la Pologne, de l'Europe. Dans ce contexte, le choix d'un pape d'origine polonaise est, pour Jean-Paul II, un signe et un appel pour la Pologne. Il s'agit d'un appel à la responsabilité vis-à-vis de l'avenir, d'un appel au témoignage de foi, à l'exemple de l'appel

<sup>23</sup> Le Primat et les évêques polonais avaient préparé les fidèles par des lettres pastorales lues dans les églises. Dans ces lettres, ils considéraient la visite du Pape comme un événement historique, exceptionnel, d'un sens religieux profond. Ils mettaient l'accent sur une préparation spirituelle de tous ainsi que sur une coopération dans tous les préparatifs et pendant le pèlerinage pour que la visite puisse se dérouler en paix et en ordre. Cf. *Listy pasterskie Prymasa Polski oraz Episkopatu 1975-1981*, Paris 1988, p. 132-134, 138-140, 400-406.

<sup>24</sup> Cf. *Discours du Pape à l'aéroport de Varsovie*, [dans :] *Dossier*, p. 602.

<sup>25</sup> C'est ce que le Pape avait appelé « un motif international » à l'aéroport de Fiumicino en Italie avant de monter dans l'avion. Cf. *Dossier*, p. 601.

<sup>26</sup> Ibidem, p. 602.

<sup>27</sup> Cf. B. Lecomte, *Jean-Paul II, op. cit.*, p. 449-450.

<sup>28</sup> *Dossier*, p. 607.

de Jésus adressé à ses apôtres : « vous serez mes témoins » (Ac 1, 8). Ce témoignage est celui de la croix et de la résurrection du Christ. Le Pape évoquait le jubilé de saint Stanislaw ainsi que le millénaire du baptême de la Pologne pour rappeler « le début de l'histoire de la nation et de l'Église », le jubilé de saint Stanislaw s'inscrivant dans le millénaire du baptême<sup>29</sup>.

En lien avec la liturgie, le Pape évoqua le cénacle et les Apôtres réunis autour de la Vierge Marie et rappela que la Pentecôte est le jour de la naissance de la foi et de l'Église, aussi en terre polonaise. C'est le début du christianisme dans l'histoire, – disait-il – dans la culture, dans les épreuves de la nation polonaise. Ensuite Jean-Paul II prononça les paroles qui seraient citées pendant des années, et qui peuvent bien résumer l'ensemble du pèlerinage : on ne peut pas exclure le Christ de l'histoire de l'homme, on ne peut comprendre sans le Christ ni l'homme ni son histoire ni l'histoire de la Pologne ; le Christ est le critère unique et fondamental. C'est en Jésus Christ que l'histoire de l'homme devient l'histoire du salut, c'est Jésus Christ qui « enseigne la grande cause de l'homme » et qui est comme « un livre ouvert sur l'homme, sur sa dignité, sur ses droits, et en même temps un livre de science sur la dignité et sur les droits de la nation »<sup>30</sup>.

Le Pape a exprimé son souhait que Jésus Christ soit un livre ouvert de la vie pour l'avenir, pour les lendemains polonais. Le lieu de la célébration, à côté de la tombe du Soldat inconnu sur la place de la Victoire, fut l'occasion pour le Pape de mettre dans la bouche du soldat ces paroles : « Il ne peut y avoir d'Europe juste sans l'indépendance de la Pologne »<sup>31</sup>. À la fin de son homélie, Jean-Paul II éleva la voix en priant : « Que descende ton Esprit ! Que descende ton Esprit ! Et qu'il renouvelle la face de la terre, de cette terre ! »<sup>32</sup>.

La première homélie du Pape, prise à titre d'exemple, illustre bien la pédagogie de Jean-Paul II. On pourrait dire qu'il n'a rien dit, mais en même temps il a tout dit, et les Polonais ont tout compris : le Pape n'a rien dit contre le régime, il n'a pas incarné une lutte contre le communisme en tant que tel, il n'a pas appelé les Polonais à une révolution contre les gouvernants. Dans cette homélie, comme dans les autres allocutions et sermons, Jean-Paul II a fait intervenir plusieurs événements de l'histoire gardés dans sa mémoire et celle du peuple polonais. Tout au long de son voyage le Pape a évoqué le baptême

<sup>29</sup> Cf. Ibidem

<sup>30</sup> Ibidem, p. 608.

<sup>31</sup> Ibidem

<sup>32</sup> Ibidem, p. 609.

de la Pologne (966), le martyr de saint Stanislaw (1079), le martyr de saint Adalbert (997), les vœux du roi Jean II Casimir Vasa (1656) après le « déluge » c'est-à-dire l'invasion des Suédois, les Partages (1795-1918) ou la période de 123 ans où la Pologne n'existait plus sur la carte de l'Europe, la seconde guerre mondiale (1939-1945) avec ses victimes. Il s'est souvent référé aux origines de la Pologne, à ses commencements politiques et religieux, dans le contexte historique polonais indissolubles les uns des autres, depuis le X<sup>ème</sup> siècle<sup>33</sup>, à la tradition, la culture, le patrimoine. Ces « souvenirs historiques » du Pape manifestaient plusieurs aspects, en fonction du lieu de rencontre ou de célébration, des personnes auxquelles le Pape s'adressait ou de la liturgie du jour.

Un des aspects considérables et bien présent dans l'enseignement du Pape était la fidélité de la Pologne à Dieu<sup>34</sup>, exprimée souvent en latin : *Polonia semper fidelis*. Du coup, si elle l'était *semper*, elle l'est et elle doit l'être aussi *hodie*. Cette fidélité à Dieu et le caractère religieux des Polonais, leur pratiques religieuses et leur attachement à la religion et à l'Église tout au long de leur histoire édifient leur identité, l'identité du Polonais-catholique. Cependant cette mémoire de la fidélité de la Pologne à Dieu n'a rien à voir avec un argument de type « c'était toujours comme cela ». Il s'agit de quelque chose de plus profond qui rejoint l'aspect suivant à savoir la souffrance.

La fidélité de la Pologne à Dieu s'est manifestée particulièrement aux moments les plus difficiles – ceux de la souffrance. Encore avant la première messe, à sa rencontre avec les autorités civiles, le Pape a avoué penser « à l'itinéraire historique, grand mais aussi douloureux »<sup>35</sup> de la Pologne. Ce souvenir de la souffrance, cette *memoria passionis*<sup>36</sup>, lui permit, entre autres, au milieu des gouvernants communistes, d'exposer des principes de la doctrine sociale de l'Église, les « principes fondamentaux de la justice et de la paix dans le monde contemporain »<sup>37</sup> pour, précisément, réclamer cette justice et cette

<sup>33</sup> Jean-Paul II le rappellera surtout à Gniezno, « le berceau des Piast, origine de l'histoire de la patrie et berceau aussi de l'Église ». *Dossier*, p. 609-610.

<sup>34</sup> Le Pape plusieurs fois évoqua cette attitude « humble mais forte, de fidélité à Dieu et à l'Église et à sa hiérarchie ». *Ibidem*, p. 614.

<sup>35</sup> *Ibidem*, p. 603.

<sup>36</sup> Cette expression est utilisée habituellement pour désigner la Passion du Christ mais il y a des auteurs qui l'appliquent aussi à la souffrance humaine. Cf. J.-B. Metz, *La mémoire de la souffrance, facteur de l'avenir. Une forme actuelle de la responsabilité chrétienne*, „Concilium” 76 (1972), p. 13.

<sup>37</sup> *Dossier*, p. 604.

paix, valeurs communes indépendamment des convictions politiques ou religieuses.

Cette *memoria passionis* donna à la visite du Pape aux camps de concentration à Auschwitz et Birkenau, le « Golgotha du monde contemporain », un sens particulier. Jean-Paul II y évoqua Maximilien-Marie Kolbe, Edith Stein, martyrs, ainsi que toutes les victimes des camps de concentration – juifs, russes, polonais. Ce souvenir de la souffrance a poussé le Pape à rappeler l'importance du dialogue, du respect des droits de l'homme et des nations à l'existence et à la liberté. Une nation ne peut asservir l'autre au prix de la conquête, de l'outrage, de l'exploitation, de la mort. À la fin de son homélie prononcée dans cet environnement dramatique, le Pape disait : « Celui [qui prononce ces paroles] est en même temps le fils de la nation qui a subi de la part des autres, au cours de son histoire plus proche de multiples vicissitudes. Il ne le dit pas pour accuser, mais pour rappeler. Il parle au nom de toutes les nations dont les droits sont violés et oubliés. Il le dit parce qu'il y est poussé par la vérité et par la sollicitude pour l'homme »<sup>38</sup>.

Ce rappel n'avait pour but d'accuser personne ni de faire de la Pologne une héroïne qui a tellement souffert et qui mérite une compassion, mais d'attirer l'attention du monde entier sur ceux qui souffrent, sur ceux dont les droits ne sont pas respectés. Beaucoup d'observateurs soulignèrent l'importance du fait d'avoir mentionné et les Juifs et les Russes et les Polonais. Encore une fois il s'agissait d'un souvenir qui interroge, qui met en cause l'ordre des choses, qui pousse vers la vérité qui rend libre.

La question du respect des droits fondamentaux que l'histoire peut apprendre, rejoint une autre leçon, celle des valeurs. L'Église est gardienne des valeurs et c'est ainsi qu'elle sert la cause de la paix dans le monde, ainsi et non à travers une activité politique. Le Pape évoqua l'histoire de saint Stanislaw, « patron de l'ordre moral »<sup>39</sup>, pour montrer ensuite l'importance de cet ordre pour l'homme et pour la nation, pour la vie de société.

La mémoire historique de Jean-Paul II, avec ses deux aspects principaux – la fidélité et la souffrance défendant les droits et les valeurs – demande d'être complétée encore par un élément, mentionné mais pas souligné jusqu'à présent, à savoir l'origine polonaise du Pape. La mémoire de cette origine fut souvent manifestée par le Pape lui-même dans ses discours. À plusieurs reprises Jean-Paul II souligna qu'il était « appelé de la chaire de saint Stanislaw à Cracovie à celle de saint

<sup>38</sup> Ibidem, p. 634.

<sup>39</sup> Ibidem, p. 621-622.

Pierre à Rome ». En montrant ce « passage », comme en s'adressant souvent aux fidèles « chers compatriotes » ou « chers fils et filles de la même patrie », Jean-Paul II voulait affirmer que ce lien étroit entre le « cardinal Wojtyła » et sa « chère patrie » n'a pas été dissous au moment de son élection en tant que pape et qu'il n'a pas oublié ses racines, son histoire<sup>40</sup>. L'enjeu de cette affirmation est important : ce n'est pas « un pape » qui rend visite à « un peuple », mais il est bien « l'os de ses os et la chair de sa chair » (cf. Gn 2, 23) et donc il pense comme lui, il ressent comme lui, il connaît ses problèmes, il sait à qui il parle. Jean-Paul II trouva une parole juste pour chacun et pour tous : enfants, jeunesse, adultes, personnes âgées, malades, paysans, ouvriers, scientifiques, artistes, journalistes, gouvernants, prêtres, évêques, séminaristes, religieux. Chacun reçut une parole pertinente, une parole pour lui.

Il faut noter que les participants des rencontres avec le Pape tout au long de son voyage interrompaient souvent ses propos par des applaudissements, chants et acclamations. Jean-Paul II a bien compris ces applaudissements puisqu'il a dit : « Ce qui est important, ce n'est pas qu'ils applaudissent, mais quand ils applaudissent »<sup>41</sup>. Bernard Lecomte a raison de remarquer que c'était « comme un cri libérateur, un signal que tout est devenu possible » et que les lieux de célébrations sont devenus des espaces de liberté<sup>42</sup>. Les Polonais ont pu prendre à cette occasion la mesure de leur cohésion, de leur force : « la base catholique a pris conscience de ce qu'elle représentait le mouvement le plus représentatif dans le pays »<sup>43</sup>. Chacun des participants des rencontres avec le Pape en juin 1979 a pu se rendre compte qu'il était entouré par des centaines de milliers de compatriotes formant une unité. Les Polonais en ont pris conscience grâce à cette démonstration. Les Polonais qui disaient « la vérité » dans leurs maisons, en famille ou entre amis, mais jamais en public, se sont rendu compte de leur force et de leur nombre ; ils ont pu expérimenter que le régime n'avait pas tué leur foi, leur unité, leur identité<sup>44</sup>. Ils ont bien compris le message du Pape qui parlait comme « en paraboles », mais dans le contexte

<sup>40</sup> À Cracovie, le 6 juin, le Pape disait : « Mon cœur était, et n'a cessé d'être uni à vous, à cette ville, à ce patrimoine ». Ibidem, p. 631.

<sup>41</sup> Cité dans : B. Lecomte, *Jean-Paul II*, op. cit., p. 449.

<sup>42</sup> Ibidem

<sup>43</sup> P. Michel, *L'Église de Pologne et l'avenir de la nation*, Paris 1981, p. 142-143.

<sup>44</sup> Cf. B. Lecomte, *Jean-Paul II*, op. cit., p. 449-450.

donné, chaque « parabole » était compréhensible, son intention et son sens profond lisibles<sup>45</sup>.

Les interventions de Jean-Paul II n'étaient pas des cours d'histoire bien que sa mémoire historique – ou son « sens vivant de l'histoire », comme le disait François – y fût très présente<sup>46</sup>, ce qui peut étonner un lecteur non polonais et ce qui ne sera compréhensible qu'en gardant le souvenir de l'histoire de la Pologne et du christianisme en Pologne<sup>47</sup>. C'étaient finalement des propos profondément religieux, des discours de foi. La pédagogie de Jean-Paul II était une pédagogie de la foi. La clé pour le saisir semblent être les paroles de Jean-Paul II lui-même qui disait : « l'histoire de chaque homme se déroule en Jésus-Christ. En Lui, elle devient l'histoire du salut »<sup>48</sup>. C'est pourquoi l'enjeu de cette démarche historique est beaucoup plus important qu'un simple rappel du passé que « nous ne pouvons pas oublier »<sup>49</sup>, pour nous orienter vers l'avenir de la Pologne et de l'Europe, mais il est bien religieux, eschatologique, et aussi anthropologique car « exclure le Christ de l'histoire de l'homme est un acte contre l'homme »<sup>50</sup>.

Si le Pape, au cours de son pèlerinage, n'a pas développé un enseignement systématique sur la foi, mais a choisi une démarche historique – « une pédagogie de la mémoire », c'était lié au contexte de l'époque. La foi, dans ces circonstances, était « déjà là ». Les églises en Pologne étaient remplies, les *dominicales* nombreux. Cette foi n'était pas à susciter, mais à fortifier et célébrer dans la liturgie. Et

<sup>45</sup> Par exemple, le 5 juin, à Czestochowa, dans son allocution aux supérieures religieuses, le Pape a dit par rapport à la nouvelle situation socio-politique dans laquelle se sont trouvées les congrégations religieuses sous le régime communiste (un texte non officiel, disponible en polonais) : « Alors, ce que je dis là, c'est des raccourcis, mais vous savez de quoi il s'agit ». Un autre exemple est l'allocution aux prêtres, du 6 juin. Après avoir évoqué les prêtres qui avaient perdu la vie au cours de la seconde guerre mondiale, le Pape a dit : « Permettez-moi de mettre un frein aux souvenirs qui se pressent dans mon esprit et dans mon cœur ». *Dossier*, p. 628. Ces souvenirs concernaient sans doute les victimes du régime communiste après la guerre.

<sup>46</sup> Quelque 140 fois le Pape prononça le mot « histoire » (en polonais *historia*, *dzieje*), quelque 25 fois l'adjectif « historique », de même pour le substantif « héritage » ; plus de 200 fois le mot « la Pologne », plus de 300 fois l'adjectif « polonais, -e(s) », une cinquantaine de fois le substantif « le/les Polonais », quelque 230 fois le mot « nation(s) ».

<sup>47</sup> Le Pape a fait une fois allusion à cette situation « atypique » en Pologne dans son allocution aux évêques polonais. Cf. *Dossier*, p. 619.

<sup>48</sup> Ibidem, p. 608.

<sup>49</sup> Ibidem, p. 603.

<sup>50</sup> Ibidem, p. 608.



pourtant les homélies et discours de Jean-Paul II étaient très riches théologiquement et bibliquement. Dans l'ensemble des interventions du Pape apparaissent, avec des accents différents en fonction des circonstances, des éléments de christologie, pneumatologie, ecclésiologie, mariologie, théologie morale, théologie des sacrements, missiologie, doctrine sociale de l'Église<sup>51</sup>.

Il est vrai que l'articulation de la démarche historique avec la démarche théologique n'était pas toujours évidente. Il s'agissait souvent d'une analogie, mais le message était clair et, soulignons-le, tourné vers l'avenir : « Nous irons ensemble sur cette route de notre histoire [...]. Nous irons en nous souvenant du passé, mais l'esprit tendu vers l'avenir... Nous ne retournerons pas au passé ! Nous irons vers l'avenir ! »<sup>52</sup>.

## La réception du message de Jean-Paul II par les Polonais. Le lendemain

Jean-Paul II n'avait pas peur de puiser dans la mémoire du passé pour inviter ses compatriotes à garder leur identité chrétienne, leur tradition et se tourner vers un meilleur avenir. Ses propos courageux, exprimés avec force, bien que parfois implicite, furent compréhensibles pour les fidèles ainsi que pour les autorités communistes. Ils n'étaient pas neutres par rapport à la situation socio-politique du pays et de l'Europe. Pourtant cette première visite de Jean-Paul II en Pologne n'a pas causé de conflits brutaux entre le pouvoir communiste et la nation. « Tous les observateurs ont été frappés par le recueillement, la discipline, le souci de ne donner prise à aucune manipulation ni provocation de ces rassemblements », soulignait P. Michel<sup>53</sup>. En revanche il y eut beaucoup d'enthousiasme et de vigueur au sein de l'Église durement éprouvée par les événements humains, au sein du peuple polonais invité par le fameux « fils de la même patrie » à une lutte spirituelle, à vaincre le mal par le bien, à porter témoignage<sup>54</sup>.

Pourtant cet enthousiasme fut-il accompagné de gestes concrets ? On reproche parfois aux Polonais une facilité d'avoir applaudi « leur Pape » sans vraiment l'écouter et sans mettre en pratique son

<sup>51</sup> Une analyse théologique approfondie des interventions de Jean-Paul II pourrait prolonger et enrichir cette réflexion mais dépasserait largement le cadre de cet article.

<sup>52</sup> *Dossier*, p. 612.

<sup>53</sup> P. Michel, *L'Église de Pologne et l'avenir de la nation*, op. cit., p. 142-143.

<sup>54</sup> Cf. V. Volpini, *Introduction*, [dans :] *Le pèlerinage de Jean-Paul II en Pologne*, op. cit., p. 9.



enseignement. Même si parfois c'était vrai, on ne peut pas nier tout ce qui fut un prolongement du premier voyage de Jean-Paul II et une réponse des Polonais au message reçu du successeur de saint Pierre et de saint Stanislaw. Les mois et années suivants sont la meilleure preuve que les Polonais ont fait ce que leur avait demandé le Pape, c'est-à-dire ils ont accepté ce « patrimoine spirituel qui a pour nom 'Pologne', avec la foi, l'espérance et la charité que le Christ a placées en nous par le saint baptême »<sup>55</sup>, qu'ils y sont restés fidèles, l'ont conservé, multiplié et transmis<sup>56</sup>. Dans un sondage réalisé en 1980, les Polonais ont exprimé leur attachement au Pape encore autrement : 73 % des répondants ont indiqué Jean-Paul II comme la personne symbolisant le mieux la Pologne<sup>57</sup>.

Une première remarque à faire est le réel intérêt pour les discours du Pape qui s'est manifesté d'une façon très concrète. Or les Polonais, pour suivre le pèlerinage de Jean-Paul II, ne pouvaient pas compter sur les médias de masse officiels, dépendant des autorités communistes qui déformaient l'image du voyage ; d'autres médias ont été censurés. C'est pourquoi beaucoup de fidèles venaient aux rencontres et célébrations présidées par le Pape avec leur magnétophone pour enregistrer ses interventions. Ces enregistrements seront copiés, recopiés et deviendront un matériel soumis aux méditations, discussions dans les paroisses, les associations et les groupes religieux<sup>58</sup>. Les prêtres, encouragés par l'épiscopat, se référeront à l'enseignement du Pape et l'expliqueront dans leurs homélies et sermons. Le message de courage et de confiance sera diffusé, la conscience civique éveillée, l'accent étant mis sur les droits de l'homme et la nécessité de les défendre<sup>59</sup>.

Ensuite il faut évoquer, comme un des fruits de ce pèlerinage, les fameuses « messes pour la Patrie ». L'exemple de l'amour du Pape pour la Pologne et son appel à la fin du pèlerinage « de ne jamais perdre confiance », « de ne pas se laisser abattre » et « de ne pas se décourager »<sup>60</sup> conduisit le Père Teofil Bogucki (1908-1987), curé de la paroisse Saint-Stanislaw Kostka de Varsovie, à organiser, le dernier dimanche de chaque mois, une « messe pour la Patrie ». L'animation de ces messes, qui rassemblaient de plus en plus de Polonais, fut confiée

<sup>55</sup> Dossier, p. 643.

<sup>56</sup> Cf. ibidem, p. 613.

<sup>57</sup> Cf. P. Michel, *L'Église catholique*, op. cit., p. 378.

<sup>58</sup> Cf. B. Lecomte, *Jean-Paul II*, op. cit., p. 450.

<sup>59</sup> Cf. P. Michel, *L'Église de Pologne et l'avenir de la nation*, op. cit., p. 143.

<sup>60</sup> Dossier, p. 643.

au père Jerzy Popieluszko (1947-1984). C'était lui qui choisissait des textes bibliques et poétiques pour chaque messe et disait une homélie. Il n'est pas difficile de deviner que ce choix n'était pas neutre<sup>61</sup>.

Les Polonais ont bien compris le message de Jean-Paul II, ils se sont sentis plus forts grâce à la découverte d'être si nombreux à penser de la même façon, à revendiquer le respect des droits de l'homme. Ils se sont attachés aux problèmes de l'ordre social, économique, politique ; ils revendiquèrent « des espaces de liberté »<sup>62</sup>. Les conséquences politiques du voyage de Jean-Paul II comme, plus largement, celles de son élection avec tous les aspects de ce fait (premier pape non italien après de nombreuses années, premier pape slave, venant d'un pays communiste, sa personnalité charismatique et son sens pastoral) font l'objet de plusieurs analyses. Il est difficile d'en trouver une qui lui refuserait un grand rôle que le Pape joua dans les transformations socio-politiques et religieuses, dans la contestation qui prendra de l'ampleur notamment à partir de 1980.

Qu'il suffise, dans ce contexte, d'évoquer une interview intéressante avec le cardinal Stanislaw Dziwisz, menée à l'occasion du trentième anniversaire de ce pèlerinage<sup>63</sup>. L'ancien secrétaire du Pape constate que, effectivement, ce pèlerinage fut le plus important de tous les voyages de Jean-Paul II parce qu'il a inspiré des changements à portée mondiale. La Pologne a changé, les Polonais n'avaient plus peur et ont redressé la tête. Le Pape a libéré la liberté intérieure de l'homme et la vigueur de la nation ; dans ce sens on peut dire qu'il a contribué à la naissance de *Solidarnosc* en 1980. Mais la problématique des discours du Pape dépassait le cadre étroit de sa patrie.

Dans son sermon de Gniezno, le 3 juin 1979, Jean-Paul II disait que sa mission était de faire redécouvrir à l'Europe l'unité entre l'Ouest et l'Est<sup>64</sup>, et que – comme il ajoutait le 5 juin à Jasna Gora devant les évêques polonais – la responsabilité du christianisme est de « s'engager dans la formation de l'unité spirituelle de l'Europe »<sup>65</sup>. Le cardinal Dziwisz souligne que le Pape a toujours refusé la doctrine du « compromis historique » qui voulait que le marxisme et la « lutte de

<sup>61</sup> Cf. J. Offredo, *À Dieu Jerzy !*, [dans :] J. Popieluszko, *Sermons pour la Patrie. Carnets intimes*, Paris 2004, p. VIII ; T. Bogucki, [*le titre manque*], [dans :] J. Popieluszko, *Kazania patriotyczne*, Paris 1984, p. 9.

<sup>62</sup> P. Michel, *L'Église de Pologne et l'avenir de la nation*, op. cit., p. 143.

<sup>63</sup> Cf. M. Przeciszewski, T. Królak, *Demontaż « żelaznej kurtyny » rozpoczął się w Gnieźnie, a nie w Berlinie*, op. cit.

<sup>64</sup> Cf. *Dossier*, p. 612.

<sup>65</sup> *Ibidem*, p. 623.

classes » fussent considérés comme décisifs pour le développement de l'histoire. Selon le Pape, l'avenir n'appartenait pas au marxisme, c'est pourquoi il s'est opposé à introduire le marxisme dans la doctrine sociale de l'Église. Le développement de l'humanité est rendu possible par le respect des droits de la personne, de la liberté, de la possibilité de choisir, de la dignité de l'homme. D'après Dziwisz, le commencement de l'effondrement du mur de Berlin, l'écroulement du rideau de fer, eurent lieu non à Berlin, mais à Gniezno, le 3 juin 1979, dans le discours du Pape. Cet écroulement ne fut que la conséquence du processus débuté en Pologne, en juin 1979. Il serait difficile, après avoir étudié la question, de ne pas donner raison au cardinal.

## Conclusion

En guise de conclusion constatons d'abord une évidence, à savoir l'importance du premier voyage apostolique de Jean-Paul II en Pologne, la portée religieuse, sociale et politique de son enseignement au niveau national et international puisque ce pèlerinage a commencé un processus qui aboutirait à la chute du communisme. Évidemment plusieurs éléments y ont joué un rôle, sans oublier la personnalité extraordinaire de Jean-Paul II et sa « pédagogie de la mémoire ».

Jean-Paul II, dans son enseignement au cours du voyage, n'a à aucun moment appelé ses compatriotes à une révolution contre le régime communiste et n'a accusé personne. Si le Pape a invité les Polonais à une lutte, ce n'était qu'une lutte spirituelle, selon ce que disait saint Paul : « Ne te laisse pas vaincre par le mal, sois vainqueur du mal par le bien » (Rm 12, 21)<sup>66</sup>. Jean-Paul II, par son pèlerinage, a fait ainsi un geste pastoral et catéchétique. Il est venu rendre témoignage de sa foi, de son espérance et de son amour pour Dieu et l'homme, pour la Pologne et le monde. Il est venu « conforter ses frères dans la foi » (cf. Lc 22, 32), rappeler les principes de l'ordre moral et parler « vrai », montrer la route et guider. Il est venu demeurer avec les siens « au cénacle de la Pentecôte », célébrer la liturgie, prier afin que « l'Église jouisse de la liberté et de la paix dans l'accomplissement de sa mission de salut »<sup>67</sup>.

La « pédagogie de la mémoire » de Jean-Paul II manifestée au cours du voyage apostolique reposait sur le rappel par lui des événements historiques gardés dans la mémoire de la nation pour inspirer les Polonais, les aider à garder leur identité, les fortifier dans la fidélité

<sup>66</sup> Ibidem, p. 626.

<sup>67</sup> Ibidem, p. 617.

à Dieu et dans la persévérance, éviter tout découragement. Grâce à cette pédagogie les Polonais ont cru que la liberté, en tant que l'un des droits fondamentaux, pouvait et devait être assurée, que demain pouvait et devait être meilleur, aussi ce « demain » religieux, politique, social, bref l'avenir de la Pologne, de l'Europe et du monde. Jean-Paul II les a affermis dans la conviction que l'on ne pouvait pas exclure le Christ – « Lumière des nations »<sup>68</sup> et son Église de la vie sociale et politique, l'enjeu étant important : « On ne peut en effet comprendre l'homme à fond sans le Christ »<sup>69</sup>.

En 2005, dans son testament spirituel *Mémoire et identité*, Jean-Paul II dira : « L'histoire de chaque homme et, par son intermédiaire, l'histoire de tous les peuples portent en elles une note eschatologique particulière. [...] Il s'agit d'une lecture de l'histoire, à la lumière de l'Évangile »<sup>70</sup>. Ces paroles éclairent la démarche de Jean-Paul II qui demeurerait toujours conscient du lien existant entre le monde et l'Église, entre l'histoire de l'humanité et l'histoire du salut<sup>71</sup>. N'est-ce pas cette conscience qui est la clé de la compréhension du « sens vivant de l'histoire » de Jean-Paul II dont parlait le Pape François devant les autorités polonaises pendant son voyage apostolique en Pologne en juillet 2016 et de ce que nous avons appelé « pédagogie de la mémoire » ?

### **„PEDAGOGIA PAMIĘCI” JANA PAWŁA II NA PRZYKŁADZIE PIERWSZEJ PODRÓŻY APOSTOLSKIEJ DO POLSKI (1979)**

Papież Franciszek, podczas swojej pierwszej pielgrzymki do Polski, w przemówieniu do przedstawicieli polskich władz w dniu 27 lipca 2016 roku, mówił m.in.: „Cechą charakterystyczną narodu polskiego jest pamięć. Zawsze byłem pod wrażeniem żywego zmysłu historycznego Papieża Jana Pawła II. Gdy mówił o narodach, wychodził od ich dziejów, aby podkreślić ich skarby humanizmu i duchowości. Świadomość tożsamości, wolna od manii wyższości, jest niezbędną dla zorganizowania wspólnoty narodowej na podstawie jej dziedzictwa humanistycznego, społecznego, politycznego, ekonomicznego i religijnego”.

Autor artykułu, zainspirowany słowami Franciszka, odwołuje się do przemówień Jana Pawła II podczas jego pierwszej podróży apostolskiej do Polski

<sup>68</sup> Cf. Vatican II, *Constitution dogmatique sur l'Église* « *Lumen gentium* », n° 1.

<sup>69</sup> *Dossier*, p. 608.

<sup>70</sup> Jean-Paul II, *Mémoire et identité*, op. cit., p. 93-94.

<sup>71</sup> Cf. Vatican II, *Constitution pastorale sur l'Église dans le monde de ce temps* « *Gaudium et spes* », n° 1.

(2-10 czerwca 1979 roku), uznawanej powszechnie za istotną dla dziejów Polski, a nawet Europy. Autor omawia najpierw uwarunkowania społeczno-polityczne i religijne w Polsce 1979 roku, po czym przedstawia okoliczności przygotowań do obchodów 900. rocznicy śmierci św. Stanisława z uwzględnieniem roli, jaką odegrał w nich Karol Wojtyła. Następnie zostają przeanalizowane wybrane wypowiedzi Jana Pawła II pod kątem jego „żywego zmysłu historycznego” i specyficznej pedagogii – „pedagogii pamięci”. Artykuł kończy się refleksją nad wpływem papieskiej podróży do Polski na późniejsze losy kraju i Europy. Wszechobecne w przemówieniach Jana Pawła II wątki historyczne – żywe w pamięci Papieża-Polaka i jego rodaków – miały inspirować, pomagać Polakom w zachowaniu tożsamości oraz umacniać w wierności Bogu wbrew pokusie zniechęcenia wobec bolesnych uwarunkowań społeczno-politycznych. Jan Paweł II przypomniał, że „człowieka [...] nie można do końca zrozumieć bez Chrystusa” i że nikt nie ma prawa wyłączyć Chrystusa i Jego Kościoła z życia publicznego.

**Słowa kluczowe:** Jan Paweł II, pierwsza podróż apostołska do Polski, pedagogia pamięci, polskie dziedzictwo religijne, historia chrześcijaństwa w Polsce.

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## **A quarter-century-old publication of *the Catechism of the Catholic Church* in the context of Polish catechesis**

The article undertakes the issue of the reception of a normative document such as *the Catechism of the Catholic Church* in the sphere of Polish catechesis during the last twenty five years since its publication. Therefore, it will be shown how this proven and exceptional tool of ecclesial communication became a catechetical instrument of the Church in the work of evangelisation. The article will include the facts on the basis of which the *Catechism* revived the catechesis of children, adolescents and adults, inspired academia to conduct new scientific research and awakened the consciousness of the Church in its mission in the world, becoming a tool of religious education. The attempt will also be made to demonstrate that the *Catechism* has really been popularised, not only promulgated. The article is concluded with postulates for even deeper use of the *Catechism* in the religious education of a catechetical community in the future.

**Key words:** *Catechism of the Catholic Church*, catechesis, Polish conditionings.

The new *Catechism of the Catholic Church* as a proven and exceptional tool of ecclesial communication was handed over a quarter of a century ago to the Catholic community throughout the world<sup>1</sup>. Immediately prior to its publication, many important events took place

<sup>1</sup> E. Alberich, *Le fonti della catechesi e il ruolo dei catechismi*, [in:] *Andate e insegnate. Manuale di catechetica*, E. Alberich, U. Gianetto ed., Torino 2002, p. 100.



for the renewal of the Church<sup>2</sup> – most of all, the calling of the Second Vatican Council, pontificates of blessed Paul VI and St John Paul II as well as the announcement of important catechetical documents, which boosted the catechetical message<sup>3</sup>. In the period of various transformations taking place in the socio-cultural sphere of the world the publication of *the Catechism of the Catholic Church* constituted an event of great significance<sup>4</sup>. The previous one – *the Roman Catechism* of 1566 – served the Church for over four centuries and the one published a quarter century ago has become one of the fundamental instruments of the Church in the work of evangelisation of the world<sup>5</sup>. Its promulgation has led to the revision of catechetical objectives, the new planning of its content and improvement of the methods of its implementation<sup>6</sup>.

In the period of the last twenty five years, *the Catechism of the Catholic Church* has had all the chances to actually become what it was created for, i.e. the ‘official’ text of the Church<sup>7</sup>. However, has it fulfilled its strategic goal, i.e. awakened the awareness of the Church and its mission in the world, becoming a tool of religious education? Questions regarding its most important “functions and roles still remain open and generate a variety of discussions and opinions”<sup>8</sup>. After twenty five years since the date of its publication, several vital questions need to be urgently asked. Has the religious revival, projected in *Fidei depositum*<sup>9</sup>, really taken place at all stages of the adjustment of *the Catechism* to the reality of the local community of the Church in Poland? Has it only served to read or to become the basis for an in-depth reflection

<sup>2</sup> Cf. S. Pawłowski, *Katechizm Kościoła Katolickiego w ekumenicznej perspektywie dogmatycznoteologicznej*, Lublin 2012, p. 15.

<sup>3</sup> See R. Czekalski, *Rozwój myśli katechetycznej w dokumentach Stolicy Apostolskiej po Vaticanum II*, Warszawa 2013, p. 20.

<sup>4</sup> *Katechizm Kościoła Katolickiego*, Poznań 1994. It will hereinafter be referred to as *the Catechism* or CCC.

<sup>5</sup> *Wprowadzenie do Katechizmu Kościoła Katolickiego*, A. Sujka ed., Warszawa 1994, p. 7.

<sup>6</sup> W. Rzeszowski, *Odnowa katechezy*, Warszawa 2001, p. 10.

<sup>7</sup> C. M. Martini, *Katechizm w Kościele i świecie współczesnym*, transl. J. Dembska, [in:] *Wprowadzenie do Katechizmu Kościoła Katolickiego*, p. 63-64.

<sup>8</sup> Cf.. W. Osiał, *Historia katechizmu. Geneza i rozwój katechizmu w Kościele katolickim od I do XVI wieku*, Warszawa 2013, p.11.

<sup>9</sup> Jan Paweł II, *Konstytucja apostolska Fidei depositum ogłoszona z okazji publikacji Katechizmu Kościoła Katolickiego*. Polish text: „L'Osservatore Romano” 14(1993), no. 2. It will hereinafter be referred to as FD.



on the current state of catechesis? And has the popularization of the *Catechism* finally taken place or has it been merely promulgated?

Catechetics

## The role of the *Catechism of the Catholic Church* in catechesis

On 7 December 1992 in Vatican, St John Paul II handed over the *Catechism of the Catholic Church* to the representatives of the faithful from around the world. “*The Catechism* was given to five bishops representing five continents, a married couple, two representatives of the young and two children. Thus, the truth that the new *Catechism* is intended for all- for people of all ages, nationalities and cultures who constitute the People of God- was expressed”<sup>10</sup>. It will soon be twenty five years since that moment, which is appropriate time to take stock of the suitability for catechetical activities in the Polish conditions of the document defined as a manual “containing the basic, synthetic and comprehensive exposition of the truths of faith and Christian morality norms, rooted in the Scripture, Tradition, history and human existence, used for teaching and shaping of the beliefs and attitudes of the faithful”<sup>11</sup>.

*The Catechism* as a summary of the principal truths of faith was aimed to “present an organic and synthetic exposition of the essential and fundamental contents of the Catholic doctrine, including both faith and morality in the light of the Second Vatican Council and the whole Tradition of the Church” (CCC 11). The provision of such a synthesis constituting an organic entirety broke the disturbing trend of portraying the Catholic faith “in fragments reflecting only individual existential experiences”<sup>12</sup>. C. Schönborn in charge of the coordination of works and the harmonisation of separate parts of *the Catechism* also argued that all this ultimately resulted not only from the loss of trust in that entirety but most of all “had the source in the crisis of faith, more precisely: of the common profession of faith with the Church of all times”<sup>13</sup>.

The new *Catechism*, awaited for four hundred years, did not reveal itself as a work of science and theology, but rather as a form of

<sup>10</sup> M. Napieralski, *O nowym katechizmie*, Poznań 1994, p. 5.

<sup>11</sup> M. Rusecki, *Katechizm*, [in:] EK VIII, k. 1038-1039.

<sup>12</sup> C. Schönborn, *Katechizm Kościoła Katolickiego. Myśli przewodnie i główne tematy*, transl. B. Widła, [in:] *Wprowadzenie do Katechizmu Kościoła Katolickiego*, p. 34.

<sup>13</sup> *Ibidem*.

catechesis<sup>14</sup>. It was a prediction, catechesis, a collection of the simplest awareness of the faith, because there was no controversy, anathemas and justifications. Fortunately for the systematic catechesis, it has a simplified and everyday character, aiming at the widest possible reception – both by educated people as well as those without theological education. In this case we can talk about “popular catechetical theology”<sup>15</sup>. It was prepared in order to be able to clearly present the doctrine of faith and at the same time to help live by it more deeply and bear testimony to it. It was to combine two objectives: the presentation of objective truth contained in the teaching of the Catholic Church with the possibility of its adoption in a personal act of faith<sup>16</sup>.

The basic difficulty while using *the Catechism* stemmed from several facts. Since the very beginning of the legislative work it was known that “the issue was not about some *catechismus minor*, some sort of a guidebook which could immediately be used during the religious education lessons”<sup>17</sup>. Enormous differences prevailing between the existing cultures made it impossible to develop a common manual of catechesis for the whole world. The *Roman Catechism* previously mentioned was addressed to pastors who knew Latin and were the main catechists. The new *Catechism* had to be addressed to bishops and their collaborators, responsible for the shape of catechesis in particular local churches, but it could not only be reserved for the chosen individuals<sup>18</sup>.

During the preparations of *the Catechism* there were two tendencies and concerns. If the document had a complicated scientific and theological layout, it would not be received by ordinary recipients. The second concern regarded the academia. It was thought that *the Catechism* in a simplified form might be neglected by it. Eventually it was decided that it would be published in a simplified form. But then there emerged two phenomena incompatible with each other. Academia made *the Catechism* the material of its own scientific activity. Already at the stage of academic consultations and subsequently after the release of the document, scientific circles recognised their own

<sup>14</sup> Cf. W. Osiał, *Historia katechizmu. Geneza i rozwój katechizmu w Kościele katolickim*, p. 279.

<sup>15</sup> Cz. Bartnik, *Wartości chrześcijaństwa*, [in:] *Katechizm Kościoła Katolickiego. Wprowadzenie*, M. Rusecki, E. Pudelko eds., Lublin 1995, p. 278.

<sup>16</sup> J. Ratzinger, *Wprowadzenie do Katechizmu Kościoła Katolickiego*, [in:] *Wprowadzenie do Katechizmu Kościoła Katolickiego*, p. 33.

<sup>17</sup> *Ibidem*, p. 12.

<sup>18</sup> *Ibidem*, p. 13.

role in providing scientific explanations, creating studies and demonstrating relevant perspectives of believing and understanding the truths included in *the Catechism of the Catholic Church*<sup>19</sup>. After twenty five years, *the Catechism* is still a piece of work willingly analysed in academia and repeatedly quoted<sup>20</sup>.

On the other hand, ordinary recipients, i.e. all believers- at least in the Polish reality- failed to respond with interest to this publication. Although *the Catechism* does not include complicated wording and is the presentation of the entire faith of the Church, displayed in a simple and harmonious way and directs the reader to the essence of Christianity, at the beginning it did not meet with interest in the Polish reality. One of the important reasons could be the fact that *the Catechism* was not intended for direct use in the catechesis of children and adolescents. It was mainly intended for the pastors of the Church on whom the responsibility for catechesis rested. Only through their ministry was it directed to the catechists, clergy and laity as well as to the authors of new local catechisms<sup>21</sup>. Such selection of a group of potential recipients resulted in a smaller than expected interest in the document among ordinary believers. It should not, however, be forgotten that the authors of *the Catechism* also wanted it to become a useful reading for all Christians wishing to familiarise themselves with the teaching of the Church.

### *The Catechism of the Catholic Church* as a source document for catechetical education

In the face of rapid changes in the modern world one may hear an opinion that “the value of *the Catechism* requires a deep multi-faceted reflection and in the face of a rich reality of catechesis it should be perceived as one of the tools of catechetical message, which in no way may be absolutised”<sup>22</sup>. Despite the concerns, persons in charge of the development of catechisation in Poland initiated the activities aiming to popularise and expand the circle of direct recipients of *the*

<sup>19</sup> M. Napieralski, *O nowym katechizmie*, p. 31.

<sup>20</sup> See R. Czekalski, *Bibliografia katechetyczna 1996-200*, Warszawa 2012, p. 11-15; Idem, *Bibliografia katechetyczna 2001-2010*, Warszawa 2012, p. 14-18.

<sup>21</sup> Cf. P. Tomasik, *Katechetyka fundamentalna*, [in:] *Historia katechezy i katechetyka fundamentalna*, J. Stala ed., Tarnów 2003, p. 203.

<sup>22</sup> W. Osiał, *Historia katechizmu. Geneza i rozwój katechizmu w Kościele katolickim*, p. 11.

*Catechism*<sup>23</sup>. However, the reception of *the Catechism* took place with unexpected obstacles. One of the internal causes of little interest in *the Catechism* was connected with the language that it used. It was a very precise, concise, biblical and patristic language requiring a lot of concentration. Therefore, it was also unlike the one that believers used on a daily basis and that could be found in magazines or in mass media<sup>24</sup>.

The lack of tradition of using such assistance constituted another barrier. In the last quarter-century in the face of threats from atheistic state, the reaction of Polish catechists was to provide ready-to-use catechismal formulations, kept in a polemical tone<sup>25</sup>. They were supposed to counteract the wave of demoralisation. This method indirectly fulfilled its function, because it prevented the catechised from many dangers, but failed to prepare them to make independent religious choices, which might help to maintain the spiritual identity in current times. All undertaken attempts to popularise *the Catechism* and the adoption of its provisions to the religious lives of believers have aimed to show that this document deals with contemporary problems and sheds light on many issues troubling the modern man<sup>26</sup>. It has also been pinpointed that it does not stop on the wording and definitions but it strengthens the dialogue with God<sup>27</sup>.

In the context of the presentations of various issues, there arose the most important topic of the Christian message: the truth about the love of God the Father, the saving activity of the Christ, who is present in His Church through the Holy Spirit<sup>28</sup>. Practical indications could only work when preceded by the spiritual strategy of *the Catechism* reception<sup>29</sup>.

For twenty five years the presentation of *the Catechism* has abundantly taken place both in the scientific literature, popular science as

<sup>23</sup> See R. Murawski, *Katechizm a katechizacja w Polsce*, „Ateneum Kapłańskie” 515(1995), p. 23-32.

<sup>24</sup> Cf. J. Królikowski, *Mały przewodnik po Katechizmie Kościoła Katolickiego*, Poznań 1996, p. 29-30.

<sup>25</sup> Cf. E. Jarmoch, *Religijność indywidualna Polaków*, [in:] *Kościół i religijność Polaków 1945-1999*, W. Zdaniec, T. Zembrzusiński eds., Warszawa 2000, p. 394.

<sup>26</sup> See *W co wierzy Kościół i z czego żyje. W 10. rocznicę opublikowania Katechizmu Kościoła Katolickiego*, T. Panuś ed., Kraków 2004.

<sup>27</sup> Cf. J. Królikowski, *Wprowadzenie*, [in:] *Powstanie i znaczenie Katechizmu Kościoła Katolickiego*, J. Królikowski ed., Poznań 1994 p. 8.

<sup>28</sup> K. Jakubiec, *Aby lepiej poznać Katechizm Kościoła Katolickiego*. „Katecheta” 38(1994), p. 197-200.

<sup>29</sup> Cf. K. Misiaszek, *Proponowany model wychowawczy współczesnego chrześcijanina w świetle Katechizmu Kościoła Katolickiego*, „Chrześcijanin w Świecie” 23(1993), no. 4, p. 88-101.

well as in the Catholic press<sup>30</sup>. Also the Polish pulpit has become a place for the proclamation of the content of *the Catechism*<sup>31</sup>. However, most of the information has been passed through systematic catechisation<sup>32</sup>. *The Catechism*, next to the Bible, occupies a central place in over two hundred textbooks and methodological guides to religious education teaching<sup>33</sup>. It is the actual adaptation of *the Catechism* to the usual conditions of religious education teaching.

In order to popularise *the Catechism*, a number of positions have been published which sought to accommodate the content included there to the perceptive abilities of Polish recipients. The publication prepared in the academia of Tarnów entitled “W duchu i prawdzie” [In spirit and in truth] was chronologically the first one<sup>34</sup>. It was addressed to all the people who wished to make the main truths of *the Catechism* the subject of their reflection<sup>35</sup>. The subsequent accommodations adopted the same manner of presentation of *the Catechism*. This group includes the Radom initiative entitled “Wyznawać wiarę dzisiaj. Katecheza dorosłych na podstawie Katechizmu Kościoła Katolickiego” [Professing faith today. Catechesis for adults based of the *Catechism of the Catholic Church*]<sup>36</sup>. Its main objective was to revive catechesis addressed to adults. The third position entitled “Katechizm dla dorosłych” [*Catechism for adults*]<sup>37</sup>, prepared for the Polish Episcopal Commission on the Catholic Upbringing, is of special significance. On 20 June 1998 the Commission approved the work performed by 23 Polish catechetists and catechists. The work started with the incentive for

<sup>30</sup> K. Kantowski, *Symposium studentów ATKIKUL w Lublinie na temat Katechizmu Kościoła Katolickiego*, „Collectanea Theologica” 65(1995), f. 1, p. 134-138.

<sup>31</sup> D. Zimoń, *Nowy Katechizm Kościoła Katolickiego w służbie nowej ewangelizacji*, [in:] *Jezus Chrystus jedyny Zbawiciel świata, wczoraj, dziś i na wieki. Program duszpasterski na rok 1996/97*, Katowice 1996, p. 317-321.

<sup>32</sup> Cf. R. Murawski, *Katechizm a katechizacja w Polsce*, p. 23-32.

<sup>33</sup> Cf. P. Tomasiak, *Polskie dokumenty dwudziestopięciolecia 1990-2015*, [in:] *XXV lat nauczania religii w polskiej szkole*, M. Zając ed., Lublin 2015, p. 57n.

<sup>34</sup> *W duchu i prawdzie. Katechizm Kościoła Katolickiego w refleksji i w życiu*, C. Noworolnik, M. Zając eds., Tarnów 1997.

<sup>35</sup> J. Życiński, *Wstęp*, [in:] *W duchu i prawdzie*, p. 10.

<sup>36</sup> S. Łabendowicz, *Wyznawać wiarę dzisiaj. Katecheza dorosłych na podstawie Katechizmu Kościoła Katolickiego*, Sandomierz 1999.

<sup>37</sup> *Katechizm dla dorosłych. Polska adaptacja Katechizmu Kościoła Katolickiego opracowana na zlecenie Komisji Episkopatu polski ds. Wychowania katolickiego*, J. Charytański, A. Spławski eds., Kraków 1999.

all believers to reflect through prayer over the truths of faith included in *the Catechism*”<sup>38</sup>.

The publication entitled “Taka jest wiara Kościoła. Katechizm dla dorosłych” [This is the faith of the Church. Catechism for adults] also became significant<sup>39</sup>. It was prepared primarily for the Polish recipients- adult members of an ecclesial community in order to show the Christian faith in a full but at the same time synthetic manner as a reality which demands testimony to the contemporary world. Making a kind of a balance regarding the importance of the Catechism of 1992 for Polish catechetical conditions, the then Chairman of the Commission on Catholic Upbringing of the Polish Episcopal Conference, Cardinal K. Nycz stated: “This *Catechism* shows the faith of the Church in Poland in which Christ has lived and acted for over a thousand years [...]. It is about the confession of faith, the sacraments and the liturgy of the Church, about moral life, the commandment of love and the Ten Commandments, and finally about Christian prayer. Preserving this layout of *the Catechism* will enable the readers’ easier orientation in what the Church believes and how it lives”<sup>40</sup>.

All these adaptations of *the Catechism* have aimed to present the new perspective on Christian life, the strengthening of faith, awakening of the will to follow Christ, who is the source of Christian hope in the light of the new *Catechism*. What remains today is the critical assessment of the effects of these efforts.

## Assessment of how the indications of the Catechism of the Catholic Church for Polish catechesis were fulfilled

The sensible choice taking into account the integrity of Christian doctrine and the specific situation of a catechised person is the basic criterion to help determine the importance of *the Catechism of the Catholic Church* for the Polish catechesis and draw conclusions for the future. Today we are dealing with the situation in which according to P. Mąkosa the paths “of the Church and other religious institutions on the one hand and of the secular world on the other hand diverge faster and faster and in some circles these paths have already been

<sup>38</sup> Ibidem p. 5.

<sup>39</sup> *Taka jest wiara Kościoła. Katechizm dla dorosłych*, Z. Marek ed., Kraków 2009.

<sup>40</sup> K. Nycz, *Słowo wstępne*, [in:] *Taka jest wiara Kościoła. Katechizm dla dorosłych*, p. 8.



long apart”<sup>41</sup>. However, after 25 years of the validity of the document in question, apart from the content areas around which the discussion with the secularised world is conducted, *the Catechism* may play a vital role as a point of reference with regard to determining the forms of meetings and discussions with non-believers<sup>42</sup>. St John Paul II rightly stated that “It is hard to say what the role the new *Catechism* will play. However, thanks to the grace of God and good will of the pastors and the faithful, it will surely be able to become an effective tool for further development of knowledge and will result in genuine spiritual and moral revival”<sup>43</sup>. Although today it is easier to meet with a modern man not in the course of studying *the Catechism* but rather on a path of searching for the good and beauty in the surrounding world, it must be assumed that this man will long for transcendence, because this dimension unites and explains everything in life<sup>44</sup>.

From the perspective of a quarter-century-long validity of *the Catechism of the Catholic Church*, the answers to the following questions are necessary: In what way has it been introduced to the catechesis? What have catechists done with it? What applications has it had in the Polish catechesis? One may risk claiming that the catechesis of the last 25 years has been in line with the spirit of *the Catechism*, because it represented the new style of teaching and theology associated with the Second Vatican Council. This was reflected in the references to the content of the Council documents and in the extension of responsibility for catechesis to all believers. The compliance of catechesis with the spirit of the new *Catechism* emphasises its Christocentrism and appreciation of the principle of Christian personalism<sup>45</sup>. What is more, the above connections are further deepened by the scripturalism of catechetical message postulated by *the Catechism*, by faithfulness to centuries-old Tradition of the Church by means of referring to the Fathers of the Church and subsequent eminent Catholic theologians and the principle of “faithfulness to God and man” implemented in the Polish catechesis<sup>46</sup>.

<sup>41</sup> P. Mąkosa, *Materia i forma współczesnego „dziecińca pogan”*, [in:] *Catechetica Porta Fidei*, A. Kiciński ed., Lublin 2012, p. 63.

<sup>42</sup> Ibidem.

<sup>43</sup> Jan Paweł II, *Nowy katechizm darem dla wszystkich*. „L’Osservatore Romano” 14: 1993 no. 7.

<sup>44</sup> Cf. R. Chałupniak, *Sztuka na katechezie. Korelacja lekcji religii z wychowaniem plastycznym*, „Katecheta” 47(2003), nos 7-8, p. 128.

<sup>45</sup> Cf. P. Goliszek, *Personalistyczny wymiar katechezy*. Lublin 2016, p. 46.

<sup>46</sup> T. Panuś, *Główne kierunki katechetyczne XX wieku*, Kraków 2001, p. 166.

Catechesis in line with the spirit of *the Catechism* reveals itself in the preparation and promulgation of documents essential for the Polish catechesis<sup>47</sup>. Taking into consideration the indications of *the Catechism*, subsequently specified in *the General Directory for Catechesis*, the Commission on Catholic Upbringing of the Episcopal Conference led to the publication of three crucial catechetical documents. These are *the Catechetical Directory of the Catholic Church in Poland*<sup>48</sup>, *the Core Curriculum for the Catechesis of the Catholic Church in Poland*<sup>49</sup>, and *Religious education curriculum*<sup>50</sup>. Year 2010 brought new documents that directed towards *the Catechism of the Catholic Church*, and they were *the Core Curriculum for the Catechesis of the Catholic Church in Poland*<sup>51</sup> and *the Curriculum for Roman Catholic Religious education in kindergartens and schools*<sup>52</sup>. This was the step to really build *the Catechism* into the local structures of the Church and the Polish catechesis.

In the considerations over the direct meaning of *the Catechism of the Catholic Church* for the Polish catechesis, R. Murawski maintained that “it does not intend to take into account the issues of adaptation of both the content as well as catechetical methods required by the diversity of cultures, age, spiritual maturity, social and ecclesial situation of catechesis recipients”<sup>53</sup>. It is the task for the authors of local catechisms prepared for specific recipients<sup>54</sup>.

It is not difficult to demonstrate the adaptation of *the Catechism* for the purpose of catechesis for young people at the level of junior and senior secondary schools<sup>55</sup>. It is demanding to perform a thorough

<sup>47</sup> Cf. P. Tomasiak, *Powstanie i ewolucja polskich dokumentów katechetycznych w latach 2001-2010*. „Warszawskie Studia Teologiczne” 1(2013), p. 148n.

<sup>48</sup> Konferencja Episkopatu Polski, *Dyrektorium katechetyczne Kościoła katolickiego w Polsce*, Kraków 2001.

<sup>49</sup> Konferencja Episkopatu Polski, *Podstawa programowa katechezy Kościoła katolickiego w Polsce*, Kraków 2001.

<sup>50</sup> Komisja Wychowania Katolickiego Konferencji Episkopatu Polski, *Program nauczania religii*, Kraków 2001.

<sup>51</sup> Konferencja Episkopatu Polski, *Podstawa programowa katechezy Kościoła katolickiego w Polsce*, Kraków 2010.

<sup>52</sup> Komisja Wychowania Katolickiego Konferencji Episkopatu Polski, *Program nauczania religii rzymskokatolickiej w przedszkolach i szkołach*, Kraków 2010.

<sup>53</sup> R. Murawski, *Katechizm a katechizacja w Polsce*, p. 27.

<sup>54</sup> Cf. M. Zając, *Ewaluacja w nauczaniu religii*, Lublin 2013, p. 209n.

<sup>55</sup> The youngest children a little more differently perceive the message of the *Catechism*, therefore in the period of time under analysis there were no attempts made to adapt the *Catechism* for young children., See T. Panuś, *O kondycji*



analysis of the use of *the Catechism* in all textbooks for religious education available on the market. One may, however, indicate that in the proposals for junior secondary school in the most popular and complete educational packages after year 2001 – a *Poznań series* edited by Rev. J. Szpet, a Jesuit series entitled *W drodze do Emaus* [On the way to Emaus] edited by Rev. Z. Marek and a series by Rev. P. Tomasik- *the Catechism* is a basic source and willingly used in catechesis<sup>56</sup>. However, after year 2010 there have been over two hundred textbooks for religious education and methodological guides as well as worksheets which make extensive use of the content and methodological potential of *the Catechism*. Their specifications, authors and bibliographical references may be followed on a regular basis on the website of the Commission for the Catholic Upbringing of Polish Episcopal Conference in the “Numbers of curricula and textbooks” tab<sup>57</sup>.

After twenty five years since the publication of *the Catechism* it can be clearly indicated that no significant attempts of its adaptation in the form of summaries, except for the diocesan initiative connected with the preparation for Confirmation, were made. Similar attempts undertaken with *the Roman Catechism* were unsuccessful and often even harmful. It was not a time for quantitative adaptation, but rather a qualitative one, i.e. “adaptation of this catechism to the needs, mentality, and culture of the catechised”<sup>58</sup>.

It may not be excluded that some catechists took *the Catechism* to school in order to use it as a textbook. Such a situation may not be repeated. *The Catechism* may not be treated as a catechetical textbook. It is worth remembering that “the reception of *the Catechism* in the catechesis addressed to specific groups of believers does not necessarily mean the literal citation of individual parts of the document. Faithfulness to *the Catechism* is based on the faithfulness to its spirit and its main ideas”<sup>59</sup>. It is the first postulate for the future so that all adaptations were subject to the spirit of *the Catechism*.

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*nauczania religii w polskiej szkole*, [in:] *Integralny rozwój osoby*, P. Michowicz, A. Zajac eds., Kraków 2015, p. 117-136.

<sup>56</sup> Cf. A. Offmański, *W kierunku katechezy ewangelizacyjnej*, Szczecin 2000, p. 218-226.

<sup>57</sup> *Numery programów i podręczników*, [online][accessed on: 19.05.2016]. Available in the internet: <http://www.katecheza.episkopat.pl/index.php/menu/biuro-programowania-katechezy/10-biuro-programowania-katechezy/19-numery-programow-i-podrecznikow>.

<sup>58</sup> R. Murawski, *Katechizm a katechizacja w Polsce*, p. 28.

<sup>59</sup> P. Tomasik, *Katechetyka fundamentalna*, p. 224.

The second postulate regards an appeal to catechists so that they built among the catechised the conviction that God, who speaks to them in *the Catechism*, is different from the things of this world. He also uses a different economy and laws. If we are strengthening our contact with the world of matter so much, then – as counterbalance – we must also be interested in the world of the spirit, to which reading *the Catechism* may become the key. And here should arise the reflection: belonging to the world of matter, do I aspire to the world of God? What is the central value in my life and what has a peripheral meaning? A critical reflection on the message of *the Catechism* entails the attitude in which the obtained knowledge is not treated as accidentally obtained, not only as human wisdom, but the call of God, who demands saving action from every man through the teaching included on the pages of *the Catechism*.

## Conclusions

*The Catechism of the Catholic Church* as an effect of the cooperation of the entire Episcopate of the Catholic Church together with theological and catechetical institutes is an extraordinary “symphony of faith”. In the past quarter-century it has become the basis for the development of new local catechisms, adapted to the Polish environment and culture, and at the same time taking care of faithfulness to the Catholic doctrine. Also catechesis of the period under analysis has been in line with the spirit of *the Catechism*, because it presented the new style of teaching, emphasised Christocentrism, Christian personalism and scripturalism of catechetical message as well as implemented the principle of “faithfulness to God and man.” The legacy of *the Catechism of the Catholic Church* has constantly been proclaimed, heard, celebrated, lived and commented in Polish catechesis.

The vision of catechesis postulated in *the Catechism of the Catholic Church* is always born by means of the renewal of its entire structure. Searching for traces of catechetical renewal after the publication of *the Catechism*, it has been shown that the individual elements of catechesis were transformed by the work of its adaptation to the Polish local conditions. In order to make the progress even more significant, the effort of circles related to catechesis will be required: they should make a major contribution to the ongoing work of adaptation of *the Catechism* to the Polish reality of religious education. Considerable deepening of the knowledge of *the Catechism of the Catholic Church* with respect to which no believer should feel reserved will be the

clearest expression of the fulfilment of the evangelisation duty of the whole Church.

Catechetics

## Summary

*The Catechism of the Catholic Church* handed over to the Polish recipient has been influencing the shape of Polish catechesis for twenty five years now. This document has a normative character for the catechetical teaching. Radical connection of the catechesis with the content included in *the Catechism of the Catholic Church* in practice means that the catechesis of the last twenty-five years has been permeated with the thought and spirit of this document; it has highlighted the principle of Christocentrism and of ecclesiocentrism as well as “faithfulness to God and man.” This abundance of content of *the Catechism of the Catholic Church* has been a vital component of the catechetical message, both in the content as well as in methodical layers. It could be said that the adaptation of the contents of *the Catechism of the Catholic Church* to the reality of the local Church in Poland has successfully been completed.

### **ĆWIERĆWIECZE PUBLIKACJI KATECHIZMU KOŚCIOŁA KATOLICKIEGO W KONTEKŚCIE POLSKIEJ KATECHEZY**

W artykule zostało podjęte zagadnienie recepcji typicznego dokumentu, jakim jest *Katechizm Kościoła Katolickiego* w polskiej przestrzeni katechetycznej w okresie ćwierćwiecza od jego opublikowania. Dlatego zostało ukazane, jak to sprawdzone i wyjątkowe narzędzie komunikacji eklezjalnej stawało się instrumentem katechetycznym Kościoła w dziele ewangelizacji. Zostały także zaprezentowane fakty, na podstawie których *Katechizm* ożywił katechezę dzieci, młodzieży i dorosłych, zainspirował środowiska akademickie do nowych poszukiwań naukowych oraz rozbudził świadomość Kościoła w jego posłannictwo w świecie, stając się narzędziem edukacji religijnej. Została także podjęta próba wykazania, że doszło do jego faktycznej popularyzacji, a nie tylko promulgacji. Artykuł kończą postulaty dotyczące jeszcze głębszego wykorzystania *Katechizmu* w edukacji religijnej wspólnoty katechetycznej w przyszłości.

**Słowa kluczowe:** *Katechizm Kościoła Katolickiego*, katecheza, uwarunkowania polskie.

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## Veritative argument against the life and thought of Edith Stein

This article has attempted to demonstrate the practical verification of the veritative argument in the life of Edith Stein and to indicate the possibility of taking advantage of her conclusions in the construction of the argument, especially in terms of strengthening its motivational merit. That argument serves to justify the credibility of the divine and Christian revelation by demonstrating that the source of all truth is God, who is also the ultimate truth that explains the meaning of human life and all that exists. Edith Stein, while looking for the truth and meaning of life, found God, the highest Truth. Through the encounter with God she discovered her destiny, a life spent in union with Him in eternity. Her path to the truth and God bears the marks of the process of reaching the ultimate truth, the God of revelation, and this process is included in the structure of the veritative argument. In this way, the experience of Edith Stein can be considered as a practical verification of that argument. In addition, in her philosophical and theological inquiry, one can find the mystery of God, personal truth, essential for the recognition of God as the ultimate truth, which is vital in understanding veritative argument. The truth of God in her approach has three dimensions: personal, relational, and explanatory. Such perceived truth serves for better understanding of the meaning of human life, especially in religious dimension, which is also crucial in veritative argument. Edith Stein showed in her anthropology that man has an innate predisposition to seek the truth, and her knowledge had a positive effect on the development of man and his life, which is significant in investigating the sources of the argument. Stages in the process of searching the truth, distinguished by Edith Stein, (the attitude of intellectual openness to reality, good will in the quest to uncover the truth, determination and consistency in seeking, the attitude of „empathy”, humility opening up to the transcendent) converge with internal symptoms:



dependency on effectiveness of the argument, or on its motivational value, enriching and expanding the argument. Similarly, external conditions which had a positive impact on the process (living environment and education, Husserl's phenomenological method, testimony Christians' life in faith) correspond to and reinforce the subject (objective) circumstances of the effectiveness of the argument.

**Key words:** veritative argument, the credibility of the Christian Revelation, the ultimate Truth, the personal Truth, the motives of credibility of Christian Revelation, Edith Stein.

Contemporary fundamental theology is now working out new as well as improved and modified traditional arguments for the credibility of the Christian Revelation. Among them is veritative argument. It is relatively new and requires refinement. The essence of it is based on showing that God is the source of all truth and, as the ultimate truth, God explains human life in a definitive way and points to the deepest religious meaning of all existing things. Motivational value of this argument is built on the basis of speculative demonstration of what the truth itself is and that it is identified with God, the ultimate truth, as well as of indication that God, as a personal truth, is the subject of religious experience involving a man, so that a man can find in God both the answer and the question of the meaning of his existence, as well as his fulfillment in Him. In other words, a man searching for the truth finds it in God. Moreover, he finds God and establish a living relationship with Him. Christian revelation shows such a God and allows a man to meet Him. Verification and validity of this argument built on the truth is confirmed by both existential and life experience of people who found God by seeking the truth. Edith Stein, the saint of the Catholic Church, is undoubtedly such a person. During the beatification ceremony in Cologne May 1, 1987 r. Pope John Paul II uttered words which are significant and meaningful for intuition of veritative argument as they confirm its practical implementation in the life of Edith Stein: "... she found not only philosophical truth, but, above all, personal truth, loving 'you' of God. Edith was looking for the truth and she found God"<sup>1</sup>. Her personal confidence, is engraved on her bust in the Cathedral of Speyer, close to which she worked as a teacher in the Dominican Monastery, where she experienced the first years of the Christian faith. The content of her confidence is also a strong support

<sup>1</sup> J. I. Adamska, *Błogosławiona Edyta Stein*, Kraków 1988, p. 232.



for the legitimacy of argumentative argument, as it says: “Anyone who seeks truth, seeks God, whether or not he realizes it.”

In this paper I make an attempt to analyze the life and thought of Edith Stein in the context of the search for truth, which led her to the meeting with the personal truth, the God of Christian revelation. Taking the case of Edith Stein as an example, I will show practical implementation of veritative argument as a contribution to confirm its value and legitimacy. I will also try to identify possible inspirations for further creative exploration and research in constructing the argument. Thus, I will present: the essence of veritative argument, the way of Edith Stein to the truth and God as a practical realization of the argument, and at the end I will present her reflections and quest that can be used in constructing the argument.

## The essence of veritative argument

The source and the basis for constructing the veritative argument are embedded in the reality of the world and man who is a rational and free human being. Man, by its nature, tends to know the truth. Understanding and explanation of the world and a man in terms of its existence and meaning, is described in terms of truth, the concept developed by man’s intellect. Final and full recognition of the truth is obtained in the perspective of divine revelation.

Man as a rational being seeks to describe the world and understand it. Thereby, he seeks to know the truth. Truth validates and determines the fruitfulness of life, giving meaning to it. By recognizing the signs of truth in something or someone, man is trying to get close to this, and participate in it. Relation between man and the truth is conditioned ontically, which means that it is impossible to talk about a man without thinking about truth, or the other way round<sup>2</sup>. As John Paul II in *Veritatis splendor* aptly put it: “In the depths of his (man) heart there always remains a yearning for absolute truth and a thirst to attain full knowledge of it. This is eloquently proved by man’s tireless search for knowledge in all fields” (VS 1). „Christianity confirmed this pursuit of truth which is typical of human nature, adding that God placed in the human heart a desire to know the objective truth, so that he can discover the ultimate truth about himself (VS 1-3).

In his search and quest for truth, man has developed various concepts of truth. They were built essentially on both philosophical

<sup>2</sup> K. Kaucha, *Argument werytatywny na wiarygodność chrześcijaństwa*, [in:] „Zeszyty Naukowe Katolickiego Uniwersytetu Lubelskiego”, 2(2005), p. 66.

and religious thought. Based on the thought of Aristotle and Saint Thomas findings, the concept of truth was systematized and put in a metaphysical sense – as a true feature of any existing being. Each entity, as a defined existing content, is identical with each other, which means that it is internally consistent and have sufficient reasons for its existence. In the ontological sense – the truth is the hallmark of entities that perform their essence or comply with the ideal, which expresses consistency of things with the intellect. In the cognitive sense – the truth is regarded as the chief cognitive value, the quality or the subject of cognition, which expresses consistency of the intellect with the matter.<sup>3</sup>

In religious terms, God's revelation is vital for the understanding of the truth. Here, the truth appears to be in the experience of a true relationship with God. In the Old Testament the concept of truth is associated with the term *emeth*, which, referred to God, describes His truthfulness, stability, reliability, and fidelity, which gives us reason to trust Him, confide in Him, and wait for the fulfillment of His promises, which is what God wants us to do. In the New Testament, God revealed himself in Jesus Christ, who describes himself as the truth in a sense of religion and salvation. He is the fullness of the truth about the Triune God and man, who shows man the way to know God, who brightens the meaning of his life, and who proclaims the final completion of the meaning of human existence by the faith in Him and following Him. The truth is identified and unified with Him. Thus, man finds the ultimate truth in Jesus Christ, as Triune God who is the ultimate truth and the source of truth reveals in Christ<sup>4</sup>.

The above-mentioned orientation of man towards truth and his understanding of truth, completed by the message of Revelation can be considered as the source and basis for constructing averitative argument. Man is capable of reading the truth. He find it in the world as well as in himself. His search for the truth is strongly connected with final dimensions. Through the process of giving meaning to everything that exists, including his own existence, she is able to give rational proves that God revealed in Christ is the ultimate truth as well as a Man, a source of the truth. By knowing Him and having a real relationship with Him, man can find the truth and the full meaning of his own existence.

<sup>3</sup> A. B. Stępień, *Prawda*, [in:] *Leksykon filozofii klasycznej*, J. Herbut ed., Lublin 1997, p. 437-439.

<sup>4</sup> K. Kaucha, J. Kędzierski, *Werytatywny argument*, [in:] *Leksykon teologii fundamentalnej*, M. Rusecki ed., Lublin – Kraków 2002, p. 1318-1319.

The aim of the veritative argument is to show that the answer to the question of truth is in revealing God, who is the ultimate truth. In Him alone and in His revelation, which is also His re-presentation, and finally in Jesus Christ, who is “the way, the truth, and the life”, one can experience the fullness of Revelation which lightens the mystery of human existence. Therefore, analyzing the Christian Revelation in terms of the truth contained in it, according to the relevant criteria developed by the concept of truth, the human intellect comes to verify the truth of Revelation, that is, that it is true in itself, and thus it becomes credible. However, seeing the finiteness and insufficiency of purely intellectual inquiry, based on human reason, one has to go further on religious level, which is to the realm of revelation and faith, where one can find the higher level of truth which is in God revealing himself in the person of Jesus Christ. This is the truth which is expanded on the personal dimension, which not only answers the questions of the human intellect, but which can be experienced in a personal relationship through the experience of union with God, the Truth, and the Person.

Carried in such a way, analysis and justifications lead to the conviction that Christian Revelation brings not only the speculative truth but also the truth understood in the personal way, because such truth, which is God himself, through living relation with Him, lightens the mystery of human life. Moreover, it lets us find and experience the meaning of human existence. Without doubt, it happens in relation to faith, but the faith reasonably underpinned by the analysis of Christian Revelation, which is described as the veritative argument.

It needs to be said that the effectiveness and motivational value of the veritative argument depend on subjective conditions (internal, subjective), inscribed in the subject knowing the Revelation, and also on objective conditions, related to the content of Revelation. Subjective conditions focus on the attitude of man to the truth, whether it is open, without any negative experiences in search of the truth, like disappointments, experiences of being deceived. Objective conditions are understood as circumstances which weaken the desire to find the truth. These are such currents of thought as contemporary post-modernism, skepticism, scientism, relativism, subjectivism, pragmatism<sup>5</sup>.

Nowadays, unfortunately, the questions about the meaning, the truth and the desirability are very often underestimated or even skipped in modern educational systems, in favor of practical and utilitarian aspects, in seeking sensations and cheap pleasure, which closes the creative search for understanding the meaning of world and the mystery

<sup>5</sup> Ibidem, p. 1320.

of human being. What favors the veritative argument is a reliable approach to seek truth, as it is in case of classical philosophy, realistically open to transcendence, or similar methods in philosophy. Moreover, it needs to be noticed that man, in spite of indicated historical disorders and unfavorable trends in thinking, does not lose his cognitive efforts in search for truth and meaning. These circumstances undoubtedly speak in favor of the veritative argument and strengthen its motivational value and effectiveness.

### Edith Stein's way to the truth and to God as a practical verification of veritative argument

There is no need to prove that man is a seeker of truth. Truth in intellectual dimension does not fully satisfy him. He aims to participate in the highest and ultimate truth, which is a Person, which is God. The veritative argument shows that revelation of God reveals the truth that meets the human needs. In this way, it makes Christianity a true religion, which originates from God.

Edith Stein was searching for the ultimate truth in her life and she found it in Christianity, in the God of Revelation. Thus, in her life, the veritative argument was verified. Tracing her own path to the truth, which is to God, reveals stages of the process leading to the truth, turning into an encounter with God, the ultimate truth, appropriate for the structure of the veritative argument. It confirms the validity of this method to verify credibility of Revelation in the life experience of a man.

The way of life of Edith Stein, as a way to God, is aptly described by concise titles, placed at her bust in the Cathedral of Speyer: Yudin, Ateistin, Christin, Karmelitin, Martyrin, Heilige (Jew, an atheist, a Christian, Carmelite, martyr, saint). From the faith handed down in her family home, by rejecting the faith in her youthful age, by the search for truth and meaning of life to the Christian faith to dedication to God alone through her religious vows, the sacrifice of life in Auschwitz and to announced a saint of the Catholic Church .

Edith Stein was born on October 12, 1891 in Wroclaw, as the eleventh and the youngest child of Siegfried and Augusta Stein. She was grown up in a family with many children, where, after the early loss of her father, her mother's foresight and enterprise provided material well-being for the family and opportunity of education for children. Her personality was shaped by Jewish culture and traditions of Judaism cultivated in the family. Also, she grew up in contact with multicultural

and multireligious environment of Wrocław, which from an early age allowed her to experience the multidimensional life. Moreover, sudden death of her father, her mother's strong personality, as well as the presence of numerous siblings, formed a special atmosphere of her growth and development. From an early age, she experienced difficult realities of everyday life, which encouraged questions about life, its meaning, awakening reflexivity, making her own judgments. At that time, she was perceived as a person who had healthy distance to the world and who was introvert, reflexive, and persistent, and these are the qualities that undoubtedly serve to discover the meaning of life and the search for truth<sup>6</sup>. Growing up with older siblings who attended schools influenced her personal and intellectual development. Thus, she started school with great enthusiasm, curiosity, and desire for knowledge. She was one of the best students. The school became a special place for her. She confessed: „Outside school I was all quiet and silent (...), I lived isolated in my inner life<sup>7</sup>.” Meanwhile, in the crisis of adolescence, she experienced that school lacked in satisfying her desires concerning life and its meaning. In 1906 she decided to leave school as they did not discuss at all issues bothering her, especially those relating to the perception of the world. She moved to her married sister to Hamburg, where she experienced the life devoid of religious practices. She began to doubt in the sense of ritual prayers and practices, noting that people who leave them are just as well off as those who are religious. Then, she began to give them up and after returning home she participated in the prayers only not to offend her mother. Under the influence of studying sisters, she became again fascinated with studying, especially with academic life and she wanted to continue education<sup>8</sup>.

In 1911 she passed the final examinations in high school and decided to study German philology, history, and psychology at the University of Wrocław. She chose them for their usefulness in her desire to serve other people, through which she could be able to fully understand a man, find answers to questions that she asked from the beginning of her education<sup>9</sup>. Studying German literature, she could analyze the processes occurring in the fate of man – his thinking and searching for the meaning. In this way, she was able to penetrate the mysteries

<sup>6</sup> E. Stein, *Dzieje pewnej rodziny żydowskiej oraz inne zapiski autobiograficzne*, Kraków 2005, p. 31-32.

<sup>7</sup> Ibidem p. 65.

<sup>8</sup> F. J. S. Fermin, *Edyta Stein. Część 1. Życie*, Poznań 2009, p. 23-26.

<sup>9</sup> E. Stein, *Z własnej głębi. Wybór pism duchowych*, vol. 2, Kraków 1978, p. 331.

of the humanity. Getting to know history during history lectures, she could more fully and creatively live in the present, analyzing social and political processes which took place in the world. Through psychology she wanted to get to know the psyche of man and his personality. Also, she desired to find the answers to questions about truth and the meaning of life, as psychology seemed to have the answers<sup>10</sup>. Undoubtedly, the choice of fields of study aimed for a specific purpose – to get the truth about man and the world. However, expectations of an earnest and eager for knowledge student were not fully realized. Studies of the designated areas gave her considerable insight into understanding of herself and the world, however, they did not lead to the discovery of the complete meaning of life. Further expectations and hopes she placed in philosophy. She came across the works of E. Husserl and became interested in fenomenology<sup>11</sup>. She started studying philosophy at the University of Gottingen, where she became a faithful listener of Husserl's lectures. He was persistent in searching the essence of things in all phenomena, events and studied realities. He taught his students the principle that they could not be prejudiced against anything, even to the old-fashioned concepts of the reality of religion. This reference and orientation led Edith to unconsciously come across the mystery of faith, which she lost by rejecting ritual practices and focusing on studying and her quests, among other things by challenging the value of ritual practices, but also the interest in science and his quest<sup>12</sup>.

In Gottingen, by the fascination with the philosophy of Husserl and his phenomenological method, yet the questions about the meaning of life and objective, truth distinctly resounded in her. According to the method of his master she tried to be open to the whole reality surrounding her, understand the circumstances and conditions that she encountered on her way. First of all, she continued the intellectual quest for the essence of things, that is, the search for truth in the world, in a man, and in the surrounding reality. Although she was not interested in the religious dimension, she could not ignore it as even the churches in Gottingen resembled it. As she later confessed – could three trees on one of the hills not bring associations with three crosses on Golgotha, where Christ showed that the truth requires also

<sup>10</sup> E. Stein, *Dzieje pewnej rodziny...*, p. 227; A. Przybylski, *Działalność edukacyjna i myśl pedagogiczna św. Edyty Stein*, Kraków 2007, p. 71-72; J. Górczyca, *Wielcy ludzie Kościoła. Edyta Stein*, Kraków 2008, p. 17.

<sup>11</sup> E. Stein, *Dzieje pewnej rodziny...*, p. 271-273.

<sup>12</sup> W. Herbstrith, *Edyta Stein. Żydówka i chrześcijanka*, Kraków 2008, p. 47-48.



to sacrifice one's own life<sup>13</sup>. Also, her lively participation in academic life, in the philosophical meetings where she encountered passion and research as well as interesting people. She noticed among them those who, by persistent exploration, inquiry, conscientious, and hard work, had lifetime achievement, and found themselves and their sense of life<sup>14</sup>. Among them, professor A. Reinach was a prominent figure. He supported her in the intellectual endeavor on her doctorate, dedicated to the problem of „empathy” in the process of reaching the essence of things. Her struggles, accompanying by the support of Reinach, showed her that suffering is inseparable on the way to find truth. Since then she appreciated even more the efforts and work of philosophers in their search for truth.

Her aspirations and struggles were further enhanced by the experience of World War I, affecting also her environment. Seeing her colleagues and professors, who sacrificed their lives fighting in the front, she experienced dramatic impermanence of life. Thus, her questions about the meaning of happiness and the truth took on a new dimension.

These experiences probably mobilized her to give become a volunteer in the Red Cross. There, she faced the phenomenon of faith clearly. Accidentally, she found a note from one of the fallen soldiers of his wife's prayer to survive. Then, she confessed: this event „ripped my soul, I realized just now what death means<sup>15</sup>.” Then, she was even more touched by the death of professor Reinach. This event was a turning point in her perception of reality, its meaning and the meaning of human life in the dimension of faith. She discovered that the ultimate meaning of life can be given only by God. First, she was overcome by the overwhelming sense of futility. She was totally surprised and moved by the attitude of Reinach's wife who, despite enormous suffering and grief, could accept this traumatic experience through faith in Christ's resurrection. From the rational point of view, such behaviour was ridiculous. It could be explained only by faith in God. It was also her first encounter with the mystery of the Cross: „For the first time I saw the Church, born from the saving Passion of Christ and His victory over death. This was the moment when my disbelief collapsed, Judaism paled, and Christ shone: Christ in the mystery of the cross<sup>16</sup>.”

<sup>13</sup> E. Stein, *Dzieje pewnej rodziny...*, p. 302-303.

<sup>14</sup> W. Herbstrith, *Edyta Stein ...*, p. 37-45.

<sup>15</sup> E. Stein, *Dzieje pewnej rodziny...*, p. 430-431.

<sup>16</sup> Teresa Renata od Ducha Świętego, *Edyta Stein, siostra Teresa Benedykta od Krzyża. Filozof i karmelitanka*, Paryż 1987, p. 12.

After these events Edith more often studied and thought about faith, religion and God. It is proved by the correspondence with her friend, Roman Ingarden. Her way to the truth and God is purified and becomes more and more certain<sup>17</sup>.

Based on a solid foundation and knowledge gained at university in Wroclaw and Gottingen, she could reliably and consistently continue her quest for truth in her mature life devoted to teaching and research work. Even before the graduation of university she was briefly a teacher in the High School and Middle School in Wroclaw and when she completed the doctorate in 1916 she became Husserl's assistant. Then, she had access to the manuscripts of the father of phenomenology and through them to very source of inspirations for the search for objective truth according to his method. Having experienced the phenomenon of religion in the lives of people experiencing genuine faith, she took up studying the philosophy of religion. She was looking for a religion that could fully satisfy her desire for the truth. She read the works of philosophers and christians theologians<sup>18</sup>. At her friends' Conrad-Martius, she came across the inventive and groundbreaking in its investigations work of the „Book of Life” by St. Teresa of Jesus. By reading this book she not only found the truth in the intellectual dimension, but she also found the personal truth, Jesus Christ. This work – as she later recalled – put an end to the search for the true faith. Still, of course, she dwelled on the different dimensions of the world of truth, but she was henceforth internally convinced that it was in God. She found that man as a creature composed of body, soul, and spirit, full of achieved his own understanding by meeting with the grace of God. The truth she tried to acquire with an effort of her own mind, turned out to be a gift from the Creator<sup>19</sup>.

This groundbreaking meeting with God of Christian Revelation led her to the sacrament of baptism in the Catholic Church, which she received on January 1 1992. From that time on she started to think about entering the Carmelite monastery<sup>20</sup>. Meanwhile, she found the place which was conducive to religious life, meditation, concentration, and exploring Christian thought. This place was in the Dominican convent in Speyer, where she taught in the Institute of Teachers'

<sup>17</sup> E. Stein, *Autoportret z listów. Część trzecia. Listy do Romana Ingardena*, Kraków 2003, p. 259-261.

<sup>18</sup> Eadem, *Dzieje pewnej rodziny...*, p. 365, 493-506; F. J. S. Fermin, *Edyta Stein. Część I: Życie*, Poznań 2009, p. 43-44.

<sup>19</sup> F. J. S. Fermin, *Edyta Stein ...*, p. 47-50.

<sup>20</sup> E. Stein, *Autoportret z listów. Część druga 1933-1942*, Kraków 2002, p. 33-35.



Education. Living in the shadow of the monastery and in the devotion to prayer, she experienced that the truth revealed in Jesus Christ penetrates human life, illuminates it, and reveals its meaning. Edith kept conducting her exploration and philosophical research. She began to delve into the works of St. Thomas, which convinced her about the close relationship of spiritual and intellectual effort in the pursuit of truth<sup>21</sup>. She had a desire to introduce scholastic thought of St. Thomas and his passion for discovering truth on the ground of contemporary thought and philosophy. She began to explain his work. In this way, also in her scientific activity, she was trying to work out a dialogue between secular culture and Christian thought. She wanted to oppose the tendencies of the early twentieth century, that Christianity is opposed to the development of modern science, as it arrogates the right to a satisfactory reply to questions about the truth and meaning of human life without reference to the transcendence and spiritual dimension. Meanwhile, Christianity shows that man can not be understood without his spiritual references to God, the ultimate truth about a person. She tried to portray her beliefs in her works, lectures and conferences. She shared her experience of coming to the truth of God willingly in order to move others and inspire their life's quest. For this purpose, in 1931 she left school in Speyer, to fully devote herself to the study of St. Thomas. At the same time she sought to get a place at university. She received a position as professor at the Institute of Scientific Pedagogy in Munster. In her teaching she was trying to introduce innovative teaching methods covering all the needs of students – perhaps to compensate for her disappointment with school – so that the teaching process not only aimed at developing intellectual capacity, but also supported the full development of personality, and the quest of truth and meaning of life<sup>22</sup>.

Analyzing the research and teaching of Edith Stein is easily noticeable that she was permeated by a desire to find the truth. She tried to demonstrate relations of the revealed truths and the achievements of contemporary science. That is why she wanted to establish and maintain the dialogue between revealed science, theology, Thomist philosophy, and phenomenology. On the basis of her exploration and research, one can clearly see that the scientific work aimed at inquiry

<sup>21</sup> Teresa Renata od Ducha Świętego, *Edyta Stein ...*, p. 76; F. J. S. Fermin, *Edyta Stein ...*, p. 67.

<sup>22</sup> E. Stein, *Autoportret z listów. Część pierwsza 1916-1933*, Kraków 2002, p. 236-237; J. Machnac, *ESG – Edyta Stein dzieła wszystkie. Rys historyczno-merytoryczny*, [in:] „Wrocławski Przegląd Teologiczny”, 2(2008), p. 208-223; Teresa Renata od Ducha Świętego, *Edyta Stein ...*, p. 94-104.

of truth and understanding of existing world can lead to the truth, which is beyond the scope of the material world and becomes tangible only by faith and spiritual experience.

Edith Stein after joining the Carmel of Cologne in 1933 noticed that not only intellectual inquiry but first and foremost – contemplation of truth becomes her way to knowledge and experience of the truth. Since her experience that God fulfills a man she did not want anything else but to be with Him, persevering in prayer. By striving for union with God, which began in Carmel, it became clear that what science and secular world offer is inadequate. From that moment, she went on the higher than intellectual level of knowing the truth – the mystical trend, yet not irrational. In this trend she discovered that only through the cross of Jesus Christ she can ultimately understand the paradox of human life and only through contemplation a man can unite with God. In the book of St. John of the Cross, she developed a theological anthropology based on the mystery of the cross of Christ. For her, the cross was a place where she reevaluated her life, which gave a new meaning of life, it became a beacon for eternity. In one of her letters she acknowledged that „the cross of Jesus delivered her to life which struck her on her knees and gave her strength to accept new life with gratitude.” She found that through the cross the mystery of man is introduced in the dimension of God’s economy of salvation. Then, man can experience the fullness of knowledge and a personal encounter with the Truth of God. In Carmel, Edith Stein had good conditions to continue the already started way to mystical knowing and experiencing God<sup>23</sup>. But also her life began to be closer and closer to the cross. Because of increasing extermination of Jews in Nazi Germany, she was moved to the Carmel in Echt in the Netherlands. But even there she was not safe from criminal ideology. She was deported to Auschwitz and killed by gas on August 9, 1942.

Edith Stein, a Carmelite Sister Teresa Benedicta of the Cross, found the truth of her life, the ultimate Truth, the Personal God. In Him she found the meaning of her existence and fulfillment of her aspirations, as contemplation and experience of life in God, as the mystery of the cross, with the ultimate hope of union with God in eternity. Her path to God, in its truth, realism, and authenticity, verifiable by critical analysis of its stages, which passed, also confirmed the judgment of

<sup>23</sup> W. Herbstrith, *Edyta Stein ...*, p. 105; J. Kiciński, *Prawda i istnienie Boga. Mistyczny wymiar życia duchowego w ujęciu św. Teresy Benedykty od Krzyża*, [in:] *Oblicza prawdy. Edyta Stein – p. Teresa Benedykta od Krzyża*, W. Irek ed., *Sympozja i sesje naukowe*, 20(2010), Wrocław, p. 102-114; F. J. S. Fermin, *Edyta Stein ...*, p. 111-113.

the Church, by announcing her a saint. She was looking for the truth, she found God of Christian revelation. Her life is an example and confirmation that in Christianity there is the truth, which is personal God, who manifests himself just as the ultimate truth, and the source of all truth, and brightens the meaning of human life, especially in its religious dimension, in the meeting and the union with Him in eternity. Therefore, the path to truth and God can be considered as practical implementation and confirmation the veritative argument for the credibility of Christian revelation.

Characterizing Edith Stein's way to the truth and God, one can indicate important for this process circumstances and conditions and also distinguish some of its specific stages or phases corresponding to the structure of the veritative argument and, therefore, from this side to find confirmation of its validity, especially when it comes to its construction.

Among the circumstances and conditions individual circumstances of personal inspiration flowing from the phenomenology of Husserl and testimony Christians' faith should be distinguished.

Every man according to his nature is open and capable of discovering the truth. However, one may be more predisposed to this process, which is also dependent on the good will of man. Moreover, there may be circumstances, or people may occur who can hinder or even prevent this process, or just the opposite – who can encourage, strengthen, and affect its final performance. In the case of Edith Stein, the circumstances perfectly correlated with her personal predisposition and determination.

Edith Stein was a talented person, gifted with many qualities that allowed her to investigate the essence of the world and became closer to the source of the truth. What was inborn was not disturbed or distorted in childhood through education or through external circumstances. One could say that what is most important to the search for truth was she experienced at home, namely the love of truth. Her mother attached great importance to education in truth. She hated mendacity, exaggerated self-importance, and cared about the truthfulness<sup>24</sup>. Edith had a really smart mind, she was characterized by plausibility, rationality, and consistency in thinking. She took care of order and harmony. She was endowed with the ability to empathize, which opened her to the truth, revealing itself not only as an idea, a set of principles, but also expressed in human relations as existential, and further personal, truth. She had a thirst for knowledge and truth, which she sought in

<sup>24</sup> E. Stein, *Dzieje pewnej rodziny...*, p. 42.

philosophy, to eventually discover and open to the Revelation and faith in God. Her predisposition to spiritual life and contemplation are undoubtedly essential to a proper and effective process of reaching the truth, which pertains to formal structure of the veritative argument.

In the quest for truth, it is important to be open, without prior assumptions or philosophical and ideological references. Also, the way of reaching the truth, resulting from the way of philosophizing, is equally important. In this regard, Edith Stein, owes the most to E. Husserl. It should be mentioned here that Edith was brought up in respect for teachers and their authority, which undoubtedly helped her use their knowledge and experience. Husserl consistently instilled in his students the programmatic sentence of his own phenomenological method „to get back into things.” His intention was to draw the philosophy of knowledge only from experience. What is given directly in the knowledge is the subject matter, which more specifically is called *the phenomenon* (what appears to be). Therefore, one can not call into question the obvious truth and just have to accept it as the unquestionable evidence. Overview of the essence of things becomes a source of understanding of its meaning, *logos*. In this way, philosophic cognition, which is *phenomeno-logy*, leads to explore and express the truth in the judgement of substantial truth. This method was supposed to lead from subjective to objective knowledge of the judgements. Thus, the new way to find the deepest sense of reality was reopened<sup>25</sup>. Edith Stein consistently adopted this method of philosophizing, which was addressed to study the phenomenon of religion. Similarly, following her master she opened up to the dimension of transcendence in cognition. What was the purpose of Churches, which was bringing humanity into eternity, Husserl wanted to achieve through philosophy. From liberalism and rationalism he wanted to bring philosophy back to what is important, to the truth. He believed that the subject of every true philosophy must be a matter of the ultimate being, the truth<sup>26</sup>. From her master she took the conviction that the fundamental principle conditioning the existence of the world and man is the principle of non-contradiction. If the world and the man exist, their existence has meaning. But one cannot find it fully in the material world. Hence, the explanation should be placed in reality that goes beyond earthly life

<sup>25</sup> E. Husserl, *Idea fenomenologii*, Wrocław 2008; J. Górczyca, *Wielcy ludzie Kościoła. Edyta Stein*, Kraków 2008, p. 40-41.

<sup>26</sup> S.A. Jaegerschmid, *Rozmowa z Edmundem Husserlem*, „Znak” 212 (1972), p. 163.

and opens the human presence to transcendent reality<sup>27</sup>. These views and E. Husserl's phenomenological method could not fail to affect the way of her investigation of truth, so that she sought it with openness to the transcendent dimension. It must therefore be concluded, that the structure of the veritative argument as well as the way of its conduct, it is extremely important that the way of reaching the truth starts from the formal side and goes through the proper method of searching and analysis, which is not closed to the assumptions but open to every reality.

A breakthrough for Edith Stein, in existential experience referring to the investigation of the truth and God, was a testimony of faith and Christian life of people with whom she used to meet in her daily life. They undoubtedly influenced her choices and decisions in this regard. Observation of their life with accordance to the principles given by Christ led her to the belief that personal encounter with the Truth not only positively affects life but also gives meaning to it. These people were, among others, Max Scheler, Adolf Reinach and his wife Anna, and believing people from the university environment, or those whom she met by chance, who touched her by their testimony of prayer, trust in God, and genuine religiosity. Edith confirmed their role in her discovery of faith and Christianity saying: „That was my first contact with the world, which until now was unknown to me. The new experience has not led me to believe yet, but it opened up a world of phenomena to me, which I could not pass by without noticing. They did not in vain repeat constantly that we should objectively consider all issues and reject all unreasonable dislikes. It was the time when the boundaries of rational prejudices, in which – without knowing it – I grew up, fell. Suddenly I saw the world of faith. People with whom I lived and whom I looked at, belonged to this world<sup>28</sup>.”

On the way to faith and God, with the intellectual effort, existential experience is vital. It lets a man enter the realm of experience and discovering the relational and personal dimension of truth, also in terms of understanding the meaning of life. This experience of Edith Stein, caused by meeting the witnesses of the truth and faith, is vital in the way to gain truth and meet God. Thus, it is clearly visible that this process includes in its structure: the veritative argument, testimony,

<sup>27</sup> J. Stępczyńska, *Edyty Stein rozumienie filozofii chrześcijańskiej jako dziejowego wypełnienia zadań filozofii*, [in:] *W trosce o dobrą filozofię*, M. Pawliszyn, M. Urban eds., Kraków 2007, p. 127-131.

<sup>28</sup> M. M. Baranowska, *Bóg w myśli Schelera*, Kraków 2011, p. 332.

and personal effects, which supports the process of reaching the truth, especially personal truth, and affects people's lives and behaviours.

Analyzing the way of Edith Stein to the truth of God and, with respect to the structure of the veritative argument, one can notice certain regularities. First, it was the search for understanding the existing reality of the world and of man in terms of its meaning. To get some help in attaining it she studied literature, history, and psychology. However, insufficiency of such exploration directed her attention to philosophy. With the use of phenomenological method, she exceeded purely rational approach to understanding and recognition of the truth, and opened up to the prospect of transcendence, which in turn directed her to the phenomenon of religion. Due to studying the phenomenon of religion the world of revelation and truth was revealed to her. This world was experienced as a personal relationship with the truth, that is with personal God. Intellectual framework to know the truth as the ideas or principles was exceeded and she could not only know, but rather experience the truth through contemplation. This enabled her, both with reason and faith, to get to know the ultimate truth, the personal God, the God of Revelation, who is the source of all truth and who gives meaning to everything, including the existence of man and his destiny.

Such presented, the way to truth and God of Edith Stein, coincides with the process of reaching God as the ultimate truth, the source of all truth, and personal God giving sense to everything, including the existence of man. Such a process is crucial for the veritative argument. In its structure, one can distinguish stages of the investigation into the truth, from intellectual through personal aspects, which refer to the meaning of existence, which we find in God of Revelation, to the ultimately satisfying encounter with the truth, that is with God, which can be experienced through Christian revelation in Jesus Christ. The process involves human intellect, but the final encounter with the Truth, happens in the realm of faith, which is a response to an invitation to meet the personal truth, that is personal God, who can be met on the way of religious experience, complemented with contemplation. The whole process, described above, took place in the life of Edith Stein. In her experience of coming to the truth, that is, to God, one can see a practical verification of the veritative argument, also in different parts of its structure.



## The possibility of using the thought of Edith Stein in constructing the veritative argument

In her scientific work, Edith Stein was not trying to prove the reliability of the Christian revelation, or even more so the veritative argument. However, in her philosophical and theological thought, one can find some insights that can serve as a confirmation and enrichment of that which the argument contains. According to it, God who has revealed himself in Jesus Christ, is the ultimate truth, explaining definitively human life and giving the reality the deepest religious sense. In the scientific work of Edith Stein, one can find a confirmation and justification of this thesis. Her vision of God contains a representation of him as the supreme Truth in personalistic terms. In her anthropology, she assigns to a man an innate predisposition enabling one to explore and discover the truth, whose affects one's life.

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theology

In her way to discovering the truth, which in part has previously been indicated, one can find circumstances and conditions, relating to the argument, confirming and enriching its structure as well as strengthening its motivational value.

After her conversion, Edith Stein made God the center of her life. That is why she devoted a lot of her scientific work to the theme of God. Reading her investigations and analyses, one can understand that God is the highest truth, which has a personal, relational and explanatory dimension.

Seeing the rationality and purposefulness of the world created by God led her to believe that God is a person<sup>29</sup>. She understood that even more so from the truth of Incarnation. Here God revealed himself in the human flesh, became one of us. No other religion teaches that God takes on human nature. The truth of Incarnation reveals that Jesus is true God and true man. This fundamental event makes Christianity a religion of personal God<sup>30</sup>. Reflecting on the concept of a person and describing it by the ability to raise awareness of their own identity, she noticed that this feature is represented only by God as being absolute<sup>31</sup>. Noting that God is a person, Edith Stein showed that his desire is to establish a relationship with a man to reveal his work of redemption accomplished in Christ. One of the characteristics of a person is that

<sup>29</sup> E. Stein, *Byt skończony a byt wieczny*, Kraków 1995, p. 353-363.

<sup>30</sup> Eadem, *Z własnej głębi. Wybór pism duchowych*, vol. II, Kraków 1978, p. 65; eadem, *Światłość w ciemności. Wybór pism duchowych. Autobiografia*, vol. I, Kraków 1977, p. 62; eadem, *Studium o Dionizie Areopagicie i przekład jego dzieł*, Kraków 2006, p. 501-502.

<sup>31</sup> F. M. Oben, *Życie i dzieło św. Edyty Stein*, Gdańsk 2006, p. 98-108.

they can not exist only for themselves. God's relations are revealed in the references of the Divine Persons of the Trinity. Moreover, through the creative act of God creates a man and starts a relationship with him. Dialogue between God and a man gives meaning to human life, it leads to the fulfillment of a man, finding themselves in God<sup>32</sup>. It is an affirmation of humanity. In the dialogue with the man God communicates a fundamental truth about a man, that the true and definitive meaning of life is to unite with him. The way leading to it is a life of faith, sacramental life<sup>33</sup>.

Only God, says Edith Stein, may reveal the essence and the ultimate goal of life. One can understand that from the fact that man was created in the image and likeness of God, who manifests himself in the structure of the corporeal and the spiritual man. It is the spirit who awakens in man the desire to continually go beyond themselves in the search for ultimate meaning of life. Man finds it outside of themselves, in his Creator, who is the full and reliable truth, enlightening human life<sup>34</sup>. The study the works of Dionysius the Areopagite confirmed Edith Stein's conviction of God as the supreme wisdom and truth, who, in the Incarnation of Jesus Christ, unveiled the ultimate meaning of human existence<sup>35</sup>.

This briefly presented vision of God by Edith Stein, as the ultimate and the highest truth in its personal, relational and explanatory dimension goes in the line with the representation of God, as the highest truth, whose finding and proving can be described by the veritative argument. Therefore, when Edith deals with the mystery of God, one can see the elements that strengthen the veritative argument, relating to the recognition and understanding of the ultimate truth.

One of the sources of the veritative argument, as it was previously indicated, is a natural human orientation towards the truth and man's ability for the realization of that desire. In the anthropology of Edith Stein we find its full confirmation. She continuously shows a man as seeking the truth, and gifted towards this goal.

Edith Stein repeats a well-known statement that man's direction towards the truth stems from the possession of reason and free will, which form the basis of one's spiritual life. She further notes that their activity, the activity of the spirit, is expressed in the development of science, technology and culture. And this is also an expression of man's

<sup>32</sup> E. Stein, *Byt skończony a byt wieczny*, p. 141.

<sup>33</sup> F. J. S. Fermin, *Edyta Stein ...*, p. 30-32.

<sup>34</sup> T. Trębacz, *Być człowiekiem pełniej w myśli Edyty Stein*, Kraków 2011, p. 30-31.

<sup>35</sup> E. Stein, *Studium o Dionizie Areopagicie ...*, p. 282.



desire for the truth and its manifestation. Nevertheless, even the noblest creations of culture can not fully satisfy human desires for the truth. The Spirit, on the other hand, opens up to a reality, exceeding the empirical world. The Spirit is not only the intellect but also the heart. And therefore it tends towards truth not only grasped intellectually, but also experienced a personal relationship. Finally, this relationship, the relationship with God can happen through the grace of faith<sup>36</sup>.

Regarding the effectiveness of the veritative argument, one can find some inspiration in Edith Stein's thought. As it was indicated earlier, the efficacy of the argument depends on the internal conditions related to the subject, and external, depending on some circumstances. The description of this process showed how these factors stimulated the vital process of Edith Stein in her investigation of the truth and of God. Reading her works, one can bring out the following, further thoughts in this regard.

She notes that if one accepts the basic rules for getting to know the reality: the principle of identity, non-contradiction, sufficient reason, they are then faced with the question about the meaning of the existence of the world. Following that, one can find a rational answer that the world was created by someone who is a Meaning<sup>37</sup>. This human openness to discovery, indicated by the Edith Stein, is an important prerequisite for entering the path of understanding the meaning and truth. This is one of the determinants of the veritative argument. The attitude of openness, avoiding any assumptions or selectivity in the perception of the different dimensions of reality that Husserl's student acquired, resulted mainly from his phenomenological method. It seems that the use of some of its aspects undoubtedly enriched and strengthened the veritative argument in its formal side.

Along with an attitude of openness to knowledge, an indispensable condition for discovering the truth is a good will. Edith Stein clearly emphasizes its necessity, especially when it comes to accepting some rational arguments, which often tend to be inconsistent with the prior knowledge or professed world view. Good will will allow, and it is also a necessary requirement in the search for truth, to constantly confront one's views and judgments with the reality that is being discovered. This is one of the conditions of getting at the truth. It should not be assumed a priori that there is no ultimate truth. In Edith Stein's view, the

<sup>36</sup> E. Stein, *Studium o Dionizie Areopagicie ...*, p. 376; eadem, *O zagadnieniu wczucia*, Kraków 1988, p. 122; eadem, *Byt skończony a byt wieczny*, Kraków 1995, p. 377.

<sup>37</sup> Eadem, *Studium o Dionizie Areopagicie ...*, p. 91-98, 281-283, 486-487.

attitude of good needs to be accompanied by the „clear conscience,” that is an internal honesty<sup>38</sup>. This remark seems to be as an interesting and important point with regards to the conditions that make the veritative argument effective.

The third condition, which can be found out in the thought of Edith Stein, contributing to the process of investigation, is one’s consistency and perseverance in seeking. One can not be put off or stopped in their search for the truth, eg. when noticing the inadequacy of the natural knowledge of reality, and should consequently take further steps in the light of Revelation. It needs to be pointed out that Edith Stein with conviction linked those two orders in the process of reaching a final Truth<sup>39</sup>.

An interesting and undoubtedly original thought of Edith Stein in terms of conditions that accompany one’s search for the truth was the idea of maintaining the attitude of „empathy.” Again, one can relate that to the efficacy of the veritative argument. Edith Stein talked about the topic of „empathy” in her doctoral thesis. The attitude of „empathy” enables one to react to another person’s emotional state or situation, it allows a proper dialogue, in the case of searching for the truth it creates the opportunity of cooperation, it enables people to help one another with their intellectual struggles. Certainly it is mobilizing factor in the process of discovering the truth<sup>40</sup>.

In the discovery of the ultimate truth, in Edith Stein’s view, humility is a crucial factor. She thought that in the modern world, which seeks to glorify empirical science and rationalism in cognition and dismissing the non-material dimension, human reason must take an attitude of humility, to open up to the reality that surpasses it, to the sphere of spirit and transcendence. “A person – says Edith Stein – who is too proud to squeeze through the narrow gate, remains on the outside.” Therefore, it is not possible for them to open up to the ultimate truth<sup>41</sup>. Reason, in order to fully reach the ultimate meaning, must recognize its limitations and inadequacy. When one adopts an attitude of humility they may experience the truth that surpasses it but does not destroy. The truth that invites to a dialogue, because it is a person. In this way,

<sup>38</sup> E. Stein, *Autoportret z listów. Część trzecia. Listy do Romana Ingardena*, Kraków 2003, p. 233-236; 303-306.

<sup>39</sup> J. Stępczyńska, *Edyty Stein rozumienie filozofii chrześcijańskiej ...*, p. 130-131.

<sup>40</sup> A. Przybylski, *Wzucie jako droga poznania prawdy o drugim człowieku*, [in:] *Oblicza prawdy. Edyta Stein – s. Teresa Benedykta od Krzyża*, W. Irek ed., Sympozja i sesje naukowe, 20(2010), Wrocław, p. 65-78.

<sup>41</sup> E. Stein, *Autoportret z listów. Część trzecia. Listy do Romana Ingardena*, p. 300.

the knowledge of reality becomes complementary and fuller<sup>42</sup>. It can be expressed with conviction : it allows one to achieve the ultimate truth.

The conditions for the efficacy of the process of reaching the truth taken from the thought of Edith Stein, are undoubtedly significant for that process, and consequently for the veritative argument. They coincide with the internal, relating to the subject circumstances that the argument deals with, and to some extent they also complement or expand these circumstances. Thus the works of Edith Stein, her analysis that can be linked to the veritative argument, is undoubtedly inspiring and can enrich the argument.

## ARGUMENT WERYTATYWNY NA TLE ŻYCIA I MYŚLI EDYTY STEIN

W artykule podjęta została próba wykazania praktycznej weryfikacji argumentu werytatywnego w życiu Edyty Stein oraz wskazania na możliwość zastosowania jej przemyśleń w konstruowaniu tegoż argumentu, zwłaszcza w aspekcie wzmocnienia jego waloru motywacyjnego. Argument werytatywny służy uzasadnianiu wiarygodności Objawienia Bożego i chrześcijańskiego poprzez wykazywanie, że źródłem wszelkiej prawdy jest Bóg, który jest też ostateczną Prawdą wyjaśniającą sens życia człowieka i wszystkiego co istnieje. Edyta Stein szukając w swym życiu prawdy i sensu życia odnalazła Boga, najwyższą Prawdę. Przez spotkanie z Bogiem odkryła swe przeznaczenie, życie w zjednoczeniu z Nim w wieczności. Jej droga do prawdy i Boga nosi znamiona procesu dochodzenia do ostatecznej Prawdy, Boga Objawienia, a proces ten zawiera się w strukturze argumentu werytatywnego. W ten sposób doświadczenie Edyty Stein może być potraktowane jako praktyczne zweryfikowanie tegoż argumentu. Dodatkowo w jej myśli filozoficzno-teologicznej można odnaleźć dociekania tajemnicy Boga, osobowej Prawdy, istotne dla ujęcia Boga, jako ostatecznej Prawdy, a właśnie argument zmierza do wykazywania, że prawda zawiera się w Bogu Objawienia. Prawda w Bogu w jej ujęciu ma wymiar: osobowy, relacyjny i wyjaśniający. Tak postrzegana prawda służy pełniejszemu odkryciu sensu życia człowieka, przede wszystkim w wymiarze religijnym, co również przynależy do istoty argumentu. Edyta Stein wykazuje w swej antropologii, że człowiek ma wrodzone predyspozycje do poszukiwania prawdy, a jej poznanie wpływa pozytywnie na rozwój człowieka i jego życie. Te stwierdzenia są znaczące dla problematyki źródeł argumentu. Wyróżnione w myśli Edyty Stein uwarunkowania procesu dochodzenia do Prawdy i Boga (postawa otwartości intelektualnej względem zastanej rzeczywistości, dobra wola w dążeniu do odkrycia prawdy, determinacja i konsekwencja poszukującego, postawa „wczucia”, pokora otwierająca na rzeczywistość transcendentną)

<sup>42</sup> E. Stein, *Światłość w ciemności...*, p. 242.

zbiegają się z wewnętrznymi, podmiotowymi uzależnieniami skuteczności czy waloru motywacyjnego argumentu i w jakimś stopniu je ubogacają oraz poszerzają. Podobnie uwarunkowania zewnętrzne, które wpłynęły pozytywnie na ten proces (środowisko życia i wychowanie, metoda fenomenologiczna Husserla, świadectwo życia wiarą spotykanych chrześcijan) korespondują i wzmacniają przedmiotowe (obiektywne) okoliczności skuteczności argumentu.

**Słowa kluczowe:** argument werytatywny, wiarygodność Objawienia chrześcijańskiego, ostateczna Prawda, osobowa Prawda, motywy wiarygodności Objawienia chrześcijańskiego, Edyta Stein.

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## Is atheism winning in Europe? The future of Christianity in the Western world

The main purpose of this article is to analyze the deep extinction of Christianity in Europe and to present the possibility of continuation of the Christian religion in those societies that are largely atheistic or agnostic. Atheism is undoubtedly a great challenge for the future. In some countries, today you can see the vision of the reality dominated by an atheistic culture and its worldview. Extremely interesting remarks on Christianity and an atheism can be found in the writings of the German philosopher Karl Rahner (1904-1984) and French mystic Madeleine Sémer (1874-1921). In the work of these two authors there is extremely penetrating diagnosis of the modern times and the prospect of transformation of the Christian religion in the Western world.

**Key words:** atheism, agnosticism, Christianity, Islam, nihilism, secularization, religious experience.

### Introduction

In the work of Friedrich Nietzsche there is contained one of the most dramatic diagnoses of the modern world. In this context his comments on nihilism are particularly valuable. We could describe nihilism as a concept, doctrine or phenomenon, in which everything what exists – beings, things, the world, as well as values and principles – is reduced to nothingness. Nihilism and nothingness are intertwined with each other and belong to each other. Therefore, we can say that nihilism is a whole thoughts, beliefs and behaviors, dominated by the concept



of nothingness. At the end of the 19th century, Nietzsche wrote the following words:

I tell the story of the two next centuries. I describe the coming future, the future that can no longer come as different: the coming of nihilism. This story we can tell right now: because it will be a work of necessity. This future speaks already with hundreds of signs, this fate promises itself everywhere for this music of the future already everyone has sharp hearing. Our whole culture of Europe is moving already for a long time in tortures of tension, that increases century on century: uneasily, abruptly and strenuously: like a stream that wants to draw to an end, that no longer yields to reflection, that is afraid to reflect<sup>1</sup>.

In his work *Thus Spake Zarathustra* from 1883–1885 Nietzsche repeatedly uses the term “God is dead” – *der Gott ist tot*. This dramatic declaration can express the rejection of what is religious and Christian, but can also mean as certaintment of a tragic fate, that touches the modern age and the Western tradition<sup>2</sup>. The death of God is the image of the dissolution of foundation of our culture and morality, and of the loss of traditional values. For Nietzsche this image has become a kind of Ariadne’s thread, which allows to go into a maze of our culture and to identify properly the main problems. The death of God is the end of traditional metaphysics and the end of faith in the objective world order, which would justify the fidelity to the truth under all circumstances.

Unfortunately, in recent years the diagnosis of Nietzsche becomes dramatically present in Europe and in the world. More and more often it is said about the extinction of Christianity in countries such as Germany, Denmark, Belgium or the Netherlands. In this context the difficult question arises about the possibility of further existence of Christian minorities in these societies, whose mentality is increasingly dominated by non-religious thinking. Remarkably interesting comments about this topic – can be found in the writings of the German thinker Karl Rahner (1904–1984) or French Mystic Madeleine S  mer (1874–1921). An extremely profound diagnosis of modern age and the prospects for the transformation of the Christian religion in the Western world are contained in the work of these authors.

<sup>1</sup> F. Nietzsche, *Zapiski o nihilizmie (1885-1889)*, [in:] *Wokół nihilizmu*, G. Sowiński ed., Krak  w 2001, p. 103.

<sup>2</sup> Cf. J. Żelazna, *Narodziny nihilizmu – epoka mitu, epoka prawdy*, „Toruński Przegląd Filozoficzny” 3/4 (2000), p. 57-81; R. Repole, *Così parlò Nietzsche: Dio è morto?*, „Archivio Teologico Torinese” 10 (2004) 1, p. 53–67.

The main purpose of this article is to set out some of the signs of the extinction of Christianity in Europe and to show the possibilities for the further existence of Christian religion in these societies, which have been dominated by the attitude of religious indifference and by atheistic or agnostic thinking.

Fundamental  
theology

## Is God dead in Germany?

On 7 November 2015, in the Italian opinion-forming magazine „Il Foglio Quotidiano”, the journalist Giuglio Meotti published an article under the significant title *Dio è morto in Germania* (“God is dead in Germany”)<sup>3</sup>. The author of this text gave the examples of the transformation of Protestant temples into centres for refugees and immigrants in the country on the Rhine. So as not to offend the religious feelings of Muslims, crosses or fonts and other symbols of the Christian religion are removed from these churches. Catholics do the same. Giuglio Meotti gave the example of schools and the Catholic parishes of Düsseldorf, where lately a decision has been made to turn the traditional autumn Christian holiday of St Martin, celebrated for centuries on 11 November, into the “Festival of lights” (*das Fest der Lichter*), not to cause the alleged trauma in children of Muslim immigrants. Nanette Weidelt, Director of the Salesian School of Oberkassel, told the newspaper „Rheinische Post”, that the new name of the holiday will help in the integration of Muslim children in the German society.

In Germany we currently are facing the obvious marginalisation of the Christian religion in the public sphere. In the short term about 70% of German society may be total secularized<sup>4</sup>. More and more sociologist

<sup>3</sup> Cf. G. Meotti, *Dio è morto in Germania*, „Il Foglio Quotidiano” 20 (2015) 264, p. 3. A similar diagnosis of the contemporary German society can be found in the newest book by Rudolf Bauer. Cf. R. Bauer, *Was ist los mit den Christen?*, Trier 2013.

<sup>4</sup> “In *La festa è finita*, lo scrittore Peter Hahne si domanda se «la Germania può ancora definirsi un paese cristiano o se non sarebbe più esatto dire che la Germania è un paese prevalentemente ateo dove convivono varie minoranze religiose». La cancelliera Merkel, a differenza dei suoi predecessori, non ha croci appese alle pareti dell’ufficio. Al massimo se ne trova una fra la Costituzione tedesca e le opere di Bertolt Brecht. Eppure, è la stessa Merkel ad aver detto: «Non è che abbiamo troppo islam, è che abbiamo poca cristianità». Un recente studio condotto alla University of Chicago dal sociologo Tom W. Smith rivela che i cittadini dell’ex Repubblica democratica tedesca hanno di gran lunga «il più alto tasso di ateismo al mondo». E Detlef Pollack, professore di Sociologia della religione all’Università di Münster, ritiene che la Germania orientale, con il suo ateismo dilagante, stia contagiando anche il resto del paese e che l’est sia diventato un cosiddetto «trendsetter», e predice che «almeno il 70 per cento

or philosophers say about the birth in this country of “new atheism”. (*der neue Atheismus*). Andreas Püttmann from the Konrad-Adenauer Foundation calls Germany “society without God” (*Gesellschaft ohne Gott*). Sociological studies show, that about 2030 less than 40 million inhabitants of the country on the Rhine will belong to all the Christian Churches. At the time, Christians will become formally a minority. Of course, the legal membership to the Church and church tax payment by Catholics or Protestants in many cases do not cancel out their atheism or agnosticism. In the axiological or conscientious sense we can say already today, that Christians in Germany are becoming a minority.

In the coming years it will have to be shut down half of the Christian temples in the country on the Rhine, which are at the moment gradually converted in restaurants, shops, hotels, congress centres, etc. In some cases, churches become masques. About 2020 the number of Muslims can reach 20 million. In the sense of the really practice of religion and the attitudes consistent with the professed religious doctrine, Germany may become soon the most Muslim populated country. There is increasing talk, that Germany is an atheistic country, in which live religious minorities. Very soon, the largest of these minorities will be Muslims.

About the practice of Christian faith in German society dominated by atheism also Joseph Ratzinger wrote in the 1970s. Ratzinger claimed that in the country upon the Rhine and in other Western societies, the Catholic Church and other Christian confessions will become a minority. National Churches will transform into a minority Church. That is a completely new situation, for which Catholics and Protestants must prepare. It is enough to give an example of countries such as Spain, Belgium or Ireland, to see the depth of the processes currently taking place there. The social position of Catholics in this countries is changing radically – the Catholic Church is receiving the minority status<sup>5</sup>. As a result, the Church will not be able to operate in the large organizational form that we know today, and it will have to live more modestly.

In the coming years in the country on the Rhine it will have to be shut down half of the Christian churches, which are now gradually being transformed into restaurants, shops, hotels, convention centers, etc. In some cases, churches have become mosques. A number of Muslims

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delle persone in Germania» finirà per secolarizzarsi completamente” (G. Meotti, *Dio è morto...*, op. cit.).

<sup>5</sup> Cf. J. Ratzinger, *Sól ziemi. Chrześcijaństwo i Kościół katolicki na przełomie tysiącleci*, transl. G. Sowiński, Kraków 1997, p. 218-236.

can reach 20 million in 2020. In terms of practiced religion and attitudes consistent with the professed religious doctrine, Germany may soon become the country mostly Muslim. Increasingly, it is said that Germany is atheist country in which they live religious minorities. The largest of these minorities will soon be Muslims.

The practice of the Christian faith in a society dominated by atheism German wrote, among others, Joseph Ratzinger in the 70s of the last century. Ratzinger had already claimed that the country on the Rhine and in other Western societies, the Catholic Church and other Christian denominations will become a minority. Churches nationwide transform into minority churches. This is a completely new situation, to which Catholics and Protestants must prepare. Just to give an example of countries such as Spain, Belgium and Ireland, to see the depth of the processes currently taking place. Social position of Catholics is in these countries, radical changes – The Catholic Church receives the status of minorities. Consequently, she will not be able to continue to function in large organizational forms that we know today, and will have to live modestly.

When I wrote those words – reminded Joseph Ratzinger in 2001 – the accusations of pessimism came from all sides. And today nothing seems more forbidden than the so-called pessimism – which is often simply realism. Meanwhile, the majority admits that in the modern stage of the history of Europe the percentage of baptized Christians is clearly decreasing. In Magdeburg Christians make up only eight percent of the population – to emphasize: Christians of all denominations together. Statistics reflect the trend which cannot be put into question<sup>6</sup>.

December 28, 2014 the prestigious German weekly newspaper “Frankfurter Allgemeine Sonntagszeitung” published an article of a writer and a journalist Markus Günther entitled *Kirche in der Krise: Diaspora Deutschland* (“The Church in crisis: Germany diaspora”)<sup>7</sup>. The author of this paper argues that in the country on the Rhine twilight of the Christian religion has begun: even if in the Catholic and Protestant Church there are still officially tens of millions of inhabitants in the vast majority of them can be talked about the evaporation of the central truths of the Christian faith.

In the self-deception – notes Markus Günther – help gleaming facades and strong structure. In this country, there are 45,000 churches,

<sup>6</sup> J. Ratzinger, *Bóg i świat. Wiara i życie w dzisiejszych czasach*, transl. G. Sowiński, Kraków 2001, p. 406.

<sup>7</sup> Cf. M. Günther, *Kirche in der Krise: Diaspora Deutschland*, „Frankfurter Allgemeine Sonntagszeitung” (2014) 52, p. 3.

and most of them – purely structurally – in good condition. This year, the Catholic Church and the Evangelical Church in Germany will receive more money than ever before in history. The German church music is the best in the world. Every year, there are 44,000 Catholic marriages and 225,000 young people celebrate the Protestant confirmation. Is it irrelevant? It is still the argument that Christian churches are the second largest employer in Germany and provide a safe place to work for more than one million people<sup>8</sup>.

Money, strong structures and numerous offers of good job do not provide means for the real power of the religious community. Markus Günther says very bluntly that Christian Churches cannot be reduced to the level of legitimacy of the local waste incineration plant. One cannot treat the religious communities mainly as employers or effective social services. Churches should be seen primarily as communities of faith. Unfortunately, the common confession of faith vanished into thin air. Only one-third of Germans believe in the resurrection of Jesus Christ. 60% of Catholics and Protestants, formally belonging to their churches and paying church tax, do not believe in an afterlife.

In some regions of Germany, more people believe in UFOs than in the Last Judgement. For the vast majority of Catholic and Protestant religious ceremonies are treated primarily as a part of the family and social tradition. Indeed, in a country on the Rhine different kinds of religious services are still solemnly celebrated, but more often without reference to God – *Gottesdienst werden einfach ohne Gott weitergefeiert*. Sociological studies show that in 2030 the number of Christians of different denominations in Germany will be a little larger than the community of Jehovah's Witnesses<sup>9</sup>.

<sup>8</sup> Ibidem.

<sup>9</sup> „Wie wenig die Kirchenmitgliedschaft heute noch mit dem Glauben zu tun hat, offenbarte eine Meinungsumfrage des Instituts Allensbach im Auftrag der katholischen Kirche. Sie fiel allerdings so verheerend aus, dass die Ergebnisse nie veröffentlicht wurden. Auf die Frage, warum sie katholisch seien, antworteten 68 Prozent: «Weil man dann wichtige Ereignisse im Leben kirchlich feiern kann, zum Beispiel Hochzeit, Taufe». Auch beim zweithäufigsten Grund kann man die herzerfrischende Ehrlichkeit nur bewundern: «Es gehört für mich einfach dazu, das hat in unserer Familie Tradition». Es versteht sich von selbst, dass diese Gründe nicht als religiös gelten können, sondern einfach kulturelle, soziale Gründe sind. Die meisten Geistlichen vor Ort können den Befund bestätigen: Kirche funktioniert heute dort am besten, wo sie eine glänzende Feier verspricht. Eine Trauung in Weiß, oft in einer fremden, aber imposanten Kirche, ist immer noch sehr gefragt, ebenso die Bilder vom Kommunionkind im weißen Kleid oder vom Konfirmanden im dunklen Anzug. Doch fast jeder dritte Konfirmand glaubt gar nicht an Gott. [...] Auch viele Gottesdienste sind heute so ausschließlich kulturelle Ereignisse (also: wöchentlicher Treffpunkt,

## Karl Rahner's diagnosis

Many valuable comments on the state of Christianity in modern times and the diagnosis of atheism generated a German philosopher and theologian Romano Guardini (1885-1968), who very often asked in his incisive writings about the possibility of the Christian faith in a world dominated by technology and "counting thinking". A continuator of his studies at the Ludwig Maximilian University in Munich, was a philosopher and theologian Eugen Biser (1918-2014). Biser referred in one of his books to the vision of the future of Christianity, which has been developed by a well-known German thinker Karl Rahner. Biser called Rahner's proposal "winter diagnosis" (*Winter-Diagnose*)<sup>10</sup>.

"Winter diagnosis" says about the current difficult stage in the history of Christianity in the Western world, when the followers of this religion live as a minority in atheistic and secularized societies. This does not mean the impossibility of the Christian faith in this kind of conditions, culture and civilization. Rahner was convinced that the more Christianity frees itself from its social and political relations, the more present is its mystical future. The Rahner's concept refers to the views of authors such as Nicholas of Cusa, Blaise Pascal, John Henry Newman and Gertrud von Le Fort.

The essence of Rahner's belief is the claim that the Christian of the future will either be a mystic or he will not exist at all – *Christ der Zukunft der wird ein Mystiker sein oder er wird nicht mehr sein*. "A pious person in the future will either be a "mystic", someone who "has experienced" something, or he will cease to be pious, since piety of tomorrow will not be supported by the belief coming from the personal experience and decision, natural and public, nor by the religious customs of other people"<sup>11</sup>.

Rahner very often highlighted in his writings, that for Christians it is now time of great trial, which is atheism. In an era marked by

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jährliche Folklore, Familienfest), dass sie auch nach dem endgültigen Beweis von Gottes Nichtexistenz genauso gut weitergefeiert werden könnten. Die Spätzeit des Christentums in Deutschland hat begonnen. Die Kirchensteuer wird entweder unter politischem Druck abgeschafft oder versiegt spätestens ab 2030 sowieso; die letzte christlich sozialisierte und kirchlich aktive Generation scheidet bald aus dem Arbeitsleben aus und stirbt in den nächsten drei Jahrzehnten. Dann bricht auch die Fassade der Kirche zusammen. Dahinter wird eine Minderheit zum Vorschein kommen, die nicht viel größer sein wird als die Gemeinschaft der Zeugen Jehovas" (ibidem).

<sup>10</sup> Cf. E. Biser, *Glaubensprognose: Orientierung in postsäkularistischer Zeit*, Graz – Wien – Köln 1991, p. 388.

<sup>11</sup> K. Rahner, *Nuovi saggi*, Roma 1968, p. 24.



atheism God becomes distant and silent. Atheism and technique make religious experience fade away, which is more often being regarded as a false manifestation of instincts and psychological needs. It is time, in which God is no longer needed for “plugging holes”, which said Martin Heidegger. Many mysteries of the world and a man, explained before by God and religion has been expounded through scientific and technological development of our civilization. God is no longer necessary for “plugging holes”, which “we discover the inadequacy of our existence”<sup>12</sup>.

What forms of Christian religion are still possible in a world dominated by atheism and technology? Rahner claims that in a completely new reality an act of faith is not something natural. In this situation, different forms of religious life are not a sign of complex and rich piety, typical of antiquity and the Middle Ages, but they are expressions of humble and poor experience of what is transcendent and supernatural. Christians today have to live next to incomprehensible and silent God. “Naked” and modest piety indicates the need for courage for the direct relationship with unspeakable God and for the acceptance of his silent communication.

Rahner distinguished in his writings secularisation from secularism. The essence of secularization is the gradual emancipation of the secular – as a result of the process of secularization a new world order is born, which is subject to desacralisation in accordance with the nucleus of the Christian religion. “We live in a secular world. In this secular world, we have different functions in the material, biological and social in the strict sense dimension, but we also have a plurality of the spiritual aspirations of a man, ideologies, concepts, specific lifestyles, cultures, parties”<sup>13</sup>. Secularization understood in such a way is not the enemy of religion, while secularism is based on the total deprivation of the world of any relationship with Transcendence. Secularism is finally identified with atheism and becomes the enemy of Christianity<sup>14</sup>.

To maintain a living relationship with silent God – in a world dominated by atheistic mentality – Rahner called for the so-called mystagogy of religious experience that reveals the inseparability of natural relation of human existence with absolute mystery of God. Mystagogy

<sup>12</sup> Ibidem, p. 21.

<sup>13</sup> K. Rahner, *Podstawowy wykład wiary*, transl. T. Mieszkowski, Warszawa 1987, p. 323.

<sup>14</sup> Cf. A. Milano, *Secolarizzazione*, [in:] *Nuovo Dizionario di teologia*, G. Barbaglio, S. Dianich eds., Cinisello Balsamo 2000, p. 1438–1466.



should remove the fear of man in the face of immense and terrifying emptiness and nothingness, when a person begins to call upon God who is unexpressed. From Rahner's perspective, the mystagogy shows that God cannot be so simply to experience, because He is essentially Incomprehensible. It takes courage to maintain intimacy to God and call Him our "You" even when His abode is remoteness, darkness and silence.

Eugen Biser agreed with Rahner that Christianity is faced with the mystical prospect as the only chance of survival. According to Biser, it is the mystique that distinguishes Christianity from other religions.

Obviously, there is mystique in other religions – in Islam, Judaism and the Eastern religions there are mystical traditions – but Eugen Biser says that other religions have mystique, while Christianity is mystique in its very essence. According to him, this is the difference between Christianity and other religions. Christianity is mysticism, while other religions have mystique. How does Eugen Biser explain that Christianity not only has the mystique, but it simply is mysticism? [...] According to him, the fundamental event upon which Christianity is based, it is a fundamental mystical event. The main event of Christianity is the resurrection of Jesus Christ. [...] The crisis of Christianity relies heavily on the fact that the phenomenon of resurrection, which is the basis of Christianity is not analyzed sufficiently in the theological sense and sometimes it is even understood in the physical and biological sense<sup>15</sup>.

## Atheism in Denmark, Belgium and the Netherlands

Karl Rahner's comments on the mystical character of the Christian faith in modern times refer not only to the country on the Rhine, but also to many other societies of the Western world. One such country, deeply affected by atheism, is Denmark. The scale of religious drama in the country clearly reflects a public debate, which swept through Denmark at the beginning of 2015. An interesting exchange of different opinions on religious subjects began with the article, which was published December 25, 2014 by one of the Protestant pastors, Per Ramsdale, in the newspaper "Jyllands-Posten". Pera Ramsdale's statement provoked a lively discussion that lasted several weeks<sup>16</sup>.

<sup>15</sup> M. Thurner, *Die mystische Dimension bei Eugen Biser und die Mystikerinnen von Helfta*, [http://www.eugen-biser-stiftung.de/fileadmin/user\\_upload/Veranstaltungen/Helfta/4\\_Helfta\\_Thurner\\_17072010.pdf](http://www.eugen-biser-stiftung.de/fileadmin/user_upload/Veranstaltungen/Helfta/4_Helfta_Thurner_17072010.pdf), p. 2 (access: 7.06.2016).

<sup>16</sup> Cf. R. Meister, *Auferstehung? Ja, aber...*, „Christ in der Gegenwart“ 68 (2016) 13, p. 137.

What was the problem of the Danish debate? Pastor frankly confessed in his article that he did not believe in the resurrection of Jesus Christ. Moreover, he said that in speaking of the resurrection and eternal life during funeral services – comforting in this way relatives and friends of the dead – he felt like telling the so called innocent white lie, or lie for a good purpose. Several other pastors who presented the same problem sympathized with the author of the article. The discussion in Denmark affected many important philosophical and ideological issues. What is the scale of contemporary atheism? What is today the Danish Protestantism? Which truths of the faith should accept Christian clergymen? What are the effects of progressive secularization of our continent?

Denmark belongs undoubtedly to the group of the most secularized societies of the Western world. The Danish National Church, officially the Evangelical-Lutheran Church of Denmark (*Den Danske Folkekirke*) – the largest Christian church in the country, having the status of a state church is also affected by deep secularism. The majority of society admits to Protestantism as the state religion, but only 3% of them practice their religion in a different way. Many of the zealous Protestants left the Danish National Church after 2012, when homosexual “weddings” have been legalized. Denmark is now in the majority atheistic or agnostic society, and the closed churches are reshaped into museums, cafes and modern second hand shops.

There is almost identical situation in Belgium. Society of the country is becoming increasingly atheistic or agnostic. Christianity in Belgium rapidly is dying out, and in its place there comes Islam. Sociological studies clearly show that half of the children in public schools in Brussels is Muslim. Only 1% of the population of the capital city admits to practice the Catholic religion. Muslims have 77 mosques in Brussels, which are filled to the brim with praying people. Catholics possess 110 churches which are almost empty, and 35 of them were destined for closure in the near future.

The vast majority of inhabitants of Brussels is formally Christians, who often do not practice their religion and become atheists, agnostics or religiously indifferent people. A lot of them can say that they are called cultural Christians who do not believe in personal God, but they accept Christian values and achievements of Western civilization, formed on the foundation of the Gospel. In the cultural sense the predominant religion in Brussels still remains Christianity. When it comes to religious practices and rituals, the most important faith becomes Islam. It seems that the number of Muslims taking part in

Friday prayers in the mosques, in the great metropolis of Brussels, outnumber all the Christians of different denominations, who gather on Sunday in the city for worship in their temples.

Another European country deeply affected by atheism and secularization, is the Netherlands, which half a century ago belonged to the group of extremely religious and conservative societies of our continent. Almost all of the inhabitants of this country were either practicing Catholics or practicing Protestants. In the late 50th century approx. 90% of Dutch citizens took seriously their religion and was attached to the traditional Christian morality. Today approx. 70% of the Dutch has no connection with any religion. Among the atheists and agnostics stands out recently a new group of “Ietsism” and “Somethingism” (nl. Ietsisme), which means that there is not a specified belief in the existence of some unknown transcendent power between heaven and earth, which should not be called God.

In the past 50 years, the Netherlands has become one of the most secular societies in the world – the country of tulips went through in a very short time, a long way from the traditional Christian morality to the new morality in the spirit of the leaders of the sexual revolution of 1968. The Dutch have become a negation of whom they were in the recent past. When it comes to the Catholic community, approx. 18 thousand of believers leave the Church as an institution each year. It is foreseen the closure of one third of Catholic churches by 2020 in the country of tulips, which are successively converted into shops, restaurants, guesthouses or rooms to practice skateboarding.

## Mystical overcome atheism

The dominance of atheism in many European countries raises difficult questions about the future of the Christian religion. The new and difficult situation confronts Christians of different denominations with extremely complex challenges. What form of religious experience is possible today? How to prepare for the coming future? It seems that in the current situation a history of little-known French mystic Madeleine Sémer gains special actuality<sup>17</sup>. Her understanding of the experience of God and the Christian religion can be a great inspiration for Christians living in societies dominated by secular and atheistic mentality. Why? French mystic lived her life in a way parallel to the

<sup>17</sup> Cf. F. Klein, *Madeleine Sémer convertie et mystique 1874-1921*, Paris 1924; idem, *Madeleine Sémer (1874-1921). Übersetzung und Nachwort von Romano Guardini*, Ostfildern 1952; idem, *Madeleine Semer: Convert and Mystic 1874-1921*, Whitefish 2010.

one of Friedrich Nietzsche and struggled personally with the drama of atheism, unbelief and nihilism.

After a childhood marked by intelligent and enthusiastic piety, the religious world was destroyed during adolescence. Young Madeleine lost faith and became an atheist. Her existential skepticism was not nostalgic, but energetic and full of vitality. As a non-believer, blessed with natural beauty and great intelligence, she began her long spiritual and intellectual journey. After much searching she met the philosophy of Nietzsche, which had a huge impact on her. The journey of young Madeleine was similar to the fate of Nietzschean “free spirit”, for which skepticism is courage, a manifestation of the will to eliminate everything that is an obstacle to human interaction with the world of things. In this sense, skepticism is a life that has the courage to face reality without barriers and limitations.

Studying the works of Nietzsche, Madeleine Sémer rediscovered Christian faith, which she had previously lost. What’s more, she not only deeply understood the author of *Thus Spake Zarathustra*, but she also lived with him in a way. She was aware of being his companion, being on the same level as in a sense he was. Consequently, Sémer transformed and turned to her mystical experience all that is good in Nietzsche – and she overcame and cleared immanent existence in the Hellenistic style, bringing it into the world of Christian experience.

Romano Guardini claimed that the basic feeling of the woman “was related to her awareness that she was healthy and beautiful. There are still words that express: “perfect health”, “perfect balance”, inner and outer beauty. Sémer fully realized this belief, even in her existence of faith”<sup>18</sup>. French mystic introduced world values into her religious experience, which were demanded by Nietzsche. She did not resign from teaching of the cross and suffering, but at the same time she retains a sense of health and beauty, which is a property characterized by her entire existence.

It seems that this kind of attitude is especially valuable in today’s dispute with the atheistic mind. For many environments, the Christian message is currently being presented as hostile to freedom and full human life. Atheism or agnosticism very often appears as a form of liberation from the constraints of a religious nature to achieve happiness and fulfillment. Madeleine Sémer showed in her life that Christianity does not preclude happiness and fulfillment. Her authentic Christian mysticism has nothing to do with hostility to life. What’s more, French

<sup>18</sup> R. Guardini, *Pensatori religiosi*, Brescia 1977, p. 217.

mystic was able to appreciate the size of the world and feel its beauty<sup>19</sup>. The mystique of Sémer is saturated with beauty, enjoys the joy of meeting with God and experiencing the fullness of healing in a climate of spiritual intoxication. The inner experience of French mystic proves that it is possible to overcome Nietzsche that takes nothing away from the scandal of the Cross. Madeleine Sémer showed in her life that the Christian religion is not the enemy of happiness and health, but it transforms everything, leading to the complete fulfillment.

## Conclusion

Atheism is the great challenge of the future. In some countries, today one can see very clearly how can look like a world dominated by atheistic thinking, where God is an enemy or an intruder. It seems that today we only see the contours of a world that is coming. It should be noted that the negation of God is not a rare phenomenon in human history. Plato condemned in his works atheism as a “great evil” that corrupts young people in particular. However, atheism as a cultural phenomenon of a massive character is typical for modern times. In the long process of secularization God has been removed from many fields of human activities. The apogee of this process is the work of Friedrich Nietzsche and his shocking words “God is dead”.

The development of atheism in Europe and on other continents raises the urgent need for dialogue between Christians of different denominations and groups that question the religious view of the world and a man. Today, more and more is being talked about spirituality and religious sensibility of agnostics and atheists. It seems that this kind of attitude is possible for those who do not share the belief in the existence of any supernatural being, but at the same time feel the limitations of reason and behave in the heart the sense of mystery. In contrast, it is difficult to talk about the religious sensitivities of agnostics or atheists, who are full of prejudices and openly struggling with religion.

Romano Guardini claimed that the religious problem of our time and the times that are coming is to look for opportunities of coexistence of God and the world. Unfortunately, very often religion is regarded as a restriction of our freedom and an obstacle to achieve happiness and fulfillment. It is very important to overcome some of the objections formulated by Nietzsche at Christianity. It is a mistake as to acquaint the world, and neglect of the creative Christian power. Little respect for the value of creativity and initiative in a Christian environment

<sup>19</sup> Idem, *Il testamento di Gesù*, Brescia 1985, p. 167.

is something very disturbing, while overestimating the virtues of accuracy and obedience. In this context, religious experience of Madeleine Sémer becomes extremely valuable, because she claimed that Christianity is not the enemy of life – on the contrary, it helps a man achieve its fullness and happiness.

## CZY ATEIZM ZWYCIĘŻA W EUROPIE? PRZYSZŁOŚĆ CHRZEŚCIJAŃSTWA W ŚWIECIE ZACHODNIM

Głównym celem artykułu jest ukazanie niektórych przejawów wymierania chrześcijaństwa w Europie oraz ukazanie możliwości dalszego trwania religii chrześcijańskiej w tych społeczeństwach, które zostały zdominowane przez postawę obojętności religijnej bądź myślenie ateistyczne czy agnostyczne. Ateizm stanowi niewątpliwie wielkie wyzwanie przyszłości. W niektórych krajach już dzisiaj dominuje kultura określona przez ateistyczną wizję świata i człowieka. Bardzo ciekawe uwagi na temat chrześcijaństwa i ateizmu można znaleźć w pismach niemieckiego myśliciela Karla Rahnera (1904-1984) i francuskiej mistyczki Madeleine Sémer (1874-1921). W dziełach tych dwóch autorów zawiera się niezwykle przenikliwa diagnoza czasów nowożytnych i wizja transformacji religii chrześcijańskiej w świecie zachodnim.

**Słowa kluczowe:** ateizm, agnostycyzm, chrześcijaństwo, islam, nihilizm, sekularyzacja, doświadczenie religijne.

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## Church in the life and teaching of theologian Stanislaw Piotrowski

The topic of interest of this article is the Church in the life and teaching of theologian Stanislaw Piotrowski along with its reflection and history of this community in his life. What is even more noteworthy is the fact that the professor in the Archdiocesan Higher Seminary in Białystok did not become famous for the number of written scientific texts, but rather than for an extraordinary ability to discover God and strong keeping the faith despite adversities. The goal of life of 'seeker theologian' was the implementation of following magisterium of the Church as well as love for community of the Church in students' hearts and minds. The consequence of longstanding analysis of documents, instructions and didactic work resulted in publishing his two books: *Built on the Rock* and *One, Holy, Catholic, Apostolic*. The main aim that motivated this article was also providing answers to sources of ecclesiology according to Fr. Piotrowski. Research of his scientific output developed in four points requires a short assessment of what he wrote. By making such an attempt, it was necessary to remind the most important facts of priest's life - time spent in family house, vocation to priestly service and undertaken academic work. Conclusions resulting from literature output led to a number of conclusions: Stanislaw Piotrowski's ecclesiology complies with tradition of the Church, follows from conciliar teaching and has got deep roots in the Bible. Although Piotrowski does not insert any novelty to its content, he faithfully conveys teaching of the Church and accordingly does it in an original way in the benefit of reaching a potential recipient.

**Key words:** Church, love for the Church, *Built on the Rock*, community, Stanislaw Piotrowski, catechesis, teaching of theologian.

The 20th century was a period of dynamic flowering of Catholic ecclesiology, stimulated by renewal of both Biblical and patristic studies as well as the development of liturgical movement. The Second Vatican Council was an invaluable event of that time within the Church, which was inspired by pre-conciliar directions of reforms and accordingly initiated a new perspective, which can be named the perspective of personalistic teaching of the Church. Because the above-mentioned Church has got a personal character, it stems from Jesus of Nazareth and realizes among the People of God. Amongst inspiration of that time of development within the Church, it was the role of secular people that became particularly emphasized. Moreover, they were ecumenical tendencies which became clear along with resurgence of liturgy, which influenced a deeper understanding of the Church. Aside from category '*Mystici Corporis*', it was included the idea of the Church as *Communio* of the People of God.

These circumstances formed a new way of interpretation of ecclesiological issues by theologians. It was priest and professor of the Archdiocesan Higher Seminary in Białystok - Stanisław Piotrowski, who belonged to them. What did Fr. Stanisław Piotrowski write about the Church? Where and when? In what way his writing entailed his personal life as well as changes taking place in the Church? What was the shape of academic direction which was lectured by him and what were the subjects of his particular interest?

## Way to ecclesiology

Circumstances of human life, historical situation, political climate, cultural environment, religious experience, economic family situation – these are factors that have an essential impact on parenting.

During the childhood, Fr. Stanisław Piotrowski enjoyed both closeness and love from his loved ones: mother and father. His parents were aware of a duty of concern for moral and religious upbringing of their children. Moreover, (however) were clear on the fact that unity of the whole family should be built only in the Church and Jesus' teaching as well. Consequently, all their might and strength to raise their son was learnt from the Church, which distinctively penetrated their life through sacrament of the Eucharist. This particular meeting with Eucharistic Christ gave them power to raise Stanisław in a spirit of community of the Lord's house. They lived in it being both united with love and focused on prayer. Stanisław's parents knew the way leading

to the Holy Trinity Church in Suprasl well, from which they returned to their daily responsibilities spiritually strengthened.

Having such parents and growing in such a family atmosphere, priest Stanislaw remained in the house of God connected to its respect, love and obedience ties since childhood.

As the prisoner of Ostaszkw, Stanislaw Piotrowski found himself in the Theological Seminary in Bialystok on February 3, 1946. While being a pupil, he was characterized by an extraordinary ability to discover God as well as strong keeping in faith, despite adversities.

There is no doubt that both sem. and doctoral studies in Bialystok and Lublin extended Fr. Piotrowski's knowledge about dogmatic theology. It can be concluded that they reinstated his love towards the Church, in which he started even more to perceive Mystical Body of Christ as well as *Communio* of people of God.

As Piotrowski mentions in one of his articles: 'I studied textbook dogmatics, I found immortal Tanqueray, and I was weaned on him'.<sup>1</sup>

Acquired knowledge during his studies did not only limit itself to knowledge from the one particular textbook. A young doctoral student gave himself over to studying theological contents of treaties from a four-volume work by Maciej Sieniatycki entitled 'Zarys Dogmatyki Katolickiej' ('The Profile Of Catholic Dogmatics') (publ. in Cracow 1928). Fr. Stanislaw admitted that during his studies in Lublin he willingly used and liked as well a four-volume textbook entitled *Sacrae Theologiae Summa*, established by The Apostolic Constitution *Deus Scientiarum Dominus* (publ. in Madrid in the years 1952-1961)<sup>2</sup>. He did not part with *Enchiridion Symbolorum* by Denzinger for years. Apart from scientific reflexion on ecclesiology of the People of God, he devoted himself to ministry and thereby he put theory into practice. As his fellow student Kulakowski recalls: 'In the course of doctoral studies in the years 1951-1961, priest Stanislaw Piotrowski was an active participant in life of the Archdiocese. He worked as an academic priest and a prefect in high schools as well in a parish church in Bialystok'.<sup>3</sup> He took the doctor's degree in the Catholic University of Lublin in 1960

<sup>1</sup> S. Piotrowski, *Impresje na temat wykładów z teologii dogmatycznej w latach 1961-1991 wypowiedziane na sympozjum w dniu 16.11.1991 r. z okazji jubileuszu 30-lecia pracy profesorskiej w Wyższym Seminarium Duchownym w Białymstoku*, WKAB 17(1991) no. 4, p. 102.

<sup>2</sup> Ibidem, p. 103.

<sup>3</sup> K. Kulakowski, *Profesorowie i wykładowcy*, [in:] *Archidiecezjalne Seminarium Duchowne w Białymstoku 1945-1995*, S. Hołodok ed., Białystok 1995, p. 84.

on the grounds of the dissertation: ‘The Union of non-Catholics with the Roman Catholic Church in the light of post-Tridentine theology’.<sup>4</sup>

## Lectures

After PhD dissertation defense in 1961 – Fr. Stanislaw started work as a lecturer in the Archdiocesan Higher Seminary in Białystok. His didactic work fell on a period between 1961-2001. It involved lectures concerning dogmatic theology as well as scientific tutoring. As a professor, Stanislaw Piotrowski called himself a ‘seeker theologian’<sup>5</sup>. He referred to two main forms of teaching during his lectures: pre-conciliar and post-conciliar as well. He remembered that period of time as follows: ‘I encountered with ‘two theologies’ over the 30 years, and when I took up a dogmatics department, I found the official theology – that is pre-conciliar’.<sup>6</sup> Priest Piotrowski called this sort of theology an ‘iron – having been practising for hundreds of years – based on the scholastical method’<sup>7</sup>. Being a young lecturer, he always tried to make given knowledge current through numerous digressions which were devoted to numerous issues.

What is more, a wide variety of theological textbooks allowed Fr. Piotrowski to greater or lesser modifications during his lectures for seminarians. Every year, after having taken charge of dogmatics department, he introduced more and more comprehensive digressions on new contents which appeared among dogmatic people, especially those from West. There were inspirations of the Second Vatican Council along with its constitutions, documents and postulates that became a very unique period of his professor’s. It was a time of substantive corrections. The lecturer was characterized by passionate devotion to the Church as well as intently listening to its voice. Following magisterium of the Church along with its documents and instructions were aimed at giving students a vivid faith of the Church. Furthermore, it is important to note that his lectures’ language was not strictly academic. As he wrote in one article: ‘I began my lectures by macaronisms – a couple

<sup>4</sup> Ibidem, p. 85.

<sup>5</sup> S. Piotrowski, *Impresje na temat wykładów z teologii dogmatycznej w latach 1961-1991 wypowiedziane na sympozjum w dniu 16.11.1991 r. z okazji jubileuszu 30-lecia pracy profesorskiej w Wyższym Seminarium Duchownym w Białymstoku*, p. 100.

<sup>6</sup> Ibidem.

<sup>7</sup> Ibidem, p. 101.

of Latin and Polish language<sup>8</sup> – stated Fr. Piotrowski. ‘I started with ecclesiology – notes the author – perhaps because I liked that treaty most. I wrote my master’s thesis about the Church and I obtained my doctoral degree just on this. I expressed my love towards the Church in written textbook entitled: *One, Holy, Catholic, Apostolic. The Profile of Catholic Ecclesiology (For Students)*, Białystok 1993’.<sup>9</sup>

## Ecclesiological books

Professor Piotrowski’s books about the Church are the fruit of long-standing didactic work. He wrote in his early note to textbook: *Built on the Rock*: ‘I talk about my and your Church: the only, holy, catholic, apostolic to my theology adepts in the Theological Seminary in Białystok since (FOR) 35 years. I try to learn their looking at the Church the way it is: crushed by sins and human weakness’<sup>10</sup>. As being a professor of the Theological Seminary in Białystok, Piotrowski realized that students needed both clear and brief guide to broad areas of teaching of the Church.

The priest noted in the introduction of the above-mentioned book entitled *One, Holy, Catholic, Apostolic*: ‘My intention is to give a brief lecture about the Church to students of theological seminaries, being some kind of help while studying dogmatic theology. A textbook character defined the method, division and language as well. I would like to help with this publication to all these who ‘give attention to’ theology, seeking to both deepen their faith and knowledge about the Church’<sup>11</sup>. The priest-lecturer led his publications to a specific reader. He constantly listened very carefully to the needs of the Lord’s house and sought new solutions as an experienced pedagogue.

After three years since having appeared the book: *One, Holy, Catholic, Apostolic* in print, he publishes the next one: *Built on the Rock*, addressed to an audience of secular students. The publication was supposed to revitalize the awareness of being a part of the Church among recipients. One can find a very valuable remark in the book *Built on the Rock*: ‘I wish to show all secular people what the Church is, indicate that it is ours, that the house of worship is Jesus himself

<sup>8</sup> Ibidem, p. 103.

<sup>9</sup> S. Piotrowski, *Jeden, święty, powszechny, apostolski. Zarys eklezjologii katolickiej (dla studentów)*, Białystok 1993, p. 4.

<sup>10</sup> Idem, *Zbudowany na Skale*, Białystok 1996, p. 10.

<sup>11</sup> Idem, *Jeden, święty, powszechny, apostolski. Zarys eklezjologii katolickiej (dla studentów)*, p. 7.

connected to people, or people connected to Jesus, that we are all the Church and we are responsible for it (...) I had already seen lay people before the Council along with their role and tasks. Since that time, wherever I talk, I talk not only about responsibilities, but also about their rights. I say that they are not only in the God's house, but they constitute this as well. And I am writing this book in that light'<sup>12</sup>. He started his theologian lecture with analysis of mystery of the Church. In the further part of the work one can find the study of the Holy Bible, especially images and Biblical names of the Church. Next, one can find an attempt to explain the origin of the house of Lord along with depicting its nature. The author accurately pointed to both visible and invisible structure of the house of prayer in order to give attention to its attributes. Under discussioned publication, Fr. Piotrowski also included eschatological character of pilgrimaging Church and its unity with this one in heaven. Additionally, he gave attention to issues concerning membership of the Church on the basis of its Council documents.

Apart from this, Fr. Piotrowski raised the issue of responsibility within the Church and for it as well as its assigned tasks in the modern world. These are annexes which deserve special attention because of their content: The First Vatican Council, encyclical *Mystici Corporis*, The Second Vatican Council – fundamental values of theology of the Council, its pastoral character and past-conciliar theology. It is also the bibliography which merits particular attention. A rich variety of documents of magisterium of the Church is supplemented with literature on the subject. Fr. Piotrowski most frequently referred to literary output by such theologians as: Urs von Balthasar, R. Bellarmine, L. Bouyer, Y. Congar, W. Granat, W. Kasper, H. de Lubac, S. Nagy, E. Ozorowski, K. Rahner, J. Ratzinger or H. Seweryniak.

The textbook *Built on the Rock* was published in 1996 in Białystok, three years after the publication of *One, Holy, Catholic, Apostolic*. The author was urged to such a step because of the need to include topics which had not been undertaken or just done it insufficiently comprehensive. In the introduction, Ozorowski wrote as follows: 'The book *Built on the Rock* is not a repeat of *One, Holy, Catholic, Apostolic*. The content of both of them is the same, but a way of its message remains different. As far as the first was dedicated to theology adepts, the second one was addressed to all people, especially to secular believers. There is a lecture, apologia, explanation and encouragement in it. Fr. Piotrowski's writing and speaking is always hot, never tepid or cold.

<sup>12</sup> S. Piotrowski, *Zbudowany na Skale*, p. 11.



The same is with his book<sup>13</sup>. As Ozorowski stressed, the content is ‘similar’, but not completely. There are differences which are noticeable. For instance, while analyzing the problem of mystery of the Church, in the textbook *Built on the Rock* the author asks a question concerning the source of difficulties in faith in the Church. Therewith, a reader receives a solid lecture about such issue. The consecutive difference is with Biblical names of the Lord’s house. Apart from these above-mentioned in the previous textbook, next ones add to it: ‘New People of God’, ‘Community and Institution’, ‘Church as a Brotherly Community’. There were also some changes which occurred in showing images of the Church. For instance, ‘The Bride of Christ’ was added to those belonged to the canon. A novelty included in Piotrowski’s teaching about the particular Church constitutes: pastoral parish councils, catholic movements as an activating factor of religious life in parishes, consecrated life as well as secular institutes. Particularly important is also directing reader’s attention at the term of diocesan Synod and what are fields of activity for synodal groups. What separates listed textbooks is the fact that an area devoted to the Catholic Churches involves information concerning the Roman Catholic Church, the Eastern Catholic Churches along with the Orthodox Church. The most extensive note concerns post-protestant communities: the Evangelical Church of the Augsburg Confession, the Polish Reformed Church, the Anglican Church, the Methodist Church, the Baptist Church, the Adventist Church, the Quaker Church, The Old Catholic Church as well as the Pentecostal Church. A whole textbook is culminated with a chapter which analyzes a matter of ecumenism.

Fr. Piotrowski’s books devoted to the Church met with approval of many theology students. There were many reasons for that. One of them is the fact that despite specialistic terminology, the form of conveying knowledge still remained accessible. Book publications by Piotrowski clearly correspond to a need of spiritual renewal of theology of the Catholic Church after the Second Vatican Council.

## Theological articles

The author of articles on theological subject had been a professor and theology lecturer for many years. His knowledge and experience in working with students resulted in numerous publications. The articles on theological subject were published by him mainly in ‘Ecclesiastical News of Białystok Archdiocese’ since 1992.

<sup>13</sup> Ibidem, p. 8.

The first text was entitled ‘Tasks of the Church in the Contemporary World’<sup>14</sup> in which the author focused attention on the Church which comes to particular communities and people’s aid. He stressed in his articles that the house of God has a task to meet people with its merciful work, accept good wherever it is, support it and cooperate with it as well.

According to Piotrowski, it is crucial to perceive the Church as a community of Christians promoting human activity. He underlined in many articles that lay people: ‘acting in their areas are supposed to develop not only in their lines of action, but also teach other people to recognize that divine law is written into life of earthly state’<sup>15</sup>. Father Piotrowski noted in a text: *Problematic aspects of Vocation and Mission of Secular Catholics in the Church and in the World* that council fathers did not give a comprehensive definition of secular people. The Second Vatican Council only pointed that one should understand something called ‘secular’ as a baptized man, a member of God’s nation participating in a priestly, prophet and majestic office of Christ. They are these who belong to neither to the priesthood nor the monkhood.

As a theologian and priest as well, the author wrote: ‘One cannot trade secular people against priests, unduly stressing existing differences and distinctive features between them as well as efface these differences. Eliciting distinctiveness (in the way of life, spirituality, mission) enables to perceive how to express proper responsibility in the Church and in the world. He also asked a question: What can the house of Lord offer to human family? His answer went as follows: ‘participation in divine life and additionally faith cure that was hurt by original sin of human nature and depicting people’s dignity. In this way, the Church contributes in order to both individual and all humanity become more human’<sup>16</sup>.

Articles written by Piotrowski touch upon and explain relations between the Church and the world. According to the author, it is not only the Church that has an impact on the world, but also our world enriches it. Scientific development, technological progress, cultural achievements – all these are beneficial to ecclesial community. Fr. Piotrowski notices that the Church itself enriches thanks to progress

<sup>14</sup> S. Piotrowski, *Zadania Kościoła w świecie współczesnym*, „Wiadomości Kościelne Archidiecezji Białostockiej” 18(1992) no. 1, p. 78-80.

<sup>15</sup> Idem, *Problematyka powołania i posłannictwa katolików świeckich w Kościele i świecie*, „Wiadomości Kościelne Archidiecezji Białostockiej” 29(2003) no. 1, p. 138.

<sup>16</sup> Ibidem, p. 140.

of social life. ‘This is not because the Church lacks something, but because it is easier to adapt to contemporary times thanks to world achievements’<sup>17</sup>.

As a lecturer of the Theological Seminary, he was always true to the teaching of our Lord. He wrote in one of his publications containing reflections on lectures: ‘I declare that I diligently retain teaching of magisterium of the Church. However, I wish and do this – to go ahead, not ignoring questions and new solutions as time carries’<sup>18</sup>.

## Concluding remarks

The aim of this article was to show path to love for the Church by Fr. Stanislaw Piotrowski as well as to provide answers to a question: What is value of its teaching? Furthermore, what is its subject and sources of it? Performed research of his theological output on four points demand undertaking of assessment everything what the author wrote. By making such an attempt, it was necessary to remind crucial facts of scholar’s life. There were family house, vocation to priestly service and undertaken academic work which turned out to be essential in understanding his thoughts and attitude to life.

Examining literature led for the formulation of the following conclusions: Stanislaw Piotrowski’s teaching complies with tradition of the Church, follows from conciliar teaching and has got deep roots in the Bible. Admittedly, the priest faithfully conveys teaching of the Church and does not insert any novelty to its content, but he undoubtedly does it in an unconventional way, in the benefit of reaching a wider audience.

## KOŚCIÓŁ W ŻYCIU I NAUCZANIU KS. STANISŁAWA PIOTROWSKIEGO

Przedmiotem zainteresowania niniejszego artykułu jest ukazanie ks. Stanisława Piotrowskiego jako teologa, który umiłował nauczanie o Kościele. Jego praca naukowa znajdowała odzwierciedlenie w życiu tegoż kapłana, a także historii Wspólnoty lokalnej. Przy czym na uwagę zasługuje fakt, iż profesor AWSD w Białymstoku nie zasłynął z ilości zredagowanych tekstów naukowych,

<sup>17</sup> S. Piotrowski, *Katechizm w życiu Kościoła*, „Wiadomości Kościelne Archidiecezji Białostockiej” 19(1993) no. 2, p. 98.

<sup>18</sup> Idem, *Impresje na temat wykładów z teologii dogmatycznej w latach 1961-1991 wypowiedziane na sympozjum w dniu 16.11.1991 r. z okazji jubileuszu 30-lecia pracy profesorskiej w Wyższym Seminarium Duchownym w Białymstoku*, p. 106.

lecz niezwyklej zdolności odkrywania Boga oraz mocnego trwania w wierze, mimo przeciwności losu. Celem życia „teologa poszukującego” było zaszczenie w sercach i umysłach studentów wierności Magisterium ecclesiae oraz umiłowanie Kościoła. Pokłosem wieloletniej analizy dokumentów i instrukcji oraz pracy dydaktycznej stały się zredagowane przez niego książki o Kościele: *Zbudowany na Skale* oraz *Jeden, święty, powszechny, apostołski*. Celem artykułu było również udzielenie odpowiedzi na pytanie o źródła eklezjologii w ujęciu ks. Piotrowskiego. Przeprowadzone w czterech punktach badania dorobku eklezjologicznego domagają się podjęcia krótkiej oceny tego, co ów kapłan napisał. Podejmując tę próbę oceny należało przypomnieć najistotniejsze fakty z biografii badacza – czas spędzony w domu rodzinnym, powołanie do służby kapłańskiej oraz podjętą pracę naukową. Badania literatury eklezjologicznej doprowadziły do sformułowania następujących wniosków: teologia ks. Stanisława Piotrowskiego jest zgodna z Tradycją Kościoła. Wszystkie wykładane traktaty wypływają z nauczania Soborowego i posiadają głębokie korzenie w *Biblii*. Wprawdzie ks. Stanisław Piotrowski, przekazując wiernie naukę Kościoła, nie wprowadza do treści żadnych nowości, ale niewątpliwie czyni to w niesza-blonowy sposób, z myślą o jak najlepszym dotarciu do słuchacza i czytelnika.

**Słowa kluczowe:** Kościół, miłość do Kościoła, *Zbudowany na skale*, wspólnota, Stanisław Piotrowski, katecheza, nauczanie teologiczne.

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## Concern for the moral order in the field of human sexuality

Sexuality plays an important role in human life. It is a basic factor of personality, agreement with others, expressing and of experiencing human love. However, it is necessary to notice that nowadays the field of human sexuality collides with some concepts and events that make it trivialized. Modern culture separates sexuality from the man's supernatural vocation, from the integral vision of the person, and basically brings it to the aspect of urges.

In this perspective, a reference of human sexuality to the world of moral values is an incredibly important task. These values are marriage, family, procreation and love. Furthermore, the most important entities which influence the attitudes in the field of human sexuality are: family, school and church.

**Key words:** sexuality, morality, values, man, education, family, Church.

The reality of sex is of significant importance in the moral life of a human being. "God himself created sexuality – as the Holy Father stresses in the exhortation *Amoris laetitia* – which is a marvellous gift to his creatures"<sup>1</sup>. One can specify human sexuality as ability, tendency, need of a person to enter into internal relationships with another person through a gift of self and acceptance of a gift from the other person. Although from the moment of conception each human being bears the reality of sex, it subjects, like everything in man, the law of progress. Psychosexual maturity consists in the inclusion of sexuality

<sup>1</sup> Francis, Exhortation „*Amoris laetitia*”, no. 150.

in the rational human action and in its love for another person. The progress should lead to this.

In the field of human sexuality there is a complex progress, which easily undergoes deformation and perturbation. Each sexual disarray expresses the depreciation of the reality of sex. So we need a deliberate effort and measures to reach maturity in the field of sexuality. "If this gift needs to be cultivated and directed – teaches the Holy Father in the above-mentioned exhortation – it is to prevent the "impoverishment of an authentic value"<sup>2</sup>. This cultivation and care are extremely important, because an infantile human being in the sexual area brings in marriage his immaturity, which has repercussions in the moral life of spouses, frequently destroying the deepest human values of this relationship.

All these comments lead us to ask elementary questions about morality in the field of human sexuality and to attempt to provide answers. Namely: What are the contemporary phenomena and tendencies in the approach to the reality of sex? What moral values should serve sexual activity? What does it result in a personal's life? What is the motivation to pass on the young people with reference to human sexuality? These specific questions require in the current reality an urgent and clear answer, because appropriate shaped sexuality and integrated with the development of the whole personality will serve to enter into lasting relationships with others, and in the long term to build a lasting marital-family community<sup>3</sup>.

## The modern phenomena and tendencies in the approach to sexuality

The currently observed phenomenon of moral confusing of every human being and whole societies influences doubtlessly the moral choices and the specific approach to human sexuality. This moral confusing is connected with the concept of human life, in which good is identified with what is easy and funny. Many people put first, what brings the selfish pleasure or a specific benefit, which leads to attitudes of hedonism and utilitarianism. Such an attitude toward life leads to moral relativism and its consequence on the sexual area is an attitude

<sup>2</sup> Ibidem.

<sup>3</sup> Cf. J. Augustyn, *Wychowanie do integracji seksualnej*, Kraków 1994, p. 5; M. Kwiek, *Płeć i miłość. Pedagogiczno-katechetyczna droga integracji u młodzieży klas IV-VIII*, Wrocław 1992, p. 36.

of moral permissiveness, mainly by rejecting the fidelity and all possible orders and prohibitions in the sphere of sexuality<sup>4</sup>.

In modern liberal societies there has been a growing trend to treat sexuality as a sphere completely personal and autonomous, by leaving sexual behaviour of individual persons only their recognition, without the right to any external estimate. At the heart of this trend there are the views of the father of modern liberalism, which is the 19th century English philosopher J. S. Mill (1806-1873). He exalted the autonomy to the rank of the highest principle of individual and social life, making it the fundamental ethical criterion. As a consequence of such depiction every one in its own independent way has body and mind at its disposal: no one should impose him anything, unless it curtails the rights of another person<sup>5</sup>.

An expression of human sexuality are among other things its sexual needs, that is biologically, psychically and socially conditioned striving to achieve sexual satisfaction, defusing of sexual tension and experience of sensual pleasure. Although they are part of the drive to preserve the species, they are such human properties that are very individualized and, at the same time, marked with cultural context<sup>6</sup>. Sexual needs represent the human sexuality, but they don't equate with it completely. Sexual needs, like the need to eat, can be determined by a number of reasons: by the impact on the senses of external stimuli, by the experience, by the current state of the body, but also by the frustration or trauma and so on. As a result, the questions arises of whether, from the point of view of good of another person, we must accept the unconditional desire to satisfy its sexual needs? It seems not because these needs, like food craving can be an expression of addiction or momentary whims, and they do not signal a real lack existing inside the personality. There is therefore a need for an objective approach to the phenomenon of sexuality, an approach that would give importance to human sexuality and the best ways to update it. Ethics must discover the meaning of sexuality to be able to determine which sexual behaviors are appropriate and acceptable and which are not.

It should also be noted that the contemporary culture distracts human sexuality from the supernatural vocation of a man and does

<sup>4</sup> Cf. A. Drożdż, *Permisywizm moralny*, Kielce 2005, p. 209-210; K. Glombik, *Współczesny kontekst społeczno-kulturowy wychowania seksualnego. Próba diagnozy*, „Family Forum” 1(2011), p. 161-166.

<sup>5</sup> Cf. J. S. Mill, *On Liberty*, Oxford 1946.

<sup>6</sup> Cf. K. Obuchowski, *Przez galaktykę potrzeb. Psychologia dążeń ludzkich*, Poznań 1995, p. 148.



not see it in the context of the integral vision of the human person, narrowing it only to the aspect of urges. This leads therefore to the trivialization of human sexuality. It becomes the “commodity” for the exchange between people, an easy and convenient means of fun and entertainment. The church points to this situation, which hinders its mission: “This new context is made worse by what we observe: an eclipse of the truth about man which, among other things, exerts pressure to reduce sex to something commonplace. In this area, society and the mass media most of the time provide depersonalized, recreational and often pessimistic information. Moreover, this information does not take into account the different stages of formation and development of children and young people, and it is influenced by a distorted individualistic concept of freedom, in an ambience lacking the basic values of life, human love and the family”<sup>7</sup>.

Pope Benedict XVI drew the attention to one of the aspects of the trivialisation of sexuality in an interview with P. Seewald in which answering the question about the use of condoms as a protective measure against HIV infection, he said: “The so-called ABC theory has become popular also in the secular realm, which means ‘*abstinence – be faithful – Condom*’, while the condom is understood only as the last measure, when the previous ones fail. This means that the fixation on the condom leads to the trivialisation of sexuality and becomes a very dangerous source of that many people do not experience their love in the sexual expression, but only a sort of drug that are applying themselves. Therefore, the fight against the banalization of sexuality is a part of the struggle that sexuality can be seen in a positive way and be able to develop positive effects on the whole human being”<sup>8</sup>.

Entertaining understanding of human sexuality is today especially enhanced by the phenomenon of the commercialization of human sexuality. There has been created a powerful entertaining ‘industry’, bringing huge profits, which aim to “sell” human sexuality in many different ways. Many people also see their chances for more comfortable life, the huge earnings and a career in this commercial approach to their sexuality.

Behind these – and many others – phenomena of modernity lies incorrect understanding of human body. Modern culture reduces the human body to pure materiality. The body is not seen as a sign of love

<sup>7</sup> Pontifical Council for the Family, *The Truth and Meaning of Human Sexuality*, Watykan 1995, n. 1.

<sup>8</sup> Benedict XVI, *Światłość świata. Papież, Kościół i znaki czasów. W rozmowie z Peterem Seewaldem*, transl. P. Napiwodzki, Kraków 2011, p. 129.

and language, as a place of relations with others, but it becomes only a tool to satisfy their own selfish desires and instincts<sup>9</sup>. “Consequently, sexuality is depersonalized and treated instrumentally, too.”<sup>10</sup>

At this point one should note some social determinants of education of young people, which today also raise many concerns in the approach to human sexuality. Such a phenomenon as the “massification” of the school and therefore the “massification” of interpersonal relationships (eg. a teacher – students) do not favour the transmission of values. Therefore, very often sex education is not integrated into the whole education and becomes a kind of instruction about the mechanisms of human sexuality.

We must also remember that the extended period of learning and study makes many young people enter late in adulthood. The gap between sexual maturation and personal and social maturity here is clear and in the consumer lifestyle it is so easy to lose the true hierarchy of values, at the same time there is increasing participation of young people in social goods. Financial conditions allow many to become independent from their parents.

The approach to human sexuality negatively affects produced among many young people a way of life, which is sometimes called as a youth subculture. A manifestation of this phenomenon is, among other things extension at all costs of the youth masking the attitude of hostility towards a serious approach to many of life’s problems and to accept responsibility for themselves and for others.

In this context, the scarcity and even the negative impact of the old models of sexual education is clearly seen. Silence of parents and other pedagogues, lack of the positive vision of sexuality, which manifests itself in the repressive character of sexual education (only bans and warnings), makes it difficult for young people to perceive themselves as being marked by sexuality<sup>11</sup>.

Some of the contemporary sex “education” programs proposed by proponents of sex education, do not help young people in experiencing their sexuality. A significant lack of proposed programs is that they are conceived as sets of information, without reference to their goals, which sexuality serves in human life and without referring them to the world of values. Many of these programs provides information to

<sup>9</sup> Cf. John Paul II, *Encyclical „Evangelium vitae”*, n. 23.

<sup>10</sup> Ibidem.

<sup>11</sup> Cf. J. Nagórny, *Płciowość ludzka – z perspektywy chrześcijańskiego personalizmu*, [in:], J. Nagórny, M. Pokrywka eds., *Płciowość ludzka w kontekście miłości. Przesłanie moralne kościoła*, Lublin 2005, p. 26-27.

young people about the structure and activities of the human body as a sexual mode of operation and about diseases transmitted sexually. At the core of this kind of education is the assumption that sexual activity is simply a source of emotional satisfaction and physical pleasure, that not only does not require control, but it is an uncontrollable and directed by emotional feelings. The consequence of such a stand is, for example, treating pregnancy as undesirable effect of the sexual action. This type of sex education insists therefore a need for thorough knowledge of the means and methods of contraception, and calls for allowing abortion. The possibility of contracting sexually transmitted diseases and AIDS is presented as one stimulus inhibiting uncontrolled search of sexual experiences, so these programs are focused on the release of this kind of fear by the use of condoms as a way to protect themselves not only against unwanted pregnancy but prior to infection. The deeper one thinks about it, the more one realizes that for that kind of education there is the philosophy of meaninglessness of life and philosophy of despair<sup>12</sup>.

According to John Paul II, the root of these phenomena and trends is inadequate understanding of freedom, detached from the truth and lived in practice as a blind submission to instincts and urges, and consequently, violations of universally recognized moral standards. The Pope says that this type of attitude “is particularly reflected in that outlook on human sexuality according to which sexuality’s dignity in service to communion and to the reciprocal donation between persons becomes degraded and thereby reduced to nothing more than a consumer good. In this case, many young people undergo an affective experience which, instead of contributing to a harmonious and joyous growth in personality which opens them outward in an act of self – giving, becomes a serious psychological and ethical process of turning inward toward self, a situation which cannot fail to have grave consequences on them in the future”<sup>13</sup>.

It is clear how important is education to the proper understanding and experiencing of human sexuality, with special emphasis on values to which sexual activity should serve. John Paul II stressed that in *Familiaris consortio*: “Faced with a culture that largely reduces human sexuality to the level of something common place, since it interprets and lives it in a reductive and impoverished way by linking it solely with the body and with selfish pleasure, the educational service [...]

<sup>12</sup> Cf. K. Głombik, *Współczesny kontekst społeczno-kulturowy wychowania seksualnego...*, p. 156-161.

<sup>13</sup> John Paul II, *Apostolic exhortation „Pastores dabo vobis*, no. 8.

must aim firmly at a training in the area of sex that is truly and fully personal: for sexuality is an enrichment of the whole person-body, emotions and soul-and it manifests its inmost meaning in leading the person to the gift of the self in love”<sup>14</sup>.

## Moral values related to sexuality

Moral  
theology

Today’s reality shows that the end of psychosexual development is starting a family in the vast majority of people. Thus, the purpose of education in the field of sexuality should be to draw attention to young people about what they expect from life in the family and help them in shaping these attitudes that will enable them to live in a family full of joy and peace<sup>15</sup>.

The well-ordered world of moral values will give the motivation to actualize good in life. The first value, which the field of human sexuality should address is marriage and family. There is no doubt that people who solemnize marriage and live in family want them to be successful. A study of public opinion states that the majority of young people consider a happy and successful life in marriage and family as the highest value. It is therefore a value for which it is worth living, which is worth thinking and which should be well prepared to avoid later disappointment<sup>16</sup>.

Young people must gradually get accustomed to the disinterested gift of themselves, to respect the other person, whose human body is the outward expression, responsible for the gift of life and education of children. Education of marital-family community means detachment from many things, and especially from the self, selfless giving and being until the end. Education in fidelity is here fundamental. The faithful man does not betray anyone’s friendship and love, but on the contrary he will strive for their growth and persistence. Fidelity to moral values is necessary in the personal development of a man. It is especially crucial in the marriage and family community because its lack brings

<sup>14</sup> John Paul II, *Apostolic exhortation „Familiaris consortio”*, n. 37. Cf. also: Pontifical Council for the Family, *The Truth and Meaning of Human Sexuality*, n. 46.

<sup>15</sup> Cf. K. Meissner, *Wiara i płec*, Poznań 2003, p. 16.

<sup>16</sup> Cf. J. Stala, *Katecheza o małżeństwie i rodzinie w Polsce po Soborze Watykańskim II. Próba oceny*, Tarnów 2003, p. 198-204. Cf. also: J. Stala, *Rodzina – fundamentalne środowisko kształtowania człowieka. Pedagogiczno-katechetyczne impulsy pomocy młodym w przygotowaniu do życia w małżeństwie i rodzinie*, [in:] R. Kantor, M. Kluz eds., *Małżeństwo i rodzina wciąż fundamentem nowej cywilizacji. Refleksje na kanwie dokumentu Konferencji Episkopatu Polski pt. „Służyć prawdzie o małżeństwie i rodzinie”*, Tarnów 2011, p. 23.

to human life often irreversible and destructive consequences in the social life. Hence, in upbringing young people should be taught that marriage is not a temporary agreement to be together but a covenant of love, freely concluded by mutual, irrevocable and personal consent, as it is defined by, among others, the Second Vatican Council<sup>17</sup>. It obliges them to maintain its unity and indissolubility. Jesus taught that “So then, what God has united, human beings must not divide” (Mk 10,9).

Duty of mutual fidelity of the spouses results from the unity and indissolubility of marriage. The sixth commandment of the Decalogue reveals and guards it: “You shall not commit adultery” (Ex 20,14; Deut 5,18). The law of love lies at its basis, supplemented with justice and particularly social justice. The sacramental character of marriage in Christianity, excludes any other carnal intercourse outside this relationship. It assumes at the same time that the couple obey all necessary means to remain faithful, especially maintaining close relationship of conjugal love<sup>18</sup>.

It must be said that it is difficult to talk about education, if the information transmitted to the young does not take into account the conditions to make marriage successful. Young people should have a vision of their future family. They should think about what they can and should do to make their marriage and family life a source of peace and joy. The responsible teacher should teach them about all of this<sup>19</sup>.

The second value is life. This is the fundamental and closely related to sexuality. Life is transmitted sexually through intercourse. The transmission of life, which is an important function of sexuality, exceeds in humans over the range of biological functions. It is of personal dimension. By this term we mean the fact that the couple that transmits the life, is a pair of not only intelligent beings, that are able to know what they are doing, but there is also a pair of free beings, and thus they are responsible for their actions<sup>20</sup>.

In the field of procreation a human being must therefore be guided by reason and is burdened with the responsibility for the transmission

<sup>17</sup> Cf. Sobór Watykański II, *Konstytucja duszpasterska o Kościele w świecie współczesnym „Gaudium et spes”*, [in:] Sobór Watykański II, *Konstytucje. Dekrety. Deklaracje*, Poznań 1968, n. 48. Cf. also: J. Bagrowicz, *Rola rodziny w religijno-moralnej edukacji młodzieży*, „Ateneum Kapłańskie” 588(2007), vol. 148, p. 232-234.

<sup>18</sup> Cf. *The Catechism of the Catholic Church*, n. 2361.

<sup>19</sup> Cf. M. Kwiek, *Błędy w wychowaniu płciowym człowieka*, [in:] J. Kochel ed. *Wychowanie do czystości – utopia czy zadanie*, Opole 2011, p. 148-151.

<sup>20</sup> Cf. T. Wójciak, *Płciowość ludzka*, [in:] J. Nagórny, K. Jezyna eds., *Jan Paweł II, Encyklopedia Nauczania Moralnego*, Radom 2005, p. 392.

of life. The responsibility is even greater because the person who received the life, does not only have the right to live, but the right of being upbrought in the conditions of human dignity. The effects of lack of responsibility in the transmission of life are expressed not only in the fact that many human beings die of hunger. Number of abortions in the world is noted in many millions. There are countries where the number of aborted pregnancies is greater than the number of alive births. We must therefore once again emphasize that the moral duty of a man is the rational management of sexual instincts. If this does not happen, sexual life will be a disintegrating element of human and social life and will lead to the big harm of human beings.

It should also be noted that the personal dimension of the transmission of life means not only that people are those who impart life, but also that the being whose life is passed, is also a person. Believers should know that the procreation is entering into the creative action of God, because this person whose parents give life, or whose parents share their own gift of life, receives immortal soul from God. Thus, the child is simultaneously the child of parents and the creature loved by the Supreme.

Responsible teachers should therefore show young people the functionality of sexuality in procreation. In this light, the man is a human being who may be a father, and the woman is a human being who can be a mother. It is important in human life. All people live because life has been given to them by their parents.

Taking this into account in the talks with a boy could not lack the question: Will your child be happy with such a father? Similarly, a girl should answer the question: Will my child be happy, having such a mother? Young people who are in relationship should ask themselves: Do I wish my daughter to be like my girlfriend? Do I wish my son to be like my boyfriend? Will our children be proud of our love? Would I be calm about my child, if he experienced love like me? These questions relate to psychosexual development, which is family life. They arise reflection on the consequences of sexual behaviors. Responsible educators and those who create programs in the field of sex education should know and consider it.

Love is another value that in the circle of our Christian culture is associated with sex reality<sup>21</sup>. It should be realized, however, that for many

<sup>21</sup> „Sexuality should be targeted, elevated and integrated by love, which alone makes this a truly human sexuality”. Kongregacja ds. Wychowania Katolickiego, *Wytuczne wychowawcze w odniesieniu do ludzkiej miłości*, Rzym 1983, no. 6. Cf. also: Papieska Rada ds. Rodziny, *Ludzka płciowość: prawda i znaczenie...*, op. cit., no. 10-11; Papieska Rada ds. Rodziny, *Wychowanie do czystej miłości*.



people the road of love and sexuality clearly diverge, and the discovery of this often occurs too late because it is so easy today to adulterate love. Without going into a detailed description of this phenomenon, one can identify at least some risk of adulteration of human love. Namely sometimes selfishness is taken for love, passion for love, admiration and infatuation for love, devotion of the for love, falling in love, affection and physical attraction for love. In the light of this possibility of deception of relationship between sexuality and love it becomes clear how important is the work of education in love<sup>22</sup>.

How, then, should be understood education in love in the context of human sex? It is important here first to say that education in love cannot be reduced to the formation of a specific dimension in human life, education cannot mean a specific sphere (eg. only the physical one). Education in love is always bringing up the whole person, the whole human being. Therefore, sex education can never be limited to the presentation of information in the field of bodily sexuality, physiology and activity of sex urges, but it should be integrated with the formation of a whole human personality<sup>23</sup>.

Education in love is also a rejection of everything that hinders the development of love. It is above all a constant struggle with the temptation to be closed in the world of selfish needs and expectations. It is a struggle with the temptation to marginalize issues of love, which is manifested in the dryness of life in false rationalization of life affairs. In this way, a person can discover the deeper perspective for the understanding of love. The point is that love is above all a personal choice. It is a free gift and acceptance of the gift<sup>24</sup>. This "sincere gift" means that a person should not be "for the self" but for "the other". A man learns best such altruistic and selfless love in a family community. The main educational perspective of love does not relieve from portraying the concrete moral norms in this field: "In view of the close links between the sexual dimension of the person and his or her ethical values,

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*Wskazania dla wychowania w rodzinie*, Watykan 1995, no. 10-11; P. Góralczyk, *Miłość podstawową wartością w wychowaniu seksualnym*, [in:] *Śladami Boga i człowieka*, J. Orzeszyna ed., Kraków 2000, p. 257-269.

<sup>22</sup> Cf. P. Kieniewicz, *Rodzina miejscem wychowania do odpowiedzialnej miłości*, [in:] *Rodzina – myśl i działanie*, G. Soszyńska ed., Lublin 2004, p. 165-174.

<sup>23</sup> Cf. P. Góralczyk, *Wychowanie seksualne jako wychowanie do miłości*, „Pedagogia Christiana” 13(2004), no. 1, p. 155-164.

<sup>24</sup> Cf. John Paul II, *Letter to Families*, Wrocław 1994, no. 11. Cf. Pontifical Council for the Family, *The Truth and Meaning of Human Sexuality*, op. cit., n. 9; B. M. Parysiewicz, *Wychowanie do miłości. Studium z duszpasterstwa rodzin*, Lublin 2010, p. 211-224.



education must bring the children to a knowledge of and respect for the moral norms as the necessary and highly valuable guarantee for responsible personal growth in human sexuality”.<sup>25</sup>

The most important is the realization by all those responsible for this type of education, that this education in love on the basis of human sexuality means education for chastity, because – as the Catechism of the Catholic Church highlights – “Chastity means the successful integration of sexuality within the person and thus the inner unity of man in his bodily and spiritual being. Sexuality, in which man’s belonging to the bodily and biological world is expressed, becomes personal and truly human when it is integrated into the relationship of one person to another, in the complete and lifelong mutual gift of a man and a woman. The virtue of chastity therefore involves the integrity of the person and the integrality of the gift”<sup>26</sup>. Thus, in the “Christian view, chastity by no means signifies rejection of human sexuality or lack of esteem for it: rather it signifies spiritual energy capable of defending love from the perils of selfishness and aggressiveness, and able to advance it towards its full realization”<sup>27</sup>.

There is also one very momentous value associated with sexual life, but seen only by believers. It’s about a place that sexuality has in the foreknowledge of God the Creator. Marriage was wisely and providentially established by God, to fulfil His plan of love. The love sworn by the newlyweds, and the transmission of life participate in the life of God. Moreover, marriage is a sacrament, which means that it has the role in the saving action of Christ. This great reality is shared by humans, despite the effects of the original sin, which also affect the whole area of sexuality. The Saviour did not leave the man. He widened him the road of heart attrition, released from sin and offered him the possibility of permanent renewal of friendship with him also in married and sexual life. One has to realize that all people bear consequences of original sin, but they have been given grace. Order in the sexual field and other areas of life requires effort, but God gave man the assistance

<sup>25</sup> John Paul II, *Apostolic exhortation „Familiaris consortio”*, n. 37. Cf. M. Dziewiecki, *Osoba i wychowanie. Pedagogika personalistyczna w praktyce*, Kraków 2003, p. 44-56.

<sup>26</sup> The Catechism of the Catholic Church, no. 2337.

<sup>27</sup> John Paul II, *Apostolic exhortation „Familiaris consortio”*, no. 33.

of grace. Putting a lot of effort, a man can keep peace and joy in his heart always accompanying the morally good life<sup>28</sup>.

## Education for proper understanding and experiencing sexuality

Moral  
theology

The correct form of human sexuality and its proper integration of the whole personality of the man is to establish lasting relationships with others, and at a later stage is to contribute to building a marriage and family community. For this reason, extremely important is the work of education for proper understanding and experiencing sexuality. The fundamental subjects affecting the development of appropriate attitudes in the field of human sexuality are: family, school and church. These three educational entities, through mutual cooperation are to ensure the pupils a thorough knowledge of their sexuality and help integrate their sex with the whole personality.

The most important role in the proper education in human sexuality and preparing a young man to family life takes place in the family, especially it is connected with the role of parents<sup>29</sup>. Family – as Pope Francis teaches in the encyclical *Laudato Si'* – is a place of integral formation, where various aspects of personal maturation take place<sup>30</sup>. Only loving parents, on the basis of good knowledge of the psyche and his child's developmental level, and taking into account his good, may provide the relevant knowledge of sexual issues, considering the needs and expectations of the child in the certain period of life<sup>31</sup>.

Loving family helps young people to acquire skills in self-education, in the ambition to achieve inner harmony, in the management of sexuality based on values. Proper family relationships allow the acquisition of appropriate knowledge about the self, appropriate satisfying the

<sup>28</sup> Cf. J. Bajda, *Płeć a powołanie*, „Studia nad Rodziną” 1(1997), no. 1, p. 17-23; S. Stefanek, *Mężczyzną i niewiastą stworzył ich. Płeć w Biblii*, „Studia nad Rodziną” 1(1997), no. 1, p. 9-16.

<sup>29</sup> See: Pontifical Council for the Family, *The Truth and Meaning of Human Sexuality*, 31-150.

<sup>30</sup> Francis, *Encyclical „Laudato Si'”*, n. 213.

<sup>31</sup> Cf. J. Augustyn, *Integracja seksualna. Przewodnik w poznawaniu i kształtowaniu własnej seksualności*, Kraków 1995, p. 51-52; W. Półtawska, *Rola rodziców w wychowaniu seksualnym młodzieży*, [in:] *Wychowanie w rodzinie*, F. Adamski ed., Kraków 2010, p. 196-197; A. Bławat, *Formacja seksualna*, [in:] *Słownik małżeństwa i rodziny*, E. Ozorowski ed., Warszawa-Łomianki 1999, p. 150.

needs, attitudes of respect for the dignity of self and others and the acquisition of responsibility<sup>32</sup>.

In connection with the permissive sex education programs, parents should show their children the danger that exists in the early initiation of sexual intercourse, which often instead of so-called proof of love becomes the source of a sense of injustice, vamping and injuries. In our reality, when in different environments contraceptives are promoted among the youth, parents should show their children their negative effects on marriage and the value of natural family planning. Natural family planning applies not only to human activities at a given time, but primarily for its development. The attitude of this kind is an affirmation of human nature and expresses its respect for human fertility<sup>33</sup>.

The sexual life cannot be seen in isolation from certain moral values and norms. It is necessary to make young people have the right motivation, tending to initiate or discontinue certain activities in this field. The parents give the child the theoretical basis, transmit values and norms that protect them, learn how to make assessments which behaviors are valid and worthy of praise, and which should be condemned and rejected. This educational process takes place simultaneously on several levels. Feelings are formed in parallel with the transmission of information and justifications. A child with his parents accept emotionally or distances to certain ways of behaving, approves or condemns them. At the same time, with the help of parents, the child is slowly shaping its own attitudes, acquires skills of correct behavior, which can and must be called virtues<sup>34</sup>.

Healthy family is therefore the most appropriate environment shaping human sexuality, as emotional ties, trust, parents' witness and passed on the knowledge help in understanding the specific roles of men and women.

The school the most supports family in the upbringing. The school is one of the basic necessities of human civilization being of special significance for the young man and his life. Francis pointed it out in the aforementioned encyclical *Laudato Si'*: "Good education plants seeds when we are young, and these continue to bear fruit throughout

<sup>32</sup> Cf. D. Kornas-Biela, *Ku dojrzałemu przeżywaniu płciowości*, [in:] *Płciowość ludzka w kontekście miłości...*, p. 150-153.

<sup>33</sup> Cf. M. Ryś, *Znaczenie wychowania i samowychowania w integracji seksualności człowieka*, „*Studia nad Rodziną*” 1(1997), no. 1, p. 91-92.

<sup>34</sup> Cf. J. S. Szymczak, *Problematyka wychowania ludzkiej płciowości w nauczaniu Jana Pawła II*, „*Studia nad Rodziną*” 1(1997), no. 1, p. 55-61.

life”<sup>35</sup> Teachers and educators play in it a particularly important role, especially in promoting the culture of moral life<sup>36</sup>.

Education in maturity, especially in the field of human sexuality is moral education and, as such, should demonstrate moral values for the young people, and therefore ideals worthy of realization, as well as the impact on the person to pursue and wish these values. In moral education (including sexual) it is not enough to present recognized values and protecting them moral norms and even pointing to rational reasons calling for their rightness, one still needs to properly influence on the emotional and volitional sphere of a student, in order to find delight in the presented values which will help him to overcome the difficulties on the way to the realization of these values.

In democratic countries, there is the tendency to promote so called ideological neutrality at school. In practice, this means that the school is deliberately limited to promote content that is interpersonally verifiable, while avoiding transmission of values related to the view and a certain conception of a man. Education in the field of human sexuality is associated just with the world of values, so one might ask whether the school in general has the right to deal with it. The document of the Pontifical Council for the Family, *The Truth and Meaning of Human Sexuality. Guidelines for Education within the Family* indicates that parents “are not always prepared to face problems connected with an education in love, may, together with their children participate in meetings conducted by experts, such as doctors, priests, educators”<sup>37</sup>.

This document also provides the basic principles, which concretized education in love: 1. Human sexuality is a sacred mystery, which should appear in accordance with the doctrinal and moral teaching of the Church, considering the effects of original sin. 2. Children and young people can acquire the knowledge and information only to the extent adequate to the stage of their individual development. 3. Erotic material may not be presented to children and young people, regardless of age, whether individually, or in a group. 4. No one should ever be persuaded, and compelled to act in such a way that could objectively offend modesty or subjectively hurt personal sensitivity or sense of

<sup>35</sup> Francis, *Encyclical „Laudato Si’*, no. 213. Cf. Franciszek, *Dlaczego mam kochać szkołę? Przemówienie podczas spotkania z uczniami i nauczycielami szkół włoskich* (Rome – 10 maja 2014), „L’Osservatore Romano” (pol. ed.), 6(2014), p. 43-45.

<sup>36</sup> Cf. S. Jasionek, *Wychowanie moralne*, Kraków 2004, p. 93-94. Cf. also: W. E. Pabis, *Wychowanie dzieci i młodzieży do dojrzałego życia i miłości*, „Studia nad Rodziną” 1(1997), n. 1, p. 86-88.

<sup>37</sup> Pontifical Council for the Family, *The Truth and Meaning of Human Sexuality*, no. 31.

privacy<sup>38</sup>. It seems that in the light of these principles catechists are the most competent people to conduct school education in the field of human sexuality.

A unique role in the upbringing of the value associated with the reality of sex should be attributed to the Church, because education in the field of human sexuality – as has already been said – is the moral education. Pope John Paul II in the apostolic exhortation *Christifideles laici* stated that: “First of all the Church is a teacher, in which the Pope takes the “primary” role in the formation of the lay faithful. As successor of Saint Peter, he has the ministry of “confirming his brothers in the faith”, instructing all believers in the essential content of vocation”<sup>39</sup>.

For John Paul II, a man is the way of the Church, and youth – the most important stage of human life. It justifies the fact, why the Pope devoted so much attention, care and energy to young people. They will account for the future of the world, the Church and the homeland. They will build the times to come. This shaping of a young person should be done in the light of the Gospel, which as the only one thoroughly responds to the problems of today people. The Pope urged the young to be courageous in the face of life’s difficulties. He urged to seize their youthful energy and natural ability to create a civilization of love. In one of his speeches to the youth he cried out: “Learn to appreciate and protect the true human love”<sup>40</sup>.

What most destroys the image of true love, is contained in improper look at human corporeality and sexuality. In the view of the huge publicity and propaganda of the so-called “free love” and “sex without borders” Pope John Paul II tirelessly taught young people throughout his pontificate, what is the deepest dimension of the human body and what is its significance in human love. “A man – he said – is a corporal being. This very simple statement is fraught with consequences. The human body, even though it is material but it is not a thing among other things. Firstly, in this sense it is a manifestation of a person, a way of being present among the other, communication and extremely rich expression. The body is the speech, it is the language. What’s a miracle and what’s the risk at the same time! Young boys and girls, have respect for your own body and the bodies of others! Let the body serve to your deepest ‘I’! Let your gestures and looks be always a reflection

<sup>38</sup> Cf. *ibidem.*, no. 121-127.

<sup>39</sup> John Paul II, *Apostolic exhortation „Christifideles laici”*, no. 61.

<sup>40</sup> John Paul II, *Chrystus nigdy was nie zawiedzie. Spotkanie z młodzieżą na Avenida Los Proceres* (Caracas – 11 lutego 1996), „L’Osservatore Romano” (pol. ed.) 17(1996), no. 5, p. 34.

of the soul! Worship of the body? No never! Contempt for the body! No more! Control of the body! Yes! The transformation of the body! Even more!”<sup>41</sup>. The entry to the Christian lifestyle by controlling the body, cultivating purity and mutual accountability in love is a clear testimony of the doctrine of Christ and the Church.

The task of the Church as an educational environment is not only to reject erroneous theory of ethics, but also to assist in the formation of human conscience, so that in their judgments and decisions should be guided by the truth<sup>42</sup>. Moral teaching of the Church in the field of education for human sexuality is not very popular today. However, once again should be emphasized that Christ entrusted the truth to the Church, the full truth about man, and that the Church would misuse the mission, if it departed from the truth. People of good will, to whom the church directs the message, should at least try to understand the reasons for which the moral message related to human sexuality is read in the spirit of the human vocation to love and marriage<sup>43</sup>.

\* \* \*

These considerations realize that sexuality is the true wealth of the human person, influencing all relationships of a personal nature; also in relation to God. Therefore, “the Church more urgently feels how irreplaceable is her mission of presenting sexuality as a value and task of the whole person, created male and female in the image of God”<sup>44</sup>. This urgent need is dictated by the fact that modern culture seriously distorts the true meaning of human sexuality, because it separates it from its essential reference to the person and distracts its moral standards.

Because of the link between the sexual dimension of the person and the ethical values, solid formation is to lead a man to knowledge and the need to be guided by moral principles in the field of sexuality. Well-conducted formation is to lead a person to include the sexuality in the service of life and the vocation to love. Only positive vision of sexuality, revealing all its richness, indicating internal goal associated

<sup>41</sup> John Paul II, *Podnieście oczy ku Jezusowi Chrystusowi. Orędzie do francuskiej młodzieży* (Paryż – 1 czerwca 1980), [in:] Jan Paweł II, *Nauczanie papieskie*, E. Weron, A. Jarocho eds., vol. III, 1, Poznań – Warszawa 1985, p. 713.

<sup>42</sup> Cf. John Paul II, *Encyclical „Veritatis splendor”*, no. 84-85.

<sup>43</sup> Cf. W. Bołoz, *Etyka seksualna*, Warszawa 2003, p. 94-95; A. Bławat, *Formacja narzeczeńska*, [in:] *Słownik małżeństwa i rodziny...*, p. 148-149.

<sup>44</sup> John Paul II, *Apostolic exhortation „Familiaris consortio”*, no. 32.

with the vocation of a man to love, becomes the basis for the formation of specific moral norms in this field.

Finally, one should read his sexuality in the perspective of the truth. It is thus the profound meaning of human sexuality. It was also highlighted the Pope John Paul II in the encyclical *Evangelium Vitae*, “It is an illusion to think that we can build a true culture of human life if we do not help the young to accept and experience sexuality and love and the whole of life according to their true meaning and in their close interconnection. Sexuality, which enriches the whole person, “manifests its inmost meaning in leading the person to the gift of self in love”.<sup>128</sup> The trivialization of sexuality is among the principal factors which have led to contempt for new life. Only a true love is able to protect life. There can be no avoiding the duty to offer, especially to adolescents and young adults, an authentic education in sexuality and in love, an education which involves training in chastity as a virtue which fosters personal maturity and makes one capable of respecting the “spousal” meaning of the body.”<sup>45</sup> .

Moral  
theology

## TROSKA O ŁAD MORALNY W DZIEDZINIE LUDZKIEJ PŁCIIOWOŚCI

Płciowość odgrywa doniosłą rolę w życiu ludzkim. Jest ona podstawowym współczynnikiem osobowości, porozumienia z innymi, wyrażania i przeżywania ludzkiej miłości. Trzeba jednak zauważyć, że dziedzina ludzkiej płciowości zderza się dzisiaj z pewnymi koncepcjami i zjawiskami, które banalizują płciowość. Współczesna kultura odrywa płciowość od nadprzyrodzonego powołania człowieka, od integralnej wizji osoby ludzkiej, a sprowadza ją wyłącznie do aspektu popędowego.

W tej perspektywie niezwykle ważnym zadaniem jest odniesienie ludzkiej płciowości do świata wartości moralnych. Tymi wartościami jest małżeństwo, rodzina, przekazywanie życia i miłość. Do najważniejszych zaś podmiotów mających wpływ na kształtowanie postaw w dziedzinie ludzkiej płciowości należy zaliczyć: rodzinę, szkołę i Kościół.

**Słowa kluczowe:** płciowość, moralność, wartości, człowiek, wychowanie, rodzina, szkoła, Kościół.

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## Moral boundaries of beauty

Reflection on beauty should also consider the moral aspects, and therefore the relationship to good. The relationship between beauty and good indicates Hebrew and Greek terminology, which is the same word (heb., tob, gr. kalos, agathos) that determines both beauty and good. In the Aristotelian-Thomistic concept every being is beautiful and also good because it has its source in God's creative action. Due to the ongoing today subjectivisation and relativism of beauty it should be emphasized that this title is worth only what reflects eternal beauty. Therefore, not everything is beautiful what a man creates and what as such is considered. Beautiful is what is good and what leads to goodness. Beyond this limit imposed by the good exists only apparent beauty, and even ugliness, which is sometimes called beauty, but it is not. Striving toward eternal beauty, creating beauty within and around each other, growing up in beauty is a moral duty of a man.

**Key words:** beauty, goodness, morality.

The subject of beauty is an essential part of considerations about art and its various fields – poetry, literature, painting, sculpture, architecture, music, theater<sup>1</sup>. In theology, this issue arises mainly in connection with a reflection on the Christian art and the space, which for art is liturgy. It seems that in a reflection on the beauty it is needed to go beyond the traditional aesthetic approach towards a more interdisciplinary, which means appreciating the theological-moral prospects. This aims to assess the human and his activities in terms of good and

<sup>1</sup> Cf. John Paul II, *Letter to the Artists* (hereinafter: LtoA) 3. Cf. also: Piętko, [in]: H. Vorgrimler, *Nowy Leksykon Teologiczny*, transl. T. Mieszkowski, P. Pachciarek, Warszawa 2005, p. 264.

evil. This judgment is made by the confrontation with the standard (also derived from Revelation), and is based on compliance or non-compliance with it, human action and its author, so the man himself gets the label of a good or a bad one.

In theological-moral reflection on beauty, therefore, there is a crucial question: Is beauty good or bad? Is its creator good or bad? Are there any moral boundaries of beauty, beyond which it becomes only apparent beauty, or even ugliness?

These are ultimately questions about the place of beauty in the moral life and theological reflection on this life. The answer to these questions is only possible in the light of beyond aesthetic criteria and those criteria are demanding determination.

## Beauty is good

A reflection on the moral boundaries of beauty should begin with the fundamental statement: beauty is good. It is – at least in the Aristotelian-Thomistic concept – a direct and conical feature of being and crowns its all other intrinsic properties. Therefore, it can be said that everything that exists, every being is beautiful in its own way, although the degree of this beauty will depend on the participation in life; a material object, an animal or a man would be beautiful in a different way<sup>2</sup>. In the triad of the highest values (beauty – the truth – good) beauty is considered a synthesis of all transcendentals.

Scripture reveals many exemplifications of beauty as an ontological category. Beauty is the majesty of God (2 Kgs 7,21; Isa 64,10) and His revelation (cf. 1 Chr 16,27; Ps 96,6) (in the NT mainly revelation on Mount Tabor – cf. Matt 17,1-13; Mark 9,1-7; Luke 9,28-36). Beauty is an attribute of people: Sarah, the wife of Abraham (cf. Gen 12, 11. 14), Joseph (cf. Gen 39, 6), Moses (cf. Exod 2,2), Rebecca (Gen 24,16; 26,7), Abigail, Nabal's wife (cf. 1 Sam 25,3), Bathsheba, the wife of Uriah (cf. 2 Sam 11,2), David (cf. 1 Sam 16,12. 18), Abishag (1 Kgs 1,4). Beautiful are the “daughters of men”, who were taken to be a wife of the sons of God (cf. Gen 6, 2). “Extraordinary beauty” were also Adonijah (cf. 1 Kgs 1,6), Absalom (2 Sam 14, 25), the prophet Ezekiel (cf. Ezek. 33,32), Esther (cf. Esth 2,7), Susanna (cf. Dan 13, 2. 31), the bridegroom and the bride of the Song of Songs (cf. Song 1,15-16), virgins and young men from the punishment announced by the prophet Amos (cf. Amos 8,13). Geographic regions also have the attribute of beauty: eg. Assyria (cf. Ezek. 31,7); the words, eg. David (cf. Ps. 45,2), Ecclesiastes (cf. Eccl 12,

<sup>2</sup> Cf. *Piękno*, [in]: H. Vorgrimler, *Nowy leksykon teologiczny*, p. 264.

10), sages (cf. Prov 22, 38). This feature is entitled to things produced by men: the embroidered curtain of the temple (cf. Exod 26,31), clothing (cf. Josh 7,21), the spoils of war (cf. 1 Sam 15, 9), the tents of Jacob (cf. Num 14,5), the houses of Israel (cf. Deut. 8,12). Beautiful are the mountains (cf. Deut. 3,25), the vineyards (cf. Amos 5,11), the cedars of Lebanon (cf. Ezek. 31,3), animals (cf. Gen 18,7)<sup>3</sup>.

According to the Bible, the genesis of beauty is a creative action of God (cf. Eccl 3,11; Sir 39,16; Gen 1,4. 10. 12. 18. 21. 25. 31). Referring to the biblical texts of many Christian authors (led by St. Augustine) it is recognized that *theokalia* is the original source of all good and beauty<sup>4</sup>, and beautiful objects and people are as traces of intangible beauty. According to these authors, a man can discover and admire beauty only when he knows its source – the transcendent beauty of God<sup>5</sup>. Knowing this is possible because beauty produces a kind of glow that the Bible calls “glory”<sup>6</sup>. Charm radiating from every beauty is also nothing but grace (gr. *charis*)<sup>7</sup>. Therefore, beauty represents a real value. It manifests itself in various wonders of nature and speaks the language of art. Its source is God, and therefore it is also good. No wonder that the ancients used the common term for these two realities – both beauty and good known as *kalokagathia*<sup>8</sup>. Beauty is good. “The power of good – as Plato said – took refuge in the nature of beauty”<sup>9</sup>. That is why beauty can manifest good; it is its visibility<sup>10</sup>. Although good and beauty are different properties, they are together: beautiful things are good and good – beautiful. In the Scriptures, however, and especially in the Gospels, there is often the Greek word *kalos*, it is probably not in the aesthetic but moral sense. Beauty is clearly connected there with the good act committed; the action inspired by love and faith<sup>11</sup>. Such an act is defined not only as good, but also as beautiful; it is a manifestation of beauty. A mani-

<sup>3</sup> Cf. K. Klauza, *Piękno, 1. W teologii*, [in:] *Encyklopedia katolicka*, E. Gigilewicz et al. eds., vol. 15, 561.

<sup>4</sup> Cf. John Paul II, Apostolic Letter *Augustinum Hipponensem* 4.

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<sup>6</sup> Cf. D. Mollat, *Chwała*, [in:] *Słownik Teologii Biblijnej*, X. Léon-Dufour ed., transl. K. Romaniuk, Poznań 1994, p. 135.

<sup>7</sup> Cf. J. Guillet, *Łaska*, [in:] *ibidem*, p. 437.

<sup>8</sup> LtoA 3.

<sup>9</sup> Cf: LtoA 3.

<sup>10</sup> *Ibidem*.

<sup>11</sup> Cf. *Ewolucja teologii piękna*, <http://katechetyka.diecezja.opole.pl/2014-arcydzie-la/04-teologia.pdf>, p. 43 (30.03.2016).

festation of beauty, and even more – its metaphysical condition<sup>12</sup> is also good contained in the moral attitudes, virtues and especially in love. Therefore, the claim that “beauty is good” is true only if beauty is understood as a real value and not eg. a subjective perception of that value. The claim must be complemented by another one, namely, that: beautiful is that what is good and consequently it is good.

## Good is beautiful

The relationship between good and beauty is already shown in the terminology. Hebrew term “tob” (good) is interchangeably translated in Greek into two terms: *kalos* and *agathos* – beautiful and good, and indicates a person or an object causing pleasant sensations or a kind of bliss; everything that is the cause of happiness and makes life easier in the physical or psychological order; on the contrary, everything that leads to diseases and causes suffering of all kinds, and especially death, is evil (heb. *ra*, gr. *poneros* and *kakos*)<sup>13</sup>.

Originally, the concept of beauty included not only the aesthetic, but also moral phenomenon. Even Socrates, the Platonism (and the entire Christian tradition with them), emphasize the community of beauty and moral good, allowing to identify good deeds as “beautiful”<sup>14</sup>. This term deserves also moral attitudes, noble feelings and wonderful gestures<sup>15</sup>. Moreover, “beautiful” acts are the subject of the commandments (cf. Luke 6,27.35: “do good [*kalos poieite*] those who hate you”). At the same time a man realizes that this beauty was “given” to him, even if he cooperates in giving him the expression<sup>16</sup>.

The beauty of good points Scriptures assigning a category of beauty to moral attitudes, and especially to love. “How beautiful is love!” – delights the bridegroom from the *Song of Songs* (4,9-10). This term (“beautiful love”) has found a prominent place in the contemporary theology, especially the theology of marriage and family life<sup>17</sup>. Moreover, the term

<sup>12</sup> Cf. LtoA 3.

<sup>13</sup> Cf. J. de Vaulx, *Dobro i zło*, [in:] *Słownik Teologii Biblijnej*, X. Leon-Dufour ed., p. 207.

<sup>14</sup> Cf. L. Gawor, *Piękno*, [in:] *Mały słownik etyczny*, S. Jedynak ed., Bydgoszcz 1994, p. 170.

<sup>15</sup> Cf. John Paul II, General Audience, *Evidence for the existence of God* (10.07.1985)6.

<sup>16</sup> Cf. ibidem.

<sup>17</sup> John Paul II, *Letter to Families* 20.



“beauty” refers to a variety of goods – it is said for example about the beauty of the body, the beauty of the spirit and virtue<sup>18</sup>.

Both beauty and good can grow up<sup>19</sup>, ie. something can be more beautiful and less beautiful, and consequently more and less good. This dynamism can be seen, moreover, in the complements which most often appear in the teaching of the Church in conjunction with the category of beauty. It is said about “integral”<sup>20</sup>, “original”<sup>21</sup>, “spiritual”<sup>22</sup>, “supernatural”<sup>23</sup>, “invisible”<sup>24</sup>, “difficult”<sup>25</sup>, “personal” beauty. This imposes immediately the question whether there is also the beauty of the “piecemeal”, “secondary”, “carnal”, “inherent”, “visible”, “material”, “easy”. The bridegroom from the *Song of Songs* is calling “the whole (emphasis added. T. Z.) beautiful you are, my love” (4,7)<sup>26</sup>. Does this mean that beauty can coexist in a man with some ugliness, flaw, which destroys this attribute at least in some areas? Asking we can go further: Is there also the beauty of evil?

## Can beauty be a bad thing?

According to the Scripture, beauty is not the only argument for the perfection of God (cf. Matt 6,28-30). On the contrary, good manifests itself sometimes in the absence of beauty, eg. in the drama of Golgotha: “He had no grace or majesty to look at him, nor appearance that we would have liked (cf. Isa 53,2). Moreover, the Bible presents that the concept of beauty is sometimes synonymous of staying in sin

<sup>18</sup> John Paul II. Apostolic Letter *Augustinum Hipponensem* 4.

<sup>19</sup> Cf. *Piękno*, [in]: H. Vorgrimler, *Nowy leksykon teologiczny*, p. 264.

<sup>20</sup> Cf. John Paul II, General Audience, *Love Is Ever Seeking and Never Satisfied* (6.06.1984) 2.

<sup>21</sup> Cf. John Paul II, General Audience, *Mary Was Conceived Without Original Sin* (15.05.1996) 4.

<sup>22</sup> Cf. John Paul II, General Audience, *The Holy Spirit: Soul of the Church* (28.11.1990) 5.

<sup>23</sup> Por. *ibidem*.

<sup>24</sup> Cf. John Paul II, General Audience, *Respect for the Work of God* (21.11.1984) 4.

<sup>25</sup> Cf. John Paul II, *Speech to the professors and students of the Catholic University of Lublin* (Częstochowa, 6.06.1979).

<sup>26</sup> Cf. John Paul II, General Audience, *Return to the Subject of Human Love in the Divine Plan* (23.05.1984) 3.

(cf. Ezek. 16,25<sup>27</sup>; Dan 13,56)<sup>28</sup>. Beauty may be in the service of evil<sup>29</sup>. Wisdom literature indicates its “vanity”<sup>30</sup>.

This happens whenever beauty is detached from its proper source. The beauty of the things of this world can enslave a man<sup>31</sup>, and so it may receive a higher value than material things – freedom. Beautiful things are able to engage human, that it is difficult for him to function normally<sup>32</sup>, eg. to create relationships with people.

The very beauty, therefore, is not enough. It is even dangerous<sup>33</sup>. Beauty may be eclipsed<sup>34</sup>. It can be uglyfied<sup>35</sup>. Beauty is exposed to the danger of evil, when it is related not so much to the same real value but to the subjective reception. If beauty is believed that what people like, we must recognize that it may be also what is bad. The object of pleasure can also be evil. The eternal dispute “Is it something beautiful, because people like it, or it is liked because it is beautiful?” has already solved St. Augustine saying, “It is liked because it is beautiful,” and not vice versa. Physical beauty is neither good nor bad. It becomes so depending on the use, that is done with it<sup>36</sup>. It becomes bad when it hides eternal beauty, the beauty of God. Besides, there is a hierarchy of beautiful things. Evil arises when the hierarchy is disturbed or even reversed. It is needed to look for some tests of beauty; tools that will help define what is beautiful and what place it should occupy in the entire order of value. These criteria could be included in two statements: 1) beautiful is what is good, and 2) beautiful is what leads to good.

<sup>27</sup> Ezekiel drawing a symbolic history of Israel, puts in the lips of God the reproach: “At every street corner you built your lofty shrines and degraded your beauty, spreading your legs with increasing promiscuity to anyone who passed by”.

<sup>28</sup> The words of Daniel to the false accusers of Susanna: “He dismissed the man, ordered the other to be brought and said to him, ‘Son of Canaan, not of Judah, beauty has seduced you, lust has led your heart astray!’”

<sup>29</sup> Cf. K. Klauza, 561.

<sup>30</sup> John Paul II, General Audience, *Woman’s moral nobility* (9.04.1996) 3.

<sup>31</sup> Cf. P. Turzyński, *Piękno w teologii św. Augustyna*, Radom 2013, p. 241.

<sup>32</sup> Cf. ibidem, p. 246.

<sup>33</sup> Por. X. Leon-Dufour, Kobieta, [in]: *Słownik Teologii Biblijnej*, X. Leon-Dufour ed., p. 379.

<sup>34</sup> John Paul II, General Audience, *The Heart a Battlefield Between Love and Lust* (23.07.1980) 6.

<sup>35</sup> John Paul II, *Letter To the Youth of the World* 10.

<sup>36</sup> Cf. *Ewolucja teologii piękna* p. 50.

## Good as a criterion of beauty

It is true that in Christian morality there is not a purely aesthetic attitude to life<sup>37</sup>, ie. that beauty is not the only criterion of good (good may be, for example what is prescribed), but it can serve as a promise and exemplary cause. Christian morality is focused on the infinite Beauty. Contemplation of this Beauty, sticking to it and even love towards him is an element of hope, which become a reality in the final beatific communion with the Beauty in eternity<sup>38</sup>. On the way of achieving this state, the absolute Beauty is the first object of the promise and then a role model of behaviour which can be defined not only as good, but also as beautiful. Greek ideal of *kalos-kagathos* should therefore be regarded as an archetype, which should imitate reality<sup>39</sup>. The beauty of God is in fact the cause of exemplar of personal beauty.

A man is not only called to “to achieve a state of beauty”, but also invited to cooperate in the creation of beauty<sup>40</sup>. It is of importance that this ability – like the whole man – has been affected by sin. A sinful man is only able to create ugliness in and around him. Therefore, it should be emphasized that what deepens the spiritual beauty is the life of grace<sup>41</sup>. Thus, the creation of beauty demands direct conversion and struggle with sin. The form of all beauty – in the words of St. Augustine – is unity<sup>42</sup>. Therefore, love of beauty must refer to unity, above all, the unity of spirit and body. In contrast, only love of the beauty of the body can lead to forgetting about the beauty of the spirit, and consequently about the beauty of the whole person.

## Beauty in the service of good

The mutual relation of beauty and good has always been regarded as a kind of call to follow, realizing the ideal contained in the highest Beauty, while mentioned *kalokagathia* was the educational ideal

<sup>37</sup> Cf. *Piękno*, [in]: H. Vorgrimler, *Nowy leksykon teologiczny*, p. 264.

<sup>38</sup> Cf. *ibidem*.

<sup>39</sup> Cf. J. de Vaulx, *Dobro i zło*, [in]: *Słownik Teologii Biblijnej*, X. Leon-Dufour ed., p. 208.

<sup>40</sup> John Paul II, *Speech on the occasion of the dedication of the University Warsaw Library* (11.06.1999).

<sup>41</sup> Cf. John Paul II, General Audience, *Mary Shows Us God's Respect for Women* (29.11.1995) 5.

<sup>42</sup> Cf. Paul VI, *The letter proclaiming St Benedict as Patron of Europe*.

uniting beauty and good<sup>43</sup>. The attraction of beauty lies in the fact that it leads to ethics or to a beautiful life<sup>44</sup>. Since ancient times, it was pointed out that contact with beauty causes the state of purification in the man, spiritual *catharsis*. Experience of beauty shapes delight<sup>45</sup>. Beauty is – as Norwid said – the shape of love<sup>46</sup> but also love triggers a special experience of beauty. Dostoyevsky expressed this even more “beauty will save the world”<sup>47</sup>.

The real beauty is always good. Being persuasive can lead to good. Acting on emotions, it works more effectively than ordinary preaching about good and evil. Outer beauty, beauty in the aesthetic sense, is a sign of inner beauty and should lead to such beauty. This is the pedagogic function. Beauty has the power of awakening moral attitudes. It arises joy. It creates bonds between people. Thus, it can play the role of the environment (*locus*) of impact. It therefore has an existential meaning.

There are attempts to organize the systematic theology around the category of beauty. The Swiss theologian H. U. von Balthasar treated dogma as aesthetics. He presented the entire systematic theology being focused around the category of beauty. The question is whether this methodology can be applied to the reflection on morality. Such attempts should be rather skeptical because the progressive, at least since the seventeenth century, the process of subjectivization and relativized beauty – the conviction of the impossibility of capturing and constructing a theory of beauty, or the emphasis on the subjective beauty (beautiful is what is considered as such by the viewer or listener) while questioning the objective beauty (beauty in itself)<sup>48</sup>, they hinder the use of this category on the path towards good. If in fact the essence of beauty does not determine characteristics of the object, but the features and structure of the human mind (Hume) or beautiful is what is modern, ie. giving expression of the era and its real preferences (Stendhal), thus beauty only reflects the human condition

<sup>43</sup> Cf. L. Gawor, p. 170.

<sup>44</sup> Cf. John Paul II, *Message of the Holy Father to the Pontifical Council for Culture on the occasion of their plenary assembly* (19.11.1999) 2.

<sup>45</sup> Cf. John Paul II, General Audience, *Return to the Subject of Human Love in the Divine Plan* (23.05.1984) 3.

<sup>46</sup> Cf. John Paul II, *Speech to the representatives of the world of culture* (Warszawa, 13.06.1987) 5.

<sup>47</sup> Cf: LtA 16.

<sup>48</sup> Cf. M. Michałowicz, *Piękno*, 2. *W teorii sztuki*, [in:] *Encyklopedia katolicka*, E. Gigilewicz et al. ed., vol. 15, 562-563.

and contemporary culture, and does not lead to the objective good. Similarly, if considered to be only an element of variable context (like fashion) and people do not see completely present in it the element of the eternal and unchanging, it will remain only a category of the theory of art, creativity and artistic experience, but not from the field of morality. However, this does not relieve the theologians to talk beautifully about moral good.

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Beauty therefore has its boundaries. The boundaries are sets by moral superiority over the aesthetic goods; eternal over the temporal, spiritual over the corporal. It is not beautiful what is pleasing to the eyes and ears, but what leads towards good. It is not beautiful what is useful, pleasant, subjective. It is beautiful what affects the moral life; which contributes to the perpetuation of moral attitudes. Beauty has a moral dimension because of the hierarchy of beings and their beauty. Where the hierarchy is compromised, the value of beauty itself becomes ambivalent or even negative. The boundaries of beauty set also use that a man makes of it<sup>49</sup>. The man is still able to use what ontically is beautiful also for the bad things.

Moral boundaries of beauty have recently been exceeded by the absolute freedom. If in the art “anything goes”, it will be increasingly difficult to find there the source of life decisions. If the art is committed to only being shocked, at least it is misleading and sometimes simply corrupts. So not every work of art, which should be in the service of beauty, is the development of moral and transmission of moral values; not every work of art discovers the beauty of the man himself and the world. Such a task will meet only such a work of art, which is the integral truth about a man. Beauty contained in the works of art should be the splendor of the truth; and only such art deserves to be called beautiful.

### MORALNE GRANICE PIĘKNA

Refleksja nad pięknem powinna uwzględniać także jego aspekty moralne, a więc relację do dobra. Na wzajemny stosunek piękna i dobra wskazuje terminologia hebrajska i grecka, która tym samym słowem (hebr. *tob*, gr. *kalos*, *agathos*) określa zarówno piękno jak i dobro. W koncepcji arystotelesowsko-tomistycznej każdy byt jest piękny i zarazem dobry, ponieważ ma swoje źródło

<sup>49</sup> Cf. P. Turzyński. *Piękno w teologii św. Augustyna* p. 237.

w stwórczym działaniu Boga. Ze względu na dokonującą się współcześnie subiektywizację i relatywizację piękna należy podkreślić, że na to miano zasługuje jedynie to, co stanowi odbicie piękna wiecznego. Nie jest zatem piękne wszystko, co człowiek tworzy i za takie uznaje. Piękne jest to, co jest dobre i co prowadzi ku dobru. Poza tą granicą wyznaczoną przez dobro istnieje tylko piękno pozorne, a nawet brzydota, która bywa nazywana pięknem, choć nim nie jest. Dążenie ku pięknu wiecznemu, tworzenie piękna w sobie i wokół siebie, wzrastanie w pięknie jest moralnym obowiązkiem człowieka.

**Słowa kluczowe:** piękno, dobro, moralność.

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DOI: 10.15290/rtk.2016.15.2.09

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## The implications of the teaching of Pope Francis for youth ministry during World Youth Day in Krakow

The article has raised the issue of the implications of papal teaching during World Youth Day in Krakow in 2016 for the youth ministry, and especially for the youth ministry in Poland. At the beginning the condition of today's youth was shown in terms of the teaching of Pope Francis. Then, there were defined the main objectives of the pastoral care of young people based on the analysis of the Pope's teaching. They are: assistance in meeting God, help in the discovery of the own vocation and help to make the apostolate proper to all the baptized. In the framework of these objectives there have been identified some specific, detailed tasks for clergy working with young people and their lay volunteers.

**Key words:** Francis, World Youth Day, youth ministry.

The origins of the World Youth Day dates back to the Jubilee Year of the Redemption, celebrated in the Church from March 25, 1983 to April 22, 1984. On Palm Sunday 1984 a large crowd of young people came to Rome at the invitation of Pope St. John Paul II. At the end of the meeting, on St. Peter's Square, the Pope entrusted the cross to young people and expressed the wish to carry it through life and give it to the world. The following year, 1985, has been declared the United Nations International Year of Youth. The Catholic Church joined in its celebration. On this occasion, the Pope published a number of documents relating to the youth issues among which *The Apostolic Letter to the Youth „Parati semper”* is one of the most important. The central

ceremony took place in Rome on 30-31 March 1985. On Saturday, young people gathered in front of the Basilica of St. John Lateran, and on Palm Sunday at St. Peter's Square for common prayer gathered 300 thousand young people from 70 countries of the world. Palm Sunday has been announced the day of young people by St. Pope John Paul II. It was assumed at the time that World Youth Day would be held annually and alternately: one year in the dioceses, the next in a designated place by the Pope. The first World Youth Day took place in the dioceses, and the second one were in Buenos Aires.

The intention of St. John Paul II about World Youth Day are to deepen ties of young people with God and the Church. They give the possibility of mutual enrichment of the faith and love and the experience of universality and youth of the Church. They also serve to build fraternal relations between young people of different races, cultures and traditions, and overcoming prejudices and fears. Priests are given the opportunity to reflect on the issues of young people who should find their place in the Church. According to St. John Paul II, the youth is the future of the Church and the pastoral care should be the priority in the implementation of the mission of the ecclesial community<sup>1</sup>.

XXXI World Youth Day held in Krakow on 27-31 July 2016 under the leadership of Pope Francis. He maintains the pastoral initiative taken by the Polish Pope and continued by Benedict XVI. He retains the idea of a formula developed by the predecessors, giving World Youth Day a current content. The message of Francis addressed to young people is in line with the whole of his teaching. There is the reflection of the main ideas of his pontificate. It can be read also implications for the youth ministry, which like the entire pastoral ministry of the Church, is to be missionary and lead the young man to meet and bond with God and the discovery of his vocation and mission. According to Francis, the central idea of the youth ministry that should be used by the clergy is the proximity<sup>2</sup>. The proximity can be understood as a pastoral principle and the form of staying with the young people by the priests. The proximity principle is anchored in the condition of the contemporary youth, which shapes and forms pastoral work.

<sup>1</sup> Cf. Bp A. Długosz, *Młodzieży duszpasterstwo*, [in:] *Leksykon teologii pastoralnej*, R. Kamiński, W. Przygoda, M. Fiałkowski eds., Lublin 2006 p. 513.

<sup>2</sup> Francis, The preaching during the meeting with polish bishops. *Gospel of Intimacy* (Kraków – Wawel 27.07.2016). *OsRomPol* 47:2016 no. 7-8 p. 7.

## The contemporary youth as a recipient of pastoral care

From the teaching of Francis during World Youth Day in Krakow emerges complicated and ambiguous image of the contemporary youth. This image correlates with the image of the world in which young people live. They live in the world that determines their existence and shapes them<sup>3</sup>. The Pope notes primarily natural dynamism and enthusiasm of young people<sup>4</sup>. These features allow them to look with hope to the future and make plans and dreams of adulthood, when they can realize themselves, raise a family, work and play various social roles. This hope allows young people to come out from the circle of their own affairs and asking for others. Young people, as is noted by Francis, want to change the world by making it more just and human.

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However, not everywhere young people have the right conditions to implement their plans. The obstacles are often complex - of cultural, economic and political background. Many young people live in countries stricken by armed conflict. In some regions of the world there are civil wars, in others there are conflicts between neighbors. These conflicts are usually complex. They break out because of ethnic, religious, racial basis<sup>5</sup>. Mostly, however, they have the economic base, as notes Francis, because one group of people, especially the rich use the poor. Armed conflicts pose a threat primarily to the existence of people, including young people and children. Consuming countries and societies they are becoming a source of poverty and contribute to a significant reduction of the development prospects of societies and individuals. This is particularly acute in the case of young people who cannot see the development prospects and lose hope, and many of them are subjected to currents of hatred and violence. Francis also recognizes the diversity of spiritual condition of the contemporary youth. He talked with joy about young people who want to change the world and get involved for the good of others. They make an effort because of the love of God and neighbor through prayer, sacrifice of suffering and work<sup>6</sup>. There are also those called „early retirement”

<sup>3</sup> H. Tomasiak. *Wychowanie młodych do wiary*, [in:] *Głosić Ewangelię nadziei. Program duszpasterski na rok 2004/2005*, P. Kurzela, A. Liskowacka eds., Katowice, p. 106-115.

<sup>4</sup> Francis, Speech *Poland wants to be a forever young face of mercy* (Kraków – Błonia 28.07.2016), *OsRomPol* 47:2016 no. 7-8. p. 15.

<sup>5</sup> *Ibidem*, Speech *Nothing justifies the shed of brotherly blood* (Brzegi 30.07.2016), *OsRomPol* 47:2016 no. 7-8, p. 25.

<sup>6</sup> *Ibidem*, Speech *Two conditions- memory and courage* (Kraków – Tauron Arena 31.07.2016), *OsRomPol* 47:2016 no. 7-8. p. 31.

by Francis. These are young people, „ have “*thrown in the towel*” before the game has even begun, who *are defeated* even before they begin to play, who walk around glumly as if life has no meaning. Deep down, young people like this are bored... and boring!”<sup>7</sup> The challenge for priests are also young people who „ waste their lives looking for *thrills* or a feeling of being alive by taking dark paths and in the end having to pay for it... and pay dearly”<sup>8</sup>.

Next to them there are the young people called by Francis as „slug-gish, muddle-headed, dazed” who confuse „luck with the couch.” These young people „ need the couch for their happiness. The couch where [...] they can be indulgent, calm and quite safe. The couches as those that are now modern [...] and guarantee hours of peace [...]. The couch for all kinds of pain and fear. The couch inducing [...] to remain confined at home, without effort and worrying. *Couch luck* is probably a silent paralysis, which can [...] the most destroy the youth”<sup>9</sup>.

## Assistance in meeting God

Many problems of the modern youth have the source in a distance from God. A large group of young people have not met Him in their life and have not established a personal relationship with Him. As the primary objective of the youth ministry appears thus leading young people to a personal encounter with God, and then to deepen this relationship. This goal stems from the proximity principle, which the Church should - according to the teaching of Francis - direct in his ministry. The proximity of the priests and consorting young people cannot be limited only to staying with them. The proximity in this case means a more common way of priests and the youth. This road is heading for God. It is about an encounter with God in eternity, but especially in the temporality. It is this aspect of the consorting young people highlights the Pope. Earthly life is understood by him as a gift of God, which is of great value. The gift that cannot be wasted, but should be developed for the other, for each other and for God.

Francis showed the young people God as a merciful Father, who is close to a man. This proximity means deep involvement of God in human life. Involvement of God is of existential and emotional character. The relationship between God and a man is characterized by tenderness and warmth. God in fact depends on the man and his happiness.

<sup>7</sup> Ibidem, Speech *Poland wants to be a forever young face of mercy*, p. 16.

<sup>8</sup> Ibidem.

<sup>9</sup> Ibidem, Speech *Nothing justifies the shed of brotherly blood*, p. 26.

Therefore, God takes the initiative and goes to meet him, opening for his person and his welfare<sup>10</sup>. Many people today, especially young people, do not reciprocate God's merciful love. According to Francis, the main reason for this is ignorance of God. It is caused primarily by the fact that no one preached young people the truth about God and did not explain or did it so incompletely. For this reason, the proximity of priests means introducing into the closeness of God, understood as a guidance to Him, getting to know Him and existential adherence to Him.

Spiritual guidance of young people on the way to the Father is also to take into account their situation in life, especially all kinds of restrictions. Many young people are wounded, experience a situation of rejection, humiliation or marginalization. It is hard for them to discover the presence of God in a world characterized by a lack of justice, stability, and among people presenting negative moral attitudes<sup>11</sup>. As the task of the Church and its priests appears in this regard the need to show the closeness of God through the testimony of the life and selfless service, reaching up to the dedication and sacrifice<sup>12</sup>.

The purpose of the youth ministry is also helping in the meeting Christ. According to Francis, the encounter with Christ means a complete unification with Him. This is due to His invitation: He unites himself with each man, especially with a weak and needy man. A man, also young, experiencing his own weakness, should turn to Christ and unite with Him. The task of the disciple of Christ is to give yourself to Him, total trust and entrusting Him the life. This disciple attitude stems from love which he gives to his Savior who offered himself for a man. It was a sacrifice of suffering<sup>13</sup>. That is why Jesus is a gift for a man.

Entrusting ourselves to Christ results in the transformation of the young man's life. The source of this transformation is in Jesus, who enters into a human life. He acts inside the man making this change deep and profound. As Francis teaches: „Jesus can give you true passion for life. Jesus can inspire us not to settle for less, but to give the very best of ourselves”<sup>14</sup>. The most important result of meeting

<sup>10</sup> Ibidem, Speech *Where is God?* (Kraków – Błonia 29.07.2016), OsRomPol 47:2016 no. 7-8, p. 20-21.

<sup>11</sup> Cf. K. Święs, *Obraz współczesnej młodzieży w Polsce*, „Warszawskie Studia Pastoralne” 9:2014, p. 52-54.

<sup>12</sup> Ibidem, Homily *We write down cards of the Gospel of love by our life* (Kraków – Sanktuarium Jana Pawła II 30.07.2016), OsRomPol 47:2016 no. 7-8. p. 24.

<sup>13</sup> Ibidem, Speech *Where is God?*, p. 21.

<sup>14</sup> Ibidem, Speech *Poland wants to be a forever young face of mercy*, p. 16.

Jesus is love. Through the union with Christ, His love passes into a man. A man acquires the love of God, which means that the love that he himself has is not human and natural but it is supernatural love. Love is a gift of God to a man, but man cannot always love, that is to endow others with love. Therefore, meeting Christ makes a young man acquire the Teacher who teaches to love as God and other people. Christ is so the Giver and the Teacher of love for the youth. This teaching is a complicated process. The young man should first take care about the development of love, and then to love God and people. In this process, it is necessary the presence of other people, who are masters of the spiritual life. Their presence is to help reach Jesus, open up to him, and then there is the process of systematic growth in love. The presence and support of the priests is nowadays very necessary because young people not only often fall because of human weakness, but also often fall into discouragement after unsuccessful trials of the life with Christ. Francis in his teaching claims that proximity of priests in relation to young people is a long process that requires patience, because the weakness of the young generation is manifested in many surprising situations<sup>15</sup>.

### **Aid in the discovery of vocation**

The union with God makes the young person acquires another self-image. He gains a new identity. He discovers that he is a child of God and he looks through God's eyes at himself, at the world in which he lives and at the people around. He begins to perceive himself as the recipient of the merciful love of God, and therefore as being important and expected in his eyes as His son or daughter. At the same time, a young man discovers the spiritual kinship with Christ, the Son of God. He is perceived as a Savior, and also as a Teacher and a Guide through the life. Binding oneself and one's own existence with God tells the young man to look in a different optics to the future and ask questions about life. These are the questions about the meaning of human life, the importance of work and suffering, and many others related to the current situation. Among these questions there are also questions about the self, existence and the purpose of life.

The teaching of Francis during World Youth Day in Krakow points that help for young people in discovering their vocation is a big challenge for the youth ministry. The complicated situation in the contemporary world, and especially the socio-cultural currents favor

<sup>15</sup> Ibidem.



their loss, and consequently the resignation of putting fundamental existential questions. The result of this state of affairs is passivity in making higher goals and limiting to satisfy existential needs. Spiritual apathy and lack of higher goals of young people, in turn, promotes the adoption of consumer attitudes and consequently build a consumer society. Young people are threatened with closure in the circle of their own affairs and treating other people as tools to satisfy their selfish purposes.

The task of priests is to encourage young people to think and make them search greater values than the consumer goods<sup>16</sup>. This means bringing into their lives some kind of existential anxiety. It is a difficult and unrewarding activity because laziness and comfort of many young people are the cause of the opposition and even revolt against those who bring their lives anxiety. However, it is necessary to provoke young people to abandon the formulaic ways of thinking and evaluating. It is about directing their attention toward higher values, and especially to love, which is the principle of social life. The result of this stimulation is to develop by young people the confidence that they do not live only for themselves but also for others<sup>17</sup>. Only on the basis of altruism you can ask questions about the vocation, and then assist in giving the answers.

During the XXXI World Youth Day Francis emphasized the discovery by the youth of the Christian vocation. To a lesser extent he drew attention to the realization of the vocation to marriage and family life, the priesthood and the consecrated. Analyzing the teaching of the Pope concerning the calling to be married it can be concluded that the essential pastoral task is concern for the deepening of ties between the spouses. This is due to several reasons. The first one is the human imperfection. In marriage reveals the imperfections of a husband and a wife, which hinder the development of their relations, so it is necessary to support them and provide spiritual direction, which helps to know oneself and the spouse. Another reason is the inadequate or not sufficient preparation. Living together verifies this state of affairs, and the lack of support from the Church means that the difficulties are not always overcome, which in turn can lead to the dissolution of

<sup>16</sup> Cf. A. Długosz, *Duszpasterstwo młodzieżowe wobec nowych wyzwań*, [in:] *Głosić Ewangelię nadziei. Program duszpasterski na rok 2004/2005*, p. 138-139.

<sup>17</sup> Francis, *Speech Nothing justifies the shed of brotherly blood*, p. 27.

marriage. What is needed is support for marriage and the family by the priests for deeper maturation of the couple and their relationship<sup>18</sup>.

Francis sees consecrated and spiritual people as responsible for the Church, especially the laity. He presented the relationship between the clergy and the laity in the convention of the subject and the object of care. While the laity are portrayed as poor and needy, priests are responsible for their fate. It is all about their spiritual condition in the temporal and the eternal salvation. The Pope emphasized the duty to give oneself to the service of God and the Church, especially the laity. The motive here is pastoral charity, which has its source in God's merciful love. The clergy should be the image of God – the Father for the believers<sup>19</sup>. In order to manage to accomplish so demanding vocation, priests need the support from the bishops, who are to be fathers for them, like the Heavenly Father<sup>20</sup>.

## Help with undertaking the apostolate

Francis has repeatedly pointed out that the apostolate is an integral part of the Christian vocation. According to him, the Christian is a man of faith and hope and brings them to others. They are a source of internal dynamism, inducing young people to come out to the other and to share with them the Good News of salvation<sup>21</sup>.

During World Youth Day in Krakow Francis drew attention to two conditions from many existing the fulfillment of which is required to take the Christian apostolate. The first one is memory. In term of memory the Pope understands awareness of the identity and origin, and maintaining them. It is about family and Christian background, as well as an individual way to God. The Pope considers them as a legacy that is the foundation and starting point for activities. „The young man without memory cannot be hope for the future”<sup>22</sup>. The task of young people is a concern for the preservation of memory and identity. Older people, especially the ancestors may help with this task. It is also

<sup>18</sup> Ibidem, Speech *Courageous people* (Kraków – the seat of the archbishops 28.07.2016), OsRomPol 47:2016 no. 7-8, p. 17-18.

<sup>19</sup> Ibidem, Homily *We write down cards of the Gospel of love by our life*, p. 23-24.

<sup>20</sup> Ibidem, The preaching during the meeting with polish bishops. *Gospel of Intimacy*, p. 7.

<sup>21</sup> H. Tomasiak, „*Idźcie bez obawy, aby służyć*”. *Ojciec święty Franciszek do młodzieży*, [in:] *Duszpasterstwo w świetle nauczania papieża Franciszka*, D. Lipiec ed., Lublin 2015, p. 196-198.

<sup>22</sup> Ibidem, Speech *Two conditions – memory and courage* (Kraków – Tauron Arena 31.07.2016), OsRomPol 47:2016, no. 7-8, p. 31.

necessary the support of the priests responsible for the maintenance and transmission of the Christian tradition<sup>23</sup>. Such assistance is also needed for parents and grandparents who are the communicators of family traditions. Today they have difficulty in the implementation of their mission, because young people do not always want to listen to them and learn about the tradition, which they retain.

According to Francis, the second condition for the apostolate is courage. The Pope sees it as a reality characterized by the present. As far as memory is associated with the past and hope with the future, the courage is associated with the current time, which is to be filled with activity of young people. Courage is a feature characterizing their commitment. It is necessary to take up the challenge of involvement in the transformation of the world, and then to the consistent implementation of the apostolate<sup>24</sup>.

Courage is necessary to transcend their own limitations. As Francis taught, fear arising from the consciousness of having committed sins and various human limitations can be paralysing and discouraging to make any efforts. Instead, it tends to seek peace and stability, even at the expense of giving up ideals<sup>25</sup>. Fear can also take the form of shame in coming out to others. This may be a fear of evaluation, rejection and even aggression<sup>26</sup>. The antidote to fear is to extract the enthusiasm from oneself. This, in turn, is born inside a young man, when he binds himself and his life with Christ. Christ is the source of enthusiasm and courage needed to go to the other and take the apostolate in the world.

Young people need help to overcome fear and anxiety, and in the wake of courage and enthusiasm. They are not always able to take full advantage of the grace that God gives. They often lack the experience of faith and the ability to open up to God. Such support of young people is the task of the Church. It results from the closeness that should characterize the relationship of the young people and priests. The clergy, having the knowledge, skills and experience have the opportunity to give effective help in meeting the challenges of the apostles. Their involvement is also required in the implementation of the apostolate among young people.

<sup>23</sup> Cf. D. Lipiec, *Teologiczne podstawy duszpasterstwa młodzieży*, „Warszawskie Studia Pastoralne” 9:2014, no. 2, p. 26-27.

<sup>24</sup> Ibidem.

<sup>25</sup> Francis, Speech *Nothing justifies the shed of brotherly blood*, p. 26-27.

<sup>26</sup> Ibidem, Homily *Dreamers about a new humanity* (Brzegi 31.07.2016), OsRomPol 47:2016, no. 7-8. p. 29.

## Conclusion

The analysis of the teaching of Pope Francis during the XXXI World Youth Day can be concluded that the youth ministry should be characterized primarily by closeness of priests and young people. This proximity is more of existential than organizational nature. It is characterized by directness of the relationship. The task of priests is to accompany and support young people in their efforts to meet God and bond with Him, the discovery of their own identity and to take and implement the Christian apostolate.

Characteristic of Francis teaching emphasizing the emotional aspect of the Christian faith is also present in the message to the young people. Overcoming fear, shame and awaking of enthusiasm and courage are inseparable elements of young people involved in the Church and in the world. Assistance in sustaining these attitudes is the pastoral task for the clergy, who take care of young people and their families.

### IMPLIKACJE NAUCZANIA PAPIEŻA FRANCISZKA PODCZAS ŚWIATOWYCH DNI MŁODZIEŻY W KRAKOWIE DLA DUSZPASTERSTWA MŁODZIEŻY

W artykule zostało poruszone zagadnienie implikacji nauczania papieskiego podczas Światowych Dni Młodzieży w Krakowie w 2016 roku dla duszpasterstwa młodzieży, a zwłaszcza dla duszpasterstwa młodzieży w Polsce. Na początku przedstawiono kondycję współczesnej młodzieży w ujęciu papieża Franciszka. Następnie, na podstawie analizy nauczania papieskiego wskazano zasadnicze cele pastoralnego towarzyszenia młodym ludziom. Są nimi: pomoc w spotkaniu Boga, pomoc w odkryciu własnego powołania oraz pomoc w podjęciu apostolatu, właściwego wszystkim ochrzczonym. W ramach tych celów zostały wskazane konkretne, szczegółowe zadania dla duchownych pracujących z młodymi ludźmi oraz ich świeckich pomocników.

**Słowa kluczowe:** Franciszek, Światowe Dni Młodzieży, duszpasterstwo młodzieży.

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## Preaching the Gospel...

The proclamation of the Good News is the imperative of Jesus Christ. The Church constantly proclaims the Gospel through the pastoral work. However, there are special impetus for the revival of the evangelical message directed to the people of today. Recently that moment became World Youth Days, which took place in Krakow in 2016. Such a general meeting especially of young people, during which prayer, singing and preaching the Gospel are important, requires a lot of organizational effort, hence such a work is defined in pastoral theology as the organizational ministry. In this case, the point was to direct the Gospel message to all societies. These societies in turn are very different with the mostly liberal tendencies. Hence there is the question: how to effectively proclaim the Gospel in contemporary societies. The Church's response to this is the new evangelization. This is practiced mostly in new religious movements and through them it is easier to reach people with the Gospel.

**Key words:** Pope Francis, World Youth Days, theories of society, the new evangelization, new ecclesial movements.

### Introduction

XXXI World Youth Day in Krakow echoed not only in Poland but also in the universal Church and in the world. Participants of World Youth Days have the opportunity to meet with Polish families in different parts of our country, learned about our hospitality, and above all about our faith. These days stay in Poland, but first and foremost in the hearts of Poles and in the hearts of the participants, who came



to us from many countries of the world, indelible deep religious experiences and memories. Even from a certain perspective we look at these events grateful to God for this gift of God's unity, the expression of God's mercy for the guests and the host families of young people from all over the world. Now we want to put this event in the context of the pastoral care and for the purposes of the pastoral theology.

However, we have identified this great event, in the evaluation of pastorals it is an event within the pastoral activity, specifically in the extraordinary pastoral<sup>1</sup>. As a part of this extraordinary pastoral there is so a called organized ministry. It concerns the pastoral activities directly related to some events important for the parish, diocese, or for the entire country, which can include for example a peregrination of the image of the Mother of God in parishes, celebrations of various anniversaries, church anniversaries, papal pilgrimages to Poland etc<sup>2</sup>. Another classic example of the organized ministry is the Great Novena of the Millennium celebrated in Poland in the years 1956-1966, as well as the Second National Eucharistic Congress in 1987. However, the biggest event in the Catholic Church was the celebration of 2000 years since the birth of Jesus Christ. The whole Church around the world was involved in celebration of this Jubilee and the most important events took place in Rome. Local churches organized in their own countries separate celebrations, prepared for years. A special Jubilee Novena was preparing the Church in Poland for this Jubilee<sup>3</sup>. World Youth Day, which took place in Krakow on 26-31 July 2016 are also included as a special event for the Church in Poland, and also for the universal Church.

Organized ministry requires adequate preparation of priests as well as parishioners or volunteers, and to ensure the safety of pilgrims, the police. With this event, we ask, how should we present evangelization. During World Youth Days Pope Francis had a decisive voice. However, if such an event of major pastoral importance is to bear fruit, then we ask the environments for the best methods of evangelization. Therefore, let us look at our present society, what they represent themselves, and what opportunities has the Church to the proclamation in them

<sup>1</sup> R. Kamiński, *Duszpasterstwo nadzwyczajne*, [in:] *Leksykon teologii pastoralnej*, R. Kamiński, W. Przygoda, M. Fiałkowski eds., Lublin 2006, p. 209-212.

<sup>2</sup> See R. Kamiński, *Wprowadzenie*, [in:] *Duszpasterstwo specjalne*, R. Kamiński, B. Drożdż eds., Lublin 1998, p. 17-18; R. Kamiński, *Duszpasterstwo nadzwyczajne*, [in:] *Leksykon teologii pastoralnej*, R. Kamiński, W. Przygoda, M. Fiałkowski eds., Lublin 2006, p. 209-212.

<sup>3</sup> See R. Kamiński, *Wprowadzenie*, [in:] *Duszpasterstwo specjalne*, R. Kamiński, B. Drożdż eds., p. 17-18; R. Kamiński, *Duszpasterstwo nadzwyczajne*, p. 209-212.

the Good News of Jesus. We consider very briefly the theories of modern societies and effective methods of influence on the society, on the individual human beings which today defines the new evangelization.

## Modern theories of society

We touch these important issues because of the resulting from handling large celebrations, jubilee anniversaries, special events, liability for the life of the Church, especially the commitments concerning the life of the individual believer. In broad terms, they relate to the functioning of pastoral care in every single parish. The way of implementation depends a lot on understanding the contemporary social conditions and the mechanisms of their functioning.

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It has been written earlier on the current social conditions where there is a parish ministry and evangelization<sup>4</sup>. These theoretical considerations shed much light on the current conditions of the functioning of societies.

A couple of theses of the theory of society can be enumerated: the first, the secularization thesis, favoured especially by sociology. According to this thesis, in a society there is made an irreversible process by which certain areas of society and culture sections will be excluded from the domination of religious institutions. This in turn “secularized” consciousness of individuals, thus distancing many from religious practice. This process is becoming more and more noticeable not only in Western countries, but also in Poland, especially under the influence of the preferred secular culture and its aggressive propaganda.

Another theory is the thesis of differentiation of society. It involves increasing diversity of many groups, whether professional or also economic, legal, cultural. Differentiation of society leads to a significant empowerment of the individual areas of life that often leads to incapacitation of the human person, limited only to a certain group, a party or just an association. In this sense of society, it imposes a great need for the empowerment of the individual as the society and the Church<sup>5</sup>.

In the current societies, not only Western ones, great emphasis is put on the excellent organization of life, the functioning of the production, trade and communication. Determinant of that is now widespread computerization of all areas of life in which there are such actions as

<sup>4</sup> See P. L. Berger, *Zur Dialektik von Religion und Gesellschaft. Elemente einer soziologischer Theorie*, Frankfurt a. M. 1973; F. X. Kaufmann, *Theologie in soziologischer Sicht*, Freiburg im Br. 1993.

<sup>5</sup> S. Knobloch, *Praktische Theologie: ein Lehrbuch fuer Studium und Pastoral*, Freiburg im Br. 1996, p. 283.

“shopping”, “banking”, where especially many people today cannot imagine life without mobile phones. They are needed and make life easier, however, they bring fruits of incapacitation and huge dependence on them. It all has a decisive impact on the daily lives of citizens. Good organization and order are something expected in the world. However, the exaggeration may not be useful, and even harm mutual interpersonal relations<sup>6</sup>. “Reordering” of everyday life can also affect the Church, when we put emphasis on perfect organization without human needs, human problems, sometimes very complex issues, which cannot heal only organizationally. Moreover, organization, even the best one, cannot replace a systematic formation.

One form of modern society is the pursuit of the deepest experiences, sensations, to a life full of adrenaline<sup>7</sup>. Over the centuries, there were changing needs and expectations of people. If you ever wanted the people in the first row to secure the necessary goods of life, first of all foodstuffs before still threatening insufficiency, today this danger especially in the countries of the so-called first world ceased to exist. Meanwhile, the threat of insufficiency in these societies shifted to the question of the meaning of life, but the desire of a comfortable and prosperous life. In search of the meaning of life people are proposed instead of concern to ensure the existence – the survival. In many areas of life today people are looking for experience, experience of deep feelings, if not necessarily the interior, whether bodily or even such experiences are sought in aesthetisation of life that will please the eye. Considering the improvement and beautification of all the tools of construction: glazing, chrome, mirror effects, comfortable furniture, automated equipment of households, as well as proposals for concerts and sporting events. Meanwhile, mental and medical studies state clearly for easy addiction eg. to football matches, rock concerts, visiting supermarkets on Sunday with shopping and drinking coffee or eating a hamburger. It all evokes experience and increase the emission of adrenaline in the body. Could this be prohibited? Of course, not! But in terms of human subjectivity, if I decide and I tend toward the good, or I am directed only by fleeting experiences and sensations.

From presented here briefly views on contemporary society, perhaps the most troubling for Christians are those included in the determination of theses about secularization of society and experiential society. In the first case, it comes to a process by which a part of society and

<sup>6</sup> See *ibidem*, p. 284.

<sup>7</sup> Cf. G. Schulze, *Die Erlebnisgesellschaft. Kultursoziologie der Gegenwart*, Frankfurt am M. 1992.

elements of its culture will be excluded from the influence of religious institutions, and people will throw *sacrum* out of their life and decisions. Experiential society, in turn, rejects any bodily deficiencies, disease, spiritual and physical suffering, and yet they are not inevitable. From the theological point of view these are the consequences of original sin, which weakened human nature and the human body. Considering the thesis of experiential society, the question arises whether anyone wishing to experience only positive impressions, will be able to sympathize with the suffering, the sick and those in need?

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## How to proclaim the Gospel in today's world

The question arises of how, given the current trends in the understanding and functioning of societies, to preach the Gospel to the people? In the first place, it must be said that the Christian message has something unique and powerful: it is based on the truth of the revelation of God to men, who brings them to salvation or eternal being in the happiness and joy of God. God within the meaning of the Christians is not the enemy of a man, on the contrary, Jesus says, "I have come that they may have life, and have it to the full" (John 10:10). The Second Vatican Council pointed out in the Pastoral Constitution on the Church this indisputable truth of human life: "The human person in fact should be saved, and human society renewed. So it is a man representing unity and totality, body and soul, heart and conscience, intellect and will, will be the focal point of our lecture" (GS 3).

How should we proclaim the Good News to the world today? Here comes with help our charismatic polish pope St. John Paul II. From the beginning of his pontificate, he spoke and encouraged to the new evangelization<sup>8</sup>. At the moment, we have in the Catholic Church many schools of new evangelization, many retreats conducted by the new evangelization etc. Both John Paul II and today's schools of evangelization talk about the three most important aspects of the new evangelization. It is new about its zeal, new methods and new expression<sup>9</sup>. The new evangelization is not proclamation of the new Gospel. The Gospel is the same that the apostles preached to us: the proclamation of the person of Jesus Christ, the only Savior of mankind.

Evangelization is new in its zeal when the preacher has met the risen Jesus face to face and survived him deeply. His way of proclaiming the Gospel reveals the zeal of faith and the message. This attitude we

<sup>8</sup> E. Tardif, J. H. Prado Flores, *Jezus jest Mesjaszem*, Łódź 1991, p. 102.

<sup>9</sup> Ibidem.

encounter in Jesus casting out the traders in the temple described by St. John (John 2,17): “His disciples remembered that it is written: “Zeal for your house will consume me” (Ps 69,10). The apostles before the Sanhedrin say: “Which is right in God’s eyes: to listen to you, or to him? You be the judges! As for us, we cannot help speaking about what we have seen and heard” (Acts 4,19-20). The words of Pope Francis addressed to young people during World Youth Day for zeal and activity in matters of evangelization are very encouraging: “The times we live in do not call for young “couch potatoes” but for young people with shoes, or better, boots laced. It only takes players on the first string, and it has no room for bench-warmers. Today’s world demands that you be a protagonist of history because life is always beautiful when we choose to live it fully, when we choose to leave a mark. History today calls us to defend our dignity and not to let others decide our future. As he did on Pentecost, the Lord wants to work one of the greatest miracles we can experience; he wants to turn your hands, my hands, our hands, into signs of reconciliation, of communion, of creation. He wants your hands to continue building the world of today. And he wants to build that world with you”.<sup>10</sup> Zeal in spreading the message of the Gospel is always up to date and it needs commitment and the youth and all members of the Church.

The proclamation of the Gospel should use the appropriate method<sup>11</sup>. In the integral evangelization, there are two important moments, which, although different from each other, are dependent on each other. These are the kerygma and catechesis. Kerygma is the proclamation of Jesus, especially His resurrection and catechesis is the transfer of the deposit of faith. The examples of the classic kerygma are the Apostles speeches of Acts (2,14-39; 3,12-26; 4,9-12.20; 10,34-43; 13,16-41), where the first place was to proclaim the Resurrection of Jesus Christ. Kerygma is the first proclamation of the Person of Jesus Christ and his most important work of salvation accomplished for the people. Kerygma as its most important task is to lead a person to a personal encounter with Jesus Christ. When someone personally meet Jesus and accept Him as the Lord and Savior, he can put the next step: deepen the faith through accurate knowledge of the deposit of faith through eg. a systematic catechesis or formation.

<sup>10</sup> Francis, *Nic nie usprawiedliwia przelewu bratniej krwi*. Francis speech in „Campus Misericordiae” in Brzegi (30 VII 2016), *L’Osservatore Romano* 37(2016) no. 7-8, p. 27.

<sup>11</sup> See E. Tardif, J. H. Prado Flores, *Jezus jest Mesjaszem*, p. 106-107.

For an effective proclamation of the Gospel a new expression is needed. Here the Lord Jesus presents this novelty, which may be obscured during the centuries by other accents than those we see in the activities of the Lord Jesus. Jesus presented the good news in a very simple way, as it was written by St. Matthew: "Jesus went throughout Galilee, teaching in their synagogues, proclaiming the good news of the kingdom, and healing every disease and sickness among the people" (Matt 4,23, 9,35). Firstly, Jesus touched the man in his present condition, then after a possible healing he emphasized the need for faith and expecting a new life, saying: "Go and sin no more" (John 8,11). Following the testimony of a new life, just goes Word of Life, which is Jesus Christ himself.

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When we consider these forms and aspects of the new evangelization, it is easy to notice the proclamation of the Gospel in the speeches especially in meetings of recent popes St. John Paul II, Benedict XVI and Francis with people. Young people from all over the world experienced this meeting with Pope Francis during the World Youth Day in Poland in 2016.

It should also be noted that the revival of evangelization in the Catholic Church, beginning with the Second Vatican Council, increasingly widens and strengthens. This can be seen in the emergence of new ecclesial communities of very different character, while most of them are evangelizational and apostolic. Therefore, it is worth paying more attention to it.

## The role of communities in the proclamation of the Gospel message

Beautiful are the words of John Paul II about a variety of new communities and movements in the Church, addressed to the participants of the Congress of Catholic Movements taking place in Poland on 3-4 VI in 1994, which are a kind of synthesis of the work of the Congress: "The Church itself is a movement. It is above all a mystery, the mystery of the eternal love of the Father: the Father's Heart, which is the very beginning of the mission of the Son and the mission of the Holy Spirit. The Church born of this mission is *in statu missionis*. It is the movement, penetrating the heart and conscience. It is the movement which fits in the history of a man and human communities. (...) *Movimenti* within the Church, the People of God, express that multiple movement, which is the human response to the revelation, the Gospel: the movement in the direction of the living God, who is so much closer to the man;



the movement toward the inner self, the own heart and conscience that in a meeting with the living God reveals his characteristic depth; the movement toward the people, our brothers and sisters, whom Christ puts in the way of our life; the movement toward a world that is constantly waiting for the revelation of the sons of God in him. The essence of the movements in each of these directions is love, because “God’s love has been poured out into our hearts through the Holy Spirit, who has been given to us”<sup>12</sup>.

The formation of the new movements, communities and prayer groups of various kinds is today very common. There is a question: why exactly new movements have the power of attraction. This is certainly the effect of the new evangelization and mentioned above its aspects.

Meanwhile, belonging to a small group can be considered from several points of view. Card. Sistiach writes first about individual aspects of belonging, which in a significant way leads to the communal belonging<sup>13</sup>. This is due to the nature of a man, because he is composed of the matter and the spirit, as empirical anthropology teaches. The man, however, differs from other creatures in something that is only relevant and specific to him, it is his spirituality – manifested in different ways. This characteristic property of a man allows him to freely get to know, love, act and decide. Thanks to this a man is both a bodily and a spiritual being. A man is furthermore designed to achieve perfection, which can only be achieved in God who is the ultimate truth and the highest good. A man alone and isolated feel unable to achieve excellence. Personal experience bears in him the need which pushes him in the direction of people with similar experience to connect his forces with others. What’s more, the transcendental dimension of the human person needs the life in the community. Sistiach quoting A. Utz writes: “Starting from ontology, from the essence of a man, it may be concluded, that the search for similar, comes from the inner being, not just from a tradition or as a result of experience [...]. Therefore, studying his essence, a man discovers in himself a natural tendency to live in the community or the tendency rooted in the human nature itself”<sup>14</sup>.

The communal and religious character of a man is described emphatically by the Second Vatican Council, that “God, however, does not make men holy and save them merely as individuals, without bond

<sup>12</sup> Cf. H. Bolczyk, *Działalność ruchów katolickich w Polsce*, [in:] *Wiosna Ruchów. Materiały z I Kongresu ruchów katolickich 3-4 czerwca*, A. Schulz ed., Warszawa [1994], p. 59-60.

<sup>13</sup> L. M. Sistiach, *Stowarzyszenia wiernych*, Warszawa 2012, p. 16.

<sup>14</sup> *Ibidem*, p. 18.



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” (see. LG 9). The history of salvation is of the utmost social and communal character. In the New Testament there are constantly emerging social categories that truly reflect the social nature of static and dynamic personality of the baptized. The Christian participates fully in the communal dimension of salvation, because he is the recipient of the work and at the same time the subject. The communal dimension of Christianity and Christians is reflected in the sacraments, which should be seen as the building blocks of the community and the unity. These fruitful signs of grace, building, strengthening, renewing the unity of the members of the Church with God, at the same time build, strengthen and renew their unity with the whole Christian community. Such an understanding of the essence of Christianity emphasizes the character of the individual, because the believers are treated subjectively and communal, which is the Church of Christ.

## Conclusion

World Youth Day in Poland in 2016 became an impulse to consider the fruits of this meeting: enthusiasm, joy, but also a deep inner concentration among young people and all the participants of World Youth Days. The rationale for such experiences is deeply inherent within the human need to meet Someone Great, Someone who gives the joy of being a Christian, a believer in a Supreme Being and in Jesus Christ, our Friend and Savior: “Greater love has no one than this: to lay down one’s life for one’s friends. You are my friends if you do what I command. I no longer call you servants, because a servant does not know his master’s business. Instead, I have called you friends, for everything that I learned from my Father I have made known to you. You did not choose me, but I chose you and appointed you so that you might go and bear fruit – fruit that will last – and so that whatever you ask in my name the Father will give you” (John 15,13-16). Pope Francis and his predecessors encourage and give an example of the new evangelization, so much needed for the modern societies steeped in liberalism, consumerism and excessive individualism. Young people seeking authenticity and undeniable truths about the destiny of a man finds in God proclaimed by the popes and the church the answer to their problems and questions. Such meetings among like-minded and worshipping One God, bring abundant fruits especially in the lives of

the participants of World Youth Day and make them become zealous preachers of the Gospel of Jesus Christ, the Divine Savior in their countries of origin around the globe.

### GŁOSIĆ EWANGELIĘ...

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Głoszenie Dobrej Nowiny jest nakazem Jezusa Chrystusa. Kościół stale głosi Ewangelię poprzez swoją działalność duszpasterską. Są jednak szczególnie impulsy dla ożywienia przekazu ewangelicznego kierowanego do ludzi nam współczesnym. Ostatnio takim momentem stały się Światowe Dni Młodzieży, które miały miejsce w Krakowie w 2016 roku. Takie powszechne spotkanie zwłaszcza młodych ludzi, podczas którego ważne znaczenie odgrywa i modlitwa, i śpiew, i głoszone słowa, wymaga dużego wysiłku organizacyjnego, stąd takie dzieło określa się w teologii pastoralnej duszpasterstwem organizacyjnym. W tym przypadku chodziło o skierowane orędzia ewangelicznego do wszystkich społeczeństw. Te z kolei są bardzo zróżnicowane wobec tendencji przeważnie liberalnych. Stąd rodzi się pytanie, jak w sposób najbardziej adekwatny głosić Ewangelię we współczesnych społeczeństwach. Odpowiedzią Kościoła na to jest nowa ewangelizacja. Ta z kolei praktykowana jest najczęściej w nowych ruchach religijnych i poprzez nie łatwiej można docierać do ludzi z Ewangelią.

**Słowa kluczowe:** Franciszek, Światowe Dni Młodzieży, teorie społeczeństwa, nowa ewangelizacja, nowe ruchy kościelne.

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## Marriage as a vocation

Marriage is a profound communion of life and love established by the Creator and normalized by His laws. It is the strongest bond that can exist between a man and a woman. The concept of marriage is closely connected with its monogamous character. Spouses in the sacrament of marriage get the proper grace from Christ, designed to improve love and to strengthen their indissoluble unity. Nowadays marriage is experiencing a crisis. Therefore, it would be presented not only as a covenant community or an institution, but as a vocation. The vocation is an act of summoning, which involves the mission consisting in completing a given task. The essence of a Christian vocation stemming from baptism is a dialogue of the freedom of God and a man, preceded by the choice of the person and commission of the given mission. A sacramental marriage is the way of bounding with God and following Christ, that is the most appropriate way to holiness for spouses. Therefore, an important message for a modern man is to present marriage as a vocation that is addressed to two people, which should be accepted by them and implemented. This situation also requires a change of the pastoral perspective and new opening not only for spouses, for whom marriage is a way to bind with God, but there is the needed to be opened to those for whom marriage is only the fulfillment of the requirements by the Church to get married.

**Key words:** vocation of marriage, calling man to existence, vocation to love, vocation to the sacramental relationship, vocation for procreation, vocation to community and to the communion of persons, vocation to the apostolate, the call to holiness.

## Introduction

Marriage is a unique human relationship which requires total commitment<sup>1</sup>. It does not allow for any withholding or reserving any part of oneself, neither for the possibility to change the decision in the future (see FC 11). Beginning the life in marriage man should be aware that "the intimate partnership of married life and love has been established by the Creator and qualified by His laws, and is rooted in the conjugal covenant of irrevocable personal consent"<sup>2</sup>. In such a way, according to God's will, in contracting marriage a permanent institution is created in the society<sup>3</sup>.

Marriage is currently undergoing a crisis which has been increased because of the development of a theory which separates man from God the Creator. The theory is manifested in the fact that man rejects God's law although it does not destroy him, nor it deprives him of any freedom, but on the contrary, it gives it back to him and shows him the world of values. As a result of rejecting God's law more and more marriages and families are being broken although they should constitute the warranty of the integral education of children and young people, owing to the indissolubility of marriage<sup>4</sup>. Therefore, in such a reality, the true and honest doctrine on marriage and family should be proclaimed as "Since the Creator of all things has established the conjugal partnership as the beginning and basis of human society," the family is "the first and vital cell of society" (see FC 86)<sup>5</sup>.

<sup>1</sup> See "Familiaris consortio", the post-conciliar apostolic exhortation of John Paul II about the tasks of the family in the contemporary world (November 22, 1981), nr 13 [further FC].

<sup>2</sup> „Gaudium et spes”, Pastoral Constitution on the Church in the Modern World (December 7, 1965), nr 48 [further GS].

<sup>3</sup> K. Wolski, *Małżeństwo*, [in:] *Słownik małżeństwa i rodziny*, E. Ozorowski ed., Warszawa – Łomianki 1999, p. 228.

<sup>4</sup> See A. Sarmiento, *Małżeństwo chrześcijańskie. Podręcznik teologii małżeństwa i rodziny*, transl. P. Rak, Kraków 2002, p. 15.

<sup>5</sup> Marriage and the family are institutions which are different in their nature, although they are strongly connected. The family that is not rooted in a regulated marriage initiates various ways of coexistence i.e. civil marriages or homosexual marriages. Marriage which is not family oriented excludes the elements which constitute the family, such as indissolubility and procreation. Therefore, marriage eventually shapes and profiles the family. See *Przyszłość ludzkości idzie przez rodzinę*, W. Szewczyk ed., Warszawa 1992, p. 90.

## The vocation of marriage

One of particular features of the vocation of marriage is that it is intended for two persons and it is accepted and realised by them. For man and woman the awareness of the marriage and family vocation means the deep community of life and love, constituted by God and regulated by His laws. The vocation of marriage is inscribed in the nature of man and woman who are created by God Himself. It is confirmed in the *Dogmatic Constitution on the Church* proclaiming that "man was created "to the image of God," [he] is capable of knowing and loving his Creator" (GS 12). The dialogue of freedom between God and man, which is preceded by the voluntary choice of man and by providing him with his mission, constitutes the essence of the Christian vocation<sup>6</sup>.

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Vocation, that is the act of calling, is connected with the mission. It consists in fulfilling a certain task by the person called, after equipping him with proper skills and abilities. In the apostolic exhortation *Amoris laetitia* Pope Francis emphasizes that: "Marriage is a vocation, inasmuch as it is a response to a specific call to experience conjugal love as an imperfect sign of the love between Christ and the Church"<sup>7</sup>. Therefore, the response to the calling should be a free choice of the called man and it should be accompanied by a responsible action leading to the realization of the vocation<sup>8</sup>.

Presentation of the vocation of marriage must not exclude its greatness, holiness and beauty. Especially that the mystery of man is explained in the mystery of the Incarnate Word. In the sacrament of marriage Christ bestows spouses with proper grace which is intended to improve their love and to strengthen their indissoluble unity. "By this grace they "help one another to attain holiness in their married life and in welcoming and educating their children"<sup>9</sup>. Spouses are also called by Christ to constantly cooperate with the grace which they receive in the sacraments of Penance and Eucharist<sup>10</sup>. The nuptial relationship of Christ and His Church realized in the Holy Spirit

<sup>6</sup> See. S. Hareźga, *Powołanie*, [in:] *The Catholic Encyclopaedia*, E. Gigilewicz ed., Lublin 2013, vol. 16, col. 142 [further EK].

<sup>7</sup> "Amoris laetitia", the post-conciliar apostolic exhortation of Father St. Francis, *About love in the family* (April 8, 2016), nr 72 [further AL].

<sup>8</sup> See E. Kasjaniuk, *Powołanie Boże*, EK Vol. 16, col. 147.

<sup>9</sup> The Catechism of the Catholic Church, Poznań, 1994, no. 1642 [further CCC].

<sup>10</sup> Cf. J. Biedroń, *Bóg jako cel w urzeczywistnianiu się komunii osób*, „Studia Sandomierskie” 9(2002), p. 25-32.



is the spiritual model for marriage (Eph 5,21-33)<sup>11</sup>. It is Christ in the epiphany of the mystery of the Father and His love Who shows man his greatest vocation (see GS 22)<sup>12</sup>.

Marriage is meant as a mystery through its connection with the love of Christ and His Church. Therefore, Christ is shown as the Bridegroom and the Church as His Bride, Whom He married by the power of the Holy Spirit. Love and unity of marriage are implemented through the love and unity of Christ and His Church<sup>13</sup>. In Christ God reveals and implements the community vocation of man, which is the vocation of marriage and family life (see GS 32). It is the sacramental marriage which is the way of being in a relationship with God, following Christ – the most proper way for the spouses to approach holiness<sup>14</sup>.

Referring to the vocation of marriage we should pay attention to the fact that it is a gift and a task. Therefore, for the more complete understanding, we should refer to such elements of the vocation as: the vocation to exist, to love, to the sacramental relationship, to transmission of life, to communion and community of persons, to apostolate and the vocation to holiness<sup>15</sup>.

## Calling into existence

For a Christian who is learning the mysteries of marriage and who treats marriage as a vocation, the theological aspect of this reality is of great importance. The Creator calls man into existence, which becomes a way of living and of uniting with Him. In such a way God bestows man with the human nature which gives particular emphasis to the intimate relationships of femininity and masculinity as well as to the vocation directed at creating a family<sup>16</sup>.

In the Holy Scripture this aspect is presented in two descriptions of creating man. The first description underlines that God, while calling a

<sup>11</sup> “Lumen gentium”, Dogmatic Constitution on the Church (November 21, 1964), nr 41 [further LG].

<sup>12</sup> J. Bajda, *Powołanie małżeństwa i rodziny*, Łomianki 2010.

<sup>13</sup> J. Janicki, E. Sztarfrowski, A. Zuberbier, *Małżeństwo*, [in:] *Słownik teologiczny*, A. Zuberbier ed., Katowice 1998, p. 273-274.

<sup>14</sup> The Polish Episcopal Conference, *Służyć prawdzie o małżeństwie i rodzinie*, Warszawa 2009, p. 25, nr 30 [further SPMR].

<sup>15</sup> See K. Wolski, *Powołanie małżeńskie*, [in:] *Słownik małżeństwa i rodziny*, p. 358. cf. A. Skreczko, *Teologia małżeństwa*, [in:] *Troska Kościoła katolickiego w Polsce o małżeństwo i rodzinę w okresie wielkiej nowenny (1957-1966). Studium teologiczno-pastoralne*, Białystok 2002, p. 185-245.

<sup>16</sup> K. Wolski, *Powołanie małżeńskie*, [in:] *Słownik małżeństwa i rodziny*, p. 358.

human being into existence, distinguished him among other creatures (Gen 1, 26-28). In the apostolic exhortation *Amoris laetitia* Pope Francis emphasises that the Book of Genesis presents the human couple in their fundamental reality "So God created humankind in his image, in the image of God he created them; male and female he created them" (Gen 1, 27). And so, unexpectedly, it is the couple of "male and female" that explains the parallel "the image of God" (AL 10).

As a result of being created in the image of God and in his being oriented to Him, man was put in the centre of creation. The second description (Gen 2,4-25) reminds that man shall leave his father and his mother, and be joined [to his wife]<sup>17</sup>. Marriage contracted between a man and a woman is the symbol of the covenant contracted between God and people. Man created "in the image of God" (Gen 1,27; 2-7) was called into existence in order to cooperate with God in transmitting life and making the land subjected. God, while creating man out of love, calls him to love and not to loneliness (see GS 12). That is the "fundamental and innate vocation of every human being" (CCC 1604). Creating man and woman God the Creator made them equal in their dignity but different in some aspects. The differences between man and woman make them complementary to each other as, among any other creatures, only man and woman recognise each other as their peers capable of supporting each other<sup>18</sup>. However, the resemblance to God does not absolutize either man or woman. It is revealed in the coexistence and complementarity and it helps them to achieve the fullness of humanity<sup>19</sup>. According to God's plan, man and woman become responsible for their own development and for striving to create a valuable relationship. It can only be done through the proper recognition of one's own vocation<sup>20</sup>.

Presenting marriage as a vocation we should also refer to the texts of the New Testament. Although they were created in different cultural and religious contexts, the perspective of salvation concerns the same "homo historicus". There is, after all, one God's plan for man and for marriage. It is realized in striving for unity, and it particularly concerns man, as he was distinguished among other creatures. In His

<sup>17</sup> J. Bajda, *Rodzina miejscem Boga i człowieka*, Łomianki 2005, p. 195-196.

<sup>18</sup> J. Miras, J. I. Bañares, *Małżeństwo i rodzina. Wprowadzenie teologiczne*, transl. B. Jakubowski, Poznań 2009, p. 12.

<sup>19</sup> M. Filipiak, *Biblijne podstawy teologii małżeństwa*, „Życie i Myśl” 30:1980, f. 3, p. 14.

<sup>20</sup> G. Pyżlak, *Recepcja przygotowania do małżeństwa w świetle badań narzeczonych*, Lublin 2007, p. 50.

teaching, Christ recalls the fundamental features of marriage such as unity and indissolubility. This is the order established at the beginning, therefore, these features must not be changed. Although the original sin contributed to the distortion of God's plan towards marriage, it has not been changed and it preserved its relevance and validity<sup>21</sup>. As we read in the Catechism of the Catholic Church "the order of creation persists, though seriously disturbed" (CCC 1608).

Furthermore, the vocation of marriage is also aimed at creating a family. The family is seen as a foundation of the society as it constitutes a community which combines social functions and which should implement them. In His apostolic exhortation *Amoris laetitia* Pope Francis pays attention to the fact that "The family is the primary setting for socialization, since it is where we first learn to relate to others, to listen and share, to be patient and show respect, to help one another and live as one" (AL 276). In a well-functioning family a child shares the responsibility of cooperation with others. It is in the family as well where the child develops kindness and empathy when he or she is loved and properly educated<sup>22</sup>.

## Vocation to love

The vocation of marriage should refer to the role of love in marriage. Documents of the Second Vatican Council teach about the value of the personal conjugal love. They indicate its personalistic dimension, as it is directed from one person to another at the spiritual as well as the physical level (see GS 49)<sup>23</sup>. God created man out of love and to His image (see FC 11). Therefore, love results from the divine source and it is confirmed in the description of the first human couple existing. It is so strong that "a man leaves his father and his mother and clings to his wife, and they become one flesh" (Gen 2,24). God is the origins of this love as He, as the first one, loved man (see 1J 4,19). God's love is revealed as He sent his only Son into the world so that we might have life through him (1J 4,9). Jesus Christ has become the Herald of

<sup>21</sup> J. Niewęglowski, *Małżeństwo i rodzina według nauki Kościoła katolickiego*, [in:] *Małżeństwo i rodzina w życiu i rozwoju człowieka*, K. Gryżenia ed., Warszawa 2009, p. 48-49.

<sup>22</sup> E. Leszczuk, *Wychowanie prospołeczne*, [in:] *Wychowanie w rodzinie chrześcijańskiej*, F. Adamski ed., Kraków 1982, p. 391-401.

<sup>23</sup> See R. Sztuchmiller, *Miłość małżeńska w dyskusjach Soboru Watykańskiego II*, [in:] *Małżeństwo – przymierze miłości*, J. Misiurek, W. Słomka eds., Lublin 1995, p. 39-55.

God's love and He set the perfect example to man on how to combine his love for the good of God and of man<sup>24</sup>.

The concept of love is connected with a wide variety of meanings. In a similar way we can express the conjugal love, which is mostly meant in the organic sense, as a relationship based on emotions, that is as a physical-sexual inclination. However, having in mind the increasing plague of divorce and "the so-called free love and other disfigurements" (GS 47) the Second Vatican Council calls fiancées and spouses to revive and strengthen their engagement with pure love and their marriage with indivisible love (cf. GS 49). For the spouses love should be real, eminently human, as it is interpersonal and it is meant for the good of the whole person. Love which contains both human and supernatural factors is superior to the "mere erotic inclination, which, selfishly pursued, soon enough fades wretchedly away" (GS 49).

In marriage meant as the vocation of man, attention is paid to the human love which is both sensual and spiritual. These two areas of the activity of love are very important in shaping man's act of free will. Love recognizes equality of people and it respects human dignity, excluding the possibility of using the person in order to achieve one's goals<sup>25</sup>. Love which is created in such a way is mature and it allows to accept the other person the way he or she really is, to take care of him or her in order to implement the undertaken life tasks together<sup>26</sup>.

Conjugal love, as a gift from the Creator for man, possesses its source value which has not been essentially changed, even by redemption of Christ. After the act of creation of man the value was mutilated, but Christ restored its original beauty and chastity (cf. GS 48). Therefore, in the document of the Polish Episcopal Conference *Służyć prawdzie o małżeństwie i rodzinie* bishops indicate that it is necessary to help particularly those threatened with divorce so that they would be able to return to their original love. While the people who "enter life" must be demanding with themselves, especially when they are planning to get married and start a family (see SPMR 10).

In his apostolic exhortation *Amoris laetitia* Pope Francis claims that conjugal love combines all the aspects of conjugal life. As a dynamic process, it is gradually enriched with God's gifts, and in this way it is

<sup>24</sup> Cz. Murawski, *Małżeństwo i rodzina jako wspólnota w Duchu świętym*, [in:] idem, *Teologia małżeństwa i rodziny w nauczaniu biskupów polskich 1945-1980*, Sandomierz 1988, p. 130-131.

<sup>25</sup> See Benedict XVI, *Deus Caritas Est*. To bishops, priest and deacons, consecrated persons and all the lay faithful on Christian love, Kraków 2008, p. 15-17, no. 5.

<sup>26</sup> W. Pluta, *Podręcznik duszpasterstwa młodych małżeństw i rodzin*, Gorzów Wielkopolski 1971, p. 61.

enduring and “Its essence derives from our human nature and social character” (AL 131)<sup>27</sup>. Love makes man resemble God. Spouses who need each other to achieve spiritual-physical unity, are an expression of love meant in such a way and they become the image of loving God and, like Him, the source of new life<sup>28</sup>.

## Sacramental relationship

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God is the Creator of monogamous marriage (cf. CCC 1603), that is an indissoluble union of one man and one woman, which is to last till the end of life. In God’s plans contracting marriage was possible thanks to the orderly nuptial love of man and woman. The original sin distorted the original God’s plans for marriage. The weakness of humans distorted God’s laws, both in the field of monogamy as well as indissolubility. Therefore, Christ in His teaching demanded people to return to the original nature of marriage and its qualities. He raised marriage to the dignity of a sacrament of the New Covenant (see CCC 1617, 1127). From the beginning Christ showed the role for marriage and the family in His plan of salvation (see Eph 5,32). Teaching about marriage He quotes the words from the Book of Genesis adding: “a man shall leave (his) father and (his) mother and be joined to his wife, and the two shall become one flesh” (see. Mt 17,5; Mk 10,7; 5,31).

Baptism of the spouses is the foundation of the dignity of the sacrament of marriage, as it makes them irrevocably belong to the nuptial covenant of God and His Church (see Rom 11,29). In the sacrament of marriage Christ gives the man to the woman and the woman to the man in order to make them realize the mystery of salvation which the spouses are to spread all over the world. Therefore, the Second Vatican Council described the sacrament of marriage as a vocation which is meant as calling the spouses to maintain the adopted baptismal commitment<sup>29</sup>. During Baptism a person is individually introduced into the nuptial relationship of Christ with His Church. While the nature of the sacrament of marriage consists in calling to the community (“as a couple”) realization of the promises made during the sacrament of

<sup>27</sup> W. Góralski, *Adhortacja apostolska „Amoris laetitia” papieża Franciszka. Prezentacja dokumentu z komentarzem do nn. 300-308*, Płock 2016, p. 18.

<sup>28</sup> Cf. R. Janiec, *Miłość jako istota wspólnoty małżeńskiej*, [in:] *Spółczesność i Rodzina: The Stalowa Wola studies of the Catholic University of Lublin*, 2008, no. 2, p. 68-78.

<sup>29</sup> Cz. Rychlicki, *Sakramentalny charakter przymierza małżeńskiego. Studium teologicznodogmatyczne*, Płock 1997, p. 324.

baptism<sup>30</sup>. Pope John Paul II emphasized that marriage is the only sacrament which does not refer to the activity directed at achieving goals which are directly supernatural. Because of the nature of this relationship it is meant to aim at procreation and educating the off-spring<sup>31</sup>.

When referring to vocation and its realization in the life of man it must be underlined that marriage and the family are perceived not only in the human reality. In the document *Stużyć prawdzie o małżeństwie i rodzinie* Polish bishops pay attention to the fact that “the decision to contract sacramental marriage is not and must not be the choice of a proper place to make the ceremony more spectacular but it should correspond to the choice of lifestyle. That is because it is the answer to God’s call for man and woman” (SPMR 33). The spouses are the ministers of the sacrament and marriage is the sacramental sign from the moment when the marriage contract is created<sup>32</sup>. The first and immediate effect of marriage (*res et sacramentum*) is not supernatural grace itself, but the Christian conjugal bond (FC 13)<sup>33</sup>. By the power of the sacrament the conjugal bond becomes a sacred bond and not only a natural bond as it used to be (see GS 48). Ignoring the bond of the baptised persons with God’s Mystery means disregarding the foundations of marriage (SPMR 28). Therefore, the essential qualities of the bond are endowed with a particular power. By the power of the sacrament of marriage Christian spouses express the mystery of unity and fertile love, render mutual help and service in their conjugal life, in procreation and educating the off-spring for their sanctification (LG 11). Therefore, instead of calling the relationship of two spouses “a church wedding”, we should rather call it “the sacrament of marriage” (see SPMR 28).

In his apostolic exhortation *Amoris laetitia* Pope Francis emphasizes that “marriage is not something that happens once for all. Their union is real and irrevocable, confirmed and consecrated by the sacrament

<sup>30</sup> Cf. K. Glombik, *Sakrament małżeństwa w nauczaniu Josepha Ratzingera/ Benedykta XVI*, [in:] *Matrimonio et Familiae. Z problematyki małżeństwa i rodziny*, P. Landwójtowicz ed., Opole 2016, p. 59-77.

<sup>31</sup> John Paul II, Address to the officials and advocates of the Tribunal of the Roman Rota, *Marriage and the family are inseparable* (1.02.2001), no. 8.

<sup>32</sup> It is worth noticing that the practice of the Church and many authors treat marriage as a sacrament of two baptised persons. If only one of them or none of them is baptised and they are being baptised after contracting sacramental marriage, from the moment of baptism their marriage is raised to the dignity of a sacrament as well.

<sup>33</sup> Cf. “*Humanae vitae*”, the encyclical of Paul VI about the moral principles in the sphere of transmission of the human life (July 25, 1968), nr 9 [further HV].



of matrimony. Yet in joining their lives, the spouses assume an active and creative role in a lifelong project” (AL 218). The basic condition for man and woman to last in the sacrament of marriage is to care for their bonds with God and with the other spouse. It was God Whom the spouses called the witness and defender of their conjugal bond: ”what God has joined together, no human being must separate” (Mt 19, 6)<sup>34</sup>.

## Vocation for procreation

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Family based on marriage is the place meant by God for every human being who is born to this world (cf. HV 1). For this reason the community of the family constitutes a worthy environment to receive and protect a human being from the moment of conception to the natural death. Transmission of life is a personal act which defines the way of realizing parenthood as parents bring to life a person who is a separate being and who has his own dignity<sup>35</sup>. In view of the cooperation between spouses and God in the act of procreation it should only take place in a monogamous and permanent marriage and it should be connected with the conjugal act which expresses love of the spouses. What is more, spouses should regard the respect for the human life in every stage of its development<sup>36</sup>. The apostolic exhortation *Amoris laetitia* further elaborates on this in the part which refers to the act of procreation indicating that ”between Christ and his Church, is fully realized in the union between a man and a woman who give themselves to each other in a free, faithful and exclusive love, who belong to each other until death and are open to the transmission of life, and are consecrated by the sacrament, which grants them the grace to become a domestic church and a leaven of new life for society” (AL 292).

However, the new mentality which rejects or distorts the truth about procreation has been currently spread under the influence of the great cultural crisis. The life of the contemporary man is permeated with the separation of sexuality from procreation due to the use of contraception and abortion. It results in depersonalisation and objectification of sexuality causing separation from the aspects which are essential for its full meaning such as dignity and the ability to be an authentic

<sup>34</sup> M. Dziewiecki, *Małżeństwo: sakrament miłości*, <http://diecezja.radom.pl/home-mainmenu-1/czytelnia/74-artykuy-rone-ale-ciekawe/377-maestwo-sakrament-mioci> (access 31.11.2016)

<sup>35</sup> Cf. J. Bajda, *Rodzicielstwo a odpowiedzialne planowanie rodziny*, [in:] *Teologia małżeństwa i rodziny*, vol. I, K. Majdański ed., Warszawa 1980, p. 105-119.

<sup>36</sup> W. Bołoz, *Prokreacja*, [in:] *Słownik małżeństwa i rodziny*, p. 368.



sign of conjugal love. Therefore, the Polish Episcopal Conference in the document *Służyć prawdzie o małżeństwie i rodzinie* reminds that "the holiness of the human body is even more emphasised by the fact that although the sacrament of marriage is contracted by the words of the conjugal vows, marriage can only be fully constituted with a conjugal sexual act" (SPMR 61). *The Code of the Canon Law* states that the common life of spouses in its nature should aim at realization of two particular goals: the procreation and education of children according to the teaching of the Church (FC 14)<sup>37</sup>. The Church supports Her teaching that the conjugal act is the only worthy way to transmit life (CCC 2376 n)<sup>38</sup>.

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Out of love the family is called to be open to every person whom they are to treat as members of the family of God's children. In the apostolic exhortation *Familiaris consortio* John Paul II indicated that "Fruitful married love expresses itself in serving life in many ways" (see FC 41). It also refers to the married couples who are not able to procreate. Such spouses should live a deeply conjugal life anyway both in the human and in the Christian perspective. They are to be shown various forms of engagement for the good of others, such as intense participation in the life of the parish as well as providing aid to large families<sup>39</sup>.

## Vocation to community and to the communion of persons

Family as a community participates in the nature of the Church. It is called "the community of faith, hope and love" which indicates the deeply theological nature of the community of persons in the Church (LG 8). Furthermore, the Church constitutes a family community called the community of life and love (GS 48). Speaking of the community of persons we should refer to the Holy Trinity as the basic example of the perfect unity of persons. It results in the fact that it is not possible to

<sup>37</sup> Code of the canon law, Poznań 1984, can. 226 § 2, can. 793 § 1.

<sup>38</sup> The Church opposes to the medically assisted procreation which consists in the intracorporeal artificial insemination (in vivo) and the extracorporeal insemination (in vitro) etc. The Church states that artificial insemination deprives the act of procreation of its natural integrity. It results from the fact that it is detached from the act of free will of the parents who decide to have a baby rejecting the sexual act which transmits life. See W. Bołoz, *Prokreacja*, [in:] *Słownik małżeństwa i rodziny*, p. 368.

<sup>39</sup> Cf. See the Conference of the Polish Episcopate, *Dyrektorium Duszpasterstwa Rodzin*, Warszawa 2003, p. 50, no. 67 [further DPC].

understand the meaning of the community of persons in the strictly contemporary categories<sup>40</sup>.

Discussing the issue of marriage as a vocation it is necessary to indicate the communion of persons. On the basis of the biblical assignations on creating man and woman John Paul II used the comment which develops the vision of calling for the "communion of persons". He called this relationship *communio personarum*<sup>41</sup>. The notion *communio* expresses the form of a personal union which is different from a community in the way that in the community everything is common. While in the other community, the *communio*, it is about the way of being and acting of the persons. The Pope calls it a unity in which the two persons are the mutual gifts for each other. It means that every person selflessly exists for the other person through his or her life<sup>42</sup>.

God's love and the love of man to woman are the foundation of the conjugal communion. Man and woman are predestined to create *communio personarum*. It has the spiritual and corporeal dimensions and thanks to it spouses become "one flesh: (Gen 2,24). The communion of people consist in the community of the life of spouses and the community of conjugal love<sup>43</sup>. The first one is realized through cohabitation, parental and educational duties, work and spending free time together etc. while the community of conjugal love enriches the community of people with mutual help and care for each other, with mutual presence and with the external expression of feelings, love and kindness<sup>44</sup>.

<sup>40</sup> J. Bajda, *Powołanie do małżeństwa*, [in:] *Teologia małżeństwa i rodziny*, vol. 1, K. Majdański ed., Warszawa 1980, p. 99-100.

<sup>41</sup> John Paul II, *List do rodzin Ojca Świętego Jana Pawła II*, Wrocław 1998, p. 13, nr 6; K. Wojtyła, *Rodzina jako „Communio personarum”*. *Próba interpretacji teologicznej*, „Ateneum Kapłańskie” 83:1974, p. 347-361.

<sup>42</sup> John Paul II, *Mężczyznę i niewiastę stworzył ich. Odkupienie ciała i sakramentalność małżeństwa*, Vatican 1986, p. 33; A. L. Szafranski, *Łaska sakramentu małżeństwa*, [in:] *Małżeństwo i rodzina w świetle nauki Kościoła i współczesnej teologii*, A. L. Szafranski ed., Lublin 1985, p. 99-120.

<sup>43</sup> In the apostolic exhortation *Amoris laetitia* Pope Francis indicates the family communion. He states that "A positive experience of family communion is a true path to daily sanctification and mystical growth, a means for deeper union with God" (AL 316). cf. J. Nagórny, *Małżeństwo i rodzina jako „communio personarum”*, [in:] *Człowiek. Miłość. Rodzina. Humanae vitae po 30 latach*, J. Nagórny, K. Jeżyna eds., Lublin 1999, p. 85-116.

<sup>44</sup> M. Ozorowski, *Komunia małżonków*, [in:] *Słownik małżeństwa i rodziny*, p. 198-199.

## Vocation to the apostolate

Apostolate of the laity means the participation of the lay people in the saving mission of the Church through implementing this mission in Church and in the world<sup>45</sup>. Marriage and the family are also present among the targets of apostolate as "since the Creator of all things has established conjugal society as the beginning and basis of human society and, by His grace, has made it a great mystery in Christ and the Church (cf. Eph 5,32) [therefore,] the apostolate of married persons and families is of unique importance for the Church and civil society"<sup>46</sup>. Continuing the thought, *The Dogmatic Constitution on the Church* indicates that the life in marriage and in the family constitutes a perfect school of apostolate which permeates human life with Christian piety. While learning about their vocation spouses realize that they should "find their proper vocation in being witnesses of the faith and love of Christ to one another and to their children" (LG 35).

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Spouses are threatened with rejecting the most precious values of marriage and therefore they need help and testimony of Christian married couples. Pope Paul VI indicated this aspect of married life in his teaching<sup>47</sup>. Furthermore, in the document *Służyć prawdzie o małżeństwie i rodzinie* the Polish Episcopal Conference emphasizes that the Catholic family should set example to the families who do not believe as well as to those Christian families who do not live according to their faith. The document adds that "everybody who watches spouses and their relationships with their children and with the grandparents should always be impressed by the greatness of a Christian family. Family life should bring hope and power to the families in crisis and it should call the erring ones to repentance" (SPMR 129)<sup>48</sup>.

<sup>45</sup> W. Przygoda, *Apostolstwo świeckich*, [in:] *Leksykon teologii pastoralnej*, R. Kamiński, W. Przygoda, M. Fiałkowski eds., Lublin 2006, p. 70; B. Mierzwiński, *Apostolat rodzinny*, [in:] *Słownik małżeństwa i rodziny*, p. 22.

<sup>46</sup> The Second Vatican Council, Decree on the apostolate of the laity *Apostolicam actuositatem* (18.11.1965), no. 11.

<sup>47</sup> Paul VI, *Speech to the Equipes Notre-Dame* (22.09.1976), p. 31.

<sup>48</sup> *Directory for the pastoral care of the family* indicates the importance of the preparation of the family to the apostolate through proper formation. It should be implemented in two directions: the family should be the object and the agent of evangelisation. In the first case the formation of the family concerns the Word of God in the life of the family, the sacrament of Penance and Reconciliation in the life of the spouses etc. (see DPC 51-59). The other direction of formation concerns such issues as: The family and their children, The family and the elderly and the sick, The family and children with problems. Etc. (see DPC 60-65).

What is more, in their teaching the Popes John Paul II and Pope Francis also indicate the apostolate for young spouses. In the apostolic exhortation *Familiaris consortio* John Paul II emphasized that providing help to married couples in discovering and experiencing their new vocation and mission is one of the most important tasks of the members of the local ecclesial community. These indications of the Pope were addressed to young married couples who, in a context of new values and new responsibilities, are exposed to "to possible difficulties, such as those created by adaptation to life together or by the birth of children"<sup>49</sup>, especially in the first years of marriage. The assistance of experienced married couples will be most effective in helping young married couples<sup>50</sup>.

Continuing the teaching of John Paul II on young married couples, Pope Francis indicates the need for pastoral accompaniment which should be taken after the celebration of the sacrament of marriage (see AL 223). Holy Father Francis indicates the parish as the place where "experienced couples can help younger couples, with the eventual cooperation of associations, ecclesial movements and new communities" (AL 223).

Spouses are called to implement the apostolate within the conjugal-family community. They are to be apostles for one another and for the children, they should interact through the word but in particular through the example of Christian life expressed in praising God, practising their faith, love and service in everyday situations. Therefore, it should be indicated that family is built on the sacrament of marriage which enables Christian parents and their children to live the life according to the apostolate of the laity, to proclaim the Kingdom of God in the Church and in the world (FC 47)<sup>51</sup>.

## The call to holiness

The call to holiness is addressed to everyone, however, at the same time, it is a personal vocation. Therefore, every baptised person can

<sup>49</sup> E. Antonelli, *Christian family as the subject of evangelisation*, The closing speech at the International Congress „Christian family as the subject of evangelisation” organized by the Pontifical Council for the Family in Rome (25-27.11.2010), „Sprawy Rodziny” 27:2011, no. 93, p. 62.

<sup>50</sup> Cf. G. Pyżlak, *Duszpasterstwo rodzin wobec młodych małżeństw*, [in:] *Matrimonio et Familiae. Z problematyki małżeństwa i rodziny*, p. 99-114.

<sup>51</sup> T. Cuber, *Apostolat rodziny chrześcijańskiej w świetle dokumentów Kościoła współczesnego 1965-2013. Studium teologiczno-pastoralne*, Sandomierz 2013, p. 29.

and should treat his life as an occasion to answer God's call (cf. LG 39-40). Marriage is a substantiation of the Christian vocation by the grace of the sacrament of marriage. Therefore, in the *Dogmatic Constitution on the Church* we can read that "Christian spouses and parents are included in the universal call to sanctity. For them this call is specified by the sacrament they have celebrated and is carried out concretely in the realities proper to their conjugal and family life" (cf. LG 41).

In the document *Służyć prawdzie o małżeństwie i rodzinie* the Polish Episcopal Council indicates that "It is not possible to understand marriage, the family nor any problem concerning human life if the truth that man and his vocation involve not only the natural but also the supernatural and eternal order is omitted" (SPMR 37). In order to understand the vocational dimension of marriage we should bear in mind that spouses constitute not two but one flesh. Marriage unites the persons who constitute it in every aspect of the conjugal relationship embedded in the vocation to love. The personal answer of each spouse to the call of baptism must not reject separate identities of husband and wife. Every spouse retains his or her individual nature before God, that is why everyone should personally answer the call to holiness. It is necessary to notice different kinds of piety of spouses or their ways of maintaining different spiritual traditions. It can result in the care of one spouse for the constant deepening of the Christian formation while the other spouse experiences weak faith or when he or she does not practise it<sup>52</sup>. In the apostolic exhortation *Amoris laetitia* Pope Francis adds that "showing love for a spouse who is not a believer, bestowing happiness, soothing hurts and sharing life together represents a true path of sanctification. Love is always a gift of God. Wherever it is poured out, it makes its transforming presence felt, often in mysterious ways, even to the point that "the unbelieving husband is consecrated through his wife, and the unbelieving wife is consecrated through her husband" (1 Cor 7,14; see AL 228). Therefore, it is the mission of spouses to help the unbelieving spouse to discover God's love while experiencing their common conjugal reality<sup>53</sup>.

<sup>52</sup> Cf. S. Wawrzyszkiewicz, *Małżeństwo drogą świętości. Duchowość małżeńska w doświadczeniu Equipes Notre-Dame*, Kraków 2005, p. 106 nn.

<sup>53</sup> See J. Miras, J. I. Bañares, *Małżeństwo i rodzina. Wprowadzenie teologiczne*, p. 163-164.

## Conclusion

Civilizational changes in the recent decades have led to the crisis of marriage. It results in rejecting God's law which further causes the increase in the number of broken marriages and families. The Church, being the guardian of the sacramental marriage, shows it as the community of life and conjugal love constituted by God. Therefore, showing marriage as a vocation, which is meant for two persons and which should be accepted and realized by them, is a mission for the contemporary man. What is more, the situation requires the change of the pastoral approach and a new opening not only to the spouses for whom the conjugal relationship is a way of creating a bond with God, of following Christ and of approaching holiness. It is also necessary to be open to those for whom the conjugal relationship means only the fulfilment of the demands set by the Church in order to contract marriage.

## MAŁŻEŃSTWO JAKO POWOŁANIE

Małżeństwo jest głęboką wspólnotą życia i miłości, ustanowioną przez Stwórcę i unormowaną Jego prawami. Jest najsilniejszą więzią, jaka może zaistnieć między kobietą i mężczyzną. Pojęcie małżeństwa łączy się ściśle z jego monogamicznym charakterem. Małżonkowie w sakramencie małżeństwa otrzymują od Chrystusa właściwą im łaskę, przeznaczoną do doskonalenia miłości i dla umacniania ich nierozzerwalnej jedności.

W obecnych czasach małżeństwo doświadcza kryzysu. Warto byłoby zatem ukazać je nie tylko jako przymierze, wspólnotę czy instytucję, ale jako powołanie. Powołanie jest aktem wezwania, które wiąże się z posłannictwem polegającym na wypełnieniu określonego zadania. Istotą powołania chrześcijańskiego wynikającego z chrztu św. jest dialog wolności Boga i człowieka, poprzedzony wyborem osoby i zleceniem jej misji. To właśnie sakramentalny związek małżeński jest sposobem związania się z Bogiem, pójścia za Chrystusem, czyli najwłaściwszą dla małżonków drogą kroczenia do świętości. Dlatego ważnym przesłaniem dla współczesnego człowieka jest ukazanie małżeństwa jako powołania, które skierowane jest do dwojga ludzi i powinno być przez nich przyjęte i realizowane.

**Słowa kluczowe:** powołanie małżeńskie, powołanie człowieka do istnienia, powołanie do miłości, powołanie do relacji sakramentalnej, powołanie do przekazywania życia, powołanie do wspólnoty i komunii osób, powołanie do apostołatu, powołanie do świętości.



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## A few words about the difficulties in the procedure for *nullitas matrimonii* and the Metropolitan Court in Białystok

The author of the article after a brief reflection reminiscent the story of the Metropolitan Court in Białystok raises issues concerning the canon proceedings. He draws attention to the common perception in the society, and especially in the media, about the concept of the “church divorce”. He shows how wrong it is formulated and what negative effects entail its use. This leads in fact to identification of the canonical proceedings for annulment of the marriage with the divorce proceedings. Similarly, the author explains who is the defendant in a canonical process, so often mistakenly equated in the common sense with the accused in a criminal trial. It also indicates the important role played by a witness in the proceedings. The author warns the interested in canonical proceedings against the use of accidental legal advice and encourages these people to direct contact with the ecclesiastical courts, where one can find a friendly and professional legal advice.

**Key words:** canonical process, party in the canonical proceedings, witness in the canonical proceedings, nullity of marriage, Archdiocesan Metropolitan Court in Białystok.

The Metropolitan Court in Białystok was erected as the Archbishop Court in Białystok on the basis of the decree of Metropolitan Archbishop of Vilnius Romuald Jalbrzykowski on 1 September 1945. After the establishment of the Diocese of Białystok from 6 May 1991 for a period of one year it functioned as the court of bishops. After the

founding of the Metropolis of Białystok on 25 March 1992 it became the Metropolitan Court of Białystok.

The first court official after the war was Fr. Władysław Suszyński, who held this function until 1968. He was succeeded by Fr. Lucjan Namiot. Fr. Andrzej Kakareko held the function of the court official from 23 June 2000. Fr. Tomasz Gierałtowski has held the office of the judicial vicar since 1 September 2008.

Over the years, the court employed many priests who have signed up in the history of the Archdiocese. I would like to mention here two of them. The first one is blessed Fr. Michał Sopoćko, who held the office of the Defender of the Marriage Bond. Another one is the recently died Fr. Prelate Stanisław Strzelecki, who has worked as a judge in the Court for 49 years. I hoped it would be given to us to celebrate fifty years of his work and announce widely that he was a priest probably working in the court as a judge the longest in the world. Well, Our Lord previously called him to give him well-deserved rest.

Over the years the court may notice an increase in the number of cases brought for consideration. First of all, there are the issues to examine whether the marriage was validly solemnized. In this regard, eg. from 1997 to 2003 the average number was 38 cases, and during the years 2004-2012 approximately 70 per year. The upward trend continues, because considering the data for the years 2013-2015 the average was 97 initiated proceedings<sup>1</sup>.

This upward trend persists throughout the country, although the rate of growth in our court against other ecclesiastical courts in Poland is significant. The representatives of the Supreme Tribunal of the Apostolic Signatura, the institution that, among others, collects statistical data about the activities of courts around the world, signaled this tendency. It is not only the result of the increasing number of divorces on the forum of the civil law. Considering that many current cases relate to the couples that got divorced on the forum of civil law many years ago, it is believed that this is also the result of a growing awareness among the faithful that they can turn to the court to investigate their case. There is also of importance the pastoral work of priests who help the people who survived the trauma of relationship breakdown, among other things, when they see the basis, they add them courage to face with the truth about their relationship. This issue is also louder raised in the media. There are a lot of positive fruits of media publicity – a lot of people who normally are little interested in matters of faith,

<sup>1</sup> All figures are based on internal documents of the court.

can learn about the procedure. Nevertheless, media sensationalism brings a lot of confusion in the minds of the audience.

One of the basic problems of communication in terms of these proceedings is a matter of practice commonly used to identify the name of “church divorce”. When it is noted that this is the wrong term, the speakers exchange the term with “the cancellation of the marriage”, which is also a mistake. What is this proceeding about and how the court really considers these proceedings? There is the need for a few words of explanation.

In the Bible it can be read: “For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh.’ So they are no longer two, but one flesh. Therefore what God has joined together, let no one separate” (Mk 10,7-9). Thus the Church cannot solve the validly solemnized marriage. It cannot follow the practice of the civil courts, which grant divorces. There is only a possibility to consider a situation where the marriage ceremony took place in the church, but in fact the sacrament, and thus marriage for some special, serious reasons did not exist. Then the court does not grant a divorce, but it finds that the marriage did not exist from the beginning, and therefore these people are unmarried.

The Church considering matters relating to the validity of the sacraments is guided by its special law – the canon law. Only on the basis of this law may be declared that the marriage is invalid<sup>2</sup>. Code of Canon Law says: “Marriage possesses the favor of law; therefore, in a case of doubt, the validity of a marriage must be upheld until the contrary is proven”<sup>3</sup>. If the marriage is considered to be valid, it is also existing for God, even when in the reality of everyday life spouses do not live together anymore, and are even in relation with other people.

The ecclesiastical court focuses on the wedding, so at this moment, when marriage is constituted. It is thus clear that the focal point of the proceedings in the ecclesiastical court is completely different from that which is emphasized in divorce proceedings at the forum of secular law, where the attention is focused on the current situation of the couple. People hearing about the “church divorce” almost automatically try to transfer the experience of divorce proceedings at the forum of the ecclesiastical court being focused in the petitions, statements almost exclusively on the events that ultimately led to the parting of applicants. Sometimes, even not occasionally, judges are

Canon law

<sup>2</sup> Pope Francis, *Apostolic letter motu proprio „Mitis Iudex Dominus Iesus”* (hereinafter MI). Can. 1671 § 1.

<sup>3</sup> *Code of Canon Law* (hereinafter CIC). Can. 1060.

simply inundated with information about the breakup of a relationship, and despite the efforts they are not able to get properly comprehensive knowledge about the origin of a particular couple, the pre-marriage history, the decisions to marry or the environment from which they grew out. I often read volumes of acts, which in total did not include the relevant data to prove the nullity of the marriage with the required moral certainty<sup>4</sup>. In some cases, just getting a negative judgment results in a kind of awakening, which ultimately allows in the appeal to focus on the crux of the problem and thereby get the opportunity to stand in the truth about the validity of the marriage. Thus, often only an appeal enables judges to have a chance to get a moral certainty as to the invalidity of the marriage.

Canon law

There is a need to wean from the use, even in everyday life, of the so-called mental shortcut of “church divorce”. This raises also the postulate that people who are aware of it should care to eliminate this term from the media.

The lack of awareness concerning the procedure of the invalidity of marriage makes it increases the number of cases that are negative and states that do not proved the nullity of the appealed marriage. We deal with the issues that have been accepted for proceeding. Many of the cases where it is clear that in a given case there is no reason to believe to be able to prove that the marriage is null, are eliminated at the stage of preliminary discussions<sup>5</sup>. Considering the Court of First Instance, in the years 1997-2003 the negative cases were 10.57% of the total number. This indicator increased to 18.6% from 2004 to 2012 to reach 20% recently<sup>6</sup>.

Another factor of the growth of negative judgments is also a discrepancy in the attitudes of the concerned people. In addition to people who feel the lack of the possibility to perform to the Sacrament of Reconciliation and Holy Communion, because after the collapse of the appealed marriage they live in another, though not necessarily formalized relationship, but there are also people for whom the lack of participation in these sacraments do not matter. These people do not apply to the court, which sometimes makes it impossible to obtain a moral certainty when deciding the case.

<sup>4</sup> Pontifical Council for Legislative Texts, Instruction to be observed by diocesan and interdiocesan tribunals in handling causes of the nullity of marriage *Dignitas connubii* (hereinafter DC). Art. 247; See The rules of procedure in cases of nullity of marriage – attachment to MI (hereinafter ZP), art. 12; can. 1608.

<sup>5</sup> Cf. can. 1505 § 2 n. 4 CIC; see. ZP art. 2 – 5.

<sup>6</sup> See 1.

On the other side, unfortunately, quite a common reason for not appearing in the court is also a lack of understanding in the interpretation of submitted by the court correspondence. The other person<sup>7</sup> should be notified about the petition in the court and under strictness of nullity of court proceedings<sup>8</sup>. The letter includes a copy of a court petition<sup>9</sup>. It happens many times that the recipient assumes that the author of the statement of claim is the court, or that the court supports the thesis contained in the petition and favours him. The court if a lawsuit is formally correct, is obliged to initiate proceedings. In contrast, judges acknowledge the content of the lawsuit and they will be issuing a verdict. It is the procedure that allows to gather evidence to be able to judge. How difficult is it to pass the information to the defendant, when he gives up at all with the possibility of contact with the court, or full of sorrow and sometimes anger does not allow to dialogue, when, calling for the court, pour a stream of words, often threatening to notice the Prosecutor's Office in their view, about the slander by the court.

Canon law

The same applies to the naming of a person as a defendant. It is almost automatically equated mistakenly, as the person accused. There are many people who have misread the explanation that this definition is purely technical and that both sides have virtually the same rights and obligations and full of emotions call to the court.

Unfortunately, more and more often in the situations described above, the respondents do not want to hear explanations and give up participation in the proceedings<sup>10</sup>. It hurts that they do not want to understand that the court depends on the fact that the image of their relationship will not be falsified, as when the one-sided exposure of the case can happen even with full goodwill of all<sup>11</sup>.

The court is seeking to make the most objective presentation of the case, so it is important to be able to collect as much relevant information on the matter as it is possible. It is the very unpleasant fact that more and more people designated by the sides as the witnesses refused to appear in the court. It should be emphasized that the refusal to testify significantly hinders the conduct of the proceedings and can have a significant impact on the final judgment. The attitude like "I know little on the subject, or I do not want to get involved in this" does not

<sup>7</sup> Can. 1507 § 1 CIC; art. 126 § 1 DC.

<sup>8</sup> Can. 1511 CIC, art. 128 DC.

<sup>9</sup> See 1508 § 2 CIC; art. 127 § 3 DC.

<sup>10</sup> Cf. can. 1476 CIC; see. art. 95 DC.

<sup>11</sup> Cf. can. 1592 § 1 CIC; art. 138 § 1 DC.

unload a person from the result of the proceedings. The court shall assess the importance of evidence<sup>12</sup>. Quite often witnesses are not able to assess the seriousness of their information. The reluctance to talk about someone also does not relieve the conscience of a person from helping the Church to explain the resulting major doubts. The point is about the good of the sacrament. Ignoring the request of the applicant to be a witness in the case and the fact of being subpoena, a person should be aware that he takes in conscience full responsibility for any damage, which because of this will result not only for those interested in the proceedings, but for the entire Church, which cares about the validity and dignity of the sacraments.

## Canon law

The court would facilitate the participants in the proceedings the opportunity to testify. A person, if the court conducting the proceedings was earlier informed, does not have to appear for the hearing at the headquarters of the court. Such a hearing at the request of the court conducting the matter, may be conducted in the nearest place of residence of the person. Sometimes, if the situation requires, a representative of the Catholic mission, and even the parish priest conducts such hearings<sup>13</sup>.

Another problem is the sincerity of the testimony<sup>14</sup>. Some witnesses probably think that if they have been identified by one side, so they may not speak badly about this person. In general, they do not take into account that they should testify the truth. It happens that a person of the proceedings even admits to the mistakes, describes in detail the improper behavior, even there is the evidence of the fact that the events took place and the witness participated in them, and a witness of these events even denies that such facts had occurred.

These are just some of the problems faced by judges leading the case for nullity of marriage. I introduced these, which I think are now the most important. Difficulties will always exist, and saying defiantly judges are appointed to solve them.

Although there are many cases, however, there is the need to encourage people who have undergone the trauma of marital breakdown to face with getting to know the truth about their relationship. Each of the spouses can petition the court for nullity of marriage<sup>15</sup>. The court should be one of the following: 1) the court of the place (the diocese), in which the marriage was solemnized; 2) a domicile or quasi-domicile

<sup>12</sup> See can. 1572 CIC; art. 201 DC.

<sup>13</sup> Can. 1418; ZP art. 7 § 2.

<sup>14</sup> Cf. can. 1548 § 1 CIC; art. 194 § 1 DC.

<sup>15</sup> Can. 1674 § 1 MI.



within the territory of the court by at least one of the spouses<sup>16</sup>; 3) the tribunal of the place where people have to collect most of the evidence<sup>17</sup>.

However, the judge before accepting the case should be sure that the marriage broke up in an irreversible manner, so that there is no possibility of the resumption of the community of married life<sup>18</sup>. There is the need to avoid such situations, that the individuals demand to have information from the judge on the first interview asking for the declaration that their marriage will be considered null. At the same time, they state that such a declaration would be the determining factor to start their divorce proceedings in the civil court. There is the need of great pastoral sense. It should be always considered seeking professional help in solving marital crisis, even in family counseling centers. On the other hand, when the situation is critical, a person should remember about not being called to heroic “martyrdom” in a sick relationship and has the right to part with the ties of “roof, table and bed”. Sometimes it is necessary to protect the self, children, and even the other side from the possibility of coming to some kind of tragedy. Sometimes the determined attitude of a spouse can lead to repentance of the other person and begin the process of healing the relationship. The case will not be taken into consideration by the ecclesiastical court before on the forum of secular law the breakdown of the relationship is not confirmed<sup>19</sup>. However, the fact of the divorce does not prejudice the outcome of the proceedings in the ecclesiastical court.

A lot of emotions awaken also information on the abbreviated process of marriage<sup>20</sup>. Many people, citing the media, even today demand that their case should be resolved within a month. It is of importance, that the cases in the tribunal are considered in the order of their receipt<sup>21</sup>. Upon receipt of the case it shall be directed to the official, who

<sup>16</sup> Place of residence shall be construed in accordance with can. 102 CIC and should not be confused with the registered place.

<sup>17</sup> Can 1672 MI. It is a novelty because until the taking effect of the “Mitis Iudex Dominus Iesus” – December 8, 2015 the competent court was the court from n. 1 and the court of residence of the defendant. Two further bases (the place of residence of the defendant and n. 3) could be considered only if there is consent of the official from the place of residence of the defendant. The principle of proximity between the judge and the spouses should also be in use as far as possible, see. ZP art. 7 § 1.

<sup>18</sup> Can. 1675 MI.

<sup>19</sup> See. *ibid.*

<sup>20</sup> Art. 5 MI.

<sup>21</sup> Can. 1458 CIC.

in preliminary proceedings decides which mode is to proceed<sup>22</sup>. Only when he decides to direct the case to the shortened procedure, the terms run quickly and it is hoped that practically within approximately 2 months from this moment the proceedings will be terminated, unless the diocesan Bishop has received the required moral certainty as to the nullity of the marriage, which results in the transfer of the case to the regular mode<sup>23</sup>. To be able to consider the possibility of the shorter procedure, the case should be filed by both spouses, or with the consent of the other<sup>24</sup>. Here it must be remembered that both spouses are to be consistent about the wish to annul their marriage, but also agree on the title, which is the basis for such a case. There may not be even a situation that although the two sides talk about the simulation of marriage, however, the plaintiff says on the simulation of the defendant, and the defendant on the simulation of the plaintiff. Moreover, these facts and circumstances do not require more research and investigation, and clearly indicate nullity<sup>25</sup>. It should be noted that quite often obvious things cannot be directed to the shorter procedure because the defendant refuses to take part in the proceedings. On the other hand, it is sometimes difficult to explain to the persons that, although the report together and together indicate a title that can be raised in the proceedings, the matter in the light of the law, is not as obvious as they seem<sup>26</sup>.

<sup>22</sup> Can. 1676 MI.

<sup>23</sup> The session should be completed within 30 days – can. 1685 MI. Then the persons have 15 days to submit their comments and appeals – can. 1686 MI. It should be added the time for transmission of the letters by the post. Then the diocesan bishop must have time to consult with the instructor and the assessor, to consider the case, make a decision and write the judgment – can. 1687 MI.

<sup>24</sup> Can. 1683 n. 1 MI.

<sup>25</sup> See can. 1683 n. 2 i 1684 MI.

<sup>26</sup> There are many misunderstandings due to the misinterpretation of art. 14 § 1: “Among the circumstances of things and persons that can allow a case for nullity of marriage to be handled by means of the briefer process according to cann. 1683-1687, are included, for example: the defect of faith which can generate simulation of consent or error that determines the will; a brief conjugal cohabitation; an abortion procured to avoid procreation; an obstinate persistence in an extraconjugal relationship at the time of the wedding or immediately following it; the deceitful concealment of sterility, or grave contagious illness, or children from a previous relationship, or incarcerations; a cause of marriage completely extraneous to married life, or consisting of the unexpected pregnancy of the woman, physical violence inflicted to extort consent, the defect of the use of reason which is proved by medical documents, etc”. Please note that the substantive law was not changed and the above set of cases is only a list of examples. Each case is considered individually.

A special motive of not submitting a case in the ecclesiastical court is also a belief of the enormous costs of the proceedings. The applicant obviously should defray the expenses. This is due to justice. The fee depends on the court, each one of them autonomously calculates them, but I assure that they are at a level that can be covered by and average earning person. Moreover, in a situation of shortage of finance, a person can apply for a reduction of fees, and even total exemption. There is also the possibility to ask for payment in installments. In our court the installment fees are not charged in the form of interest or commissions. The point is that a person cannot be deprived of care of ecclesiastical court because of financial shortfalls. However, the decision to grant free legal assistance belongs to the ecclesiastical judge, who examines each case individually. It is about people who are in fact, not only subjectively, in a difficult financial situation<sup>27</sup>.

Canon law

The most important is the spiritual good of the faithful<sup>28</sup>. Therefore, there is a need that a man who needs help of the ecclesiastical court went there without unnecessary procrastination. I do not recommend to use the assistance of the contingent advisers, especially on the internet. It happens that there are the scammers who extort large amounts for their dubious services. People should seek information at the source, ie in the nearest ecclesiastical court. There clients can also get information about lawyers who have permission to work in this kind of the court.

At the same time, it is expected that the petitioner presents his case as honestly as it is possible. That is expected also of all participants in the proceedings. The increasing number of cases makes the expectancy for the judgment is longer. Well, people have to be patient. However, the faster the case will be presented to the court, the faster the court will be able to consider it.

As the official, I can assure everyone that no one in the ecclesiastical court does not depend on the extension of proceedings. Metropolitan Court in Bialystok, like every institution can and has its organizational stumble, but we do what we can to best serve the petitioners.

<sup>27</sup> See Can. 1649.

<sup>28</sup> See Can. 1752 CIC

## SŁÓW KILKA O TRUDNOŚCIACH W POSTĘPOWANIU O STWIERDZENIE NIEWAŻNOŚCI ZAWARCIA ZWIĄZKU MAŁŻEŃSKIEGO I SĄDZIE METROPOLITALNYM BIAŁOSTOCKIM

Canon law

Autor artykułu po krótkiej refleksji przypominającej historię Sądu Metropolitalnego w Białymstoku porusza zagadnienia dotyczące samego postępowania kanonicznego. Zwraca uwagę na funkcjonujące w powszechnej świadomości społecznej, a szczególnie w środkach przekazu pojęcie „rozwód kościelny”. Wykazuje jak błędne jest to sformułowanie i jakie negatywne skutki pociąga za sobą jego używanie. Prowadzi to bowiem do utożsamiania kanonicznego postępowania o stwierdzenie nieważności zawarcia małżeństwa z postępowaniem rozwodowym. Podobnie autor wyjaśnia kim jest strona pozwana w procesie kanonicznym, tak często błędnie utożsamiana w powszechnym rozumieniu z oskarżonym w procesie karnym. Ponadto wskazuje jak ważną rolę w postępowaniu odgrywa świadek. Autor przestrzega zainteresowanych postępowaniem kanonicznym przed korzystaniem z przypadkowych porad prawnych i zachęca te osoby do bezpośredniego kontaktu z sądami kościelnymi, gdzie można znaleźć życzliwą i fachową poradę prawną.

**Słowa kluczowe:** proces kanoniczny, strony w postępowaniu kanonicznym, świadek w postępowaniu kanonicznym, stwierdzenie nieważności, Archidiecezjalny Sąd Metropolitalny w Białymstoku.

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DOI: 10.15290/rtk.2016.15.2.13

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## La figura ed i compiti processuali del Vescovo diocesano nel processo matrimoniale secondo la riforma del Papa Francesco

Since the beginning of the pontificate of Pope Francis we have heard in his preaching the calling to reform the structures of the church. Bergoglio presented his pastoral-evangelical idea of the functioning of the Church in the exhortation *Evangelii Gaudium*. Naturally the reform made by the Bishop of Rome also applies to the canon law. Directed by voices of hierarchy gathered at the Synod of Bishops 2014 and the spiritual good of the faithful, who are waiting for an explanation of their canonical situation, 15 August 2015 Pope Francis promulgated the *Motu proprio Mitis Iudex Dominus Iesus*, to accelerate and simplify the process of annulment of the marriage. Pope wanted the heart of the faithful were not too long enslaved by darkness of doubt because of delays in the judgment. In the center of his reform

Pope put the diocesan Bishop, who together with the Bishop of Rome becomes the guarantor of the unity of the Catholic faith and discipline. According to the principles of the reform, the bishop not only organizes and is responsible for the court structure in the local church, but he also has to personally fulfill the task of the first judge of the faithful, for whom he was established a shepherd. The new laws allow the bishop to establish a single judge and introduces the institution of *processus brevior*, which is provided for particular obvious situations. The only judge in this process is the bishop. It seems that the reform process of marriage, made in the spirit of historical continuity, will bring much spiritual fruit and contribute to the perception of the person the diocesan bishop not only as *pastor bonus*, but at the same time as *iustus iudex*.

**Key words:** Pope Francis, the process of marriage, the diocesan Bishop, judge, nullity of marriage, *processus brevior*, reform.

## Introduzione

Una delle parole che potrebbero caratterizzare il pontificato del Papa Francesco è proprio la riforma. Praticamente dall'inizio del suo ministero Papa Bergoglio chiama tutta la Chiesa alla riforma<sup>1</sup>. Lo spirito della riforma si sente molto nella sua prima esortazione apostolica *Evangelii Gaudium* dove il successore di Pietro ci lascia il programma della sua missione apostolica. Il Papa indica un principio di conversione delle strutture ecclesiastiche per creare „la Chiesa povera per i poveri”<sup>2</sup>. Guardando il pontificato del Papa Bergoglio possiamo notare, che questa riforma si fa anche nell'ambito del diritto canonico. Ultimamente sentiamo sulla riforma della Curia Romana, che sta svolgendo Papa<sup>3</sup>, ma egli ha emanato anche alcuni Motu proprio per cui ha modificato alcuni canoni nel Codice di Diritto Canonico<sup>4</sup>. Il cambiamento più grande è collegato con i Motu proprio *Mitis Iudex Dominus Iesus* (per la riforma del processo di dichiarazione di nullità del matrimonio nel Codice di Diritto Canonico) e *Mitis et misericors Iesus* (per la riforma del processo di nullità del matrimonio nel Codice dei Canoni delle Chiese Orientali) – tutte due dal 8 settembre 2015. Con la sua legislazione Papa Francesco risponde alle richieste dei tanti vescovi, che hanno partecipato alla III Assemblea Generale Straordinaria del Sinodo dei Vescovi - „un grande numero dei Padri ha sottolineato la necessità di rendere più accessibili ed agili, possibilmente del tutto gratuite, le procedure per il riconoscimento dei casi di nullità”<sup>5</sup>. Con i questi documenti il Papa esprime sua grande sollecitudine e preoccupazione della famiglia odierna. Il Papa Bergoglio non vuole, che il cuore dei fedeli che attendono il chiarimento del proprio stato non sia lungamente oppresso dalle tenebre del dubbio<sup>6</sup>.

<sup>1</sup> Per descrivere questa realtà il Santo Padre Francesco usa molto spesso altri termini ad esempio: conversione o rinnovamento ecclesiale.

<sup>2</sup> Cf. Francesco, *Udienza ai rappresentanti dei media, Discorso del Santo Padre*, Aula Paolo VI, 16 marzo 2013, [http://w2.vatican.va/content/francesco/it/speeches/2013/march/documents/papa-francesco\\_20130316\\_rappresentanti-media.html](http://w2.vatican.va/content/francesco/it/speeches/2013/march/documents/papa-francesco_20130316_rappresentanti-media.html), (10.01.2017).

<sup>3</sup> Recentemente Papa Francesco ha stabilito i nuovi dicasteri: Dicasterio per il servizio dello sviluppo umano; Dicastero per i laici, la famiglia e la vita.

<sup>4</sup> Ad esempio: la Lettera Apostolica in forma di Motu proprio del Sommo Pontefice Francesco: *De concordia inter codices*, emanata 31 maggio 2016.

<sup>5</sup> III Asemblea Generale Straordinaria del Sinodo dei Vescovi, *Relatio Synodi*, Città del Vaticano 2014, 48.

<sup>6</sup> Cf. Lettera Apostolica *Mitis Iudex Dominus Iesus* data Motu Proprio dal Santo Padre Francesco sulla riforma del processo canonico per le cause di dichiarazione

Al centro della sua riforma Papa Francesco pone la figura del Vescovo diocesano, che è costituito per la sua Chiesa locale pastore e capo, per ciò lui stesso è giudice tra i fedeli gli affidati. Francesco sapendo la delicatezza delle cause matrimoniali ci spiega, che il Vescovo diocesano assieme con il successore di Pietro, può essere il maggiore garante dell'unità cattolica nella fede e nella disciplina<sup>7</sup>. In questa ricerca cercheremo di indicare la centralità della figura del Vescovo diocesano nel rinnovamento del processo per la dichiarazione la nullità del matrimonio. Lo indicheremo come punto di riferimento per tutta la riforma voluta da Papa Francesco. Vorremo mostrare la figura del Vescovo diocesano come giudice del suo gregge, soprattutto in materia di questo processo e vorremo precisare i suoi compiti nell'ambito processuale previsti dalla nuova normativa canonica. Ovviamente, indicando la posizione ed i compiti processuali del Vescovo diocesano vogliamo scoprire lo spirito della riforma francescana.

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## Il processo di dichiarazione di nullità del matrimonio nella storia della Chiesa

Il processo matrimoniale ha la sua lunga storia. Per tanti secoli le cause di nullità matrimoniale erano giudicate secondo i principi generali del diritto processuale. Sempre il Vescovo come capo della Chiesa locale è conosciuto come primo giudice per i suoi fedeli. La storia della Chiesa dopo l'editto di Milano (313) conosce l'istituzione dell'*episcopalis audientia* – una forma di amministrazione della giustizia con valenza civile affidata ai Vescovi, l'attribuzione della potestà concerneva quasi tutte le possibili materie controverse (escluse quelle penali), non era limitata all'ambito religioso<sup>8</sup>.

Nel Medioevo la figura del Vescovo continua ad essere centrale nella organizzazione della giustizia ecclesiastica. Si creano le funzioni variamente denominate di arcidiaconi o decani, che in alcune materie amministrano in loco la giustizia. Le nuove figure dei giudici locali aiutano ai Vescovi compiere la loro potestà giudiziaria e garantiscono la prossimità e la tempestività<sup>9</sup>. A partire dall XII secolo siamo testimoni di costituzione di un nuovo fenomeno: *Officiale* – è un spe-

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di nullità del matrimonio nel Codice di Diritto Canonico (dopo: MIDI), Coletti a San Pietro 2015, p. 3.

<sup>7</sup> Cf. MIDI, p. 3.

<sup>8</sup> Cf. M. del Pozzo, *Il processo matrimoniale più breve davanti al Vescovo*, Roma 2016, p. 46.

<sup>9</sup> Cf. *Ibidem*, p. 49-50.



cifico ministro con la potestà giudiziaria deputato a esaminare in sua voce le cause<sup>10</sup>. L'officialità in genere è una forma di rappresentanza del Vescovo nell'esercizio della giurisdizione, ovviamente distinta dal vicario generale. Come la conseguenza di queste novità il Vescovo – il Pastore – si libera progressivamente di alcuni oneri ed incombenze. Nel Medioevo esiste un principio *nullum divortium sine iudicio Ecclesiale*, che suggeriva la difesa dell'indissolubilità e il carattere propriamente spirituale del giudizio. La competenza vescovile in materia matrimoniale si riteneva esclusiva ma non assoluta<sup>11</sup>.

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Quando il processo matrimoniale è diventato troppo complesso, si sentiva bisogno di semplificazione, rapidità ed abbreviazione nella giurisdizione. Lo vede Papa Clemente III e con la costituzione *Saepe contingit* dal 1306 permette di svolgere la procedura d'accertamento nel modo abbreviato. Per quello, secondo il prof. M. del Pozzo questo tipo di processo stabilito da Papa Celestino V può essere chiamato oggi come *una sorta di antesignano* per il *processus brevior* stabilito da Papa Francesco, di cui parleremo dopo<sup>12</sup>.

Il Concilio di Trento (1545-1563) ha riaffermato la dottrina sul matrimonio e ribadito l'esclusività della giurisdizione ecclesiastica nelle cause spirituali. Nell'ambito della disciplina processuale il Concilio di Trento stabilisce, che le cause di nullità del matrimonio devono essere giudicate dal Tribunale del Vescovo diocesano, ciò significa davanti al Vescovo diocesano, non invece dagli altri giudici inferiori che svolgevano loro servizio nel territorio della diocesi (arcidiaconi o diaconi). Per questo si sottolineava l'incompetenza assoluta dei giudici inferiori. Si puntualizzava quindi il deferimento delle cause matrimoniali all'esame e alla giurisdizione del Vescovo. Le disposizioni del Concilio hanno rappresentato la falsariga dell'organizzazione giudiziaria ecclesiastica fino alla modernità. Il tribunale diocesano costituì il prototipo della giustizia locale. Per questo il Vescovo riacquistò così la diretta responsabilità delle cause matrimoniali su base territoriale. Malgrado gli sforzi della riforma tridentina, taluni abusi soprattutto nella prassi della giustizia matrimoniale erano continuati<sup>13</sup>.

Il Papa Benedetto XIV vedendo alcuni abusi soprattutto nella prassi della giustizia matrimoniale, essendo un giurista, cercò con una serie di provvedimenti di dare nuovo vigore e rigore alla giurisdizione

<sup>10</sup> Cf. C. Fantappiè, *Storia del diritto canonico e delle istituzioni della Chiesa*, Bologna 2011, p. 146-147.

<sup>11</sup> Cf. M. del Pozzo, op. cit., p. 51.

<sup>12</sup> Cf. M. del Pozzo, op. cit., p. 52.

<sup>13</sup> Cf. *Ibidem*, p. 53-54.

ecclesiastica soprattutto in materia matrimoniale. Con la Costituzione apostolica *Dei miseratione*, promulgata il 3 di novembre 1741, stabilisce l'ufficio del difensore del vincolo e l'esigenza della doppia sentenza conforme<sup>14</sup>. Nel pontificato del Papa Pio X vengono restituiti i tribunali della Santa Sede: la Rota Roma e la Segnatura Apostolica<sup>15</sup>.

La codificazione del 1917 recepisce e stabilizza il modello delineato a Trento e gli sviluppi dettati dalla prudenza giuridica. Si parla del processo du nullità del matrimonio nei canoni 1960-1992 – la maggior parte recepite da Benedetto XIV. Nelle cause matrimoniali si ribadisce la cognizione del giudice del luogo in base ai titoli di competenza<sup>16</sup>. Si prevede anche tuttavia la competenza personale dell'Ordinario del luogo per le cause *exceptae*. La normativa codiciale viene riempita dopo dall'istruzione del Pio XI *Provida Mater*, che precisa le prescrizioni sulla formazione del tribunale collegiale e precisa l'inopportunità della presidenza del Vescovo. L'istruzione conferma peraltro l'esclusività della spettanza dell'Ordinario a dichiarare la nullità in processo documentale<sup>17</sup>.

Durante il Concilio Vaticano II (1962-1965) tanti vescovi facevano le richieste di riformare la procedura nelle cause matrimoniali, di cui si trattava dal 1963 nel dibattito della Pontificia Commissione per la revisione del Codice di Diritto Canonico<sup>18</sup>. Le domande della riforma del processo erano sentite anche durante il Sinodo dei Vescovi nel 1970 ed erano proposte dai tanti canonisti. Soprattutto si domandava della semplificazione della procedura nella seconda istanza<sup>19</sup>. Nel periodo postconciliare il Papa Paolo VI (ancora prima della nuova codificazione del 1983) ha promulgato il Motu proprio *Causas matrimoniales*, dove sottolineando il principio dell'indissolubilità ha stabilito alcune novità: un uomo laico può compiere l'ufficio del giudice nel collegio

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<sup>14</sup> Cf. Benedictus XIV, *Constitutio Dei miseratione*, [in:] *Codicis Canonici fontes*, I, P. Gasparri (a cura di), Romae 1923, p. 695-701.

<sup>15</sup> Cf. Pius Pp. X, *Constitutio apostolica Sapientis consilio*, Romae 29.06.1908, [http://w2.vatican.va/content/pius-x/la/apost\\_constitutions/documents/hf\\_p-x\\_apc\\_19080629\\_sapientis-consilio-index.html](http://w2.vatican.va/content/pius-x/la/apost_constitutions/documents/hf_p-x_apc_19080629_sapientis-consilio-index.html) (4.11.2016).

<sup>16</sup> Cf. M.del Pozzo, op. cit., p. 55-56.

<sup>17</sup> Cf. W. Góralski, *Wprowadzenie do motu proprio Mitis Iudex Dominus Iesus*, [in:] *Proces małżeński według motu proprio Mitis Iudex Dominus Iesus*, J. Krajczyński (a cura di), Płock 2015, p. 10-11.

<sup>18</sup> Cf. *Acte et documente Consilio Oecumenico Vaticano II* apparando, series I, Appendicis vol. II, p. II, Romae 1961, p. 580-593.

<sup>19</sup> Ad esempio I. Gordon, il professore del diritto processuale alla Pontificia Università Gregoriana nella sua opera dal 1969 *De nimia preoressuum matrimonialium duratione* ha prererato alcune proposte e cambiamenti in tale ambiente.

dei giudicanti, la possibilità in concreti casi – eccezionalmente – di nominare un giudice unico; amettere ai laici alcuni compiti: per esempio potrebbero svolgere l'ufficio del notaio.<sup>20</sup>

Nel Codice di Diritto Canonico promulgato da Giovanni Paolo II nel 1983 si parla del processo di dichiarazione di nullità del matrimonio nei canoni 1671-1691. La maggior parte dei canoni sono percepiti dalla costituzione apostolica di Paolo VI *Causas matrimoniales*. Le norme vengono riempite dalla Istruzione *Dignitas connubii* dal 25 gennaio 2005<sup>21</sup>. Il Codice di Diritto Canonico dal 1983 capisce il processo di dichiarazione di nullità del matrimonio come processo speciale, per cui si applica anche le norme del processo ordinario contezioso, le cause vengono trattate per la via giudiziale<sup>22</sup>. Ovviamente il CIC 1983 ribadisce la normativa stabilita da Papa Benedetto XIV di un obbligo della doppia conferma sentenza<sup>23</sup>. La legislazione non prevede nessuna speciale possibilità per il Vescovo per intervenire nel processo o nessuna forma abbreviata del processo, ecceto il processo documentale.

## I presupposti e principi della riforma del processo matrimoniale secondo Francesco

Come avevamo detto la riforma del processo matrimoniale viene richiesta direttamente dai padri sinodali presenti nel Sinodo Straordinario nel 2014. Come afferma il prof. M. del Pozzo, la riforma fatta dal Papa Francesco deve essere riconosciuta come *una determinazione voluta e richiesta dal basso*. L'intervento risponde infatti tempestivamente e risolutamente alle reiterate sollecitazioni dei Vescovi in merito alla maggior celerità e snellimento dei giudizi canonici di nullità matrimoniale e al vivo interesse del Romano Pontefice per l'atteggiamento ecclesiale nei confronti della pastorale familiare<sup>24</sup>. Come abbiamo affermato prima, nella parte storica, il processo matrimoniale ogni tanto viene modificato, rispondendo alle esigenze temporanee. Già

<sup>20</sup> Cf. Paulus VI, *Litterae apostolicae motu proprio datae quibus normae quaedam statuuntur ad processum matrimonialis expeditius absolvendos* (28.03.1971), AAS 63 (1971), p. 441-446.

<sup>21</sup> Pontificium Consilium de Legum Textibus, *Instructio*, 25 ian.2005, Romae, ex. Aed. Consilii, *Instructio servanda a tribunalibus dioecesanis et interdiocesanis in pertractandis causis nullitatis matrimonii*, Civitas Vaticana 2005.

<sup>22</sup> Cf. M. J. Arroba Conde, *Diritto processuale canonico*, Roma 2012, p. 613-625.

<sup>23</sup> Cf. Can. 1682 § 1 del Codice di Diritto Canonico (dopo: CIC).

<sup>24</sup> Cf. M. del Pozzo, *op. cit.*, p. 19.

dalla codificazione del 1983 si sentiva i voci di fare alcune modificazioni<sup>25</sup>. Senza dubbi possiamo dire, che il Papa Francesco con il suo contributo porta in diritto canonico *un nuovo approccio*<sup>26</sup>. Dobbiamo sottolineare ancora, che il Papa Francesco ci spiega il valore giuridico della nuova legislazione dicendo così: „le leggi di riforma del processo matrimoniale susciate abrogano e derogano ogni legge o norma contraria vigente”<sup>27</sup>. I principi della riforma del Papa Francesco:

- a) Il principio dell’indissolubilità – il Romano Pontefice afferma chiaramente, che come principio cardine di tutta la riforma rimane la difesa dell’indissolubilità del matrimonio<sup>28</sup>. Dice Papa Bergoglio: „ho costituito un gruppo di persone ... abbozzassero un progetto di riforma, fermo restando comunque il principio dell’indissolubilità del vincolo matrimoniale”<sup>29</sup>. Il Supremo Legislatore ha scelto per le cause di nullità del matrimonio la via giudiziale, che deve garantire l’indossulubilità del matrimonio – matrimonio cristiano come sacramento è indissolubile. Secondo Papa Francesco l’altra modalità, di svolgere i processi matrimoniali per la via amministrativa apre la possibilità di pensare al divorzio cattolico<sup>30</sup>.

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<sup>25</sup> Già nel Sinodo sull’Eucaristia i padri sinodali nella Proposito n. 40 hanno richiesto: „Nello stesso tempo il sinodo auspica che sia fatto ogni possibile sforzo sia per assicurare il carattere pastorale, la presenza e la correttezza e sollecita attività dei tribunali ecclesiastici per le cause di nullità matrimoniale, sia per approfondire ulteriormente gli elementi essenziali per la validità del matrimonio, anche tenendo conto dei problemi emergenti dal contesto di profonda trasformazione antropologica del nostro tempo, dal quale gli stessi fedeli rischiano di esser condizionati specialmente in mancanza di una solida formazione cristiana”; Praticamente lo stesso si poteva sentire dai rappresentanti della dottrina – ad esempio il prof. Mons. A. Stankiewicz, già decano della Rota Romana, proponeva qualche modo di celerità dei processi matrimoniali; Vedi: A. Stankiewicz, *La celerità nelle cause di nullità matrimoniale: aspetti operative*, [in:] *Ius et Matrimonium, Temi di diritto matrimoniale e processuale canonico*, H. Franceschi, M. A. Ortiz (a cura di), Roma, 2015, p. 217-236.

<sup>26</sup> Cf. V. Andriano, *La normativa canonica sul matrimonio e la riforma del processo di nullità*, Città del Vaticano 2016, p. 169.

<sup>27</sup> Francesco, *Rescritto ex Audientia SS.mi” sulla nuova legge del processo matrimoniale*, [in:] Tribunale Apostolico della Rota Romana, Sussio applicativo del Motu pr. Mitis Iudex Dominus Iesus, Città del Vaticano 2016, p. 49.

<sup>28</sup> Il Codice di diritto Canonico nel canone 1056 mostra due proprietà essenziali del matrimonio: l’unità e proprio l’indissolubilità.

<sup>29</sup> Cf. MIDI, p. 2.

<sup>30</sup> Cf. Francesco, *Conferenza stampa durante il volo di ritorno dagli Stati Uniti d’America*, 27.IX.2015.

- b) Il principio della celerità – la velocizzazione è infatti lo scopo più facilmente percepibile e desiderabile da parte dei fedeli. La più attesa e condivisa misura di riordino non a caso è stata proprio l’abolizione della doppia decisione conforme. Poi anche nel *processus brevior* si vede che si risparmia tempo, perché la velocizzazione si esprime nell’unicità della sessione istruttoria o nell’eliminazione di altre formalità pre-decisorie (per esempio: conclusione della causa, pubblicazione degli atti e discussione). Il Papa spiega chiaramente, che nella riforma non favorisce la nullità dei matrimoni, ma la celerità dei processi<sup>31</sup>.
- c) Il principio della semplicità – *iusta simplicitatis* – indica che la promozione della snellezza non può tradursi nella compressione delle garanzie essenziali e del diritto di difesa. Afferma Papa Francesco: „ho deciso di dare con questo Motu proprio disposizioni con le quali si favorisca non la nullità dei matrimoni, ma la celerità dei processi, non meno che una giusta semplicità<sup>32</sup>.
- d) Il principio della prossimità o vicinanza – interessa soprattutto la fruibilità e accessibilità del giudice. Il principio funge quasi da perno della conversione delle strutture ecclesiastiche, ha determinato una svolta dell’organizzazione giudiziaria ecclesiastica<sup>33</sup>. Il Decano della Rota Romana e Presidente della Pontificia Commissione per la riforma del processo matrimoniale, Mons. P. Pinto proponeva un esempio significativo: „In alcune circostanze particolari il Vescovo, come pastore e giudice del suo gregge, potrebbe consegnare personalmente la sentenza di nullità alle parti interessate. Sarebbe un segno di prossimità evangelica ai fedeli, in molti casi feriti da anni di sofferenza<sup>34</sup>.
- e) Il principio dell’economicità – questo principio trova un’espressa formulazione nel VI Criterio del MIDI: „Insieme con la prossimità del giudice curino per quanto possibile le Conferenze Episcopali, salva la giusta e dignitosa retribuzione degli operatori dei tribunali, che venga assicurata la gratuità delle procedure, perché la Chiesa, mostrandosi ai fedeli madre generosa, in una materia così strettamente legata alla salvezza delle anime manifesti l’amore gratuito di Cristo dal quale tutti siamo salvati<sup>35</sup>.

<sup>31</sup> Cf. MIDI, p. 2-3.

<sup>32</sup> Ibidem, p. 3.

<sup>33</sup> Cf. M. del Pozzo, op. cit., p. 32-33.

<sup>34</sup> Cf. P. Pinto, *Speranza e non paure, Intervista al Decano della Rota romana sul nuovo processo matrimoniale*, “L’Osservatore Romano”, 7.X.2015., p. 6-7.

<sup>35</sup> MIDI, p. 4-5.

Questo principio viene molto spesso indicato nell'insegnamento del Papa Francesco – è una aspirazione della gratuità dell'intera disciplina sacramentale<sup>36</sup>.

## I compiti processuali del Vescovo diocesano secondo la riforma francescana

Leggendo il Motu proprio *Mitis Iudex Dominus Iesus* si nota subito, che i primi destinatari di questo documento sono vescovi. In verità, Papa Francesco pone al centro della sua riforma la figura del Vescovo diocesano<sup>37</sup>. Il Concilio Vaticano II ci insegna, che i vescovi sono per la divina istituzione succeduti al posto degli Apostoli<sup>38</sup>. Nella consecrazione episcopale ricevono la pienezza del sacramento d'ordine, ed esercitano l'ufficio di santificare, di insegnare e di governare<sup>39</sup>. I vescovi reggono le Chiese particolari a loro affidate come vicari e legati di Cristo. In virtù di questa potestà i vescovi hanno il sacro diritto e davanti al Signore il dovere di dare leggi ai loro sudditi, di giudicare e di regolare tutto quanto appartiene al culto e all'apostolato<sup>40</sup>. Come la conseguenza, il Codice di Diritto Canonico dal 1983 (lo chiamiamo spesso come l'ultimo documento del *Vaticanum II*) afferma che il Vescovo diocesano in ogni Chiesa locale è giudice di prima istanza, può esercitare questa potestà personalmente o tramite altri<sup>41</sup>. Già nell'allocuzione alla Segnatura Apostolica dell' 8 novembre 2013, il Papa Francesco aveva posto l'accento sulla responsabilità episcopale nell'amministrazione della giustizia: „La vostra attività è volta a favorire l'opera dei tribunali ecclesiastici, chiamati a rispondere adeguatamente ai fedeli che si rivolgono alla giustizia della Chiesa per ottenere una giusta decisione. Vi adoperate perché funzionino bene, e sostenete la responsabilità dei vescovi nel formare idonei ministri della giustizia”<sup>42</sup>. Secondo questi pensieri di Papa Francesco nella nuova legislazione si afferma che lo

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<sup>36</sup> Cf. M. del Pozzo, op. cit., p. 34-35.

<sup>37</sup> Sotto il termine vescovo diocesano dobbiamo capire anche altri capi delle Chiese particolari secondo la norma del can. 368; ovviamente quelli privilegi non vengono affidati ai vescovi ausiliari.

<sup>38</sup> Concilio Vaticano II, Costituzione dogmatica sulla Chiesa *Lumen Gentium*, [in:] I documenti del Concilio Vaticano II, Milano 2012, 20.

<sup>39</sup> Ibidem, 21.

<sup>40</sup> Ibidem, 27.

<sup>41</sup> Cf. CIC 1419 § 1.

<sup>42</sup> Francesco, *Allocuzione Questa vostra sessione alla sessione plenaria del Supremo tribunale della Segnatura apostolica, 8 novembre*, AAS 105 (2013), p. 1152.

stesso Vescovo è giudice. Nel III criterio del MIDI, basando sull'insegnamento conciliare invita i vescovi ad mettere in pratica il loro compito di essere non solo capo e pastore, ma anche il giudice tra i fedeli a loro affidati<sup>43</sup>. Annalizzando la nuova normativa possiamo indicare i compiti processuali del Vescovo diocesano:

- a) Soltanto il Vescovo diocesano ha il diritto di costituire il giudice unico (sempre deve essere un chierico) nel processo matrimoniale<sup>44</sup>. Si può fare così, soltanto sotto alcuni condizooni: l'impossibilità di costituire il tribunale collegiale e devono essere nominati due assessori.<sup>45</sup> Alcuni canonisti ci ricordano, che non si dovrebbero costituire un giudice monocratico per la mancanza di mezzi finanziari (per la volontà di compiere il principio di gradualità)<sup>46</sup>.
- b) Il Vescovo diocesano come unico giudice nel *processus brevior* (*ipsi episcopo dioecesano competit* – giudicare in *processus brevior* è la competenza che tiene soltanto il Vescovo diocesano<sup>47</sup>)– con la presente legislazione il Romano Pontefice crea una grande novità: *il processus brevior* (il processo più breve). Secondo il canonista M. del Pozzo questo processo costituisce la più sorprendente innovazione del procedimento di accertamento della nullità del matrimonio voluta da Papa Francesco<sup>48</sup>. Al questo processo si rivolgono i canoni 1683-1687. Come spiega Papa Francesco il *processus brevior* è una nuova forma di processo matrimoniale, da applicarsi nei casi in cui l'accusata nullità del matrimonio è sostenuta da argomenti particolarmente evidenti<sup>49</sup>. In quel processo viene mostrato come il maggiore garante dell'unità cattolica nella fede e nella disciplina. Dobbiamo sottolineare, che il Vescovo in quel processo, se ha raggiunto la certezza morale sulla nullità del matrimonio, deve pronunziare la sentenza. Se non raggiunge quella certezza morale, la causa torna al processo

<sup>43</sup> Cf. MIDI, p. 3.

<sup>44</sup> Cf. Ibidem.

<sup>45</sup> Cf. CIC 1673 § 4.

<sup>46</sup> Cf. M. del Pozzo, op. cit., p. 35.

<sup>47</sup> Cf. CIC 1683.

<sup>48</sup> Cf. M. del Pozzo, op. cit., p. 11. Lo stesso canonista ci da una delle migliori spiegazioni come dovremmo capire quello processo: „Nuova è sicuramente la forma e la procedura, non certo il principio e la competenza”, in M. del Pozzo, op. cit., p. 41-42.

<sup>49</sup> Cf. MIDI, p. 4.



- ordinario<sup>50</sup>. Questo significa, che il Vescovo può pronunciare soltanto la sentenza positiva – *pro nullitate*.
- c) Il Vescovo diocesano deve essere un segno della conversione delle strutture ecclesiastiche, ciò praticamente significa, che il Vescovo è responsabile per il funzionamento del suo Tribunale ecclesiastico nel prima istanza<sup>51</sup>.
- d) Il Vescovo diocesano è il giudice di prima istanza nelle cause di nullità del matrimonio nella sua diocesi, può esercitare questa potestà giudiziale personalmente o per mezzo di altri<sup>52</sup>.
- e) Il Vescovo diocesano ha il diritto di costituire per la sua diocesi il tribunale diocesano della prima istanza per le cause di nullità del matrimonio. Ovviamente, il Supremo Legislatore salva la facoltà allo stesso Vescovo di accedere a un altro tribunale diocesano o interdiocesano<sup>53</sup>.
- f) Il Vescovo diocesano deve presentare suo voto nella causa per la dispensa *super rato*<sup>54</sup>.
- g) Il Vescovo come ordinario del luogo<sup>55</sup> può emanare il divieto di contrarre delle nuove nozze, dopo che la sentenza ha dichiarato la nullità del matrimonio è divenuta esecutiva<sup>56</sup>.
- h) Il Vescovo diocesano, come ordinario del luogo deve provvedere affinché al più presto si faccia menzione nei registri dei matrimoni e dei battezzati della nullità di matrimonio decretata e degli eventuali divieti stabiliti<sup>57</sup>.

<sup>50</sup> Cf. CIC 1687 § 1.

<sup>51</sup> Cf. MIDI, p. 3-4.

<sup>52</sup> Cf. CIC 1673 § 1. La normativa precedente non parlava del Vescovo come giudice.

<sup>53</sup> Cf. CIC 1673 § 2. La normativa di quel canone si riguarda molto verso i tribunali italiani. In Italia, secondo la volontà del Papa Pio XI con il Motu proprio *Qua cura* lascia la competenza di giudicare nelle cause di nullità del matrimonio ai Tribunali Regionali. Fin'ora i Tribunal Regionali: Piemontese, Lombardo e Veneto seguono la strada vecchia. Solo i Vescovi della Conferenza Episcopale Siciliana hanno modificato le competenze dei tribunali, creando i tribunali diocesani e interdiocesani, nel posto del Tribunale Regionale Siciliano.

<sup>54</sup> Cf. CIC 1678 § 4. Si sembra che rimane in vigore la legislazione dall'Istruzione *Dignitas connubii* art. 154 § 3: „Quanto al voto del Vescovo, nulla vieta che esso sia riedatto in calce al voto dello stesso tribunale, mediante sottoscrizione di quest'ultimo, con l'assicurazione della giusta e proporzionata causa per la concessione della dispensa e l'assenza di scandalo da parte dei fedeli”.

<sup>55</sup> Cf. CIC 134.

<sup>56</sup> Cf. Ibidem, 1682 § 1.

<sup>57</sup> Cf. Ibidem, 1682 § 2.

- i) Il Vescovo diocesano come suffraganeo può ammettere l'appello dalla sentenza del *processus brevior* emessa dal Metropolita. Il legislatore dice, che quel diritto ha il suffraganeo più anziano<sup>58</sup>. Secondo la risposta del Pontificio Consiglio per i Testi Legislativi sotto il termine suffraganeo più anziano si capisce il Vescovo della sedia vescovile più anziana nella metropoli.<sup>59</sup> Questo significa, che alcuni vescovi (in specifico i metropoliti e il suffraganeo più anziano di ciascuna provincia) avranno non solo l'onore di giudicare in prima istanza i processi più brevi delle loro diocesi, ma dovranno anche intervenire in secondo grado per i casi di appello contro la sentenza di primo grado emessa da un vescovo<sup>60</sup>.
- j) Il Vescovo diocesano può dichiarare la nullità del matrimonio nel processo documentale (cann. 1688-1690)<sup>61</sup>, cioè nel processo dove la nullità può derivare dagli impedimenti o dal difetto di forma. Si può dichiarare la nullità del matrimonio da un documento<sup>62</sup>.
- k) Nella terza parte del Motu proprio *Mitis Iudex Dominus Iesus* – nelle Regole procedurali per la trattazione delle cause di nullità matrimoniale troviamo ancora altri compiti dei Vescovi, che si sembrano più pastorali:
- Il Vescovo diocesano, assieme con parroco condivide la sollecitudine pastorale per i fedeli che sono in difficoltà, soprattutto i coniugi separati e divorziati<sup>63</sup>.
  - Il Vescovo diocesano può stabilire (al livello diocesano o interdiocesano) una struttura stabile con lo scopo pastorale di consulenza per preparare meglio il svolgimento dell'indagine. Si consiglia anche di redigere un *Vademecum*, che riporta gli elementi essenziali per il più adeguato svolgimento dell'indagine<sup>64</sup>. Questi strumenti possono servire per eventuale

<sup>58</sup> Cf. *Ibidem*, 1687 § 3.

<sup>59</sup> Cf. Pontificio Consiglio per i Testi Legislativi, *Circa il suffraganeus antiquior nel nuovo can. 1687 § 3 Mitis Iudex*, Vaticano 13 ottobre 2015, <http://www.delegumtextibus.va/content/dam/testilegislativi/risposte-particolari/Procedure%20per%20la%20Dichiarazione%20della%20Nullit%C3%A0%20matrimoniale/Circa%20il%20suffraganeus%20antiquior%20nel%20nuovo%20can.%201687%20C2%A73%20Mitis%20Iudex.pdf> (4.11.2016).

<sup>60</sup> Cf. M. Mingardi, *Il ruolo del vescovo diocesano*, [in:] Redazione di Quaderni di diritto ecclesiale (a cura di), *La riforma dei processi matrimoniali di Papa Francesco*, Milano 2016, p. 104-105.

<sup>61</sup> Cf. CIC 1688.

<sup>62</sup> Cf. M.J. Arroba Conde, op. cit., p. 626-628.

<sup>63</sup> Cf. MIDI, p. 14.

<sup>64</sup> Cf. *Ibidem*, p. 14-15.

introduzione della causa da parte dei coniugi o del loro patrono davanti al tribunale competente<sup>65</sup>. Questo cammino di accompagnamento può aiutare a superare in maniera soddisfacente le crisi matrimoniali, ma è anche chiamato a verificare nei casi concreti, la verifica della validità o meno del matrimonio è raccogliere elementi utili per l'eventuale celebrazione del processo giudiziale: ordinario o brevior<sup>66</sup>.

Parlando dei compiti dei Vescovi diocesani nel processo matrimoniale secondo la riforma del Papa Francesco dobbiamo dire anche un po' sui compiti processuali del Metropolita<sup>67</sup>. Il suo compito fondamentale è vigilare la fede e disciplina ecclesiastica nella sua provincia ecclesiastica<sup>68</sup>. Si sembra, che il Metropolita dovrebbe essere un segno della giusta interpretazione e introduzione della riforma del Papa Francesco nella sua provincia ecclesiastica. Fuorchè dei suoi propri compiti come arcivescovo diocesano, il Papa Francesco prevede l'appello alla Sede Metropolitana. Nel Criterio V del Motu proprio Francesco dice: „Convienie che si ripristini l'appello alla Sede del Metropolita, giacchè tale ufficio di capo della provincia ecclesiastica, stabile nei secoli, è un segno distintivo della sinodalità nella Chiesa”<sup>69</sup>. Poi nel *processus brevior* il Legislatore ha previsto l'appello verso il Metropolita<sup>70</sup>, si sembra, che è uguale nel processo documentale, dove l'appello dovrebbe andare verso il Metropolita<sup>71</sup>.

Alcuni compiti il Papa Francesco ha previsto anche verso la Conferenza dei Vescovi. Ovviamente, ogni vescovo diocesano è un membro ordinario di una Conferenza Episcopale. Nel Criterio VI Papa Francesco scrive, che Le Conferenze dei Vescovi devono essere spinte dall'ansia apostolica di raggiungere i fedeli dispersi, devono rispettare il proprio diritto dei Vescovi di organizzare la potestà giudiziale nella propria Chiesa locale. Il compito principale che ricevono le Conferenze Episcopali devono curare la giusta dignitosa retribuzione degli

<sup>65</sup> Cf. *Ibidem*, p. 15.

<sup>66</sup> Cf. Tribunale Apostolico della Rota Romana, *Sussidio applicativo del Motu pr. Mitis Iudex Dominus Iesus*, Città del Vaticano 2016, p. 14.

<sup>67</sup> Il canone 435 spiega, che il Metropolita è l'arcivescovo, che presiede di una provincia ecclesiastica.

<sup>68</sup> Cf. CIC 436 § 1.

<sup>69</sup> MIDI, p. 4.

<sup>70</sup> Cf. CIC 1687 § 3.

<sup>71</sup> Cf. *Ibidem*, 1688-1689.

operatori dei tribunali, ed anche devono sistemare la gratuità dei processi<sup>72</sup>. Ci sembra, che il Papa Francesco vuole, che per la stessa Conferenza dei Vescovi esisteranno le stesse regole. Ha espresso questo pensiero anche nella ultima esortazione *Amoris laetitia*, (che è stata emanata dopo *Mitis Iudex Dominus Iesus*, ma rappresenta lo stesso pensiero teologico; leggendo *Amoris laetitia* capiamo meglio le idee della riforma del processo matrimoniale). Francesco scrive così: „Naturalmente, nella Chiesa è necessaria una unità di dottrina e di prassi, ma ciò non impedisce che esistano diversi modi di interpretare alcuni aspetti della dottrina o alcune conseguenze che da essi derivano”<sup>73</sup>.

## Conclusioni

La riflessione sulla riforma del processo matrimoniale ci ha fatto vedere, che il Supremo Legislatore Papa Francesco ha voluto mettere al centro della riforma la figura del Vescovo diocesano<sup>74</sup>. Il Motu proprio *Mitis Iudex Dominus Iesus* pone, che proprio davanti al Vescovo diocesano si crea un nuovo, particolare e personale campo della responsabilità. Come avevamo detto, il Vescovo adesso non è soltanto responsabile per costituire e vigilare le strutture giudiziarie nella sua Chiesa locale, ma è chiamato anche ad partecipare e compiere personalmente il compito del primo giudice del suo gregge. La nuova normativa prevede tanti procedimenti in cui la presenza del Vescovo diocesano è indispensabile (soprattutto *processus brevior*). Adesso si vede la più forte coinvolgimento del Vescovo nel processo ordinario (costituire giudice unico, nominare i giudici laici) nel *processus brevior* ed anche nel processo documentale (può emanare la sentenza). Il Vescovo diocesano ha ricevuto anche il compito di essere sede di appello per le sentenze del suo Metropolita. Annalizzando la nuova legislazione e la posizione del Vescovo diocesano possiamo scoprire, che il Papa sta facendo una grande riforma delle strutture ecclesiastiche, tornando ai radici pastorali, e vuole mettere in pratica l'insegnamento del Concilio Vaticano II. Come abbiamo indicato, il Papa Francesco seguendo le orme dei suoi Predecessori, svolge l'opera, che viene fatta nella continuità storica.<sup>75</sup> Secondo i padri conciliari e secondo Papa Francesco il Vescovo diocesano non viene percepito soltanto come *Pastor bonus*,

<sup>72</sup> Cf. MIDI, p. 4-5.

<sup>73</sup> Francesco, Esortazione apostolica sull'amore nella famiglia *Amoris laetitia*, Città del Vaticano 2016, 3.

<sup>74</sup> Cf. Tribunale Apostolico della Rota Romana, op. cit., p. 9-10.

<sup>75</sup> Cf. M. del Pozzo, op.cit., p. 41-42.

ma anche come *iustus iudex*<sup>76</sup>. Lo scopo principale della riforma rimane la salvezza delle anime<sup>77</sup>, ma la nuova legislazione contribuisce anche un grande rinnovamento e una nuova sfida nel svolgimento del ministero episcopale.

### OSOBA I ZADANIA PROCESOWE BISKUPA DIECEZJALNEGO W PROCESIE MAŁŻEŃSKIM W ŚWIETLE REFORMY PAPIEŻA FRANCISZKA

Od początku pontyfikatu papieża Franciszka słyszymy w jego przepowiadaniu nawoływanie do reformy struktur kościelnych. Swoją pastoralno-ewangeliczną koncepcję funkcjonowania Kościoła Bergoglio przedstawił w adhortacji *Evangelii Gaudium*. Naturalnie, reforma dokonywana przez Biskupa Rzymu dotyczy również prawa kanonicznego. Kierowany głosami hierarchów zgromadzonych na Synodzie Biskupów w 2014 roku oraz dobrem duchowym wiernych, którzy oczekują na wyjaśnienie swojej sytuacji kanonicznej, papież Franciszek 8 września 2015 roku promulgował Motu proprio *Mitis Iudex Dominus Iesus* tak, by przyspieszyć i uprościć proces stwierdzenia nieważności małżeństwa. Wołą Papieża było ty, by serca wiernych nie były zbyt długo zniewolone przez mroki wątpliwości z powodu opóźnień w wydaniu wyroku. W centrum swojej reformy Ojciec Święty postawił postać biskupa diecezjalnego, który wraz z Biskupem Rzymu staje się gwarantem katolickiej jedności w wierze i dyscyplinie. Według założeń reformy, biskup nie tylko organizuje i odpowiada za strukturę sądowniczą w swoim Kościele lokalnym, ale ma również wypełniać osobiście zadanie pierwszego sędziego wiernych, dla których został ustanowiony pasterzem. Nowe ustawodawstwo daje biskupowi możliwość ustanowienia sędziego jednoosobowego oraz wprowadza instytucję *processus brevior*, który przewidziany jest w sytuacjach szczególnie oczywistych. Jedynym sędzią w tym procesie jest sam biskup. Wydaję, że reforma procesu małżeńskiego, dokonana w duchu ciągłości historycznej, przyniesie wiele owoców duchowych i przyczyni się do postrzegania osoby biskupa diecezjalnego nie tylko jako *pastor bonus*, ale jednocześnie jako *iustus iudex*.

**Słowa kluczowe:** Franciszek, proces małżeński, biskup diecezjalny, sędzia, nieważność małżeństwa, *processus brevior*, reforma.

<sup>76</sup> Cf. T. Rozkrut, *Odpowiedzialność biskupa diecezjalnego, metropolity oraz konferencji biskupów za współczesny proces małżeński*, [in:] *Proces małżeński według motu proprio Mitis Iudex Dominus Iesus*, J. Krajczyński (a cura di), Płock 2015, p. 47.

<sup>77</sup> Cf. CIC 1752; MIDI, p. 1-3.

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DOI: 10.15290/rtk.2016.15.2.14

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## The cleric, the acolyte and the lay man determined, if necessary, as the ministers of Holy Communion

The minister of Holy Communion is the one whose task is allowed by liturgical legislation. There is a division on the ordinary ministers, they are the bishop, priest and deacon, and extraordinary ministers that are acolytes and lay men who are called to their service as a substitute for other ministers. The ordinary ministers can perform their service, unless they are not forbidden by the law as a result of imposed fines or bans. And, if there is a situation that the ordinary ministers cannot make the ministry, as disease, other service or too large number wishing to receive Holy Communion, the extraordinary minister can give Holy Communion. The extraordinary minister of Holy Communion is also the acolyte, what arise from the nature of his appointment to serve at the altar. If Holy Communion is provided on the way of Viaticum, the ministers are: parish priest, assistant priests, chaplain, and some superiors of religious institutes. In cases of necessity or with the consent of these ministers, this ministry can be made by other ordinary and extraordinary ministers.

**Key words:** minister of Holy Communion, acolyte, extraordinary minister, Viaticum, authorization.

The minister in the Catholic Church is the person who has the right to implement relevant functions in the community of believers. In the matter of giving Holy Communion, the minister is the one who

distributes to the faithful the Body and the Blood of the Lord<sup>1</sup>. One should clearly distinguish between the ministers of the celebration of the Eucharist from the ministers of Holy Communion. The minister<sup>2</sup>, who can perform the Sacrament of the Eucharist, is only lawfully ordained priest<sup>3</sup>. However, according to CIC Canon 910, the one who distributes the Sacrament of the Eucharist can be not only a priest, but also the deacon or the lay man specially assigned for this. The extension of the range of people admitted to providing the Holy Communion, is determined and defined in the legislation, depending on the situation in which the Sacrament is given<sup>4</sup>.

There is a distinction among ministers of Holy Communion: the ordinary minister of Holy Communion and the extraordinary minister<sup>5</sup>. The ordinary minister is a bishop, a priest and a deacon. The extraordinary minister is an acolyte and a faithful who has been authorized in accordance with the law<sup>6</sup>.

A situation, which, in a special way, specifies the minister, is giving Holy Communion as Viaticum. The ministers are here, a parish priest, an assistant priests, a chaplain, and some of the superiors of religious institutes, but also in cases of necessity or the appropriate consent also the other ministers<sup>7</sup>.

<sup>1</sup> Cf. G. O'Collins, E. Farrugia, *Szafarz*, [in:] *Leksykon pojęć teologicznych i kościelnych*, G. O'Collins, E. Farrugia eds., Kraków 2002, p. 180.

<sup>2</sup> In the Eucharist the term „minister” is used in a dual value, both for the priest of the Eucharist, and the minister of Holy Communion. Cf. G. Trevisan, *L'Eucharystia*, [in:] *La funzione di santificare della Chiesa*. A cura del Gruppo Italiano Docenti di Diritto Canonico, Milano 1995, p. 101.

<sup>3</sup> Cf. *Codex Iuris Canonici auctoritate Ioannis Pauli PP. II promulgatus*, Vatican 1984, can. 900 § 1 (next CIC); Pius PP. XII, encyclica *Mediator Dei*, „Acta Apostolicae Sedis” 39 (1947) p. 553.

<sup>4</sup> Cf. *Congregatio de Cultu Divino et Disciplina Sacramentorum*, instructio de quibusdam observandis et vitandis circa sanctissimam Eucharistiam *Redemptionis sacramentum*, 25.03.2004, no. 88, „Acta Apostolicae Sedis” 96 (2004), p. 549-601 (next RS).

<sup>5</sup> Cf. E. Górecki, *Najświętsza Eucharystia*, [in:] *Komentarz do Kodeksu Prawa Kanonicznego*, W. Góralski, E. Górecki, J. Krukowski, J. Krzywda, P. Majer, B. W. Zubert eds., v. 3/2, book VI, *Uświęcające zadanie Kościoła*, Lublin 2011, p. 95.

<sup>6</sup> Cf. CIC, can. 910 § 1 i 2.

<sup>7</sup> Cf. *ibidem*, can. 911 § 1 i 2.

## Ordinary ministry of breaking the Holy Communion

Breaking the Holy Communion by the ministers conforms to the love of God in the framework of the plan of security for the people of God. This context gives the meaning to consecrated minister in the community of believers<sup>8</sup>. In the tradition of the Church service of consecrated ministers is defined as “sacrament”. The sacramental service of the ministers means giving by those who give what they themselves cannot do or give. Such giving involves the authorized by Christ, where the minister gets the sacred power of *in persona Christi Capitis*<sup>9</sup>. The minister is the reason for the grace of the Sacrament, which God has provided in his plan of security for receiving Holy Communion. The minister of Holy Communion was called to the ministry by the adoption of the sacrament of ordination. Ordinations are entrusted to give believers an opportunity to accept Christ, present in His Body and Blood<sup>10</sup>.

Canon law

## The ordinary ministers of Holy Communion

The legislator of the Church in the Canon 910 CIC defines the ordinary ministers of Holy Communion (*ministri ordinarii sacrae communionis*) in accordance with the instruction the Second Vatican Council, stating that: “The ordinary minister of holy community is a bishop, priest or a deacon”<sup>11</sup>. The dogmatic Conciliar Constitution about the Church *Lumen Gentium*, November 21, 1964, indicates that the bishop is the minister of the grace of the Supreme priesthood especially in the Eucharist that he brings, or cares about Its offering<sup>12</sup>.

<sup>8</sup> Cf. Kongregacja do spraw duchowieństwa, *Kapłan głosiciel słowa, szafarz sakramentów i przewodnik wspólnoty w drodze do trzeciego tysiąclecia chrześcijaństwa*, 19.03.1999, Watykan 1999, p. 60-61.

<sup>9</sup> Cf. Ioannis Pauli PP. II, *Catechismus Catholicae Ecclesiae*, Vatican 1992, no. 875.

<sup>10</sup> Cf. *Szafarz sakramentów*, [in:] *Słownik podstawowych pojęć teologicznych*, E. Ozorowski ed., Warszawa 2007, p. 278-279.

<sup>11</sup> CIC 83, can. 910 § 1.

<sup>12</sup> Cf. Sacrosanctum Concilium Oecumenicum Vaticanum II, *Constitutio dogmatica de Ecclesia Lumen Gentium*, 21.12.1964, no. 26, „Acta Apostolicae Sedis” 57 (1965) p. 5-71 (next LG). Being the minister in relation to the Eucharist, which the bishop himself does not give, but only cares about Its sacrifice, should be understood as the realization of authority of controlling Its correct celebration. The bishop performs this task with every legitimate celebration of the Eucharist by the priest. Cf. *Missale Romanum ex decreto Sacrosancti Oecumenici Concilii Vaticani II instauratum auctoritate Pauli PP. VI promulgatum*, editio typical

Priests are associates of bishops, who by the sacrament of the priesthood participate in the one Mediation of Jesus Christ. Through their work as a replacement (*in persona*) of Christ, they carry out their Holy mission mainly in the celebration of the Eucharist. They perform the Sacrament of the Eucharist after they have taken priest ordination. The authority they have to the Eucharist and tasks associated with Its achievement belongs to the essence of the priestly ministry<sup>13</sup>. Deacons are placed hands not for the priesthood but for the ministry that trusts them by the competent authority, including the service of the liturgy, where their tasks are, for example, the distribution of the Eucharist<sup>14</sup>. The deacon can never preside over the Eucharist, however, his task is to help in Its implementation. This occurs when deacon accomplishes tasks related to being the ordinary minister of the Word of God and the Eucharist. In this case, the participation in ministry of the Eucharist is expressed through the possibility of providing It to Its faithful<sup>15</sup>.

Active participation in ministry of Holy Communion for priests, that is, for bishops and presbyters, should offer the Eucharist, not only in the name of Christ, but in His replacement, so there is a possibility of distribution of the consecrated host from the authorities that they have taken from ordination that cause their identification with the Supreme and Eternal Priest. However, it is important to specify the right touch of Holy Figures and the distribution to the believers as the benefit arising directly from the connection with Christ by the sacrament of ordination in all three degrees<sup>16</sup>.

The change made by the instruction of the Second Vatican Council to the existing legal norms is, expressed in the dogmatic Constitution about the Church, the fact of inclusion deacons into the circle of ordinary ministers to give Holy Communion<sup>17</sup>. Among Canonists there was doubt in the interpretation of the note in Conciliar Constitution,

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altera 27.03.1975, Typis Polyglottis Vaticanis 1975, *Institutio Generalis*, no. 59 (next IGMR).

<sup>13</sup> Cf. LG no. 17, 26, 28.

<sup>14</sup> Cf. *ibidem* 29.

<sup>15</sup> Cf. J. Nowak, *Trójstopniowość sakramentu święceń*, [in:] *Kapłaństwo*, K. Czulak, L. Balter, P. Góralczyk eds., Poznań 1988, p. 98.

<sup>16</sup> Cf. Ioannes Paulus PP. II, epistula de Sacrosanctum Eucharistiae mysterio et cultu *Dominicae Cena*e, 24.02.1980, no. 11, „Acta Apostolicae Sedis” 72 (1980) p. 113-133.

<sup>17</sup> Cf. LG 29; P. Hemperek, *Najświętsza Eucharystia*, [in:] *Komentarz do Kodeksu Prawa Kanonicznego z 1983*, P. Hemperek, W. Góralski, F. Przytuła, J. Bakalarz eds., v. 3, Lublin 1986, p. 118.

if deacon can actually be classified as the ordinary ministers providing the Eucharist. There were documents confirming the ability of giving the Holy Communion by deacons, for example, the *motu proprio* of Pope Paul VI *Sacrum diaconatus ordinem*, June 18, 1967<sup>18</sup>. The permanent diaconate was constituted then. The document also mentioned the possibility of ministry by the deacons to: storing the Eucharist, providing It to other people and themselves, and carrying Viaticum<sup>19</sup>. Also, the permission of the deacon to the Eucharist determines the leadership of the Congregation of Rites *Eucharisticum Mysterium*, May 25, 1967, which states that the distribution of Holy Communion belongs to the priest of the Eucharist and to other priests or deacons<sup>20</sup>. However, the principle of recognition of deacons for the ordinary ministers appeared only in the explanation that was given by the Congregation of Sacraments and God's Devotion in 1976<sup>21</sup>, and today, it operates on the principle of the Code Law, from 1983, contained in can. 910 § 1. Recognition of deacon as the ordinary minister of Holy Communication changed significantly look at the ministry of the deacon. In this law, although it is impossible to take full advantage of deacon's help by the priest during the Eucharist, it is the only limitation in the understanding of the deacon as minister of Holy Communion. During breaking Holy Communion the deacon does not need any additional permission from the priest<sup>22</sup>.

Canon law

The usual character of the service of ministers of Holy Communion is also expressed in that ministers do not need any special permission

<sup>18</sup> See Paulus PP. VI, *motu proprio Sacrum diaconatus ordinem*, 18.06.1967, no. 218-235, „Acta Apostolicae Sedis” 59 (1967) p. 697-704.

<sup>19</sup> For many authors since the release of this document can be talked about deacon as the ordinary minister of Holy Communion. Cf. P. Hemperek, *Reforma święceń niższych i subdiakonatu*, „Prawo Kanoniczne” 16 (1973) no. 3-4, p. 221.

<sup>20</sup> Cf. Congregatio Sacri Officii, *instructio de cultu mysterii eucharistici Eucharisticum Mysterium*, 25.05.1967, no. 31 „Acta Apostolicae Sedis” 59 (1967) p. 539-573 (next EM).

<sup>21</sup> Cf. L. Balter, *Nadzwyczajny szafarz Eucharystii*, „Ruch Biblijny i Liturgiczny” 31 (1978) no. 4, p. 213.

<sup>22</sup> Cf. Z. Janczewski, *Ustanowienie szafarzy sakramentów świętych w Kościele Łacińskim i Kościołach wschodnich*, Warszawa 2004, p. 145. It should be borne in mind that this understanding of ordinary ministers of Holy Communion appears only in the law of Latin Church. In the eastern churches the ordinary minister of Holy Communion is only the bishop and the priest. And deacon is, if the particular law of the Church expresses permission on such a situation. Cf. L. Adamowicz, *Wprowadzenie do prawa o sakramentach świętych według Kodeksu Prawa Kanonicznego oraz Kodeksu Kanonów Kościoła Wschodniego*, Lublin 1999, p. 106.

to distribute the Body or the Blood of the Lord<sup>23</sup>. However, to perform this function in this place they need a special permit granted in accordance with the law from the parish priest, rector, or other superior who has the authority at this place, in accordance with the principle in can. CIC 561. The function of ordinary minister always depends on being in a state, in which he has not a prohibited service arising from the ordination, the regulation of Canon Law as a result of having fines or prohibition to perform the ordination<sup>24</sup>.

### Circumstances of distributing the Holy Communion.

Canon law

The instruction of the Church after the Second Vatican Council<sup>25</sup> stresses that the receiving of Holy Communion fits in the full participation in the celebration of the Eucharist. So it should take place immediately after the Communion of the priest with the gifts that were consecrated in the event of the Victim, as a symbol of active and godly participation in the Eucharistic Celebration and Sacrifice<sup>26</sup>. This participation in the Holy Mass, after receiving Holy Communion is more and more perfect participation of believers in exercising in the Eucharist and indicates that Holy Communion apart from the Holy Mass is the exception for believers<sup>27</sup>. In this situation, minister of Holy Communion is the priest who serves the Holy Mass. Although other ministers can help breaking Holy Communion, the service of the Eucharist cannot be continued until the distribution of Holy Communion

<sup>23</sup> As in the case of exercise by the ministers the sacrament of penance and reconciliation, where to the importance of the adopted action, the special authorization of the competent ecclesiastical authority is required. See CIC, can. 966-976.

<sup>24</sup> Cf. E. Górecki, *Najświętsza Eucharystia*, p. 95.

<sup>25</sup> Earlier, despite the fact that the importance of receiving Holy Communion at the Liturgy of the Holy Mass was emphasized, because of bringing more advantages, Canon Law and Liturgical Law equalized giving Holy Communion during the Mass or before, and immediately after It. Cf. M. Pastuszko, *Najświętsza Eucharystia według Kodeksu Prawa Kanonicznego Jana Pawła II*, Kielce 1997, p. 172-173.

<sup>26</sup> Cf. Sacrosanctum Concilium Oecumenicum Vaticanum II, Constitutio de Sacra Liturgia *Sacrosanctum Concilium*, 4.12.1963, no. 55, „Acta Apostolicae Sedis” 56 (1964) p. 97-138; (next SC); EM 31, 33; IGMR 85.

<sup>27</sup> Cf. Cz. Krakowiak, *Komunia święta w Kościele Katolickim*, [in:] *Encyklopedia katolicka*, E. Gigilewicz ed., v. 9, Lublin 2002, kol. 497. See EM 31.



to the faithful is finished, what, of course, could not happen, if the priest of the Mass distributed It<sup>28</sup>.

Privileged situation when Holy Communion is receiving during the Mass appeared especially in many documents after Vatican Council. The recommendation to give the Holy Communion in the celebration of the Holy Mass is contained in the Encyclical of Paul VI *Mysterium Fidei*, September 3, 1965, and the instruction of the Congregation of Rites *Eucharisticum Mysterium*, May 25, 1967<sup>29</sup>. It is also indicated in *Komunia święta i kult tajemnicy eucharystycznej poza Mszą świętą*, which explicitly emphasizes that participation in the Eucharist for believers is more effective when the Holy Communion is taken during the Holy Mass. It also teaches about the necessity of educating the faithful to receive Holy Communion during the Eucharistic Sacrifice<sup>30</sup>. Recommendation on receiving Holy Communion within the Eucharist confirms can. 918 CIC.

Canon law

The Catholic Church Law allows in some cases to receive Holy Communion apart from the Eucharist what expresses can. 918 CIC<sup>31</sup>. The minister in accordance with can. 843 § 1 CIC cannot refuse Holy Communion to those who opportunely ask for this Sacrament and are properly disposed and are not prohibited by law from receiving It. So if they ask for the possibility of taking Holy Communion for an important reason, the minister should give it also apart from the Holy Mass<sup>32</sup>. Holy Communion given in that case is provided for those who due to various obstacles cannot take It during the Holy Mass in the community of believers. Those are surely the elderly or sick people<sup>33</sup>. From a formal point of view, the reason for giving Holy Communion

<sup>28</sup> Cf. RS no. 88, Pontificia Commissio Codici Iuris Canonici Authentice Interpretando, *Responsio ad propositum dubium*, 1.06.1988, „Acta Apostolicae Sedis” 80 (1988) p. 1373.

<sup>29</sup> See Paulus PPVI, encyclica *Mysterium fidei*, 3.09.1965, „Acta Apostolicae Sedis” 57 (1965) p. 753-774.; EM 31.

<sup>30</sup> Cf. *De sacra communione et de cultu mysterii Eucharistici extra Missam*. Editio typica, reimpressio emendata. Rituale Romanum ex decreto sacrosancti oecumenici Concilii Vaticani II instauratum auctoritate Pauli PP. VI promulgatum, Città del Vaticano, Typis Polyglottis Vaticanis, 1974, no. 13-14; (next SCCME).

<sup>31</sup> CIC 83 can. 918: „It is most strongly recommended that the faithful receive Holy Communion in the course of a Eucharistic celebration. If, however, for good reason they ask for it apart from the Mass, it is to be administered to them, observing the liturgical rites”.

<sup>32</sup> Cf. RS 91; CIC, can. 915, 918.

<sup>33</sup> Cf. P. Petryk, *Komunia święta wiernych*, „Roczniki Teologiczne” (2006) v. 3, no. 5, p. 287. See RS 129.

apart from the celebration of the Eucharist, may be the willingness of fulfillment the Eucharistic godliness, expressed in daily receiving Holy Communion. This is the practice of the Church, recommended to all believers, even those who cannot participate in the community Mass or during the celebration are unable to proceed to Holy Communion. It should be remembered that during the liturgical year there are days which are subject to separate normalization. On Great Thursday and Great Friday, the minister may give Holy Communion only during the Liturgy; exceptions are the sick for whom it is possible to provide Holy Communion in their location at any time of the day. And on Holy Saturday the minister can give Holy Communion only in Viaticum<sup>34</sup>. Also, the expression of a request which only executes specified conditions, obliged the minister to provide Holy Communion to faithful apart from the Holy Mass<sup>35</sup>.

Obligation of minister is the note that the limit in taking Holy Communion apart the Holy Mass can become the fact of taking It in that day. The faithful can take Holy Communion second time a day only through full participation in the Eucharist<sup>36</sup>.

Present legislation regulates the conditions of the provision of Viaticum, that is Holy Communion, specified under two or one form to the sick close to death<sup>37</sup>. In Its providing the Church sees the opening of the full Paschal mystery as the key to eternal life and the power of the resurrection, to those who end their earthly life and for this reason imposes on ministers the special duty of this kind of service<sup>38</sup>. Can. 911 CIC indicates that the ministers of the Eucharist in Viaticum are: "to the parish priest, assistant priests it is chaplains and, in respect of all who are in the house, to the community Superior in clerical religious institutes or societies of apostolic life"<sup>39</sup>. This Canon, however, allowed

<sup>34</sup> Cf. SCCME 16.

<sup>35</sup> Cf. Á. Marzoa, *Najświętsza Eucharystia*, [in:] *Codex Iuris Canonici. Kodeks Prawa Kanonicznego. Komentarz. Edycja polska na podstawie wydania hiszpańskiego*, P. Majer ed., Kraków 2011, p. 698.

<sup>36</sup> Cf. CIC, can. 917; Pontificia Commissio Codici Iuris Canonici Authentice Interpretando, *Responsio ad propositum dubium*, 11.07.1984, „Acta Apostolicae Sedis” 76 (1984) p. 746-747; E. Szczot, *Prawo wiernego do Eucharystii według Kodeksu Prawa Kanonicznego z 1983 roku*, Lublin 2000, p. 109-110.

<sup>37</sup> Cf. B. Nadolski, *Wiatyk*, [in:] *Leksykon Liturgii*, B. Nadolski ed., Poznań 2006, p. 1672.

<sup>38</sup> Cf. Benedictus PP. XVI, *Adhortatio Apostolica Postsynodalis De Eucharistia vitae missionisque ECICesiae fonte et culmine Sacramentum Caritatis*, 22.02.2007, no. 22, „Acta Apostolicae Sedis” 99 (2007) p. 105-180.

<sup>39</sup> CIC 83, can. 911 § 1.

the ministry of all priests or other ministers of Holy Communion, which can be done with the consent, at least by conjecture, those who the Canon mentioned earlier. If necessary, they can provide It, even without such consent, but they must inform the relevant ministers about it<sup>40</sup>.

Providing Viaticum, in accordance with can. 530 3<sup>o</sup> CIC<sup>41</sup>, is the function especially entrusted to the parish priest, which similarly applies with all its consequences for all the ministers listed in can. 911 § 1 CIC. This function assumes his right of superiority to the other priests to perform this ministry or receive information about it when the other minister has fulfilled it. This task defines the obligation of service to the faithful of his own parish priest expressed in order to provide it at the right time, so that the faithful could accept it consciously<sup>42</sup>.

There is also a recommendation that ministers should carry Viaticum within the Holy Mass in order to the faithful experienced by disease could receive Holy Communion in two forms. In that way it is easier to understand that Viaticum, as the ministry servicing by the community of the Church to the believer in a state of agony, is a special sign of participation of this faithful through Holy Communion in the mystery of death and the transition of Christ to God the Father<sup>43</sup>.

Canon law

## Ministry of legally established acolyte

Among the commissioners to give Holy Communion there are also the extraordinary minister. The code of Canon Law in Canon 910, among the extraordinary ministers first defines acolyte as person who can distribute Holy Communion<sup>44</sup>. According to can. 230 § 1 acolyte is

<sup>40</sup> Cf. J. Nowak, *Prawo w służbie wydarzeń zbawczych. Zarys prawodawstwa liturgicznego*, Poznań 2004, p. 15.

<sup>41</sup> CIC, Can. 530: „The functions especially entrusted to the parish priest are as follows:”, the third point listed: „the administration of Viaticum”.

<sup>42</sup> Cf. Á. Marzoa, *Najświętsza Eucharystia*, p. 690.

<sup>43</sup> Cf. SC27. The value of Viaticum as the most important service, which the Church commits to the dying believer, by his assimilation to Christ, is, next to the symbol of the two characters of Holy Communion, also stressed by the sequence of provision of the sacraments to the patient different from it was foreseen by the rites until the Second Vatican Council. Currently they are available in this order, confession, and unction and Viaticum, not like earlier confession, Viaticum and unction. Cf. W. Bomba, *Kult eucharystyczny poza Mszą świętą*, [in:] *Mysterium Christi*, W. Świerżawski ed., v. 3, *Msza święta*, Kraków 1992, p. 336.

<sup>44</sup> The word „acolyte” is a technical term used in the Catholic Church. It comes from the Greek word *akólouthos*, what means „associate”. This word also means a person who-related, especially, accompanying as a supporter. Cf. *Akolita*,

a man who was called to the ministry by the special liturgical rites to support the priest and the deacon<sup>45</sup>.

The ministry (*ministerium*) of acolyte fits to the liturgical functions mentioned in can. 230 CIC<sup>46</sup>, which divides them into: stable ministry, temporary assignment, and extraordinary functions (*munus*), acting instead of the Holy ministers<sup>47</sup>. The ministry of acolyte is emphasized among these functions, because the meaning of the acolyte was underlined not only by its permanent character or fulfilling as a replacement, but, above all, by introducing in the norm of Canon Law, which allowed the acolyte to give Holy Communion<sup>48</sup>.

### Legally established of acolyte

Canon law

The origin of beginning of the modern forms of acolyte ministry can be seen in Council postulate to renew the sacrament of ordination<sup>49</sup> and in difficulties in some countries in receiving Holy Communion by the faithful, caused by the lack of priests or deacons which appeared after Second Vatican Council<sup>50</sup>. Opposite these needs came Pope Paul VI,

[in:] *Wielki słownik wyrazów obcych i trudnych*, A. Markowski, R. Pawelec eds., Warszawa 2001, p. 28.

<sup>45</sup> Cf. E. Górecki, *Najświętsza Eucharystia*, p. 96.

<sup>46</sup> Norm, indicating the participation of the lay men in the liturgical service begins with the entry: "Lay men whose age and talents meet the requirements prescribed by decree of the Episcopal Conference, can be given the stable ministry of lector and of acolyte, through the prescribed liturgical rite. This conferral of ministry does not, however, give them a right to sustenance or remuneration from the Church". CIC, can. 230 § 1.

<sup>47</sup> Also IGMR on the first place among the ministers of the Liturgy mentioned the acolytes. Cf. IGMR 98.

<sup>48</sup> Cf. L. Gerosa, *Prawo Kościoła*, trans. I. Pękalski, Poznań 1999, p. 171.

<sup>49</sup> This postulate is clearly expressed in the Constitution *Sacrosanctum Concilium* which claims that it is needed to re-develop the Ordination of Rites, both the ceremonies and the texts of the sacraments. Cf. SC 76. New ordination of rites were included in *Pontyfikał Rzymski* on June 18, 1968. See *De Ordinatione Episcopii, Presbyterorum et Diaconorum. Editio typica altera. Pontificale Romanum ex decreto Sacrosancti Oecumenici Concilii Vaticani II instauratum auctoritate Pauli PP. VI editum Ioannis Pauli II PP*, cura recognitum, Città del Vaticano, Typis Polyglottis Vaticanis, 1990.

<sup>50</sup> First prognostic of the introduction of the extraordinary ministers of Holy Communion was, released on April 30, 1969 by the Congregation of the Sacraments, the leadership of *Fidei custos*, which allowed to apply by the superiors of the particular Churches to the Apostolic See for permission which let them, in special situations, identify individuals as the ministers of Holy Communion. Cf. B. Margański, *Nadzwyczajny szafarz Komunii świętej*, [in:] *Mysterium Christi*.

who on August 15, 1972 published *Motu Proprio Ministeria quaedam*, changing the law on the sacrament of ordination<sup>51</sup>. He canceled in it lower ordinations and subdiaconate, and instituted the ministry of lector and acolyte.

Acolyte, in accordance with point IX of the mentioned *Motu proprio*, is provided as a ministry to those who will be assigned by their ordinary, that is, bishop or the superior of religious institutes. This ministry is provided in accordance with the rite: *De institutione lectorum et acolythorum. De admission inter candidatos ad diaconatum et presbyteriatum. De sacro caelibatu amplectendo*<sup>52</sup>. It is given to those men who are preparing to accept the ordination, and those that remain in the secular state, but their service is needed in the Church community<sup>53</sup>. By assigning a ministry of acolyte or lector, as required road leading to the sacrament of ordination, it is stressed the deletion from the official ministry the participation of women<sup>54</sup>.

Definition of requirements to permitted ministry of acolyte from the beginning of the introduction of this service was clearly transferred to the competence of the Conference of Bishops. *Motu Proprio Ministeria quaedam* only defines the requirement of the request to the Ordinary that needs to appoint them, as well as the determination of devotional service to God and service to the people of the Christian<sup>55</sup>. And other qualities, including age, are determined by particular Conferences of Bishops.

Canon law

## The character of the ministry of acolyte

The specifics of the service which the Church gives acolyte, is expressed in the rites for the performance of which he is entitled. His

*Sakramenty i sakramentalia*, W. Świerzawski ed., Zawichost – Kraków – Sandomierz 2013, p. 103.

<sup>51</sup> See Paulus PP VI., *Motu proprio Ministeria quaedam*, 15.08.1972, „Acta Apostolicae Sedis” 64 (1972) p. 529-534.

<sup>52</sup> See *Pontificale Romanum ex decreto Sacrosancti Oecumenici Concilii Vaticani II instrauratum auctoritate Pauli PP. VI promulgatum. De institutione lectorum et acolythorum. De admission inter candidatos ad diaconatum et presbyteriatum. De sacro caelibatu amplectendo*, edition typical. Typis Polyglottis Vaticanis 1973.

<sup>53</sup> Cf. M. Pastuszko, *Szafarz Eucharystii*, „Prawo Kanoniczne” 40 (1987) no. 3-4, p. 39, 42.

<sup>54</sup> See B. Lüdicke, *Liturgie und Recht. Beitrag zu einer Verhältnisbestimmung*, [in:] *Liturgie – ein vergessenes Thema der Theologie?*, K. Richter ed., Freiburg – Basel – Wien 1987<sup>2</sup>, p. 172-184.

<sup>55</sup> Cf. Paulus PP VI., *Motu proprio Ministeria quaedam*, p. VIII.

tasks during the celebration of the Liturgy are helping priests and deacons: carrying of the cross in the procession of the entrance, assistance during the celebration by introducing all the items needed for worship, such as liturgical books, water, incense, liturgical utensils and other<sup>56</sup>. In this sense, they also have the possibility of holding the Vigil to the deceased and conduct a funeral station in the house of the deceased and the cemetery, of course, when there is no priest or deacon<sup>57</sup>.

There are some authorization belonging to acolyte which are obviously connected with the cult of the Eucharist that set them apart from other extraordinary ministers of the Eucharist, because they cannot exercise them. They are the exposure and covering the Holy Sacrament, although he cannot do the blessing of the Holy Sacrament. This right can always be suspended by the diocesan bishop<sup>58</sup>. Similar activities, being service at the altar, which directly is allowed the acolyte, is performing purification, when there is no deacon, even in the celebration of the Holy Mass<sup>59</sup>.

The third executive statement to the Constitution on the Liturgy of the Second Vatican Council *Liturgica Instaurationes* from September 25, 1970<sup>60</sup>, introduces to the acolytes the possibility of serving the goblet, when Holy Communion is given under the two characters, and the Blood of the Lord is given to believers from the goblet. Basically, the acolyte is a servant of the altar, being the assistant of priests and deacons in their liturgical actions. At the top of this there is the possibility of distributing Holy Communion to the faithful<sup>61</sup>.

Ministry of acolyte in an the extraordinary minister of Holy Communion apart from the Holy Mass can appeared only in situation, when the ordinary ministers, such as bishop, priest or deacon, are absent.

<sup>56</sup> Cf. IGMR 187-193.

<sup>57</sup> Cf. *Ordo exsequiarum*. Editio typica. Rituale Romanum ex decreto sacrosancti oecumenici Concilii Vaticani II instauratum auctoritate Pauli PP. VI promulgatum, Città del Vaticano: Typis Polyglottis Vaticanis, 1969, no. 19.

<sup>58</sup> Cf. *Komunia święta i kult tajemnicy eucharystycznej poza Mszą świętą*, Katowice 1985, no. 67, p. 41; Konferencja Episkopatu Polski, *Instrukcja w sprawie udzielania posługi lektora i akolity świeckim mężczyznom*, 2.10.2007, „Anamnesis” 52 (2008), no. 6, 17.

<sup>59</sup> Cf. Konferencja Episkopatu Polski, *Dyrektorium Duszpasterstwa Służby Liturgicznej*, 27.11.2008, Kraków 2009, no. 37; IGMR 192

<sup>60</sup> See *Sacra Congregatio Pro Cultu Divino, instructio tertia ad constitutionem de sacra liturgia recte exsequendam Liturgicae instaurationes*, 5.09.1970, „Acta Apostolicae Sedis” 62 (1970) p. 692-704.

<sup>61</sup> Cf. Konferencja Episkopatu Polski, *Dyrektorium Duszpasterstwa Służby Liturgicznej*, no. 37.



Although the ordinary minister is present, however, he cannot give Holy Communion because he is ill, old or takes other pastoral duties at this time. A situation that allows the acolyte the provision of Holy Communion is also helping the minister, who gives believers the Holy Communion, but those wishing to join the Gods Table are so many that the liturgical celebration could significantly be extended. Helping the minister and his bad condition also points to the need for ministry acolyte in the celebration of the Holy Mass<sup>62</sup>.

Opinion of the situations if the acolyte should be allowed for the ministry by the provision of Holy Communion make the proper priest of the place of that ministry, that is, the parish priest or rector of the church<sup>63</sup>.

After the ministry of acolyte there came doubt if he could give Holy Communion to the sick in their homes or other places outside the church and Viaticum to dying. Doubt was explained by allowing acolyte this kind of ministry what was argued that there are some obstacles of ordinary ministers and good of believers, especially in the case of the need to adopt Viaticum. Finally doubts were dispelled by appropriate notes in the Roman Ritual in the parts dedicated to the distribution of Holy Communion and worship of the Eucharist apart the Holy Mass. In these books, there was found the entry about rites, adapted to providing Holy Communion by the extraordinary ministers, including acolyte<sup>64</sup>.

The ministry, implemented by acolyte, expressing in the service of the altar of the Lord and faithful, requires from received the ministry involvement in all what concerns the service of God, through the inner and spiritual understanding of the importance of it all that serve in the Church. It is expected the acolyte sacrifices to God and to other believers every day, and are an example of seriousness and sense of the sacred in the Church, and also is distinguished a love for God's people, especially to the sick, where he is sent in a spirit of service<sup>65</sup>.

Canon law

<sup>62</sup> Cf. M. Pastuszko, *Najświętsza Eucharystia według Kodeksu Prawa Kanonicznego Jana Pawła II*, p. 118.

<sup>63</sup> Cf. J. Dyduch, *Posługi liturgiczne świeckich w posoborowym prawodawstwie polskim*, „Ruch Biblijny i Liturgiczny” 64 (2011) no. 1, p. 30.

<sup>64</sup> Cf. M. Pastuszko, *Szafarz Eucharystii*, p. 43.

<sup>65</sup> Cf. Paulus PP VI., *Motu proprio Ministeria quaedam*, p. V; IGMR 99; Konferencja Episkopatu Polski, *Instrukcja w sprawie udzielania posługi lektora i akolity świeckim mężczyznom*, no. 6.



## The extraordinary ministers established if necessary

The Church legislator in can. 910 CIC among the extraordinary ministers mentions also the lay men who are not acolytes. The extraordinary ministers are the lay men that in the case of urgent need of minister were ordained to the distribution of Holy Communion by the specific liturgical rite. The rite can be made by the diocesan bishop or the priest whom the bishop has authorized because of an unpredictable and individual cases<sup>66</sup>. Entrusting this liturgical service to the secular persons is based on the dignity from the adopted ordinances of Holy baptism and not from any participation in the dignity of the sacrament of ordination. Lay men are here understood only as assistants at giving Holy Communion in case of need of such help<sup>67</sup>.

Canon law

## The provision of Holy Communion by the extraordinary minister

Except to performing ministry, secular acolyte are admitted to the tasks of the extraordinary ministers of Holy Communion in the instruction *Immensae caritatis*, published by the Congregation of the Sacraments on January 29, 1973<sup>68</sup>. The publication of such order was due to the concern of the Church about those believers who for lack of ordinary ministers are unable to take Holy Communion, or this opportunity would be for them very difficult to realization<sup>69</sup>. The motivation of the admission of lay men to such a big dignity can also be found in postcouncil look at reality community of Church and the implementation of its Liturgy. In this ecclesiology it is emphasized that

<sup>66</sup> Cf. J. Dyduch, *Udział świeckich w potrójnej misji Kościoła w świetle instrukcji ECICesiae de Mystero*, [in:] *Kapłaństwo powszechne a kapłaństwo hierarchiczne. Materiały spotkania wykładowców prawa kanonicznego*, A. Kaczor ed., Lublin 1998, p. 47.

<sup>67</sup> Cf. M. Kunzler, *Liturgia Kościoła*, trans. L. Balter, Poznań 1999, p. 266.

<sup>68</sup> See Sacra Congregatio de Disciplina Sacramentorum, instructio de communione sacramentali quibusdam in adiunctis faciliore reddenda *Immensae Caritatis*, 29.01.1973, „Acta Apostolicae Sedis” 65 (1973) p. 264-271 (next IC).

<sup>69</sup> Practice of distributing Holy Communion by lay men, was already known in the Church of the first centuries. Evidence of such practices appears in the VIII century. Breaking Holy Communion by the lay men was due to the fact that after Holy Mass, if there was no current deacons or acolytes, faithful carried the consecrated bread to the sick. In the IX century there was already a regulation in the Church Law reserved giving Holy Communion to the priest, and when he is not present, to deacons. Cf. Cz. Krakowiak, *Nadzwyczajni szafarze Komunii świętej w archidiecezji lubelskiej*, „Wiadomości Archidiecezji Lubelskiej” 49 (1995) no. 4, p. 111.

all belonging to the Church in virtue of baptism are equal in dignity and action<sup>70</sup>. All baptized believers participate in priestly, prophetic and kingly mission of Christ. Lay men thus, because of the acceptance of baptism have the right to active participation in the Liturgy of the Church, and, in addition, to properly perform the worship of God, celebrated by the Church<sup>71</sup>. This can be done also in areas such as the provision of Holy Communion that are assigned to the ordinary minister, and in a situation of need, are evidence of relations between states in the Church and a desire to help their priests by the lay men<sup>72</sup>.

Instruction *Immensae caritatis*, which gave ordinaries the right to determine the lay men, performing tasks the extraordinary minister of Holy Communion, but also filed conditions in which it can be used. These conditions were determined by enumeration the specific circumstances, i.e. when there is no priest, deacon and acolyte, and mentioned above, cannot give Holy Communion because of other pastoral ministry, the lack of health or old age, and the number of believers entering into Holy Communion is so great that the Mass or the distributing of the Eucharist apart the Mass would last longer<sup>73</sup>. One can distinguish two main reasons for granting such permission the lay men. The first is concern for the spiritual well-being, wishing to take Holy Communion in the absence of ordinary ministers. The second is assistance with difficulties in giving the Holy Sacrament, caused by the ordinary minister. These both circumstances, by their nature, can take place as a part of the Holy Mass and also apart It. Apart from the Holy Mass authorization to give the Holy Communion by the extraordinary ministers have been appointed in a situation when carrying Viaticum to the sick involves overcoming large distances or there are a large number of believers who, because of their illness, want to receive Holy Communion outside of the Church. This operation should not last too long, what requires not always existing circumstances: a large number of the ordinary ministers or their full devotion to this ministry. Vocation of the extraordinary ministers, is here another, real way of redemption of this need<sup>74</sup>.

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<sup>70</sup> Cf. CIC, can. 208.

<sup>71</sup> Cf. SC 28; CIC, can. 214.

<sup>72</sup> Cf. LG 32, 37; DA 6, 25; VII Zwyczajny Synod Biskupów z 1987 r., *Lineamenta* (1985), no. 17-18, [in:] *Powołanie i posłannictwo ludzi świeckich w świetle dokumentów kościelnych*, E. Weron ed., Poznań 1989, p. 27-28.

<sup>73</sup> Cf. IC 1.

<sup>74</sup> Cf. W. Kazmieruk, *Aktualizacja kapłaństwa wspólnego w liturgii w świetle dokumentów odnowy soborowej*, Siedlce 2001, p. 91-92.

In connection with popularity of vocation of the extraordinary ministers in the west of Europe and the emerging of frequent abuse in their ministry, there appeared some doubts to the conditions in which their help is actually justifiable. The Pontifical Commission for Authentic Interpretation of Code of Canon Law, in the plenary session on, February 20, 1987 explained some of the issues relating to the definition of situations in which the extraordinary ministers can be active<sup>75</sup>. The Commission found unequivocally that if in the Church there are the ordinary ministers, whether priests or deacons who are not in the situation of some barriers, the extraordinary ministers cannot perform their function. The restriction applies both to the acolytes, and secular ministers appointed in case of need. In the speech of the Pontifical Commission emphasized the fact that the task of the extraordinary ministers always replaces the task of the ordinary ministers<sup>76</sup>. Therefore, it is determined that giving Holy Communion by the extraordinary minister cannot become the norm and can never be abused<sup>77</sup>.

### Admittance to functions of the extraordinary minister

Depending on the type of the extraordinary minister there are different modes of access to perform this liturgical function. It should be borne in mind that the can. 910 § 3 CIC, distinguishes the extraordinary ministers on acolytes and designated lay men. Lay men who are not acolytes must be dedicated in accordance with can. 230 § 3 on the principle of the fulfillment of certain responsibilities of the ministers in their replacement, among which the norm being consider enumerates giving the Holy Communion. Such appointment can be made only when it is necessary, and there is no competent ministers. This division of the acolytes, and the lay men admitted to the duties of ministers are not derived from the diversity of situations in which the extraordinary ministers can fulfill their functions, but because of the fact, how to charge this function. The separation between them is manifested in the fact that the acolytes are dedicated to be the extraordinary ministers in the framework of the entrusted ministry, while others of the lay

<sup>75</sup> See Pontificia Commissio Codici Iuris Canonici Authentice Interpretando, *Responsio ad propositum dubium*, 1.06.1988, p. 1373.

<sup>76</sup> Cf. A. Sobczak, *Zastępczy charakter funkcji nadzwyczajnego szafarza komunii świętej*, „Poznańskie Studia Teologiczne” 10 (2001) p. 331-332.

<sup>77</sup> Cf. Congregatio pro Clericis et Aliae, *instructio de quidam questionibus circa fidelium laicorum cooperationem sacerdotum ministerium spectantem Ecclesiae de Mysterio*, 15.08.1997, „Acta Apostolicae Sedis” 89 (1997) p. 872-877.

men are called to the functions of ministers *ad hoc*. The function of the extraordinary ministers has institutional connection to the ministry of the acolytes. In other cases, the competent ecclesiastical authority appoints lay men to giving Holy Communion to secular people within occurring need caused by the lack of ordinary ministers<sup>78</sup>.

The competent authority in assigning the functions of ministers is ordinary of the place, who may allow the lay man, non-acolyte, to take over functions of the extraordinary minister of Holy Communion in the territory of the local Church. He can make orders for specific cases (*ad actum*), or at temporary time (*ad tempus*), or even at permanent time, but always when it is necessary and occurs in the community of believers where he is executive. The authorization of the ordinary of the place may be entrusted by him to the auxiliary bishop, assistant priest or Episcopal delegate, and even participating in ministry priests. When there is the last of these circumstances, the entrusting authority is personal, never general. Thus, the authorities established the extraordinary minister can also be instructed only for personal case, when it comes to the case of satisfaction of a real need arising from the situation of the local community entrusted to such priest<sup>79</sup>.

For example, in the context of the Church in Poland, *Mszal Rzymski* from 1975, which is reiterated in *Mszal Rzymski dla diecezji polskich* from 1986, released in the Polish language, contain annotation which permit the lay men to disposable distribution of Holy Communion, noting also that the ordinaries of places can allow the priests this entrusting<sup>80</sup>. The actual introduction of the possibility of appointing lay men to functions of the extraordinary minister of Holy Communion in Poland, except an acolyte, took place on the 240 Plenary Conference of the Episcopate of Poland on May 2, 1990. The Polish bishops have determined that this function will be entrusted only men aged 35 to 65 years old<sup>81</sup>. And the authority of priests to provide single permission

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<sup>78</sup> Cf. CIC, can. 230 § 3; A. Sobczak, *Zastępczy charakter funkcji nadzwyczajnego szafarza komunii świętej*, p. 335.

<sup>79</sup> Cf. Á. Marzoa, *Najświętsza Eucharystia*, p. 689.

<sup>80</sup> Cf. *Dodatek. Upoważnienie do jednorazowego rozdawania Komunii świętej*, [in:] *Mszal dla diecezji polskich*, Poznań 1986, p. (6).

<sup>81</sup> Cf. *Pismo Sekretariatu Prymasa Polski*, 5.05.1990, no. 1311/90/P. After publishing this rule, there were some instructions which accurately define the way of realization of functions of the extraordinary ministers. See Konferencja Episkopatu Polski, *Instrukcja w sprawie formacji i sposobu wykonywania posługi nadzwyczajnych szafarzy Komunii świętej*, 22.06.1991, [in:] *Dokumenty duszpastersko-liturgiczne Episkopatu Polski (1966-1993)*, Cz. Krakowiak, L. Adamowicz eds., Lublin 1994, p. 75-83.

to the lay man to give Holy Communion appeared with the release of Interdicasterial instruction on certain questions regarding the collaboration of the secular faithful in the ministerial service of priests *Ecclesiae de mysterio* from 1997<sup>82</sup>. Currently, there are directives of the Conference of the Episcopate of Poland contained in documents: *Wskazania odnośnie do nadzwyczajnego szafarza Komunii św.*, March 9, 2006<sup>83</sup>, and *Modyfikacja instrukcji w sprawie formacji i sposobu wykonywania posługi nadzwyczajnych szafarzy Komunii św. z dnia 22 VI 1991 r.*, released on October 18, 2006<sup>84</sup>. In accordance with these rules, lay men can be ordained to the function of the extraordinary minister of Holy Communion by the diocesan bishop within their own diocese for a year, after recommending a particular candidate by his parish priest. The extraordinary minister can be a man as well as the nun and the woman consecrated life, from 25 to 65 years old, if they know the truths of faith and theological-liturgical rules and are characterized as an exemplary Catholic. In the matter of fulfilling the function, they must always correspond with the parish priest, and during the Holy Mass are required to wear a matching suit, that for lay men it is an alba<sup>85</sup>.

## Conclusion

In legal discipline of Latin Catholic Church there is significant division among the ministers to give Holy Communion on the ordinary and extraordinary ministers. That division is not only in determining rights and obligations, but it is the opportunity to see a wealth of functions in the Church system. It should be borne in mind that in current form of canonical law both groups can perform their task within the Holy Mass and apart from It. The ordinary minister is a bishop, priest and deacon. The extraordinary minister is the acolyte and the lay man, who, to perform the duties instead of the other ministers, was entitled

<sup>82</sup> Cf. Congregatio pro Clericis et Aliae, instructio de quidam questionibus circa fidelium laicorum cooperationem sacerdotum ministerium spectantem *Ecclesiae de Mysterio*, art. 8, § 1.

<sup>83</sup> See Konferencja Episkopatu Polski, *Wskazania Konferencji Episkopatu Polski odnośnie nadzwyczajnego szafarza Komunii świętej*, 9.03.2006, „Anamnesis” 46 (2006) p. 17-18.

<sup>84</sup> See Konferencja Episkopatu Polski, *Modyfikacja instrukcji w sprawie formacji i sposobu wykonywania posługi nadzwyczajnego szafarza Komunii świętej z dnia 22 VI 1991 r.*, 18.10.2006, „Anamnesis” 48 (2007) p. 10-14.

<sup>85</sup> Cf. Konferencja Episkopatu Polski, *Wskazania Konferencji Episkopatu Polski odnośnie nadzwyczajnego szafarza Komunii świętej*, no. 1-9.

in accordance with the law<sup>86</sup>. Although there is a difference between the extraordinary ministers, however, it is not resulted in the diversity of situations in which the minister can perform their functions, but in the way of entrusting this function and some existing competence. The acolyte is permanently assigned to serve at the altar, including, when there is a real need, giving Holy Communion as the ministry of the extraordinary minister. Lay man, except acolyte, is permitted to give Holy Communion and is also the extraordinary minister, but his function is vicarious and arises only in a situation when there is no possibility of the service of the ordinary minister. Special circumstance of provision Viaticum is distinguished by the fact that the ministers, in that situation, are the parish priest, assistant priests, chaplain, and some of the superiors of religious institutes, but when it is necessary or with appropriate agreement other ministers ordinary and extraordinary are them as well. That shows the great care that the sick and the dying are surrounded by the Church.

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### **DUCHOWNY, AKOLITA I ŚWIECKI WYZNACZANY W PRZYPADKU KONIECZNOŚCI JAKO SZAFARZE KOMUNII ŚW.**

Szafarzem Komunii św. jest ten kogo prawodawstwo liturgiczne dopuszcza do spełniania tego zadania Istnieje podział na szafarzy zwyczajnych, jakimi są: biskup, prezbiter i diakon oraz na szafarzy nadzwyczajnych, którymi są akolici i świeccy wyznaczeni do swej posługi w zastępstwie innych szafarzy. Szafarze zwyczajni mogą wykonywać swą posługę, jeśli tylko nie zabrania im tego prawo w wyniku nałożonych kar lub zakazów. Natomiast, by mógł rozdzielać Komunię św. szafarz nadzwyczajny, musi zaistnieć sytuacja, która uniemożliwia działanie szafarzy zwyczajnych, jak ich choroba, inne posługi czy zbyt mała ich liczba względem pragnących przystąpić do Komunii św. Szafarzem nadzwyczajnym Komunii św. jest również Akolita, co wynika z natury jego przypisania do posługi przy ołtarzu. Jeśli Komunia św. jest udzielana na sposób Wiatyku, szafarzami są: proboszcz, wikariusz, kapelan i niektórzy przełożeni w instytutach zakonnych. W sytuacjach konieczności lub za zgodą wymienionych szafarzy, taką posługę mogą dokonywać inni szafarze zwyczajni i nadzwyczajni.

**Słowa kluczowe:** szafarz Komunii św., akolita, szafarz nadzwyczajny, Wiatyk, uprawnienie.

<sup>86</sup> Cf. CIC, can. 910 § 1 i 2 i can. 230 § 3.



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*ks. Leszek M. Jakoniuk*  
*Uniwersytet w Białymstoku*

## Sprawozdanie z działalności Katedry Teologii Katolickiej Uniwersytetu w Białymstoku w roku akademickim 2015/2016

### Kadra

W Katedrze Teologii Katolickiej Uniwersytetu w Białymstoku (UwB) w minionym roku akademickim 2015/2016 zatrudnionych było trzech pracowników. Dwóch pracowników naukowych na stanowisku adiunkta: ks. dr hab. Andrzej Proniewski (p.o. kierownika KTK) – cały etat, ks. dr Tadeusz Kasabuła – 1/2 etatu oraz ks. mgr lic. Leszek M. Jakoniuk (pracownik administracyjny w sekretariacie KTK) – cały etat.

### Działalność dydaktyczna

Katedra Teologii Katolickiej w roku akademickim 2015/2016 przygotowała dwusemestralne studia podyplomowe z etyki i filozofii religii. Mała ilość chętnych nie pozwoliła jednak otworzyć studiów podyplomowych w roku akademickim 2015/2016. Kadra na studia podyplomowe wywodzi się z UwB oraz innych ośrodków akademickich z Polski.

W ramach działalności dydaktycznej pracownicy naukowcy KTK przeprowadzili następujące wykłady:

**ks. dr hab. Andrzej Proniewski**

- „Tajemnice wszechświata. Dialog wiary z nauką” (Wydział Biologiczno-Chemiczny UwB; Wydział Historyczno-Socjologiczny UwB; Wydział Pedagogiki i Psychologii) 105 godz.
- „Filozofia” (Wydział Ekonomii i Zarządzania) 72 godz.
- „Podstawy filozofii” (Wydział Ekonomii i Zarządzania) 15 godz.

- seminarium magisterskie (Wydział Pedagogiki i Psychologii UwB) 100 godz.

**ks. dr Tadeusz Kasabuła**

- „Wybrane zagadnienia kultury Bizancjum” (filologia rosyjska) 15 godz.
- „Monastycyzm wschodni” (filologia rosyjska) 30 godz.
- „Europejskość Europy” (filologia rosyjska) 30 godz.

## Konferencje naukowe

Katedra Teologii Katolickiej UwB w okresie sprawozdawczym była organizatorem 6 konferencji naukowych:

- „IV Dni godności życia” (Białystok, 14-16 października 2015)
- „Konsekracja życia” (Białystok 24 października 2015)
- „Jubileusz 1050-lecia Chrztu Polski w aspekcie Miłosierdzia Bożego” (Białystok, 9 stycznia 2016)
- „Warsztaty formacyjno-pastoralne: powołanie” (Białystok 23-24 lutego 2016)
- „Duszpasterstwo liturgiczne” (Białystok, 2 kwietnia 2016)
- „Bolesława Lament (1862-1946) – Błogosławiona na nasze czasy” (Białystok, 4 czerwca 2016)

oraz współorganizatorem 2 konferencji:

- „Piękno w sacrum” (Białystok, 14-16 kwietnia 2016)
- „Mózg, świadomość, myśl” (Białystok, 23-25 maja 2016)

## Działalność naukowo-badawcza

Pracownicy naukowcy KTK UwB w ramach działalności naukowo-badawczej opublikowali efekty swojej pracy:

**Monografie, rozdziały książek, artykuły**

**ks. dr hab. Andrzej Proniewski:**

- *Błogosławiona Dziewica Maryja Matka Boga w misterium Kościoła. W pięćdziesiątą rocznicę Konstytucji Dogmatycznej o Kościele Lumen Gentium*, [w:] „Studia Koszalińsko-Kołobrzeskie” 22 (2015), s. 131-143.
- *Theological issues in the ecological encyclical Laudato si*, [w:] „Rocznik Teologii Katolickiej” 14/1 (2015), s. 49-61.
- *Benedykt XVI o społecznym charakterze posługi kapłana*, [w:] *Spółczesność. Studia, prace badawcze i dokumenty z zakresu nauczania społecznego Kościoła*.
- *Marital parenthood planning* [w:] „Studia Teologii Dogmatycznej” 2 (2016), s. 179-193.

- *Teologia ekologii*, [w:] *Ekologia wyzwaniem dla teologii*, Wrocław 2016, s. 61-78.

**Redakcja:**

- „Studia Teologii Dogmatycznej”, Białystok 2016
- „Rocznik Teologii Katolickiej”, Białystok 2015, t. 14/1
- „Rocznik Teologii Katolickiej”, Białystok 2015 t. 14/2
- „Rocznik Teologii Katolickiej”, Białystok 2016 t. 15/1

**ks. dr Tadeusz Kasabuła**

- *Pralatury i kanonie de gremio Kapituły Katedralnej Wileńskiej w okresie przedrozbiorowym*, „Rocznik Teologii Katolickiej”, 15 (2016)
- *Schematyzmy diecezjalne w ich historycznym rozwoju*, „Archiva Ecclesiastica”, 8 (2015)
- *Parafia Choroszcz w okresie I wojny światowej*, „Studia Teologiczne. Białystok – Drohiczyn – Łomża”, 34 (2016)

Reports  
and reviews**Udział w konferencjach, zjazdach naukowych i wydarzeniach kulturalno-naukowych, referaty**

W roku akademickim 2015/2016 pracownicy naukowcy oprócz uczestnictwa w wydarzeniach organizowanych lub współorganizowanych przez KTK wzięli udział w sympozjach, zjazdach, wernisażach:

**ks. dr hab. Andrzej Proniewski**

- Konferencja naukowa Towarzystwa Teologów Dogmatyków: „Nadzwyczajne i nadprzyrodzone. Systematyczna perspektywa teologiczna fenomenów religijnych” (12-14.09.2016 – Świdnica)

**Referaty:**

- „Ekonomia świata – ekonomia nieba” – wykład inauguracyjny na Wydziale Ekonomii i Zarządzania UwB (1.10.2015 – Białystok)
- „Problem uchodźców a apostołat miłosierdzia” – wykład w ramach XXXIII Dni Kultury Chrześcijańskiej (21.10.2015 – Białystok)

**ks. dr Tadeusz Kasabuła**

- Otwarcie i wernisaż wystawy: „Ona zetrze głowę Twoją – Rycerstwo Niepokalanej” – współorganizacja i prezentacja wystawy; (14.10.2015 – 13.01.2016 – Białystok)
- Wernisaż wystawy „Japońskie krajobrazy” – organizacja i prezentacja wystawy (28.01.2016 – Białystok)
- Otwarcie i wernisaż wystawy „Haft ludowy w służbie sacrum” – organizacja i prezentacja wystawy (4.02.2016 Białystok)



- Otwarcie i wernisaż wystawy fotograficznej „Piękny jest nasz świat” – współorganizacja

**Referaty:**

- XXXIII Dni Kultury Chrześcijańskiej w Białymstoku, referat: „Powstanie i ekspansja islamu w VII-VIII wieku. Współczesne implikacje” (październik 2015)
- Cykl 13 wykładów, referatów i prelekcji z okazji 1050. Rocznicy Chrztu Polski (kwiecień-maj 2016)

## Wydawnictwo

Nakładem Wydawnictwa Uniwersytetu w Białymstoku w ramach działalności KTK ukazały się następujące publikacje:

- „Rocznik Teologii Katolickiej”, Białystok 2015, t. 14/1 (10 punktów)
- „Rocznik Teologii Katolickiej”, Białystok 2015, t. 14/2 (10 punktów)
- „Rocznik Teologii Katolickiej”, Białystok 2016, t. 15/1 (10 punktów)
- „Studia Teologii Dogmatycznej”, Białystok 2016
- L. Gerosa, *Gdzie rodzi się prawdziwy człowiek*, Białystok 2016

## Projekty

**ks. dr Tadeusz Kasabuła**

- Kierownik projektu: „Ochrona i cyfrowe udostępnienie obiektów dziedzictwa kulturowego znajdujących się w zasobach Archiwum i Muzeum Archidiecezjalnego w Białymstoku” – czas realizacji: 2016-2020
- Kierownik projektu: „Renowacja wybranych tkanin liturgicznych fundacji Branickich dla kościoła w Choroszczycy” – czas realizacji: 2016-2017

*bp Andrzej F. Dziuba*

*Uniwersytet Kardynała Stefana Wyszyńskiego*

**ks. Józef Zabielski**

***Roztropność, męstwo, umiarkowanie  
i sprawiedliwość jako wyznaczniki  
chrześcijańskiej moralności. Studium  
tomistyczno-aksjologiczne***

**Wydawnictwo Uniwersytetu Kardynała  
Stefana Wyszyńskiego, Warszawa 2015, 204 s.**

Chrześcijańska moralność jest zwartym systemem ewangelicznego orędzia skierowanego do ludzi wiary przez samego Jezusa Chrystusa. To oferta życia w czterech płaszczyznach relacyjnych: do Boga, do ludzi, do siebie samego i do świata. Ważnym elementem tej oferty są cztery cnoty kardynalne: roztropność, męstwo, umiarkowanie i sprawiedliwość. Tym wyznacznikom chrześcijańskiej moralności poświęca swe studium ks. prof. dr hab. Józef Zabielski.

Autor jest wybitnym teologiem moralistą i profesorem zwyczajnym Uniwersytetu Kardynała Stefana Wyszyńskiego w Warszawie. Jest autorem wielu książek, artykułów, studiów, recenzji i opracowań, m.in. *Współczesny indyferentyzm religijny. Studium teologiczno-moralne* (Białystok 1999), *Podstawy chrześcijańskiej moralności. Teologia moralna fundamentalna* (Białystok 2013).

Książkę otwiera spis treści (s. 5-7). Natomiast tekst rozpoczyna dość obszerne *Wprowadzenie* (s. 9-31). Ukazano najpierw sprawności i cnoty w historii etyki i teologii, a następnie charakterystykę życia cnotliwego w świetle świadectw biblijnych. Ważne jest określenie istoty cnoty i struktury cnotliwości.

Pierwszy rozdział nosi tytuł: *Cnota roztropności* (s. 33-48). Dobrze, że rozpoczęto od wskazania biblijnego obrazu roztropności. Autor omówił samo pojęcie i działanie roztropności oraz jej akty czy zasady działania jako cnoty. Wyróżniono składniki oraz gatunki roztropności. Wśród cnot pomocniczych, zwanych czasem pokrewnymi wskazano na zaradność, zdrowy i pomyślny rozsądek. Autor wskazuje na nabywanie i pielęgnowanie roztropności. Wśród wad czy niedomagań w zakresie roztropności ks. prof. J. Zabielski wskazuje na lekkomyślność, nierozsądek, niestałość, niedbałość. W końcu podaje także ocenę moralną niedomagań roztropności.

*Cnota męstwa* to tytuł kolejnego rozdziału omawianej książki (s. 49-65), który otwiera ukazanie pojęcia tej cnoty. Zresztą autor wprost prezentuje męstwo jako cnotę oraz jej akty. Charakterystyczny jest tytuł kolejnego zbioru proponowanych refleksji: „Części” *cnoty męstwa*. Wreszcie wskazano jeszcze na wady przeciwne męstwu i cnotom pokrewnym. Wśród nich wymieniono: tchórzostwo, zuchwalstwo, zarozumiałość, ambicję, próżność, małoduszność, upór.

Trzeci rozdział opatrzone tytułem: *Cnota umiarkowania* (s. 67-92). Nakreślono najpierw pojęcie cnoty umiarkowania, zwanej czasem rozumnym umiarem. Wskazano na jej przedmiot i podmiot. Po tych podstawowych ustaleniach wyszczególniono „części” cnoty umiarkowania. Dość obszerny paragraf prezentuje poszczególne gatunki tej cnoty i wady im przeciwne. W końcu podano jeszcze cnoty pokrewne umiarkowaniu.

*Cnota sprawiedliwości* to zagadnienie najobszerniejszego czwartego rozdziału (s. 93-189). Sprawiedliwość jawi się jako szczególnie ważna zasada życia społecznego. Niemniej trzeba pamiętać także o sprawiedliwości jako cnotcie. Autor podaje rodzaje sprawiedliwości, a więc jej specyfikację gatunkową. Ważnym jest zauważenie relacji między sprawiedliwością a miłością, dotykając w ten sposób miłosierdzia. Wskazuje także na sprawiedliwość jako na zewnętrzne dobra osobowe i również dobra materialne.

Całość publikacji zamyka *Zakończenie* (s. 191-199). Ważne jest rozeznanie nadprzyrodzonego źródła życia cnotliwego. Oczywiście należy pamiętać o ludzkim czynniku w moralnym dobru ludzkiego działania. Owa dynamika ciągle wskazuje na konieczność nieustannego kształtowania życia cnotliwego.

Książkę zamyka bibliografia, która podzielona została na: I. *Nauczanie Kościoła*; II. *Literatura przedmiotu* (s. 201-204).

Autor podjął analizę ważnego zagadnienia, które na fali krytyki aretologii jest swoistą odwagą badawczą. Z drugiej jednak strony

prof. J. Zabielski znakomicie rozeznaje kondycję współczesnego człowieka, i to w większości jego egzystencjalnych aspektów. Realizm życia zdaje się wyraźnie wskazywać na oczekiwania i ludzkie pragnienia, tak w wymiarze indywidualnym jak i społecznym. Autor zauważa: „Zaangażowanie człowieka w realizację swego powołania ma wiele form i życiowych postaw. Do najważniejszych i szczególnie angażujących należy praktyka cnót, co stanowi charakterystyczny sposób odpowiedzi na Boże wezwanie poprzez czynienie dobra w postaci utrwalonej postawy” (s. 9).

Dobrze, że sam autor już w początkowych uwagach wyraźnie wskazuje: „Mając na względzie rzeczywistą istotę cnoty oraz jej aksjologiczną rolę w rozwoju ludzkiej egzystencji, w niniejszej monografii podjęto próbę analitycznej refleksji nad fundamentalnymi – kardynalnymi cnotami moralnymi. Problem badawczy koncentruje się na ukazaniu natury oraz znaczenia w chrześcijańskiej moralności czterech cnót kardynalnych: roztropność, męstwo, umiarkowanie i sprawiedliwość” (s. 10). Wydaje się jednak, że w wielu aspektach cnoty te twórczo i dynamicznie wykraczają poza kanony religijne. Ich rola ogólnoludzka wydaje się czymś zupełnie naturalnym, choć oczywiście z owymi sfumaturami, ale nie z negacją ich funkcji moralnych.

Podjętą próbę jeszcze jednej systematyzacji prof. J. Zabielski stwierdza: „Cnoty moralne dadzą się zgrupować wokół czterech zwanych kardynalnymi, które udoskonalają wytwory ludzkiej myśli i działania. I tak: roztropność – udoskonala sama czynność rozumu; sprawiedliwość – wnosi ład i miarę do czynności praktycznego postępowania według wymagań tego, co prawdziwe i słuszne; umiarkowanie – porządkuje dziedzinę uczuć, aby nie uchylały się przed kierownictwem rozumu; męstwo – wzmacnia lub rozpala uczucia, aby nie powstrzymywały przed czymś, co jest wymagane przez rozum” (s. 31).

Trzymając się kanonów można stwierdzić: „Cnoty kardynalne pełnią szereg zadań, stąd dopuszczają cnoty odrębne podporządkowane sobie jako gatunki (część potencjalna). Gatunki cnoty kardynalnej wyrażają zastosowanie sprawności tej cnoty głównej do pewnych wyodrębniających się przedmiotów. Tak ujęty związek między cnotami jest najściślejszym i najdoskonalszym” (s. 31). Te uwagi słusznie wskazują jakże dynamiczna jest rzeczywistość życia ludzkiego, zwłaszcza gdy odniesiona jest do kategorii cnót. Jest to swoista płaszczyzna czy środowisko, które kształtuje zwyczajny realizm czterech cnót kardynalnych.

Autor w *Zakończeniu* daje pewne sugestie ku syntezie, a jednocześnie i perspektywom otwartości ku przyszłości: „Reasumując analityczne refleksje niniejszej monografii, zwróćmy uwagę na czynniki

rozwoju cnoty. Jak to wskazywały przeprowadzone analizy, w chrześcijańskim rozumieniu cnoty wyróżnia się dwa fundamentalne elementy: dar Bożej łaski oraz współdziałanie człowieka w rozwoju tego daru. Wykorzystanie daru Bożej łaski stanowi wyzwanie gwarantujące człowiekowi właściwy rozwój osobisty i społeczny, gdyż «za cnotę obywatelską uchodzi, gdy potrafi i rządzić, i słuchać dobrze» (s. 191). Ta harmonia współdziałania oraz dynamiczna otwartość ku ludziom może znakomicie służyć dziełom nowej ewangelizacji.

Wydaje się, iż warto byłoby powiedzieć coś więcej o wielorakich formach niesprawiedliwości czy przemocy. Z drugiej zaś strony o miłości caritas. Wówczas cnoty kardynalne zostają jakby zaproszone na wyższy poziom chrześcijańskiej moralności.

Trzeba zauważyć, że w prezentowanej rozprawie uderza brak sięgnięcia do polskich autorów, którzy zajmowali się profesjonalnie zagadnieniem cnót kardynalnych, także w duchu klasycznego nurtu tomistycznego, np. ks. prof. Władysław Wicher, ks. prof. Antoni Borowski, ks. prof. Stanisław Witek. Zapewne ich przemyślenia mogłyby być pomocne w prowadzonym interesującym dyskursie, zwłaszcza że ma on nachylenie aksjologiczne.

Zauważa się brak w bibliografii niektórych pozycji przywoływanych w przypisach. W samej bibliografii załamała się kolejność alfabetyczna (s. 202, 203). Szkoda, że zabrakło podsumowań w wiodących blokach tematycznych.

Książd prof. Józef Zabielski prezentuje ważne zagadnienia, które mają wiele płaszczyzn bezpośrednich odniesień do życia. Zatem jest to bardzo praktyczne opracowanie, choć może podtytuł sugeruje studium bardzo teoretyczne. Jego systematyka stawia także książkę jako ewentualną pomoc w wykładach teologii moralnej.

DOI: 10.15290/rtk.2016.15.2.17

*Jan Kalniuk MS**Uniwersytet Papieski Jana Pawła II w Krakowie*

**Andrzej A. Napiórkowski OSPPE**  
*Maryja jest piękna. Zarys mariologii  
i maryjności*

**Uniwersytet Papieski Jana Pawła  
II w Krakowie, Wydawnictwo  
Naukowe, Kraków [2016], 280 s.**

Autorem recenzowanej książki zatytułowanej: *Maryja jest piękna. Zarys mariologii i maryjności*, jest ojciec prof. dr hab. Andrzej Adam Napiórkowski, kapłan Zakonu Paulinów. Nieprzerwanie od marca 2001 roku kieruje Katedrą Eklezjologii na Wydziale Teologicznym Papieskiego Uniwersytetu Jana Pawła II w Krakowie. Ponadto w tymże Uniwersytecie pełni funkcję zastępcy dyrektora Instytutu Teologii Fundamentalnej, Ekumenii i Dialogu.

Jako teolog specjalizuje się zwłaszcza w eklezjologii integralnej (fundamentalnej i dogmatycznej). Jego badania naukowe dotyczą szczególnie tematów z dziedziny eklezjologii i chrystologii, zagadnień ekumenicznych w szerokim ujęciu, dialogu katolicko-luterańskiego, problematyki wolności, łaski, usprawiedliwienia, oraz mariologii i tematyki pastoralnej i okolicznościowej.

Książka *Maryja jest piękna* to dojrzały owoc pełnej zapału, pasji i zmuśnej pracy naukowej o. Andrzeja Napiórkowskiego. Odnacza się niewątpliwą wartością naukową i dydaktyczną. Myślę, że szybko znajdzie uznanie na rynku wydawniczym. Nieustannie będzie zyskiwała nowych czytelników. Jest starannie przygotowana i edytowana przez Wydawnictwo Naukowe Uniwersytetu Papieskiego Jana Pawła II w Krakowie. Było to możliwe dzięki finansowaniu z dotacji na

utrzymanie potencjału badawczego UPJP II przyznanej przez Ministra Nauki i Szkolnictwa Wyższego w 2016 roku. Na ostatniej stronie pięknej okładki zostały umieszczone słowa wstępu autorskiego i fragment recenzji wydawniczej, sporządzonej przez ks. dr. hab. Janusza Lekana, prof. KUL, dyrektora Instytutu Teologii Dogmatycznej KUL.

Przywołany recenzent podkreślił, że widocznym celem, jaki autor sobie stawia dla tej publikacji jest „dostarczenie czytelnikowi wszystkich podstawowych i niezbędnych informacji dotyczących osoby Najświętszej Maryi Panny i jej miejsca w Bożym planie zbawienia”. Zaznacza też, że „autor umiejscawia ją w kontekście, w jakim znajduje się współczesny czytelnik, zwracając uwagę zarówno na wyzwania powszechne, wynikające ze współczesnego feminizmu, jak również specyficzne dla polskiego czytelnika, uwypuklając kontekst polskiej mariologii. Wreszcie wskazuje na miejsce mariologii w całości historii rozwoju dogmatów katolickich, na jej specyfikę w ramach teologii dogmatycznej i jej podstawowe źródła”.

Reports  
and reviews

Książka *Maryja jest piękna. Zarys mariologii i maryjności*, licząca 280 stron, została podzielona na dziewięć rozdziałów. Rozdział pierwszy nosi tytuł: *Ku integralnej mariologii*. Zawiera następujące paragrafy: *Kim jest Maryja?*, *Kontekst współczesny*, *Historia rozwoju mariologii*, *Mariologia jako traktat dogmatyczny*, *Źródła mariologii*. Rozdział drugi zatytułowany: *Pismo Święte o Maryi*, ukazuje miejsca *Starego* i *Nowego Testamentu*, które typicznie lub bezpośrednio zawierają odniesienia do Najświętszej Maryi Panny. Rozdział trzeci: *Dzieje maryjnej teologii duchowości*, koncentruje się na historii Maryjnej teologii duchowości, poczynając od pisarzy apostoelskich i apologetów poprzez Ojców Kościoła, teologię średniowiecza, reformację, kulturę baroku, oświecenie, teologię XIX i XX wieku, Sobór Watykański II, by w finale nakreślić obecnie obierany kierunek ku mariologii integralnej i interdyscyplinarnej. W rozdziale czwartym: *Maryjne prawdy*, autor omawia pięć podstawowych prawd wiary dotyczących Maryi. Są to: Matka Boga, zawsze dziewica, wolna od grzechu i święta, Niepokalanie Poczęta, i Wniebowzięta.

Dużo nowych elementów mariologicznych przynosi rozdział piąty, ukazujący *Jedność Maryi z Duchem Świętym*, gdzie czytelnik może znaleźć takie zagadnienia, jak: „Maryja i Duch Święty”, „Jedność Maryi z Duchem Trójjedynego Boga” czy formy i sposoby jedności Maryi z Duchem Boga. Rozdział szósty: *Maryja w dziele odkupienia*, oprócz wielu pomniejszych zagadnień, zawiera rozwinięcie czterech podstawowych tematów: współdziałanie Maryi, pośrednictwo Maryi, macierzyństwo duchowe Maryi i relacja Maryja – Kościół.



Rozdział siódmy: *Celebracja Maryi w Kościele*, podejmuje w swojej rozbudowanej treści szczególnie takie kwestie, jak: „z dziejów maryjnej pobożności”, „dlaczego należy czcić Maryję?”, teologia kultu Maryjnego i jego odnowa w świetle *Marialis cultus*, liturgiczne miejsca i sposoby kultu Maryi, modlitewne formy czci Bogarodzicy, przepowiadanie o Matce Pana i jego formy, homilie, kazania, katechezy. Refleksji teologicznej poddane zostały także sprawy sanktuariów Maryjnych i pielgrzymowania, kultura i sztuka związana z kultem Maryi, ośrodki naukowe i centra formacji Maryjnej. Na końcu rozdziału zaprezentowano Polskie Towarzystwo Mariologiczne.

Rozdział przedostatni: *Artyzm i transcendencja Maryjnych obrazów*, zapoznaje czytelnika z artyzmem i transcendencją maryjnych obrazów. Ojciec Andrzej Napiórkowski podejmuje w nim aspekt piękna Maryi, problem rzekomego zakazu sporządzania ikon w *Biblii*, historię teologii ikony, temat Wcielenia jako chrystologicznego fundamentu Maryjnej ikony, oraz zagadnienie typów ikon Maryjnych. Natomiast ostatni rozdział to wizja mariologii ekumenicznej. Ojciec Profesor porusza w nim takie tematy, jak: *Prawosławie i Przebłogosławiona, Ewangelicy a Matka Pana, Współczesny dialog chrześcijan oraz Eku-  
meniczne rozstaje i zbliżenia*.

Czytając książkę, nietrudno zauważyć, że ukazuje ona wielkie bogactwo katolickiej nauki o Najświętszej Maryi Pannie. Ogromną wartością tej pozycji jest to, że autor nie poprzestaje tylko na odtwórczym prezentowaniu treści, jakie w opracowaniach naukowych już można znaleźć, lecz ukazuje własne przemyślenia co do wielkich perspektyw i możliwości mariologii. Niezwykle ważne jest to, że w swojej refleksji teologicznej mocno osadza maryjność i mariologię w Kościele, gdzie jak stwierdza: „Bosko-ludzka rzeczywistość gwarantuje tak duchowy, jak i intelektualny wymiar naszego poznania”.

O niekwestionowanej wartości tej książki świadczy również wykorzystana w niej bogata, licząca ponad 200 pozycji bibliografia. Ponad 30 pozycji, to opracowania w językach obcych: niemieckim, włoskim i francuskim, a ponad 20 pozycji bibliograficznych, to wcześniejsze opracowania samego autora. Zatem książka nie jest wytworem chwili, lecz dziełem wieloletniej, sumiennej pracy, naznaczonej teologicznymi poszukiwaniami i przemyśleniami Ojca Profesora.

O ile łatwa jest ogólna, na wskroś pozytywna i pełna zachwyty ocena tej pozycji książkowej, o tyle trudniej jest szczegółowo wymienić wszystkie jej zalety, przede wszystkim ze względu na ogromne bogactwo merytoryczne. Niemniej jednak należy podkreślić bogaty, wielowątkowy charakter dzieła i przejawiającą się w nim zdrową otwartość

na współczesne badania mariologiczne i nowe kierunki w mariologii. Ojciec Napiórkowski nie tylko wszechstronnie opisuje różne aspekty podejmowanych zagadnień, ale w sposób jasny i zdecydowany dochodzi do konkretnych wniosków, dając mocne wrażenie ich pewności. Nie należy to przecież do zadań łatwych, albowiem w dziejach mariologii pojawiło się wiele wątków, przynoszących wielość różnorodnych opinii.

Dziękując ojcu Andrzejowi Napiórkowskiemu za tak wartościową pozycję książkową, należy mieć nadzieję, że zainteresują się nią nie tylko mariolodzy, lecz także ci, którzy swoje wysiłki naukowe realizują choćby na polu zgłębiania moralności inspirowanej *Ewangelią* (piszący te słowa jest teologiem moralistą). Każdy Czytelnik ma szansę znaleźć tutaj wiele materiału do teologicznej czy religijnej analizy i refleksji. Pod tym względem szczególnej wymowy nabiera ukazane w książce piękno życia Maryi, jej czystość i bezgrzeszność oraz służebna, macierzyńska rola wobec Boga – Człowieka i każdego człowieka.

*ks. Łukasz Plata*

*Katolicki Uniwersytet Lubelski Jana Pawła II*

## Andrzej Derdziuk OFMCap *W odpowiedzi na dar powołania* Wydawnictwo KUL, Lublin 2016, 174 s.

W szczególnym roku 1050. Rocznicy Chrztu Polski warto uświadomić sobie, że na mocy łaski chrztu świętego wszyscy jesteśmy powołani do świętości. To zobowiązuje do tego, aby na drodze swojego życiowego powołania nieustannie dążyć do doskonałości i szukać postaw najbardziej godnych dojrzałego chrześcijanina.

W tych poszukiwaniach cenną pomocą może być publikacja ojca prof. dr hab. Andrzeja Derdziuka, wydana przez wydawnictwo KUL pt. *W odpowiedzi na dar powołania*. Jest ona zapisem rekolekcji wygłoszonych w Lubartowie w maju 2014 roku przed święceniami diakonatu i kapłaństwa dla braci z kapucyńskiego Wyższego Seminarium Duchownego w Lublinie.

Ojciec prof. dr hab. Andrzej Derdziuk, jest członkiem Warszawskiej Prowincji Zakonu Braci Mniejszych Kapucynów. W swoim życiu pełnił wiele odpowiedzialnych funkcji m.in. posługę duszpasterza powołań, magistra wakacyjnego postulatu, mistrza nowicjatu, ojca duchownego seminarium i junioratu oraz wykładowcy w seminarium i junioracie, a także przez dziesięć lat był rektorem Wyższego Seminarium Duchownego Kapucynów w Lublinie. Zakonnik przez kilka lat pełnił funkcję wiceprzewodniczącego Konferencji Rektorów Seminariów Diecezjalnych i Zakonnych w Polsce. Ponadto o. Derdziuk jest wykładowcą, spowiednikiem, oraz cenionym rekolekcjonistą, dlatego w kontekście recenzowanej publikacji dla czytelnika może być kierownikiem duchowym, który dzieli się nie tylko wiedzą, ale i bogatym doświadczeniem.

Autor w tych rekolekcjach stałym punktem odniesienia uczynił scenę Zwiastowania opisaną przez św. Łukasza Ewangelistę. Odwołując

się w swych rozważaniach do tego wydarzenia ukazał, Maryję jako Gwiazdę przewodnią i wzór do naśladowania. Ona swoim *fiat* wypowiedzianym podczas Zwiastowania uczy każdego powołanego postawy całkowitego zawierzenia Bogu, który wybiera i uzdalnia do wypełnienia Bożego planu.

Książka zawiera wprowadzenie, dziesięć konferencji i sześć homilii. Pierwsza, zdecydowanie przeważająca część to konferencje, z których każda jest nakreśleniem pewnych uwarunkowań i postaw, jakie mogą być pomocne w odpowiedzi na dar powołania.

Pierwsza konferencja *Zwiastowanie mojego życia*, stanowi wprowadzenie do rekolekcji. Aby był to czas rzeczywistego szukania Boga i przygotowania do życiowego *fiat*, potrzeba klimatu wyciszenia wewnętrznego i zewnętrznego. Wyciszenie sprzyja duchowej walce, jaką niejednokrotnie powinien stoczyć człowiek, aby doświadczył spotkania z żywym Bogiem. Rekolekcje to swoisty luksus i szansa, aby kształtować swoją oryginalność oraz uszlachetniać serce i umysł, którymi w kapłaństwie Pan Bóg będzie się posługiwał jako narzędziami.

Konferencja druga zatytułowana *Historia mojego zbawienia* jest zachętą, aby odczytać swoje życie, w kontekście powołania. Na życie osoby powołanej składają się: rodzina, środowisko, w którym żyje, oraz historia, którą tworzy. Spojrzenie na te płaszczyzny w kluczu wiary i zaufania pozwala zauważyć szczególne prowadzenie przez Boga. Ta historia wpisuje się w plan Boży, co z kolei pomaga w odpowiedzialnym wypowiedzeniu *fiat*, wybierając drogę powołania.

*Przymierze z Bogiem w wierze* to temat kolejnej konferencji. Najpierw rekolekcionista odwołuje się do postaci ks. prof. Janusza Nagórnego. Ksiądz Nagórny w toku badań naukowych analizując przymierze na Synaju wyróżnił w nim trzy elementy: prolog, zobowiązanie fundamentalne i kategoriale wskazanie. Te wiadomości autor konferencji odniósł do przymierza, jakie Bóg w scenie Zwiastowania zawarł z Maryją. Jest Ona poprzez nieustannie powtarzane *fiat* ukazana jako wzór wiary. Autor wnioskuje, że wiara jest postawą całożyciową, obejmującą przeszłość, teraźniejszość i przyszłość, angażującą wszystkie władze człowieka i prowadzi do ostatecznej decyzji, która w przymierzu z Bogiem musi zakończyć się *fiat*.

Konferencja czwarta *Świadomość wybrania przez Boga*, to refleksja nad słowami: „Anioł wszedł do Niej i rzekł: «Bądź pozdrowiona, pełna łaski, Pan z Tobą, błogosławiona jesteś między niewiastami»”. Autor zauważa, że Bóg wybrał Maryję i nadzwyczaj ubogacił. To pokazuje, że powołanie do służby jest wyrazem Bożego umiłowania. Chcąc na ten dar odpowiedzieć jak Maryja, trzeba mieć świadomość, że obdarowanie

jest dane w określonym celu, tzn. aby było darem dla innych i wypełnieniem misji zbawiania świata.

Temat następny to *Ewangeliczne ubóstwo*. Ojciec Derdziuk wskazuje na dwa wymiary ubóstwa w życiu Maryi: pierwszy wynika ze stwierdzenia *anavim* i wyraża się w postaci całkowitego zawierzenia Bogu własnej przyszłości i tego, co się z nią wiąże. Autor wspomina także o ubóstwie w wymiarze moralnym, które wynika z naszej kruchości, grzeszności i lęku. W dalszej części konferencji zostały w praktyczny sposób przedstawione postawy kapłańskiego ubóstwa. Są nimi: dowartościowanie człowieka biednego, dyspozycyjność, przedsiębiorczość, pomysłowość, troska o dobro wspólne, wykorzystywanie ubogich środków, przejrzystość i sprawiedliwość.

W kolejnej konferencji *Czystość Bogu konsekrowana* kaznodzieja zwraca uwagę na temat czystości kapłańskiej. Można ją rozważać na dwóch płaszczyznach: motywacji i radzenia sobie ze swoim ciałem. Wśród motywów autor wymienia: świadomość wybrania i powołania do miłości oblubieńczej, przeżywanie czystości jako powołania do ojcostwa oraz dyspozycyjności dla Kościoła. Z kolei na płaszczyźnie zmysłowo-cielesnej należy nauczyć się pokonywać trudności. Dlatego konieczne jest poznanie swojej cielesności, aby umieć radzić sobie z bodźcami, które ją pobudzają. Unikanie okazji do grzechu i doświadczenie przyjaźni, zdaniem autora pomaga, aby dla kapłana czystość była piękna i nie umniejszała poczucia męskości.

W następnym rozważaniu pt. *Posłuszeństwo w służbie dobra wspólnego*, autor spoglądając na Maryję wnioskuje, że posłuszeństwo konsekrowane jest najlepszym sposobem używania człowieczeństwa i musi wpisywać się w ogólny plan Boży. Jest ono wolnym i ofiarnym zaangażowaniem się aż do kenozы, czyli wyniszczenia się w służbie innym. Autor zauważa, że jest to związane z problematyką uczestnictwa, które to zagadnienie było przedmiotem zainteresowania ks. prof. Nagórnego. Ojciec Derdziuk analizuje różne postawy wobec posłuszeństwa, m.in. posłuszeństwo ze strachu. Wskazuje, że w realizowaniu posłuszeństwa może pomóc rozwijanie takich cnót jak: pokora, męstwo, cierpliwość oraz wiara, że wszystko jest po coś.

Przedmiotem następnej konferencji jest *Zachwyty i kontemplacja tajemnicy powołania*. Pragnienie służby Bogu rozpoczyna się od zdumienia nad objawieniem tajemnicy miłości. Płaszczyzną zachwyty człowieka powołanego jest tajemnica zstąpienia Boga, do którego każdy konsekrowany ma uprzywilejowany dostęp w przestrzeni swojego serca, umysłu i rąk, szczególnie podczas przyjmowania sakramentów, a zwłaszcza Eucharystii. Aby zatem przeżywać zachwyty

i kontemplować tajemnicę powołania warto czerpać wzór z Matki Najświętszej, tzn. tak jak Ona oddać swoje życie jedynej miłości oraz zapalić się nią, tak, aby spłonąć.

*Modlitwa nieustanna jako duchowa mistrzyni braci*, to dziewiąta konferencja i zaproszenie, aby powiedzieć Bogu *fiat* w odniesieniu do modlitwy osobistej. Modlitwa, której źródłem jest Bóg sprawia, że kapłan żyje przed Jego obliczem. Ona wprowadza równowagę, ład i pokój w działanie oraz wykorzystywanie czasu, co wyraźnie widać na przykładzie Maryi.

Ostatnie zamyślenie nosi tytuł *Służyć i żyć słowem Bożym* i jest poświęcone tematyce słowa Bożego, które jest duchowym pokarmem powołanego. Autor w tej konferencji podzielił się ze słuchaczami swoim odkrywaniem *Pisma Świętego*, które obejmowało różne etapy: od zdumienia i zaciekawienia wpływającego z lektury, poprzez znudzenie, aż do ponownego zachwytu i radosnego głoszenia. Rekolekcjonista przestrzega także przyszłych głosicieli słowa przed trudnościami, które mogą wynikać z lęku, małoduszności lub pychy. Kaznodziejstwo ewangeliczne domaga się pokory mówienia rzeczy prostych, ale opartych na słowie Bożym, co autor zaprezentował w dalszej części książki w kilku homiliach.

Pierwsza homilia zatytułowana *Serce jako ołtarz ofiarny* to refleksja na temat przestrzeni, w której może działać Bóg. Ta przestrzeń znajduje się w głębi ludzkiego serca, gdzie powołany musi powiedzieć Bogu *tak*. Kapłańskie serce ma być taką przestrzenią, w której ludzie czują się bezpieczni. Kapłan musi zgodzić się na bycie świątynią ducha, ołtarzem, na którym ofiaruje się Bóg.

W kolejnej homilii autor zauważył, że życie powołanego to nie sielanka, ale wezwanie do trwania *Wobec sprzeciwu świata*, nieprzychylnego chrześcijanom. Jednak pomimo tych trudności warto, rozpalać w sobie zapał ewangelizacyjny i z odwagą dać się prowadzić Duchowi Świętemu.

W trzeciej homilii kaznodzieja ukazał *Moc wiary*, która urzeczywistnia się na trzech płaszczyznach: wobec Boga, samego siebie oraz drugiego człowieka i świata. Wiara przekracza nasze ludzkie rozumowanie, ale ten, kto odważy się przyjąć Boże orędzie jako prawdziwe, doświadczy mocy Jezusa Zmartwychwstałego i Jego miłości.

Kolejna homilia to zwrócenie uwagi na to, jak wielka jest *Sila łagodności*. Przy omawianiu tej postawy autor przywołał postać św. Franciszka, który dzięki mocy Ducha Świętego naśladował Jezusa w postawie służby i wrażliwości na drugiego człowieka. Kapłan łagodny i wrażliwy,

dający swoim życiem świadectwo Ewangelii, jest prawdziwym uczniem Jezusa, zdolnym do tego, aby innych czynić uczniami.

W homilii piątej autor przypomina, że misją kapłana jest *Głoszenie prawdy o grzechu i pokucie*. Grzech został pokonany przez miłość Jezusa na krzyżu. Dlatego realizowanie powołania powinno być nie tylko pasterzowaniem, ale misjonowaniem, szukaniem trzody i niesieniem jej orędzia o wielkim miłosierdziu Boga.

W ostatniej homilii o. Derdziuk pokazuje że powołani są *Prowadzeni przez Ducha Świętego*. Duch Święty uczy, aby być skutecznym i owocnym, należy współpracować z innymi. Kiedy powołany otwiera się na działanie Ducha Świętego, staje się zdolnym do tego, aby jak Maryja nieustannie powtarzać: „Fiat – niech mi się stanie według Słowa Twego”.

Publikacja *W odpowiedzi na dar powołania* ukazuje radość ze służby i kroczenia drogą powołania, która się nie wyczerpuje, ale wzywa do dzielenia się nią ze swymi braćmi i siostrami. Wielkim walorem tej książki jest osobiste świadectwo wiary i ukochania kapłaństwa, którym rekolekjonista dzieli się, z przygotowującymi się do kapłaństwa. Piękny język ubogacony licznymi cytatami, przykładami świętych oraz wieloma odniesieniami do codziennego życia i własnego doświadczenia, a także humorystyczne wtrącenia sprawiają, że jest to lektura ciekawa, oryginalna i wciągająca czytelnika.

Książka została wydana w miękkiej oprawie i bardzo poręcznym formacie. Zamieszczony na okładce fresk Fra Angelico – *Zwiastowanie*, z klasztoru św. Marka we Florencji zachęca, aby do niej zaglądnąć. W publikacji wyraźnie zostały oddzielone konferencje od homilii. Konferencje i homilie zostały ponumerowane i zawierają czytelne tytuły. Wydaje się, że pomocą w części zawierającej homilie byłoby umieszczenie informacji o siglach biblijnych do tekstów, w oparciu o które zostały przygotowane rozważania. Książka nie zawiera zakończenia, co można odczytać jako zachętę do dalszej refleksji. Jeśli te rekolekcje mają być owocne nie mogą się zakończyć wraz z lekturą, ale przeczytane treści należy przełożyć na życie.

Edycja jest godna polecenia każdemu człowiekowi, który szuka pogłębienia życia duchowego i odpowiedzi na dar powołania.





*ks. Władysław Wyszowadzki*  
*Londyn*

*Andrzej Franciszek Dziuba, biskup łowicki.*  
*Jedyny Bóg. Z nauczania pasterskiego*  
*2013-2014*

Wydawnictwo Uniwersytetu Kardynała  
Stefana Wyszyńskiego, Warszawa 2015, 336 s.

Zobowiązanie zadane Kościołowi w jego posłudze ewangelizacyjnej wybrzmiewa szczególnie wyraźnie w słowach Jezusa Chrystusa: „Idźcie więc i nauczajcie wszystkie narody” (Mt 28, 19). Idźcie więc i czyńcie uczniów ze wszystkich narodów. To zadanie, w mocach Ducha Świętego, nieustannie podejmuje Kościół, a zwłaszcza specjalnie przeznaczeni do tej posługi, tj. prezbiterzy i biskupi. Oto w Wydawnictwie Uniwersytetu Kardynała Stefana Wyszyńskiego w Warszawie ukazał się wybór takiego nauczania Andrzeja F. Dziuby.

Autor jest biskupem łowickim i profesorem teologii moralnej na Uniwersytecie Kardynała Stefana Wyszyńskiego w Warszawie, gdzie kieruje Katedrą Historii Teologii Moralnej. Jest autor wielu artykułów, szkiców, opracowań i książek, np. *Matka Boża z Guadalupe* (Katowice 2005), *Rodzina w dialogu z Bogiem w nauczaniu Ojca Świętego Jana Pawła II. Zarys problematyki* (Warszawa 2006), *Jezus nam przebacza. Przygotowanie do sakramentu pojednania* (Warszawa 2009), *Służyć życiu* (Niepokalanów 2012), *Perspektywy i wyzwania chrześcijaństwa* (Pelplin 2014).

Książkę otwiera *Spis treści* (s. 5-14) oraz *Słowo wstępne* (s. 15-16). Następnie zamieszczono, w układzie chronologicznym, 65 homilii. Każda z nich opatrzona jest tytułem oraz informacjami o miejscu i dacie wygłoszenia. Zazwyczaj podano także okoliczności wygłoszenia.

Wszystkie teksty kaznodziejskie mają także wskazania odnośnie do czytań biblijnych, które proklamowane były podczas danej celebracji.

Zbiór inauguruje homilia *Patriae et Ecclesiae commodis serviens* podczas Mszy św. w intencji zmarłego kard. Józefa Glempa, Prymasa Polski, wygłoszona w bazylice katedralnej w Łowiczu, dnia 27.01.2013 (s. 17-23). Natomiast zamyka homilia *Dziś się narodził Chrystus Pan, Zbawiciel* wygłoszona podczas Mszy św. pasterskiej także w bazylice katedralnej w Łowiczu (s. 333-336).

Na terenie diecezji łowickiej autor głosił słowo Boże m.in. w Łowiczu, Nowym Mieście nad Pilicą, Skierniewicach, Kutnie, Chrustach, Rawie Mazowieckiej, Głownie, Domaniewicach, Radziejowicach, Boczkach Chełmońskich, Żyrardowie czy Głogowcu. Natomiast poza granicami to: Jerozolima i Dokszyce na Białorusi. Wreszcie na terenie Polski to m.in.: Wejherowo, Zakopane, Warszawa – Choszczówka, Pleszew, Jasna Góra, Ostrów koło Celestynowa, Inowrocław, Bydgoszcz, Warszawa.

Uderza wielkie bogactwo miejsc i okoliczności przepowiadania, m.in. rocznice kościelne i świeckie, święcenia diakonatu i prezbiteratu, wydarzenia kalendarza liturgicznego (np. Środa Popielcowa, Msza św. Krzyżma, Rezurekcja, Wszystkich Świętych), konsekracja dziewicy i wdów, śluby zakonne, pielgrzymki, okoliczności świeckie. W głoszonym słowie wielokrotnie autor nawiązuje do tych elementów. Zresztą, wydaje się, że ma on widoczne zamiłowanie do historii, co wybrzmiewa dość interesująco. Wskazuje także na elementy architektury i wystrój świątyni. To jest ważne sytuowanie przepowiadania w danych miejscu i czasie ze świadomością dynamiki dziejów Zbawienia, które mają swoje konkretne posadowienie. Zatem wydaje się całkowicie słuszne i bardzo przydatne w prezentowaniu zbioru sięganie do przeszłości, tj. wydarzeń, ludzi czy czasowego ich umiejscowienia.

Biskup łowicki nie odwołuje się do przykładów. Jeśli to czasem do konkretnych postaci, zazwyczaj historycznych. Natomiast uderzające jest wielkie bogactwo odniesień do *Pisma Świętego*, i to obu *Testamentów*. Wynika to z częstego sięgania do proklamowanych czytań, także psalmu responsoryjnego czy śpiewu przed Ewangelią. Często to wręcz zaskakująca mozaika zestawionych tekstów, która tworzy interesujące obrazy zwiastowanego Bożego słowa.

Prezentowana książka jest bardzo świeża i dynamiczna w proponowanych przemyśleniach homiletycznych. Autor często stawia bardzo oryginalne połączenia tekstów biblijnych i proponuje ich ciekawą interpretację. Mimo że nie jest biblistą, to jednak czuje się wyjątkowo swobodnie wobec proklamowanego słowa. Zawsze są to myśli zgodne

z nauczaniem Kościoła i stanowią jego bardzo praktyczne przybliżenie, które ma wiele aplikacji do realiów życia konkretnych słuchaczy.

Cennym zabiegiem jest podział tekstów na mniejsze fragmenty wraz z nadaniem im odpowiednich tytułów. W tym względzie czasem mogą jawić się pytania. Niemniej ułatwiają one lekturę i pozwalają łatwiej poznać narrację opublikowanych tekstów. Świadczy to także o pewnej systematyzacji wewnętrznej głoszonej homilii.

Na kartach omawianego zbioru wyraźnie wybrzmiewa teolog moralista. Czyni to z homilii cenne propozycje przystające do zwyczajnego życia aktualnych słuchaczy. Autor często proponuje pewne wyznaczniki chrześcijańskiej moralności, wywodząc je oczywiście z czytanego słowa Bożego. Zawsze jednak umieszcza je w konkretnym środowisku wiary i Bożej łaski, spełnianych i doświadczanych we wspólnocie Kościoła.

Łowicki biskup często odwołuje się do lokalnych tradycji, zwłaszcza związanych z Księstwem Łowickim. Jest to wielka tradycja związana z Prymasami Polski, którzy rezydowali przez wiele wieków m.in. w Łowiczu, Skierniewicach, Nieborowie czy Łyszkowicach. Ta tradycja jest nadal bardzo żywa i oddziałuje na współczesną kulturę oraz zwyczaje i tradycję. To właśnie dumni księżacy.

Trzeba jednak pamiętać, że to jest odwieczna tradycja łączycka, sochaczewska czy rawska, a z nowszych dziejów kutnowska czy żyrardowska. Te elementy wybrzmiewają w przepowiadaniu bp. Andrzeja F. Dziuby. Co więcej, autor umiejętnie stara się je łączyć, oddając ich specyfikę oraz koloryt.

Wielkie tradycje są mocno osadzone w chrześcijaństwie. To z niego wyrosły i w drodze dziejowego rozwoju nadały mu swoje własne specyfikacje. Homilie bp. Andrzeja F. Dziuby starają się rozeznąć tę dynamikę kulturową i uczynić ją twórczym narzędziem ku przyszłości. A więc *nova et vetera* mają szanse twórczego spotkania.

W zaproponowanym zbiorze pasterskiej posługi z lat 2013-2014 wybrzmiewa wiele aktualnych problemów, tak Kościoła jak i ludzi oraz świata. Zatem autor jest twórczo wrażliwy na owo *hic et nunc*. Jednak nie uprawia on polityki, jakkolwiek by ją określać czy definiować. Jest to bowiem przepowiadanie ewangelizacyjne, z takimi treściami, metodami oraz narzędziami przekazu. Ewangelizacja, i to jeszcze w obrazie nowej ewangelizacji, zadanej Kościołowi przez św. Jana Pawła II, jest wiodącym wyrazem posługi słowa prezentowanego autora.

Autor omawianego zbioru jest bardzo mocno uwrażliwiony Bożym spoglądaniem ku przyszłości. Tchnie w jego homiliach ewangeliczny optymizm. Nie ma tam negatywizmu i dramatu ludzkiej kondycji, także tej związanej z grzechem. Autor zdecydowanie stawia na Boże

miłosierdzie i w nim upatruje prawdę jedyne Boga, jak to subtelnie określa w tytule swojej kolejnej książki kaznodziejskiej.

Warto w tym kontekście zauważyć, że autor opublikował już ze swego przepowiadania następujące tomiki: *Jedynemu Bogu. Z nauczania pasterskiego 2004-2006* (Warszawa 2007), *Samemu Bogu. Z nauczania pasterskiego 2007-2008* (Sandomierz 2009), *Tylko Bogu* (Warszawa 2011), *Bogu samemu. Z nauczania pasterskiego 2011-2012* (Warszawa 2013). Dają one pewien obraz wskazywanego przepowiadania już w dłuższym odcinku czasu. Łatwo można zauważyć, iż autor jest konsekwentny w swej posłudze słowa.

Biskup Andrzej F. Dziuba prezentuje się bardzo twórczo w proponowanym słowie Bożym. To głoszenie w porę i nie w porę (por. 2 Tm 4,12), świadczą o tym jego szerokie okoliczności. Nie zauważa się powtórzeń, co świadczy o autentyczności przepowiadania. Widać, że nie są to teksty czytane, ale żywa mowa, stąd ma ona swoją specyfikę kaznodziejską. Nadaje to jej wartości oraz żywotności.

*Grzegorz Zakrzewski OSPPE*

*Wyższe Seminarium Duchowne Zakonu Paulinów*

**Andrzej Napiórkowski OSPPE**  
***Kościół w Maryi. Maryja w Kościele***  
**Uniwersytet Papieski Jana**  
**Pawła II – Wydawnictwo Jedność,**  
**Kraków – Kielce 2016, 215 s.**

Książka ojca prof. Andrzeja Napiórkowskiego nawiązuje do jego wcześniejszych artykułów poświęconych zagadnieniu roli Maryi w życiu i posłannictwie Kościoła. Stanowi zebrane w jedną całość jego refleksje, które z jednej strony ukazują Maryję w tajemnicy głębokich, nierozzerwalnych więzi z Kościołem, z drugiej zaś prezentują Jej rolę w perspektywie ekumenicznej. Wydaje się, iż zamysł książki jest nie tylko interesującą i bardzo użyteczną propozycją dla studentów teologii, zwłaszcza tych, którzy studiują mariologię, ale także cennym wsparciem dla wszystkich posługujących w zbawczej misji Kościoła.

Dzieło *Kościół w Maryi. Maryja w Kościele* można potraktować w pewnym sensie jako podręcznik akademicki z zakresu mariologii, na co wskazuje chociażby struktura spisu treści. Prezentowaną pozycję książkową rozpoczyna słowo wstępne autora, które umiejętnie wprowadza w podejmowaną tematykę mariologiczną. Natomiast zasadnicza treść podzielona została na dwanaście rozdziałów, a te z kolei na mniejsze bloki tematyczne.

Rozdział pierwszy, zatytułowany: *Czy Kościół może być niemaryjny?* (s. 9-26), zwraca szczególną uwagę na obecność Maryi w Kościele w perspektywie historii Zbawienia. Odwołując się do argumentów biblijnych, patrystycznych oraz historycznych, ukazuje rolę i znaczenie Maryi w Bożym zamyśle zbawczym.

Rozdział drugi, noszący tytuł: *Geneza i natura Kościoła* (s. 27-46), podejmuje zagadnienie konstytuowania wspólnoty Kościoła. Wychodzi

od stworzenia świata opisanego w *Biblii* i poprzez kolejne etapy historii Zbawienia prezentuje rodzenie i kształtowanie się Kościoła jako wspólnoty.

Biblijno-teologiczne uzasadnienie maryjnego kultu jest próbą odpowiedzi na pytanie, dlaczego należy czcić Maryję, co stanowi temat trzeciego rozdziału (s. 47-71). Na podstawie wnikliwej analizy Pisma Świętego, Autor wskazuje na fundament nauczania Kościoła katolickiego o kulcie maryjnym.

Rozdział czwarty pt. *Wniebowzięta umacnia wiarę w eschatyczne powołanie Kościoła* (s. 72-86) kryje w sobie refleksję mariologiczną w kontekście eklezjalno-eschatologicznym, przedstawiając Maryję jako Tę, która ma swój udział w zbawczym dziele Chrystusa.

*Maryja Matką miłosierdzia* (s. 87-102) to tytuł kolejnego, piątego rozdziału. Wychodząc od refleksji nad stosunkiem Maryi do Chrystusa, odwołując się do przekazu biblijnego oraz nauczania Kościoła, o. prof. Napiórkowski ukazuje Maryję jako Matkę miłosierdzia w dziele Zbawienia.

W rozdziale szóstym został podjęty temat: *Niepokalana prowadzi ku nadprzyrodzonej nadziei* (s. 103-109). Jest w nim zawarta refleksja na temat Niepokalanego Poczęcia Najświętszej Maryi Panny w świetle doktryny i praktyki pobożności maryjnej.

W kolejnym rozdziale, zatytułowanym: *Jasnogórska Ikona wolności Jana Pawła II* (s. 110-136), przybliżone zostało osobiste doświadczenie wiary i pobożności maryjnej (szczególnie w odniesieniu do Maryi obecnej w Cudownym Obrazie na Jasnej Górze) Karola Wojtyły, a później Papieża Jana Pawła II. Autor przeprowadził także analizę poszczególnych tytułów godności, jakie Papież-Polak nadawał Pani Jasnogórskiej.

Rozdział ósmy, pt. *Peregrynacja wizerunku Maryi – współtworzenie kościelnej wspólnoty* (s. 137-152) poświęcony jest namysłowi nad zjawiskiem peregrynacji obrazu Matki Bożej Jasnogórskiej po polskich parafiach. Ową praktykę Nawiedzenia autor słusznie rozpoznaje jako akt chrystologiczno-eklezjotwórczy.

Przedmiotem rozważań w rozdziale dziewiątym, zatytułowanym: *Maryja w dialogu katolicko-protestanckim* (s. 153-174) jest teologiczna refleksja na temat międzywyznaniowych uzgodnień dotyczących osoby Maryi i Jej roli w dziejach Zbawienia. Autor podkreśla konieczność dialogu ekumenicznego dotyczącego mariologii.

*Pośrednictwo Maryi w dokumencie z Dombes* (s. 175-186) to tytuł dziesiątego rozdziału, który zawiera nie tylko opis dokumentu mariologicznego pt. *Maryja w Bożym planie i w komunii świętych*, zredagowanego przez grupę ekumeniczną z Dombes, ale również podejmuje



analizę trzeciego rozdziału tegoż dokumentu odnośnie do problemu pośrednictwa Matki Jezusa.

Przedostatni rozdział prezentowanej książki *Kościół w Maryi. Maryja w Kościele* analizuje temat, który brzmi: *Różaniec* – modlitwą jednoczącą chrześcijan (s. 187-200). Autor najpierw wyjaśnia to, czym jest *Różaniec*, a następnie zwraca uwagę na ekumeniczny wymiar modlitwy różańcowej, wykazując, że ma ona trzy zasadnicze wymiary: chrystologiczny, kontemplacyjny i biblijny. Wymiary te mocno określają *Różaniec* jako modlitwę ekumeniczną, która może prowadzić do jedności wśród podzielonych wyznawców Chrystusa.

Ostatni rozdział nosi tytuł: *Maryja Królowa Polski* (s. 201-207). Zawiera analizę narodzin kultu Matki Jezusa jako Królowej Polski. Autor, przez omówienie niektórych wydarzeń historycznych z dziejów Polski, uświadamia czytelnikowi, jak ważną rolę w życiu Narodu polskiego pełni nie tylko sam kult Maryjny, ale nade wszystko sama osoba Matki Jezusa – Maryja.

Trzeba przyznać, że książka prof. Andrzeja Napiórkowskiego OSPPE, nosząca interesująco sformułowany tytuł: *Kościół w Maryi. Maryja w Kościele*, jest dziełem bardzo cennym, szczególnie dla badaczy mariologii i ekumenizmu. Nie bez znaczenia pozostaje też wkład tej książki dla eklezjologii. Autor bowiem wykazuje chronologiczne pierwszeństwo Maryi przed nowotestamentalnym Kościołem. Najpierw była Maryja, a później zaistniał Kościół w aktach eklezjotwórczych Jezusa z Nazaretu. Więcej nawet: Maryja chronologicznie uprzedza przecież Jezusa. Właściwie uprawiana eklezjologia domaga się zatem koniecznie tak chrystologii, jak i mariologii.

Treść pozycji *Kościół w Maryi. Maryja w Kościele* niewątpliwie poszerza nie tylko stan wiedzy o roli Bogarodzicy Maryi w życiu Kościoła, ale pogłębia również duchowość maryjną. Dobrze się stało, że autor podejmując refleksję w tak szerokim wymiarze, wskazał na konieczność stawiania pytań o miejsce Maryi w Kościele, w szczególności w liturgii, pobożności, a nade wszystko w ekumenizmie. Okazuje się, że im bardziej Kościół poznaje Maryję, tym jaśniejsza staje się jego tajemnica. Chodzi oczywiście o misterium Kościoła jako wspólnoty ustanowionej przez Chrystusa, który ciągle w niej żyje, jest obecny w sposób sakramentalny. Obok Chrystusa zawsze jest obecna Maryja, Jego Matka. Prezentowana książka wyraźnie i w prosty sposób przypomina tę prawdę. Czyni to w kontekście analizy relacji Kościoła z Maryją, uświadamiając Czytelnikowi doniosłą prawdę, iż oczyma wiary umocnionej teologią można widzieć Kościół w Maryi i Maryję w Kościele.

## Noty o autorach

**bp HENRYK CIERESZKO**, dr hab. nauk teologicznych, ur. 1955, od 2012 r. biskup pomocniczy Archidiecezji Białostockiej, wykładowca teologii fundamentalnej w Archidiecezjalnym Wyższym Seminarium Duchownym w Białymstoku. Naukowo interesuje się problematyką miłosierdzia Bożego, jego teologią i kultem oraz postacią bł. Michała Sopoćki. Owocem tych badań jest szereg artykułów oraz pozycje książkowe: *Śługa Boży ks. Michał Sopoćko*, *Droga świętości ks. Michała Sopoćki*, *Ksiądz Michał Sopoćko Apostoł Miłosierdzia Bożego*, *Życie i działalność bł. Michała Sopoćki (1888-1975)*. *Pełna biografia Apostoła Miłosierdzia Bożego*.

**bp ANDRZEJ DZIUBA** – prof. dr hab. nauk teologicznych z zakresu teologii moralnej ur. 1950, od 2004 r. biskup diecezji łowickiej, pełnił funkcję kierownika Katedry Historii Teologii Moralnej KUL i UKSW w Warszawie. W 2005 r. został dyrektorem Ośrodka Dokumentacji i Studiów nad Osobą i Nauczaniem Kardynała Stefana Wyszyńskiego UKSW w Warszawie. W strukturach Konferencji Episkopatu Polski objął funkcję przewodniczącego Rady Naukowej oraz Zespołu ds. Stypendiów Naukowych i Językowych. Jest członkiem Zespołu ds. Kontaktów z Konferencją Episkopatu Francji oraz Kościelnej Komisji Konkordatowej. Autor publikacji: *Dynamika wiary*, *Orędzie moralne Jezusa Chrystusa*, *Przesłanie społeczne Kardynała Stefana Wyszyńskiego*, *Prymasa Polski*, *Chrześcijaństwo a kultura*, *Maltańska ikona Matki Bożej z Damaszku*, *Kardynał Stefan Wyszyński*.

**ks. TOMASZ GIERAŁTOWSKI**, dr prawa kanonicznego, absolwent Technikum Elektrycznego w Białymstoku. Ukończył Archidiecezjalne Wyższe Seminarium Duchowne w Białymstoku z tytułem magistra teologii. W latach 1993-1996 odbył studia zaoczne w Prymasowskim Instytucie Życia Duchowego w Warszawie. W 1996 r. obronił licencjat z teologii. W latach 1998-2004 studia specjalistyczne na Katolickim Uniwersytecie Lubelskim uwieńczył uzyskaniem doktoratu z prawa kanonicznego. Od 2001 r. jest sędzią w sądzie kościelnym. Od 2008 r. oficjał Archidiecezjalnego Sądu Metropolitalnego w Białymstoku. Konsultor Rady Prawnej Episkopatu Polski.

**ks. LESZEK M. JAKONIUK**, mgr lic. teologii, ur. 1976, absolwent Archidiecezjalnego Wyższego Seminarium Duchownego w Białymstoku i Uniwersytetu Kardynała Stefana Wyszyńskiego w Warszawie, gdzie w 2001 r. otrzymał tytuł magistra teologii. W latach 2002-2005 odbył w Instytucie Katolickim w Paryżu specjalistyczne studia z katechetyki (pedagogie de la foi) uwieńczył dyplomem DSET (Diplôme Supérieur d'Études

Théologiques). W 2010 r. ukończył doktoranckie studia III stopnia na Uniwersytecie w Strasbourgu we Francji. W latach 2010-2014 sekretarz i kapelan Arcybiskupa Metropolity Białostockiego oraz notariusz Kurii Metropolitalnej Białostockiej. Od 2011 r. konsultor i sekretarz Rady Katechetycznej Archidiecezji Białostockiej. Od 2014 r. pracownik Katedry Teologii Katolickiej Uniwersytetu w Białymstoku i sekretarz redakcji Rocznika Teologii Katolickiej. Od 2015 r. sekretarz redakcji Studiów Teologii Dogmatycznej, czasopisma naukowego Towarzystwa Teologów Dogmatyków. Autor artykułów: *Odwołanie się do tradycji wojskowej innowacją w wychowaniu młodzieży z niepowodzeniami szkolno-społecznymi w dobie kultury postmodernistycznej we Francji* (2007), *Taizé – miejscem krzyżowania się ludzkich dróg. Fenomen spotkań* (2009), *Podmiotowość w kształtowaniu świadomości eklezjalnej. Międzynarodowe Spotkania Młodych w Taizé* (2009), *L'Exultet – La Bonne Nouvelle chantée* (2012) oraz *L'Exultet – une catéchèse vécue* (2013). Współredaktor książek *Kultura, młodzież, edukacja* (2008) oraz *In eo qui confortat* (2009). Obszary zainteresowań: eklezjotwórczy charakter liturgii i katechezy, tożsamość eklezjalna w zjednoczonej Europie, podmiotowość w dialogu międzykulturowym i międzywyznaniowym.

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