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Spis treści

MISCELLANEA

Jego Ekscelencji Księdzu Arcybiskupowi
dr. Tadeuszowi Wojdzie, SAC,
Metropolicie Białostockiemu,

rozpoczynającemu posługę pasterską
w Archidiecezji Białostockiej,
Z życzeniami, „aby była głoszona Ewangelia”
z wiarą, nadzieją i miłością

Redakcja

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The Sacrament of Holy Orders and the New Metropolitan's Ingress of Archbishop Tadeusz Wojda, SAC into the Cathedral of Białystok

The liturgy is the space in which man experiences God's closeness to him in a particularly powerful way. Through the liturgy, God himself becomes palpable to the human senses through gestures, signs, and symbols. In the history of salvation, God, in the person of Jesus Christ, became the clearest sign of the truth about God, who is close to every human being. The history of the Church has not changed for two thousand years. God, who is present in the ministry of concrete people, is close to man and living. Bishops, who participate in the mission and power of Christ the Good Shepherd, have a special mission to watch over the whole flock of Christ and to make God present among His people.

In order to understand the rich power of the symbolism of the person of the bishop, it is necessary to look to the moment of his episcopal ordination. Everything that makes up the rite of consecration is an exposé of the bishop and points to his particular ministry. Since the liturgy is the surest means to sanctify the faithful, it is worthwhile to reflect on the meaning of elements of the rite of the consecration of bishops.

This article examines the theology of the liturgy of episcopal consecration by examining the consecration of His Excellency Archbishop Tadeusz Wojda, SAC, as the Metropolitan of the Archdiocese of Białystok. The liturgy is fruitful insofar as the faithful understand what they experience during it. Therefore, this study will help all who wish to understand the central role of their bishop in the Church, especially this particular servant of God.

Key words: bishop, ordination, Białystok, metropolis, archdiocese.

Introduction

The liturgy is a reality that always precedes the one who enters into it. This is because Jesus Christ, our Master and Lord, is the chief Liturgist. Jesus Christ imbues the sacred rites of the Church with his presence, thereby sanctifying them and transfiguring them from purely human activities into something divine. In this way, the liturgy becomes the source and summit of all of the Church's activity.[1]

Each bishop has a special role within the liturgy. By virtue of his ordination, the bishop is the guardian of the liturgical life of the part of Church entrusted to his care. It is the bishop's responsibility to watch over the people to whom Christ has sent him.[2] In this sense, the bishop "is born" through the liturgical celebration of episcopal ordination. Moreover, as a diocesan bishop, he places on his shoulders part of Christ's concern for the salvation of every human being; in other words, he becomes the good father of the diocesan family.

In light of what is stated above it is worthwhile to consider what takes place during the ordination of a bishop as well as when a bishop takes canonical possession of diocese, since this is what occurred in the Archdiocese of Białystok in 2017. At the Pope Francis request and having reached the age of retirement, Archbishop Edward Ozorowski resigned from his position as the Metropolitan Archbishop of Białystok. Pope Francis appointed Fr. Tadeusz Wojda, SAC, who had been serving as the Undersecretary of the Congregation for the Evangelization of Peoples, as Archbishop Ozorowski's successor.[3] The Archdiocese of Białystok, therefore, received as its shepherd an experienced theologian with a Franciscan sensitivity to the universality of the Church and the need to proclaim the Gospel always and everywhere. This appointment was providential because, while the Archdiocese of Białystok is only a small part of the Church, it does, nevertheless, contribute to the community of Christians throughout the world

This article considers the canonical norms for a newly ordained bishop, the liturgical norms for the celebration of episcopal ordination, and the canonical norms for taking possession of a diocese. These considerations are marked by rich theological and liturgical symbolism,

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1 See Paul VI, *Constitution on the Sacred Liturgy: Sacrosanctum Concilium* (Vatican City, Italy: Libreria Editrice Vaticana, 1963), 10.

2 See *The Roman Pontifical: The Rite of Ordination of Bishops, of Priests, and of Deacons*. Hereafter abbreviated as *RP*.

3 See T. Powichrowski, ed., *Uroczystość święceń biskupich i ingres do Archikatedry Arcybiskupa Tadeusza Wojdy SAC Metropolity Białostockiego* (Bialystok: 2017), 17.

since in order to be effective, a sign, which is also liturgical, must clearly lead to and point out that which it signifies. The liturgy of the Church is a treasure of symbols that convey divine realities.

If there are no obstacles, then, in accordance with the norms of the Code of Canon Law (CCL),[4] an appointed bishop should receive the sacrament of episcopal ordination within three months of his nomination. Canon 382 of the CCL states, however, that "one promoted to the office of diocesan bishop must take canonical possession of his diocese within four months […] if he has not already been consecrated a bishop." This additional month makes it possible for a bishop to prepare well for his consecration and participate in an obligatory retreat.

The nomination of Fr. Tadeusz Wojda, SAC, as bishop of the Archdiocese of Białystok was announced on April 12, 2017.[5] According to the Code of Canon Law, it was obligatory that he be ordained and take canonical possession of the Archdiocese within four months of that date. After a thorough consideration of all possibilities, the date for of Fr. Tadeusz Wojda's ordination and entrance into the Archcathedral of Białystok was set for Saturday, June 10, 2017.

The ordination of bishops always takes place within the Liturgy of the Eucharist. While the *Roman Pontifical: Mass For the Ordination of a Bishop* contains the specific and detailed norms for this celebration,[6] the Polish version of the *Caeremoniale Episcoporum*,[7] which was published in 2010, proved particularly helpful in this matter. Specific points of the *Caeremoniale Episcoporum* provide detailed instructions regarding the celebration of episcopal ordination,[8] which made it considerably easier to prepare for the event.

A cathedral is the appropriate and privileged place for an episcopal ordination.[9] For this reason, the Metropolitan Archbishop of Białystok took place in the Archdiocesan Cathedral of the Assumption of the Blessed Virgin Mary. Cardinal Fernando Filoni, Prefect of the Congregation for the Evangelization of Peoples, was the principal consecrator of the ordination. Until his appointment as the Metropolitan of

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4 See *Code of Canon Law* (Vatican City, Italy: Libreria Editrice Vaticana, 1983), can. 379. Hereafter abbreviated as *CCL*.

5 See T. Powichrowski, *Uroczystość święceń biskupich*, 18.

6 See *RP*, 12-64.

7 *Ceremoniał liturgicznej posługi biskupów* (Katowice: Księgarnia Św. Jacka, 2013). Hereafter abbreviated as *CLPB*.

8 See *CLPB*, 500-534.

9 See *CLPB*, 497, 500; for pastoral reasons, bishops can be ordained in another church.

Białystok, Fr. Tadeusz Wojda, SAC, served as the Undersecretary of the Congregation for the Evangelization of Peoples. The con-celebrants of Fr. Wojda's ordination were the former Archbishop of the Archdiocese of Białystok, Edward Ozorowski, and the Archbishop of Warsaw-Prague, Henryk Hoser, SAC.[10] The form of the Mass was chosen from *Roman Pontifical*,[11] and the celebrants wore white vestments. Since there were many bishops and priests in attendance from Poland and abroad, the Eucharist was celebrated exclusively in Latin up to the ordination rite.

The Eucharist, the Rite of Episcopal Ordination, and the Rite of Taking Canonical Possession of a Diocese

For every diocese, priestly ordination at every degree constitutes a particular feast and an opportunity to "return" to the Cenacle where Christ chose to become a "prisoner" at the hands of the priest for all time. This joyful celebration is all the more exalted by the fact that the Church is born anew in its members as it receives new servants of the altar and calls upon the Spirit who enlivens—the same Spirit that animated the thoughts and the will of the apostles—first when they were called, and then when they were sent "into the whole world [to] proclaim the Gospel to every creature" (Mk. 16:15). The ordination of a bishop is a source of joy within each particular church, since its brilliance opens up new sacramental sources. The bishop himself is a visible source of grace and of unity between a particular church and the universal Church; for, bishops are like tiny threads that hold together the entire Catholic Church.[12] Therefore, the nomination of Fr. Tadeusz Wojda, SAC; his consecration; and his taking canonical possession of the Metropolitan Archdiocese of Białystok that took place on June 10, 2017 were an extraordinary occasion to celebrate.

The solemn celebration of the Eucharist and sacramental Rite of Episcopal Ordination began with a procession from the Archbishop's residence into the archcathedral of Białystok. The archbishop elect, his assistants, and two presbyters processed behind the concelebrating priests and in front of a large crowd of bishops who had come to co-consecrate. According to the prescriptions,[13] two presbyters, Fr. Krzysztof Wojda, SAC (the bishop's brother) and Fr. Józef Wiśniewski,

10 See T. Powichrowski, *Uroczystość święceń biskupich,* 18.

11 Cf. *RP*, 342

12 Cf. *RP*, 13.

13 Cf. *RP*, 17; *CLPB*, 503.

assisted the archbishop elect.[14] After entering the cathedral and approaching and kissing the altar, the bishop elect took his place between his two assistants in the presbytery. Cardinal Filoni, who was to preside over the Liturgy of the Word and to confer the Sacrament of Episcopal Ordination, took his place in the cathedral between two co-consecrating bishops.[15] The order of the Mass up to the Proclamation of the Gospel proceeded in accordance with the liturgical norms stipulated in the *Roman Pontifical*.[16] Here it is worth pointing out that the Collect contains a prayer that implores God the grace for the future bishop to faithfully fulfill is service to the Church by trustingly conveying the Word of God, which is the fundamental duty of every bishop, and guiding the People of God.

The rite of ordination began after the Proclamation of the Gospel with the hymn "O Creator Spirit, Come."[17] After the congregation finished singing the hymn, the archbishop elect and his two assistants approached the Cardinal Fernando Filoni—the main consecrator—and bowed to the cardinal as a sign of respect.[18] On behalf of the *presbiterium* of Białystok, Fr. Józef Wiśniewski asked the cardinal to confer on Fr. Tadeusz Wojda, SAC, the sacrament of episcopal ordination.[19] In accordance with the Holy See's appointment, the cardinal asked to see the document that confirmed Pope Francis' nomination of Fr. Tadeusz Wojda, SAC, to the office of bishop. After presenting the nomination bull to everyone gathered for the ceremony, Bishop Henryk Ciereszko read the document by which Pope Francis called Fr. Tadeusz Wojda, SAC, to the College of Bishops and conferred on him the dignity of the Metropolitan of Białystok.[20] This moment in the liturgy of episcopal ordination is very important because it emphasizes the special connection between a bishop and the pope, as well as the pope's freedom to choose whomever he wishes to nominate for the office of bishop.[21] The Sacrament of Episcopal Ordination cannot be conferred without nominee possessing and presenting the papal bull. Moreover, the proclamation of the papal bull that calls the nominee to the office of

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14 Cf. T. Powichrowski, *Uroczystość święceń biskupich,* 23.

15 Cf. *RP* 29; *CLPB*, 507-508.

16 Cf. *RP*, 32; CLPB, 509.

17 Cf. *RP*, 35; T. Powichrowski, *Uroczystość święceń biskupich,* 35.

18 Cf. *RP*, 37.

19 Cf. *RP*, 38; T. Powichrowski, *Uroczystość święceń biskupich,* 36.

20 See T. Powichrowski, *Uroczystość święceń biskupich,* 36-38.

21 Cf. *CCL,* can. 377, par. 1.

metropolitan is the first necessary step in the archbishop elect's taking canonical possession of the diocese. After the nomination bull was read, Cardinal Filoni gave a homily, during which he encouraged the faithful to love their new bishop and trustingly follow him along the paths of faith.

After the homily ended, the liturgical action moved to the main altar in the Basilica, in front of which the bishop elect stood next to the principal consecrator, Cardinal Filoni. The cardinal then received from the Candidate a promise "to keep the faith and fulfill the office entrusted to him."[22] After receiving the bishop elect's promise and after the proper introduction,[23] Cardinal Filoni began to sing the Litany of the Saints. This song expresses the Church's belief in the communion of saints and the connection between the Church Militant and the Church Triumphant.[24] At this moment, the bishop elect lay prostrate with his face on the floor while all other participants in the liturgy knelt for the prescribed amount of time.[25] Prostration, which is an extreme form of kneeling, expresses humility and the bishop elect's complete offering of self and readiness to serve God. After the Litany of the Saints ended, the cardinal himself rose and pronounced the prayers prescribed in the *Roman Pontifical*.[26] This introduction is one of the most important elements of the liturgy and is obligatory for the validity of the ordination. After Cardinal Filoni recited the prayer, everyone, including the archbishop elect, stood.

The main elements of the Rite of Ordination at every degree are the imposition of hands and the prayer of ordination. The archbishop elect subsequently approached Cardinal Filoni and knelt before him.[27] The cardinal, as the main celebrant and principal consecrator, placed his hands on Fr. Tadeusz Wojda's head. After this, all of the other bishops present did the same.[28] Laying on of hands is one of the oldest elements of the rite of ordination that can be found in Scripture. It symbolizes the Holy Spirit's assistance, the bestowal of His gifts on the one being ordained, and the transmission of apostolic succession. All bishops

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22 *CLPB* 516; Cf. *RP*, 40; T. Powichrowski, *Uroczystość święceń biskupich,* 41-43.

23 Cf. *RP*, 41.

24 Cf. J. Nowak, *Komentarze Liturgiczne*, (Ząbki: Wydawnictwo APOSTOLICUM, 2007), 28.

25 Cf. *RP*, 42; *CLPB*, 517.

26 Cf. *RP*, 43; T. Powichrowski, *Uroczystość święceń biskupich,* 45

27 Cf. *RP*, 44.

28 Cf. *RP*, 45.

present lay their hands on the elect as a sign of the unity of the college of bishops and as a sign of welcome of the ordained into this group. According to tradition, this particular moment takes place in absolute prayerful silence.

After all of the bishops present placed their hands on the head of the bishop elect, they gather around the bishop elect in such a way as to not obscure the view of those gathered, so that they can clearly see the liturgy unfold. The two deacons and the Cardinal Filoni approached the bishop elect, who held the Book of the Gospels in his hands. Cardinal Filoni then placed the Book of the Gospels on the Fr. Tadeusz Wojda's head, and the deacons, at that moment, standing on both side of him, held the Book of the Gospels until the cardinal finished praying the prayer of consecration.[29] Through these liturgical actions, the Church emphasizes that the bishop's service is rooted in the Word and that the Holy Spirit, who penetrates the Word of God, will assist the ordained in all of his future actions and efforts (cf. Lk. 4:18).[30]

The second important moment in the rite of ordination then followed—namely, the prayer of ordination. The main celebrant, Cardinal Filoni, stood without his miter with his hands extended and began the prayer of ordination.[31] All of the bishops present also extended their hands toward Fr. Wojda and prayed the same prayer in hushed voices. They spoke aloud until it was time to pronounce the words required for the validity of the ordination: "Now, O God, pour upon this elect, the power of the Holy Spirit ... for the everlasting honor and glory of your name." At that point, the principal consecrator, Cardinal Filoni, recited the remainder of the prayer of consecration, and then everyone proclaimed "Amen."[32] After the end of the prayer of consecration, the deacons removed the Book of the Gospels from the head of the newly ordained archbishop, and all of the bishops present received their miters.

At this point in the liturgy, the Explanatory Rites began. These rites involve extremely rich symbols of the bishop's ministry and his mission within the Church. The first symbol is the anointing of newly ordained bishop with the Sign of the Cross with the holy chrism.[33] The prayer accompanying this action indicates that the fruitfulness of the bishop's episcopal ministry is closely linked with his spiritual

[29] Cf. *RP*, 46.

[30] Cf. J. Nowak, *Komentarze Liturgiczne*, 29.

[31] See *RP*, 47; T. Powichrowski, *Uroczystość święceń biskupich,* 46-48.

[32] *CLPB* 521.

[33] Cf. *RP*, 49; T. Powichrowski, *Uroczystość święceń biskupich,* 48.

life. The oil itself recalls the bishop's participation in the grace of the supreme priesthood and his rootedness in the power and mission of Jesus Christ from that moment forward. The oil, which is imposed on the bishop externally, is a spiritual anointing that is meant to penetrate the interior of the new bishop and, thereby, ensure the fruitfulness of his episcopal ministry.

During the second part of the Explanatory Rite, the Cardinal Filoni presented the newly ordained archbishop with the Book of the Gospels. This is a reminder that a bishop's primary duty is to his ministry of the Word "with all patience and skill,"[34] and that he should always seek inspiration within the Gospel in order to deepen his faith.

After Cardinal Filoni presented the Book of the Gospels to the newly ordained Archbishop Wojda, SAC, the cardinal placed the bishop's ring on his finger.[35] As the prayer accompanying this gesture reveals, the ring is a symbol of the bishop's marriage to the Church, especially the particular church to which he has been called to begin his episcopal ministry. From that moment forward, the bishop should always wear his ring as an expression not only of his dignity as a successor in the office of the Apostles themselves, but also as a sign of his love and fidelity to the Church, the Bride of Christ.

After the ring was placed on the newly ordained bishop's finger, the pallium is traditionally placed on the newly elected bishop.[36] However, since the Holy Father confers the pallium to new metropolitans in the Vatican on the Feast of Sts. Peter and Paul, and since that feast and event had yet to occur, Archbishop Wojda followed Pope Francis' recommendation and waited to receive the pallium in the Vatican on the Feast of Sts. Peter and Paul.

According to the order of events, the principal consecrator then bestows the miter on the newly ordained minister. The content of the prayer refers to the past brilliance of the symbol of the bishop's headdress. For many centuries, the miter was made of fine materials and decorated with precious stones. When the bishop wore the miter, the stones literally reflected the sun's light, and the bishop became as if the bearer of the brightness of the sun. Since the sun symbolizes the coming of Jesus Christ, the prayer that is recited when the miter is placed on the newly ordained bishop calls the bishop to preserve within himself the brightness of holiness[37] that he must shine forth

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34 *RP*, 50; T. Powichrowski, *Uroczystość święceń biskupich,* 48.

35 Cf. *RP*, 51; T. Powichrowski, *Uroczystość święceń biskupich,* 49.

36 See *RP*, 52.

37 Cf. *RP*, 53; T. Powichrowski, *Uroczystość święceń biskupich,* 49.

to the members of his diocese. The two peaks of the miter represent the New and the Old Testaments, recalling once again that there is no other way to holiness than through personal adherence to the "Word that became flesh" (see Jn. 1:14).

During the final part of the Explanatory Rites, the principal consecrator gives the newly elected bishop the crozier—the pastoral staff, which is the oldest sign of the bishop's pastoral office and authority.[38] It is also the most expressive symbol of a bishop's pastoral custody, which, from the moment of his ordination, he must show toward the part of the Church entrusted to him. The prayer that accompanies the giving of the crozier sensitizes the bishop to guard and "watch over all the fold over which the Holy Spirit has established [him] as a bishop."[39] During Archbishop Wojda's ordination, this moment was particularly special for the Archdiocese of Białystok because the crozier that was given to Archbishop Wojda was the same crozier that has been passed down as a legacy through the line of bishops of the Church in Vilnius—the diocese and archdiocese from with the Church in Białystok grew and has drawn its best traditions.[40] Archbishop Emeritus Edward Ozorowski presented this crozier to the newly elected Archbishop as a sign of the continuity of the episcopal authority that the bishops have shared throughout the years over the Archdiocese of Białystok.

Once the crozier was given to Archbishop Wojda, SAC, an important moment in the ordination of a residential bishop and in the rite of taking canonical possession of a diocese occurred. Cardinal Filoni invited the newly ordained Metropolitan of Białystok to sit on the *cathedra*—the bishop's seat—in the archcathedral of the Archdiocese of Białystok.[41] This symbolic act of taking canonical possession of the archdiocese (by sitting in the seat of authority) signifies that, from that moment on, the new bishop is responsible for directing the liturgical life of the diocese entrusted to him, and ensuring that the deposit of faith is faithfully passed down. After taking possession of the *cathedra*, Archbishop Tadeusz Wojda, SAC, received a kiss of peace from every bishop present for the celebration.[42] This kiss was a kind of seal confirming Archbishop Wojda's inclusion in the College of Bishops and a sign of welcome into the circle of the Polish Episcopate. This gesture

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38 Cf. B. Nadolski, *Liturgika. Tom I: Liturgika fundamentalna* (Poznan: Pallottinum, 2014), 276.

39 *RP*, 54; cf. T. Powichrowski, *Uroczystość święceń biskupich,* 50.

40 See T. Powichrowski, *Uroczystość święceń biskupich,* 5-7.

41 Cf. *RP*, 55.

42 Cf. *RP*, 56.

also completed the Rite of Ordination. From this moment forward, the new shepherd of the Archdiocese of Białystok led the celebration of the liturgy.[43]

Since the new metropolitan was already ordained, he sat on the *cathedra* after the sign of peace. The so-called "*homagium*" rite then began. According to this rite, the closest associates, including Auxiliary Bishop Henryk Ciereszko, representatives of the clergy, consecrated persons, and the lay faithful all showed signs of honor and respect for the new Metropolitan as he sat on the *cathedra*. After the *homagium*, Archbishop Tadeusz Wojda, SAC, invited everyone gathered together to make a profession of faith. The Prayer of the Faithful was omitted because the saints had been implored for their help during the Litany of the Saints.[44] The remainder of the Liturgy of the Eucharist up to the Prayer after Communion proceeded according to the proper rite. After the *Postcommunio*, in accordance with the rites contained in the *Roman Pontifical*,[45] the song "We Praise You, Lord" was solemnly sung as an expression of gratitude on the part of all those assembled for the gift of the new shepherd of the Archdiocese of Białystok. During the song, the new Metropolitan Archbishop Tadeusz Wojda, SAC, imparted his first pastoral blessing to all of the faithful as he passed through the main nave preceded by two co-consecrators.

Following the blessing, Archbishop Wojda, SAC, signed the relevant documents testifying to his having taken canonical possession of the Archdiocese of Białystok. This act was accompanied by the song *Sacerdos et Pontifex*, which is a supplication that the new shepherd would intercede before God for his people. After all of the necessary documents were signed, the faithful listened to letters of congratulation sent to Archbishop Wojda, SAC, not only from many parts of Poland, but also from other countries throughout the world. Representatives of the faithful from the Archdiocese of Białystok also expressed their congratulations and promise to pray for Archbishop Wojda, SAC, and the needs of the archdiocese. Archbishop Jakub, the Ordinary of the Orthodox Diocese of Białystok-Gdansk, spoke to the new archbishop, saying that Białystok was a special place because many Orthodox peoples live there and because it was and continues to be a place where the Gospel has been preached in both Eastern and Western Traditions for many years. Archbishop Jakub also expressed his wish that the

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43 Cf. *RP*, 58; *CLPB,* 528.

44 Cf. *RP*, 58; *CLPB*, 528.

45 See *RP*, 61.

good spirit of collaboration that has existed between the two fraternal churches (Orthodox and Catholics) would continue.

As the *Roman Pontifical* stipulated,[46] Archbishop Tadeusz Wojda, SAC's first pastoral address to the faithful gathered for his ordination and ingress into the archcathedral were the crowing of the kind words and gestures. He shared with everyone present his deep sense of the Holy Spirit's assistance in everything that had taken place. He thanked the ministers for their participation and for transmitting the apostolic succession. He also addressed words of gratitude to all those involved in the preparation of his ordination ceremony. At the end of the formal celebration, Archbishop Tadeusz Wojda, SAC, gave everyone his solemn blessing.[47] Then, the archbishop, Cardinal Filoni, the bishops, and priests present processed to the sacristy.[48]

Crowds of the faithful gathered in the archcathedral for the ordination of the new Metropolitan of Białystok. Their presence was significant because, by virtue of his ordination, Archbishop Tadeusz Wojda, SAC is the spouse of the Church, particularly the diocese, to whom he has been sent as a safeguard, keeper of the faith, and steward of the holy sacraments. The ordination of a bishop is rich in symbols and signs that emphasize his important role among the People of God. By the power of apostolic succession in this particular part of the Church, "the Apostles' mission to care for the Church constantly continues. This mission must always be carried out through the sacred role of the bishop."[49] Since it is the bishop's special mission to lead the particular part of the Church entrusted to his care,[50] it is fitting that the many of the faithful were present at the "birth" of their new shepherd, Archbishop Tadeusz Wojda, SAC. The strong presence of the faithful at his ordination was also reassuring and a source of strength for the new archbishop because it served as a reminder that he was and is not alone under the great pressure of the task that lies ahead of him—that there are many kind and faithful people who accept him with open arms.

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46 See *RP*, 62.

47 Cf. *RP*, 63.

48 Cf. *RP*, 64.

49 Second Vatican Council, *Dogmatic Constitution on the Church: Lumen Gentium* (Vatican City, Italy: Libreria Editrice Vaticana, 1964), 20.

50 Cf. *CLPB*, 495.

Conferring the Pallium

The ordinary bishops from particular diocesan communities play an important role in the Church. In addition to being responsible for the religious lives of their respective dioceses to which the Holy Father has sent them,[51] bishops are obliged by the Code of Canon Law to fulfill a number of duties as good shepherds of Christ's flock.[52] A rank exists among dioceses, and some dioceses are given the title of "metropolis." Any bishop of a metropolis is given the title "Archbishop" and has the privilege to wear the pallium.

The pallium is probably the most emblematic of the burden that the diocesan bishop must carry. It is a white sash made of wool and on it are stitched six crosses in black silk. The pallium is made exclusively in Rome and it has a beautiful tradition. Each year, the pope blesses two baby lambs, from which the wool of the pallium comes, on the Feast of St. Agnes the Martyr, January 21. Metropolitan archbishops are allowed to wear the pallium. Within the last year, Pope Francis changed the tradition, and now, each year, newly elected metropolitans receive the pallium from Pope Francis at the Vatican on the Feast of Sts. Peter and Paul, June 29. The day before the palliums are given, Vatican officials place them into a box located in a special alcove in the Confessio of St. Peter's Basilica. The palliums remain there in a niche that is very close to the bones of St. Peter. The pallium signifies the bishop's responsibility to shepherd the flock entrusted to him as well as the communion that exists between the bishops and the Vicar of Christ and the Holy See.[53] Pope Emeritus Benedict XVI once pointed out that the pallium is meant to symbolize the Good Shepherd's concern for every sheep that He lovingly carries on His shoulders.

Traditionally, on the Feast of Sts. Peter and Paul the Apostles, the pope personally places the pallium on the shoulders of the metropolitan archbishops as an expression their mutual participation in the care of the Church. In order to emphasize the significance of the local church and to provide clearer symbols for the faithful, Pope Francis made a significant change in this area. Since 2015, Pope Francis no longer directly places the pallium on the metropolitan archbishops. Instead, he individually hands them the palliums so that, according to the Pope Francis' wish, the solemn imposition of the pallium can

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51 Cf. B. Nadolski, "Biskup," in *Leksykon Liturgii* (Poznan: Pallottinum, 2006), 162.

52 See *CCL*, Can. 381-402.

53 Cf. B. Nadolski, *Liturgika,* 277-281.

take place at a later date in the respective metropolitan archbishops' respective archdioceses. In this case, the apostolic nuncio places the pallium on the shoulders of the archbishops so that the faithful can witness this rite. According to this relatively new norm, Archbishop Tadeusz Wojda, SAC, personally received the pallium from the Holy Father, Pope Francis on June 29, 2017. Then, the ceremonial imposition of pallium by the Apostolic Nuncio, Archbishop Salvatore Pennacchio, took place in the Archdiocese of Białystok on November 5, 2017.[54]

According to the *Roman Pontifical*, the imposition of the pallium takes place after the placing of the ring and before the giving of the miter during the rite of ordination.[55] Considering, however, the changes introduced by Pope Francis and in accordance with his design, a separate ceremony for the imposition of the miter was held. In this case, the *Caeremoniale Episcoporum* determines the method of the imposition of the pallium.[56] According to the *Caeremoniale Episcoporum*, the imposition of the pallium takes place within the liturgy of the Eucharist. During the procession into the church, one of the deacons carries the pallium and, "upon reaching the presbyterium, places it on the altar."[57] The bishop who places the pallium on the shoulders of the metropolitan archbishoo presides over the celebration from the cathedral until the imposition of the pallium takes place.[58] In this case, since Metropolitan Archbishop Tadeusz Wojda, SAC had already taken canonical possession of the Archdiocese of Białystok when he was ordained, his official the appointment by Pope Francis was not read aloud during the rite of imposing the pallium. Instead, after the greeting of the faithful, the rite of the pallium immediately followed.[59] After approaching the *cathedra*, the metropolitan kneels before the bishop appointed to place the pallium on his shoulders.[60] The bishop then takes the pallium from the deacon and, reciting the prayer stipulated in the *Caeremoniale Episcoporum*, places the pallium

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54 See T. M., "Papież Franciszek wręczył paliusz abp. Tadeuszowi Wojdzie," (06.29.2017), http://archibial.pl/wiadomosci/1591-papiez-franciszek-wreczyl-paliusz-abp-tadeuszowi-wojdzie/, (Accessed: 09.29.2017).

55 See *RP*, 52.

56 See *CLPB*, 1165-1171.

57 *CLPB*, 1166.

58 Cf. *CLPB*, 1167.

59 Cf. *CLPB*, 1168-1169.

60 Cf. *CLPB*, 1169.

on the shoulders of the metropolitan archbishop.[61] This prayer has a deep theological meaning and conveys what the pallium symbolizes—namely, the archdiocese's communion with the Holy See as well as of his pastoral authority among the People of God. For the archbishop himself, the pallium is meant to be a symbol of courage and of putting on the robe of immortality. After the rite concludes, the metropolitan presides over the remainder of the Eucharistic celebration. Instead of the full form of the Penitential Act, only the shorter form, "Lord, have mercy on us," is said. The remainder of the Mass proceeds as usual.[62]

Conclusion

The diocesan bishop possesses all of the tools necessary to effectively lead the faithful along the paths of faith. For, the bishop is the ordinary steward of all of the sacraments, and the faithful draw from his ministry, as if from the source, the living water of the sacraments. Because the bishop's hands anoint the hands of successive generations of priests, Christ himself becomes present to the People of God through the sign of the cross. At this moment, the words of Christ: "go to the whole world and preach the Gospel to every creature" (see Mk 16:15) are received and joyfully realized in the nave the church. Everything, however, begins at the Last Supper, where Christ instituted the sacramental priesthood. Bishops are the successors of the Apostles, and it is their role to ensure that the will of Christ is continuously carried out in the Church.

Reflecting on the events that take place during the ordination of a bishop and his embrace of a particular community within the Church reveals the significance of his role. Within the Church, the liturgy most clearly conveys theological truths. It is important, however, for the faithful to understand the liturgy so that their participation in these holy rites will be fruitful. For, faith and reason have been and will continue to be like two wings, which lift the faithful to the meaning of the supernatural truths.[63] There is no greater sign than a shepherd who stands in the power and mission of Christ before the People of God in order to feed the faithful with the Word of God. This is indeed

61 Cf. *CLPB*, 1170.

62 Cf. *CLPB*, 1171.

63 See John Paul II, "Introduction—Know Yourself," *Encyclical Letter: Fides et Ratio* (Vatican City, Italy: Libreria Editrice Vaticana, 1998).

necessary so that the Gospel can continue to be proclaimed to the ends of the earth.[64]

SAKRAMENT ŚWIĘCEŃ I INGRES DO KATEDRY NOWEGO METROPOLITY BIAŁOSTOCKIEGO KS. ABP. TADEUSZA WOJDY, SAC

Liturgia to przestrzeń w której szczególnie mocno doświadczamy prawdy o bliskości Boga wobec człowieka. Oto On sam staje uchwytny ludzkim zmysłom za pomocą gestów, znaków i symboli. W historii zbawienia Bóg w osobie Jezusa Chrystusa stał się nam najczytelniejszym znakiem prawdy o Bogu bliskim każdemu człowiekowi. Przez dwa tysiące lat historii Kościoła nic się nie zmieniło. Bóg obecny w posłudze konkretnych ludzi jawi się współczesnemu człowiekowi jako Bóg bliski, Bóg żywy. Szczególną misję w Kościele mają biskupi, którzy uczestnicząc w misji i mocy Chrystusa, Dobrego Pasterza, czuwają nad całą owczarnią Chrystusową i czynią Boga obecnym pośród swojego ludu.

Aby zrozumieć przebogatą moc symboliki skupioną w osobie biskupa trzeba spojrzeć na moment jego święceń w stopniu episkopatu. Wszystko to, co się składa na owe święcenia stanowi swoiste exposé biskupa i wytycza mu konkretną drogę posługiwania. Ponieważ liturgia jest dla wiernych najpewniejszą drogą uświęcenia, warto pochylić się nad znaczeniem tego, co składa się na ryt święceń biskupich.

W niniejszym artykule pochylimy się nad teologią liturgii święceń biskupich, skupiając się na wydarzeniu, które miało miejsce w Archidiecezji Białostockiej, w związku z mianowaniem nowego Metropolity Białostockiego J. E. Abp. Tadeusza Wojdy SAC. Liturgia staje się o tyle owocna, o ile jest przeżywana rozumnie. Toteż niniejsze opracowanie będzie stanowiło konkretną pomoc dla wszystkich, którzy chcą zrozumieć kluczową rolę biskupa w Kościele, szczególnie tym partykularnym.

Słowa kluczowe: biskup, święcenia, archidiecezja, Białystok, metropolia.

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[64] The motto of the new Metropolitan of Białystok is: *Oportet praedicari Ewangelium* (cf. Mk. 13:10).

4. M., T. "Papież Franciszek wręczył paliusz abp. Tadeuszowi Wojdzie," (06.29.2017).
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The Liturgical Feasts, Celebrations, Devotions, and Popular Piety of the Easter Season in the Roman Catholic Diocese of Drohiczyn, Poland

This work outlines in detail the annual rites, celebrations, and feasts that take place during the Easter season in the Roman Catholic Diocese of Drohiczyn, Poland. The entire Easter season is and continues to be observed as one great 50-day feast. The popular piety of this season is characterized primarily by the ardent faith of the Polish people, which is expressed in their rich folklore, customs, and devotions that help them live the liturgy of the Church more deeply.

Key words: liturgy, popular piety, devotions, celebrations, feasts, Easter.

Introduction

Since the 4th century, the Church has celebrated two events connected to the Resurrection of Christ: the Ascension of the Lord and the Pentencost. The Feast of the Ascension of the Lord commemorates Christ's royal enthronement and the glory that God prepared for his Son in Heaven.[1] On Pentecost Sunday, Jesus Christ reveals Himself as the Precursor to the Holy Spirit. During the season of Easter, the Church also celebrates the feast days of St. Wojciech, Bishop and Martyr; the Most Holy Virgin Mary, Queen of Poland; St. Stanislaw, Bishop and Martyr; St. Mark the Evangelist; Sts. Philip and James,

[1] See B. Nadolski, *Liturgika Vol. II: Liturgia i Czas* (Poznan: Pallotinum, 1991), 76.

the Apostles; St. Matthias; St. Andrew Boboli, priest; and the Visitation. The purpose of this article is to provide deeper theological insight into and a pastoral dimension of the feasts celebrated in the liturgy and through popular piety specifically during the Easter season in the Roman Catholic Diocese of Drohiczyn, Poland.

The Feast of the Lord's Ascension

The first reference to the Feast of the Ascension can be found in an entry from Etheria's diary, which she kept during her pilgrimage to the Holy Land in the 4th century. At the beginning of the 5th century, this feast was already known and celebrated everywhere. And texts containing the forms of the Mass for this feast appear in the Galarian and Gregorian sacramentaries under the title *In ascensa Domini*. In the Middle Ages, a dramatization took place, the remnants of which still remain today in the extinguishing of the Paschal candle after the Gospel on the Feast of the Ascension. In the 7th century, the Church celebrated the vigil of this feast, and in the 11th century, it dedicated an entire octave to it. Since the reforms of 1955, both of the aforementioned practices have been abolished. [2]

On the Feast of the Ascension, a procession would take place while people sang, "Through Your Holy Ascension." At the end of the procession, the celebrant would lift the cross and sing three times: "I am coming to my Father and your Father," and the choir would respond, "To our God and your God, alleluia." After the recitation of the Gospel, the Paschal candle would be blown out and returned with the Paschal cross on which hung a figure of the Resurrected Christ with a stole to the sacristy.[3]

According to current liturgical norms, however, the Paschal candle and the Paschal cross remain next to the altar until Pentecost Sunday, when the red stole is removed from the cross and the figure of the Risen Lord is transferred to the sacristy after Mass. The weekdays during the Ascension that precede Pentecost are special because these are the days when the Church and the faithful prepare for the coming of the Holy Spirit, the Consoler. On these days, a novena to the Holy Spirit is recited in the churches. This devotion is very well

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2 See Ibid, 75-76.

3 See. W. Schenk, "Rok liturgiczny," *Wprowadzenie do liturgii: praca zbiorowa* (Poznan: Księgarnia Św. Wojciecha, 1967), 460-461.

known among Catholic Christians.[4] The words of this novena remind the faithful of the coming of the Holy Spirit.[5] The faithful can receive a partial indulgence by devotedly praying this novena.[6]

Novenas are often associated with devotions that take place in May or June. Before conferring the Eucharistic blessing, the celebrant recites special prayers. To enrich the novena, it is possible to sing the sequence "Come, Holy Spirit" or the hym "O Creator," either before or after the novena prayers are said.[7]

On August 22, 2001, Cardinal Józef Glemp, who was serving as the President of the Polish Bishops' Conference at the time, obtained permission from the Congregation for Divine Worship and the Discipline of the Sacraments to transfer the celebration of the Feast of the Ascension to the 7th Sunday of Easter. Consequently, the feast was no longer a separate holy day of obligation.[8] The provisions of the decree were binding beginning on the 1st Sunday of Advent, meaning November 30, 2003.[9]

In the past, priests usually blessed the inhabitants' fields after celebrating the Feast of the Ascension in the Church. During this rite, after Holy Mass was completed, the faithful carried crosses, banners, and reliquaries in procession while they sang religious songs in honor of the Blessed Mother and prayed the rosary or other prayers. The organist, priest, altar server, and the committee with the aspergillum and aspersorium followed. During this procession, the priest blessed the fields and meadows. At the entrance to each village, an altar was erected and decorated. This is where the priest and the faithful could pray and recite passages from the Gospel. Other inhabitants of a given place also joined in the procession as the priest blessed their cattle and property. During the entire procession, the faithful would sing songs and litanies to the Blessed Mother while they moved from one altar

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4 Congregation for Divine Worship and the Discipline of the Sacraments, *Directory on Popular Piety and the Liturgy: Principles and Guidelines* (Vatican City, Italy: Libreria Editrice Vaticana, 2001), 155. Hereafter abbreviated as CDWDS, *Directory*.

5 See Ibid.

6 T. Syczewski, Ed., *Kalendarz Liturgiczny Diecezji Drohiczyńskiej 2004* (Drohiczyn: 2005), 99; T. Syczewski, Ed., *Służba Boża w Diecezji Drohiczyńskiej* (Drohiczyn: 1996), 203-208.

7 T. Syczewski, Ed., *Służba Boża*, 203-208.

8 Congregation for Divine Worship and the Discipline of the Sacraments, "Dekret dotyczący świąt zniesionych w Polsce," *Anamnesis* 9, no. 3 (2003): 34.

9 "Akta Konferencji Episkopatu Polski 2003," *Anamnesis* 9, no. 3 (2003): 18.

to another until they had processed through the entire village. Today, the rite of blessing the fields looks completely different. According to this rite, the villagers gather at the entrance to the village next to the altar they have prepared especially for this feast. The priest, dressed in his liturgical vestments (usually wearing a surplice and an alb), starts praying according to the prescribed order. Usually the Holy Mass is celebrated at the very end, after the blessing of the fields.[10]

In spring, seeds are sown in the fields and gardens. On the Monday, Tuesday and Wednesday before the Ascension of the Lord, otherwise known as Cross Days, people pray special prayers asking the Lord to make the earth fruitful. On each of these three days, the faithful process around the church and pray for God's blessings and protection from all natural disasters, crop failures, and earthquakes. During this procession, the faithful follow the person who carries the cross, and they stop in four places. At the corner of the church cemetery and at the fourth stop, which is usually at the missionary cross, they pray the Litany of the Saints. These celebrations act as a reminder that the Church cares about man's affairs and believes that the prosperity and fertility of the earth depend not only on human wisdom or scientific knowledge, but most of all on God's blessings.

Pentecost Sunday

Pentecost Sunday completes the fifty days of the Easter Season. In some countries, Pentecost Sunday is called Red Easter (Pascha), while the Feast of the Resurrection of the Lord is called White Easter (Pascha). The date of the Feast of the Resurrection of the Lord coincides with the Jewish Feast of Passover. Fifty days after they passed through the Red Sea, the Israelites arrived to Mount Sinai, where they were given the Decalogue. During the time of Jesus, Passover was like a festival. Therefore, Christians have celebrated the Feast of Pentecost from the very beginning because it fell on a Sunday—the Sabbath.[11]

Since the 6th century, the Feast of Pentecost was preceded by a vigil. Since the 7th century, the feast was celebrated over the course of an octave, but this practice was abolished in 1960. On the Feast of Pentecost, milk and honey are blessed in the church. In addition, the sequence *Veni Sanctae Spiritus* is sung, which has been and remains

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10 T. Syczewski and M. Łaziuk, eds., *Obrzędy błogosławieństwa pól* (Drohiczyn: Drohiczyńskie Wydawnictwo Diecezjalne, 1997); K. Matwiejuk and P. Paćkowski, eds., *Obrzędy błogosławieństwa pól* (Siedlce, 1997).

11 See W. Schenk, "Rok liturgiczny," 461.

the practice since 1570. Over the course of time, Pentecost Sunday became the Feast of the Holy Spirit. The liturgical vestments for this feast are red.[12] The known forms of Pentecost (*Veni creator Spiritus* and *Veni, Sanctae Spiritus*) or the short petitions (*Emitte Spiritum tuum et creabuntur*) help the faithful to call upon the Holy Spirit as they begin work, their studies, or in other areas of their lives. In addition, the third glorious mystery encourages the faithful to reflect on the descent of the Holy Spirit.[13] The faithful readily pray these prayers in their daily lives, and the Holy Spirit is particularly worshiped at the moment of death because they believe that "the power of the Holy Spirit will revive them on the final day."[14]

The Roman Missal of Paul VI from 1970 contains two forms of the Mass for the Feast of Pentecost. The purpose and spirit of this feast is made clear in the preface of the Descent of the Holy Spirit, which speaks of paschal joy, the foundation of which is the fulfillment of the work of salvation.[15]

The first Synod of the Diocese of Drohiczyn proclaimed: "The Feast of Pentecost is one of the greatest feasts in the Church. Its celebration, therefore, should be preceded by a novena to the Holy Spirit. On the actual feastday, parishes may organize vigils, vespers, and days of prayer. The proper solemn liturgy should take place on the eve of the feast. The faithful should be encouraged to cultivate pious habits associated with the Green Feasts. Since this celebration is the patronal feast of farmers and shepherds, it provides an opportunity to highlight the dignity of farming."[16]

Penecost is truly a green feast as clearly evidenced in nature. Often the warm and floral feasts of farmers and shepherds occur in May or June. On these days, farmers would bring home young birch trees to place on the roofs of their homes, the cracks of the walls, or on fences, and in yards. The birch branches would often be woven into a hedge that was placed in front of homes, chapels, or roadside crosses. They also adorned the churches with them.

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12 See B. Nadolski, *Liturgika,* 78.

13 CDWDS, *Directory*, 156.

14 Ibid.

15 "Prefacja o Zesłaniu Ducha Świętego, Nr. 27," *Mszał rzymski dla diecezji polskich*, 1st Edition (Poznan: Pallottinun, 1986), 160*-161.*

16 A. Dzięga and M. Łaziuk, eds., I Synod Diecezji Drohiczyńskiej, Statuty, Dokumenty wykonawcze (Drohiczyn: Drohiczyńskie Wydawnictwo Diecezjalne, 1997), 141.

On this day, shepherds also celebrated their feast. In Diocese of Drohiczyn in the region along the Bug River it was a known custom to incense cattle and give palms to shepherds. Incensing the cattled was carried out in the following way: blessed wreaths were crushed and placed on hot coals. The mixture was then placed on a portable surface and carried around the cows as a way to protect the cows from misfortunes, wovles, and diseases.[17] In addition, on Saturday evening before Pentecost, the faithful adorned the horns of their cows with special wreathes made from birth branches, or they tied the branches to the cows' heads. The woven figure of a man that looked like a knight was also placed on one of the cows, and two birch trees were arranged on either side of the gate through which the cattle passed. The path was also strewn with calamus, which was also placed on windowsills for their fragrance. The atmosphere of this night was unique, and everyone participated in the spirit of the feast.[18]

The Feast of St. Wojciech, Bishop and Martyr (April 23)

On April 23, the Church observes the Feast of St. Wojciech—bishop, martyr, and the main patron saint of Poland.[19] Wojciech is a popular name of Slavic descent. It is made up of two parts: "woj-," meaning "warrior," as well as "-ciech," the derivative of which can also be found in the Polish words for "consolation" and "delight."[20] Poland, the Czech Republic, and Hungry claim St. Wojciech as their patron. St. Wojciech was born in the Czech Republic and served as Bishop of Prague. He suffered a martyr's death, and his temporal remains are interred in Poland. St. Wojciech visited Hungry a few times, and he baptized St. Stephen of Hungary.[21]

St. Wojciech was born around the year 956 A.D. in Libice, Bohemia, into the powerful Slavnik clan that lived an estuary on the Elbe River. Educated in Magdeburg, St. Wojciech was only 25 year old and a sub-deacon when he returned to Bohemia. He was subsequently ordained to the diaconate and priesthood in Prague. In 983, after the death of

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17 This data was obtained through the author's own empirical studies.

18 This data was obtained through the author's own empirical studies.

19 T. Syczewski, ed., *Kalendarz Liturgiczny Diecezji Drohiczyńskiej 2005*, 92-93.

20 See H. Fros and F. Sowa, *Twoje imię* (Cracow: Wydawnictwo Apostolstwa Modlitwy, 1982), 536.

21 See W. Zaleski, *Rok kościelny* (Warsaw: Wydawnictwo Spółdzielcze, 1989), 272; S. Rospond, *Święty Wojciech* (Cracow: Wydawnictwo Instytutu Teologicznego Księzy Mizjonarzy, 1988), 3.

Bishop Dietmar, St. Wojciech was ordained bishop of Prague. Due to various conflicts and problems, this position proved to be very difficult. Unable to cope with these difficulties, St. Wojciech went to Rome to seek Pope John XV's advice. With the Pope's consent, St. Wojciech took up residence at the Benedictine monastery at Monte Casino and then at St. Boniface on Aventine, where he received the Benedictine habit. At the request of the faithful, St. Wojciech gave into the Pope's wishes and returned to Prague in 922, where he once again took up church matters. Due to the conflicts among his family members, St. Wojciech had to leave Prague once again in 995 and go to Rome. Soon after, his hometown was destroyed. his brothers were murdered, and it was not longer safe for him to return home.

While in Italy, St. Wojciech met Emperor Otto III and began to consider missionary work. To this end, he moved to Poland where, in 966, Boleslaw Chrobry warmly welcomed him. St. Wojciech then went to Prussia with his brother Radim and a Benedictine priest. Here, he suffered a martyr's death by arrows. Once he was dead, St. Wojciech's head was cut off and buried on April 23, 997. Boleslaw Chrobry purchased St. Wojciech's martyred remains and reverently interred them in the Cathedral in Gniezno. Pope Sylvester II canonized St. Wojciech on December 2, 999.[22] The cult of St. Wojciech spread in Poland from the very moment of his death.

The mass for the Saint Wojciech has its own form and preface.[23]

In the Diocese of Drohiczyn there are many known proverbs pertaining to St. Wojciech. Among them, the most common is: "If the crow is alive on St. Wojciech's feast, the grain abundantly thrives." The Feast of St. Wojciech was an important day for farmers. On this day, they did many "magical" things to ensure the safety of their cattle. For example, they drove their livestock over a threshold, under which was hidden a scythe, scissors, a sickle, an axe, and sometimes a broom. On this day, the cattle were also incensed with smoke from the burning herbs consecrated to the Virgin Mary or from palms and then sprinkled with holy water. Wreathes made of blessed herbs were hung from the animals' horns. Cattle were also struck with blessed palms while the sign of the cross was made over them. Sometimes the animals would be fed

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22 See H. Fros and F. Sowa, *Twoje imię*, 536-537; H. Hover, *Żywoty świętych Pańskich* (Olsztyn: Warmińskie Wydawnictwo Diecezjalne, 1983), 462; P. Parsch, *Rok liturgiczny*, Vol. 2 (Poznan: Wydawnictwo Pallotinum, 1956), 396; S. Rospond, Święty Wojciech, 6; V. Schauber, H. M. Schindler, *Ilustrowany leksykon świętych* (Kielce: Wydawnictwo Jedność, 2002), 771; W. Zaleski, *Rok kościelny*, 272-281.

23 *Mszał Rzymski dla Diecezji Polskich*, 42.

a lump of salt or given a piece of blessed bread from Holy Saturday.[24] In addition, when they went out into the fields to plow after winter, farmers sprinked holy water on their plows so that moles would not destroy their land and, consequently, its yield.

The Feast of the Most Holy Virgin Mary, Queen of Poland (May 3)

The Church celebrates the Feast of the Most Holy Virgin Mary, Queen of Poland, on May 3. This feast was introduced in Poland in 1959 at the Polish bishops' special request.[25] Jan Długosz named Mary "The Lady and Queen of the world and us." On April 1, 1656, King Kazimierz entrusted the entire country of Poland to the Mother of God's care by solemnly proclaiming her Queen of Poland from the Lviv cathedral, saying: "Today I receive you as my Patron and as the Queen of my country."[26] In 1920, Pope Benedict XV established May 3 as the Feast of the Queen of Poland in order to emphasize the indissoluble unity between this feast and the four-year sejm as well as with the adoption of the Constitution of May 3. Pope St. Pius XI gave this feast its own Mass as well as its own office of readings. On August 3, 1962, Pope St. John XXIII proclaimed the Most Holy Virgin Mary, Queen of Poland, the main patron of the entire nation.[27]

During the preparations for the 1000-year anniversary of the existence of Poland (966-1966), at the invitation of the Primate of Poland Cardinal Stefan Wyszyński, the entire Polish nation once again entrusted itself to the care of the Most Holy Virgin Mary during the "Great Novena." All of the dioceses in Poland participated in this event, during which each believer entrusted himself to Mary. For 20 years, the traveling image of Our Lady of Częstochowa visited all of the parishes and shrines in Poland, which demonstrated the close connection between the people of Poland and their Queen. At each parish, devotions took place and parishioners sang a special song in honor of Our Lady of Częstochowa.[28]

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24 See E. Ferenc-Szydełkowa, *Rok kościelny a polskie tradycje* (Poznan: Księgarnia Świętego Wojciecha, 1988), 162.

25 See B. Nadolski, *Liturgika,* 142.

26 Ibid, 141-142.

27 See W. Zaleski, *Rok kościelny*, 296-297; P. Parsch, *Rok liturgiczny,* 413; S. Wyrwas, "Dzieje kultu Najświętszej Maryi Panny Królowej Polski," *Studia z dziejów liturgii w Polsce*, Vol. 2, eds. M. Rechowicz and W. Schenk (Lublin: 1976), 437.

28 See W. Zaleski, *Rok kościelny*, 297.

In the Diocese of Drohiczyn, there are six shrines: the chapel Bielany, Czeremcha, Niemyje Nowe, Ostrówek, the chapel Samułki, and the chapel Wałki, which are dedicated to the honor of the Most Holy Virgin Mary, Queen of Poland. On May 3, every parish in the Diocese of Drohiczyn renews the Millenial Act of entrusting Poland to the motheral care of Mary, the Mother of the Church, so that the Church of Christ may be free.[29] This celebration has its own form and preface.[30]

The Feast of St. Stanisław, Bishop and Martyr (May 8)

The Feast of St. Stanisław, Bishop, Martyr, and main patron of Poland, is celebrated on May 8.[31] While the exact date of St. Stanisław's birth is unknown, historians believe that he was born sometime between 1030 and 1035 in Szczepanów. St. Stanisław came from the Turzyn family, and he most likely studied initially in Tyniec at a Benedictine monastery and then abroad, probably in Liege or Paris. He was ordained to the priesthood in 1060. In 1072, he became bishop of Cracow and cared primarily for the poor, widows, and orphans. For unknown reasons, St. Stanisław entered into a conflict with King Bolesław Śmiały. On April 11, 1079, St. Stanisław was murdered in the church in Skałka either by King Bolesław's order (or by the king himself) while he was celebrating the Holy Mass. On September 17, 1253, Innocent VI canonized St. Stanisław in the Church of St. Francis of Assisi. In honor of St. Stanisław's merits and as a result of many miracles he performed, the hym "*Gaude Mater Polonia*" was composed. This hym is currently sung in various forms during patriotic celebrations and at the beginning of the academic year in all Polish institutions of higher education.[32]

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29 T. Syczewski, ed., *Kalendarz Liturgiczny Diecezji Drohiczyńskiej 2004* (Drohiczyn, 2003), 214.

30 *Mszał Rzymski dla Diecezji Polskich*, 52.

31 T. Syczewski, ed., *Kalendarz Liturgiczny Diecezji Drohiczyńskiej 2004*, 101.

32 See W. Zaleski, *Rok kościelny*, 319-325; S. Sułkowski and Z. Wiktorzak, "Stanisław ze Szczepanowa," *Hagiografia polska*, Vol. 2 (Poznan, 1972), 421-423; B. Przybyszewski, "Święty Stanisław Biskup," *Polscy święci*, ed. J. R. Bar (Warsaw: 1983), 11-33; S. Bełch, *Święty Stanisław biskup męczennik* (London: 1977), 210-211; F. Koneczny, *Święci w dziejach narodu polskiego* (Miejsce Piastowe: Wydawnictwo Miejsce Piastowe, 1937), 60-61; W. Schenk, *Kult liturgiczny św. Stanisława biskupa na Śląsku w świetle średniowiecznych rękopisów liturgicznych* (Lublin: Twoarzystwo Naukowe Katolickiego Uniwersytetu Lubelskiego, 1958), 16.

In the Diocese of Drohiczyn, there are 10 churches dedicated to St. Stanisław, each located in: Hajnówka, Knychówek, Milejczyce, Narew, Niemirów, Pobikry, Sarnaki, Skrzeszew, Stoczek Węgrowski, and Topczewo.[33] Very celebratory indulgences connected with St. Stanisław are sought and granted in the diocese's parishes. During these celebrations, preachers are invited to speak, and it is possible for the faithful to participate in the Sacrament of Penance and Reconciliation. According to the popular piety, sayings regarding a good harvest and farmers' wealth that are connected with St. Stanislaw have been passed down: "On St. Stanisław's feast the rye will stand straight and tall,"[34] or "After St. Stanisław's feast, the ox will lie down on the grass."[35, 36] The faithful trust this saint and believe in his great help.

The Feast of St. Stanisław has its own form and preface.[37]

Feast of St. Mark the Evangelist (April 25)

The Church observes the Fast of St. Mark the Evangelist on April 25. St. Mark was the author of the second Gospel. It is likely that his mother owned the Upper Room where Jesus shared the Last Supper with his Apostles. When Jesus died on the cross, Mark was only a youth. For this reason, the passage in Scripture, "Now a young man followed [Jesus] wearing nothing but a linen cloth about his body" (Mk. 14: 50-52) as they took Jesus from the Garden of Gethsemane refers to Mark. Mark accompanied St. Barnabas, his cousin, as well as St. Paul to Antioch and then to Cyprus. He was St. Paul and St. Peter's protégé. According to tradition, St. Peter sent St. Mark to Egypt where he died a martyr's death; however, there are no records of this event. The relics of St. Mark the Evangelist were translated to Venice, where a cathedral was built in his honor.[38]

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33 T. Syczewski, ed., *Kalendarz Liturgiczny Diecezji Drohiczyńskiej 2004*, 101.

34 Translators explanation: At the beginning of May, the rye, which was planted in the autumn, has grown and stands tall.

35 Translator's explanation: Later in May and into June, the grass has begun and continues to grow, providing a soft spot on the ground where the ox can lie down to rest.

36 See C. Złotkowski, *Zwyczaje wsi Podlasia w połowie XX wieku* (Biała Podlaska: 2006), 131.

37 *Mszał Rzymski dla Diecezji Polskich*, 57.

38 See H. Hoever, *Żywoty*, 148-149; W. Zaleski, *Święci*, 204.

St. Mark is the patron saint of writers, masons, basketball players, and glaziers. In some regions of Poland, he is the patron of wheat, vegetables, and spring sowing.[39]

The Feast of St. Mark has its own form.[40] It falls during the height of spring, when the fields are green. Since the Middle Ages, people have recited prayers on this feastday to ask for God's blessing so that the harvests and the fruit of the trees might be abundant. This day is called "The Day of Prayer for the Harvests" or "The Greater Litanies" because the Cross Days that occur before the Feast of the Ascension of the Lord are called the "Lesser Litanies," since they were introduced into the liturgy of the Church later.[41] The Polish name for St. Mark's feastday—"Cross Days"—derives comes from the processions that proceed along the roadside from one cross to another. St. Mark is also honored as the patron of good weather.[42] On his feastday, farmers refrain from working in the field in order to avoid making St. Mark angry and expressing this anger through lightning that could burn the crops. On this day, oxen are adorned in flowers, herbs, and branches.

"Cross Days," which are recited to St. Mark, are "public prayers for the fruitfulness of the earth and occur once a year after the 5th Sunday of Easter, on the Monday, Tuesday, and Wednesday before the Feast of the Ascension." In the Middle Ages, there were many different incurable diseases, plagues, leprosy, etc. Therefore, people erected roadway crosses to request the saints' protection from these maladies.

According to popular piety, St. Mark is also the patron of gardeners. He is particularly honored as the patron of the harvest in the field and of gardens. The happiest and best days to sow seeds are Monday (*poniedziałek*), Friday (*piątek*), and Saturday (*sobota*) because these days of the week do not contain the letter "r" in Polish, which is a letter associated with the crow (*wrona*) that attacks cornfields and eats the grain. Similarly, housekeepers worked on Wednesday (środa) and Thursday (*czwartek*), since these days contain a letter "r" in Polish, and, as previously stated, they were afraid that the crows would eat the freshly sown grain if they worked in the fields.[43] The Feast of St. Mark is the last day that the homemaker can sow peas and flax. In addition, there was such a custom wherein Easter eggs were added to the flaxseed sack so that the heads of the flax seeds grew large like

39 See W. Zaleski, *Rok kościelny,* 283-284.

40 *Mszał Rzymski dla Diecezji Polskich*, 44-45.

41 See W. Zaleski, *Rok kościelny,* 284.

42 See H. Fros and F. Sowa, *Twoje imię,* 335.

43 This data was obtained through the author's own empirical studies.

eggs. Farmers always began the workd of sowinging seeds with the Sign of the Cross.

St. Mark's Day is treated like Cross Days. On this day, processions with the cross take place around the church, and the procession stops at the same four stations. At each station, a different intention is mentioned (for example, for a fruitful harvest and for preservation from natural disasters such as lightning and droughts). During these prayers, the faithful sing the Litany of the Saints.

The Feast of Sts. Philip and James the Apostles (May 6)

The Feast of Sts. Philip and James was formerly observed on May 1. However, Pope Pius XII changed the feastday to May 11. Currently, this feast is celebrated on May 3 throughout the world. In Poland, however, the Feast of Sts. Philip and James the Apostles is celebrated on May 6.[44] Philip came from Bethsaida, the same city as Andrew and Peter. Philip was a fervent witness to Jesus Christ, and he was present when Jesus miraculously multiplied the loaves and fishes (cf. John 6: 1-5). Philip enjoyed Jesus' special trust because some people asked him to help them meet Jesus (cf. John 12:21-22). The Apostle Philip announced the Gospel message about the Kingdom of Heaven after the Ascension of Christ in Phrygia, Asia Minor. It is highly likely that there he also suffered a martyr's death on a cross.[45]

Tradition considers James the first bishop of Jerusalem. In the year 62 A.D., St. James the Younger was stoned to death. Immediately after his death, he was honored by the people and among the Jews. At present, his relics are interred in the Basilica of Sts. Philip and James in Rome. In Rome there is also a church dedicated to St. James. The hand of St. James the Apostle can be found in a beautiful reliquary in the Cathedral in Genoa.[46]

The Feast of Sts. Philip and James has its own liturgical form.[47]

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44 T. Syczewski, ed., *Kalendarz Liturgiczny Diecezji Drohiczyńskiej 2005* (Drohiczyn, 2004), 100.

45 See W. Zaleski, *Rok kościelny*, 311-312.

46 See Ibid, 313-314.

47 *Mszał Rzymski dla Diecezji Polskich*, 54-55.

The Feast of St Matthias (May 14)

The Feast of St. Matthias the Apostle is celebrated on May 14.[48] St. Matthias was of Jewish descent, one of the first followers of Christ, and chosen to replace Judas (cf. Acts 1:15). St. Matthias introduced the practices of abstinence and bodily mortification into the life of the church and monastic life. After preaching the Gospel message in Judea and Ethiopia, St. Matthias was stoned to death as an enemy and betrayer of the Jewish nation. Clement of Alexandria claims that Matthias died a natural death.[49]

Iconography of St. Matthias most often presents him with an axe, since he was killed either by stoning, an axe, or a spear. He is considered the patron of carpenters and craftsmen. His feast was celebrated on February 24 and 25, depending on whether or not leap year occurs. However, the reformed liturgical calendar transferred his feat to May 14.[50]

The Feast of St. Matthias has its own form.[51]

The Feast of St. Andrew Boboli, Priest (May 16)

St. Andrew Boboli was born around the year 1591. On July 31, 1611, he entered the Jesuits in Vilnius. From 1613 to 1616, St. Andrew studied philosophy at the Vilnius Academy and in Brunsberg and Pułtusk. From 1618 to 1620, he returned to study theology in Vilnius. In 1622, he was ordained to the priesthood. As a priest, he was earnest, dedicated, and had great missionary zeal. On May 1, 1657, the Cossaks murdered St. Andrew in Janów Poleski. Pope Pius IX beatified St. Andrew on November 20, 1853, and Pope Pius XI canonized him on April 17, 1938. On May 16, 2002, he was declaired the fourth patron of Poland.[52]

In the Diocese of Drohiczyn, there are three churches dedicated to St. Andrew Boboli, and they are located in Budziska, Czekanów, and Siemiatycze. There is also one chapel dedicated to him in Liza Stara. Devotion to St. Andrew in the Diocese of Drohiczyn is widespread among the faithful.

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48 T. Syczewski, ed., *Kalendarz Liturgiczny diecezji drohiczyńskiej 2005*, 103.

49 W. Zaleski, *Rok kościelny*, 330-331; H. Hoever, *Żywoty*, 171; K. Radoński, *Święci i błogosławieni kościoła katolickiego* (Warsaw, Poznan, Lublin: 1947), 302.

50 *Mszał Rzymski dla Diecezji Polskich*, 60; see W. Zaleski, *Rok kościelny*, 331.

51 *Mszał Rzymski dla Diecezji Polskich*, 60-61.

52 P. V. Schauber and H. M. Schindler, *Ilustrowany leksykon świętych*, 2nd Edition (Kielce: 2003), 30.

The Feast of St. Andrew Boboli has its own form.[53]

The Feast of the Visitation (May 31)

In 1263, St. Bonaventure introduced the Feast of the Visitation of the Blessed Virgin Mary into his religious order. In 1389, Pope Boniface IX promulgated this feast throughout the entire Church as a means of beseeching the faithful to be united in the church of Christ. The Council of Basel approved this feast, and Pope Pius IX elevated it to the rank of a second-class feast in 1850. Until 1969, or the reform of the liturgical calendar, the feasday was observed on July 2. After the reform, it was moved to the last day of May. The Gospel of Luke describes the Visitation (cf. Lk. 1:39-56), the most wonderful and lasting remembrance of which is the beautiful hym of the *Magnificat* that is recited every day in the Liturgy of the Hours.[54] The theological content of this feast highlights the truth that the New Covenant is the law of grace through which the Holy Spirit works. In the *Magnificat*, Mary expresses her faith, praise, and amazement at the workings of grace. In this way, Mary wishes to encourage the entire Church to honor God, who has done great and wonderful things for all mankind. The Feast of the Visitation also serves as reminder that God is present among his people Israel.[55]

This feastday has its own form.[56]

According to the Polish tradition, the Feast of the Visitation is called "Our Lady of the Berries" because strawberries and currants can be found ripe in the forest at this time of year. Until 1969, the Feast of the Visitation was observed on July 2. According to one legend, while Mary was walking to visit her cousin Elizabeth, she stopped along the way and picked berries. For this reason, some Poles do not eat any cherries, raspberries, strawberries, currants, gooseberries, or other fruits found in the forest on this day so that the Mother of God will not be lacking in anything on her feastday.[57] In the Diocese of Drohiczyn, there is a particular devotion to Our Lady of the Berries. Her image, which was originally located in the parish in Grodzisk K. Siemiatycz, was transferred to Ziołowy Zakątek in Koryciny.

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53 *Mszał Rzymski dla Diecezji Polskich*, 61-62.

54 W. Zaleski, *Rok kościelny*, 353-355; *Liturgia Godzin*, Vol 2 (Poznan: Pallottinum, 1984), 1464-1474.

55 B. Nadolski, *Liturgika,* 136.

56 *Mszał Rzymski dla Diecezji Polskich*, 71-72.

57 E. Ferenc-Szydełkowa, *Rok kościelny*, 194-195.

Conclusion

The Easter season in Poland has a rich variety of customs and folk rituals, which, although not strictly part of the liturgy, are inspired by the liturgy; correspond with the liturgical year; preserve the liturgy's spirit, canonical norms, and rhythm; and direct the Christian people to the liturgy.[58] In addition, these customs and rituals are an expression of the people's deep faith and attachment to the Church. Many of these customs are celebrated with the permission of the Holy See or the bishops and, therefore, are in accord with the spirit of the Church and fundamentally express divine revelation.[59] Popular piety and custums are always celebrated and practiced "in accordance with the customs or canonically approved books."[60] These devotions are organized according to the sacred liturgy, because they flow from it and lead the faithful to it.[61]

UROCZYSTOŚCI I ŚWIĘTA OBCHODZONE W OKRESIE WIELKANOCNYM W LITURGII I POBOŻNOŚCI LUDOWEJ W KOŚCIELE ŁACIŃSKIM NA TERENIE DIECEZJI DROHICZYŃSKIEJ

Niniejsze opracowanie szczegółowo ukazuje doroczną obrzędowość okresu wielkanocnego w przypadających na ten okres uroczystościach i świętach. Cały ten okres był i jest obchodzony jako jedno wielkie święto, jako czas Pięćdziesiątnicy. Pobożność ludowa tego okresu charakteryzuje się przede wszystkim głęboką wiarą wyrażaną w bogatej oprawie folklorystyczno-zwyczajowej. Diecezja drohiczyńska jest bardzo bogata w pobożność ludową tego okresu. Nabożeństwa te cieszą się wśród wiernych szczególnym uznaniem. Wiele z tych zwyczajów zrodziło się z potrzeby serca wiernych i dopomaga w głębszym przeżywaniu liturgii Kościoła.

Słowa kluczowe: liturgia, pobożność ludowa, uroczystość, święta, Wielkanoc.

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A Half-Century of Catholic-Lutheran Dialogue (1967-2017)

Only the way of love is able to lead to clear ecumenical dialogue and, consequently, to the unity that we desire.1

The pursuit of the unity in the Church is the primary task of all believers in Christ. This pursuit should take place on every level: spiritual (through prayer), practical (through concrete actions), and doctrinal (through dialogue about the main truths of faith). In the past 50 years (1967–2017), many common positions between Catholics and Lutherans have been worked out and recorded in the 2013 document From Conflict to Communion. October 31, 2016, which marked the 500-year anniversary of the Reformation as well as the 50-year anniversary of Catholic-Lutheran dialogue, has changed the way that Catholics and Evangelicals view each other. Pope Francis, as a representative of the Catholic Church, Bishop Munib Younan, and Fr. Martin Junge, who represented the Lutheran World Federation, co-hosted an ecumenical celebration that took place in Lund, Sweden, inaugurating the 500-year anniversary of the Reformation. After the service, a joint document entitled Joint Declaration on the 500th Anniversary of the Reformation was published. The document concluded with the following message: "We call upon all Lutheran and Catholic parishes and communities to be bold and creative, joyful and hopeful in their commitment to continue the great journey ahead of us. Rather than conflicts of the past, God's gift of unity among us shall guide cooperation and deepen our solidarity. By drawing close in faith to Christ, by praying together, by listening to one another, by living Christ's love in our relationships, we, Catholics and Lutherans,

1 J. Budniak, *Jednoczeni w różnorodności. Tradycja cyrylo-metodiańska jako paradygmat pojednania Kościołów, kultur i narodów* (Katowice: Wydawnictwo Uniwersytetu Śląskiego, 2009), 47.

open ourselves to the power of the Triune God. Rooted in Christ and witnessing to him, we renew our determination to be faithful heralds of God's boundless love for all humanity".[2]

The 50-year Catholic-Lutheran dialogue should be an encouragement for Christians to testify together to a wounded and the divided world, to more passionately pursue further dialogue in order to overcome existing differences, and to be open to unity, which is the source of our common hope.

Key words: Catholics, Lutherans, dialogue, ecumenism, Reformation.

Introduction

Striving for Christian unity, through which Christ's words from the prayer of the High Priest "*Ut unum sint* – so that they may all be one" (John 17:21) are realized, is the fundamental call of each baptized person. This unity should be achieved in three areas: spiritual (through prayer), practical (through concrete action), and doctrinal (through dialogue about the main truths of faith). Since October 31, 1517, when Martin Luther publicly posted his 95 theses, a deep and profound change took place in ecclesial, societal, political, and economic life. Since this event, the centennial anniversary of the Reformation has been a source of debate and confrontation between the Roman Catholic Church and the Lutheran Church. October 31, 2016, which marked the 500-year anniversary of the Reformation, changed the way that Catholics and Evangelicals have viewed each other for years. Pope Francis, representing the Catholic Church, and Bishop Munib Younan, the President of the Lutheran World Federation, and Fr. Martin Junge, General Secretary of the Lutheran World Federation, representing the communion of the 145 Churches of the Lutheran World Federation (LWF), co-hosted a joint memorial in Lund, Sweden to inaugurate the celebration of the Reformation. After the service, a document entitled *Joint Declaration on the 500th Anniversary of the Reformation* was published. In this document, the authors stressed that "our common faith in Jesus Christ and our baptism demand of us a daily conversion, by which we cast off the historical disagreements and conflicts that impede the ministry of reconciliation." The declaration

[2] Pope Francis and Munib Yunan, *Joint Catholic Lutheran Declaration on the 500th Anniversary of the Reformation* (Lund: October 31, 2016), http://www.catholicherald.co.uk/news/2016/10/31/full-text-joint-declaration-for-the-500th-anniversary-of-reformation/ (Accessed 09.25.2017).

encourages those who profess Christ to "pray for the healing of our wounds and of the memories that cloud our view of one another [...] God summons us to be close to all those who yearn for dignity, justice, peace and reconciliation." The document also expresses that Catholics and Lutherans put all conflicts aside and accept the truth that "we are freed by grace to move towards the communion to which God continually calls us."[3]

For Christians, the 500-year anniversary of the Reformation was an opportunity for Catholic and Lutheran Christians to jointly summarize the official 50-year international dialogue between them and rededicate themselves to continued cooperation. In this way, Christians, Lutherans and Catholics demonstrate what it looks like to seek and find that which connects two groups, not that which divides them. If religious communities are seeking to avoid conflict, then they should work together toward reconciliation among Christians. In Christ we are called to cooperate in the world in a spirit of respect, love, and truth.

The Beginning of Catholic-Lutheran Dialogue

Although delicate, sensitive, difficult, and demanding, ecumenical efforts are beginning to bear fruit that should strengthen the hope of those who strive for unity in the Church. A living awareness of this fact gives rise to confidence, a sense of closeness, and mutual belonging because ecumenism is process through which Christians can grow spiritually, learn from each other, correct errors, and enrich each other in the experience of faith. Ecumenism conveys the experience of "others" because it allows one to encounter the concrete reality of the religious life of other Christians. Direct contact "imprints an indelible mark on the spiritual face of the believer."[4]

Ecumenical dialogue, which gives rise to the hope of seeing "another" in truth, sincerity, and the sense of mutual understanding, holds an important place in the work of uniting the Church. Dialogue thrives on the hope of reconciliation. This hope, like love, is patient, benevolent, bears all things, and endures all things (cf. 1 Cor. 13:4-7). According to St. Paul, "hope does not disappoint, because the love of God has been poured out into our hearts through the Holy Spirit that has been given to us" (Rom. 5:5). Dialogue between Christian Churches

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3 Ibid.

4 See W. H. Hryniewicz, *Ekumenia żyje nadzieją* (Poznan: Wydawnictwo Świętego Wojciecha, 2011), 23.

and Communities is a "distant and imperfect anticipation of the feast of unity and reconciliation. It is an expression of a celebration of friendship and brotherhood."[5]

For the first time in history, Catholics and Lutherans jointly commemorated the 500-year anniversary of the Reformation on a global level from October 31, 2016 to October 31, 2017. This commemoration included: gratitude for the gifts of the Reformation; penance for the disunity that it caused and the suffering that has resulted from the politicization of the theological disputes; and gratitude for 50 years of Catholic and Lutheran dialogue. The 500-year anniversary of the Reformation was an occasion for Lutherans and Catholics to jointly witnesses to Christ. At the same time, the commemoration was a milestone that reflected the unification process between the Catholic Church and the Lutheran World Federation that began with the Second Vatican Council (1962-1965), to which religious leaders of other denominations were invited.

In his speech at the commencement of the Second Vatican Council, Pope John XXIII pointed out that "…it is evident, as always, that the truth of the Lord will remain forever. We see, in fact, as one age succeeds another, that the opinions of men follow one another and exclude each other. And often errors vanish as quickly as they arise, like fog before the sun. The Church has always opposed these errors. Frequently she has condemned them with the greatest severity. Nowadays however, the Spouse of Christ prefers to make use of the medicine of mercy rather than that of severity. She consider that she meets the needs of the present day by demonstrating the validity of her teaching rather than by condemnations."[6]

During the beginning of the second session of the Second Vatican Council, Pope Paul VI greeted the representatives of other Christian Churches and Communities with the following words: We express our cordial greetings […] We thank you for being here […] Our voice trembles and our heart is deeply moved because your presence here is an unspeakable consolation and a source of great hope, and because the long separation between us has been equally painful. If we are in any way to blame for that separation we humbly beg God's forgiveness and ask pardon too of our brethren who feel themselves to have been injured by us. For our part we willingly forgive the injuries which the

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5 Ibid, 25.

6 John XXIII, *Opening Speech of the Second Vatican Council* (October 11, 1962), http://scalar.usc.edu/works/god-man-and-the-universe-week-two/gaudet-mater-ecclesia (Accessed: 09.25.2017).

Catholic Church has suffered and forget the grief endured during the long series of dissentions and separations. May our Heavenly Father graciously accept our testimony and establish true fraternal peace among us."[7] In this way, the Pope proposed that Christians enter into a mutual dialogue in order to establish peace and accord. Moreover, Pope Paul VI joined in on reconciliation efforts. During his pilgrimage to the Holy Land, Pope Paul VI met with the Patriarch of Constantinople Athenagoras I on January 6, 1964. During their meeting, a deeply symbolic reconciliation between the Western and Eastern Churches took place. Following this first meeting, more steps have been taken to break down the wall of alienation that has separated Catholic and Orthodox Churches for more than 900 years. As a result of this meeting, on December 7, 1965, Pope Paul VI in Rome and Patriarch Athenagoras in Istambul lifted the Churches' mutual excommunication of 1054.[8]

Since the Second Vatican Council, ecumenical activity has become a permanent part of the life of Christian Churches and Communities that, despite various obstacles, strive to rebuild their mutual friendship. Division among Christians is more clearly understood as a challenge that all Christians must address out of fidelity to Christ and responsibility for His Testament. This attitude has made it possible for ecumenism to move forward because the Council Fathers' did not wish to condemn those who reject the teaching of the Catholic Church, but rather show them respect. This work clearly demonstrates what it means to live by the Gospel, the effect of which was the *Decree on Ecumenism*: *Unitatis redintegratio* (November 21, 1964), which defined what ecumenism is and how it is to be implemented and, subsequently, gave rise to the beginning of ecumenical dialogue. Since then, ecumenism has developed its charitable activity, prayer, martyrdom for the faith, and theological dialogue. Each of these dimensions is important when striving for unity because they imbue each day with a spirit of respect, love, truth, and service.

The 50-year international dialogue between Catholics and Lutherans has contributed to a mutual understanding of their respective teachings and a better knowledge of their doctrines in order to achieve unity in truth. This dialogue began in 1967 and was run by the international

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7 A. Skowronek, *Odkrywanie jedności* (Warsaw: Instytut Prasy i Wydawnictw "Novum," 1988), 26. Translator's translation. See https://w2.vatican.va/content/paul-vi/it/speeches/1963/documents/hf_p-vi_spe_19630929_concilio-vaticano-ii.html for Pope Paul VI's complete opening address in Italian.

8 Ibid, 26–27.

Lutheran-Roman Catholic Commission on Unity.[9] The first phase of dialogue took place from 1967 to 1972, the content of which is contained in the document *The Gospel and the Church* (1971).[10]

Meanwhile, Catholics and Lutherans took part in publishing the document *Baptism, the Eucharist, and Ministry* (BEM), known more as the Lima Document, which holds a special place on the list of interfaith reconciliation. This document was the fruit of the more than 50-year work of the Faith and Order Commission of the World Council of Churches, which was received in Lima in 1982. This document addresses key issues related to Baptism, the Eucharist, and spiritual ministry (office), and, to a great degree, approached the positions of the main Christian traditions.[11] The ecumenical Lima Document also recalled important truths about the Holy Spirit, which can give rise to new energy and possibilities "far more than all we ask or imagine" (cf. Eph. 3:20). Through mutual openness, the Holy Spirit can speak to one Church through the views of another.

From 1973 to 1984, the second phase of ecumenical dialogue took place. The fruit of this dialogue was six documents: *The Eucharist* (1978), *Ways to Community* (1980), *All Under One Christ* (1980), *The Ministry in the Church* (1981), and *Martin Luther – Witness to Jesus Christ* (1983), which was published on the 500th anniversary of Martin Luther's birthday, and *Facing Unity: Models, Forms, and Phases of Catholic-Lutheran Fellowship* (1984).[12]

The third phase of ecumenical dialogue, which took place from 1986 to 1993, ended with the announcement of the report entitled *The Church and Justification: Understanding the Church in Light of the Doctrine of Justification* (1993). This document was the foundation of the future document *Joint Declaration on Teaching on Justification*, which was edited from 1997-1999. The Catholic Church and the World Lutheran Federation solemnly signed this document in Augsburg on Reformation Day, October 31, 1999; this is the greatest achievement in the Catholic Lutheran theological dialogue to date and the first to be

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9 A. A. Napiórkowski, *Teologia jedności chrześcijan* (Cracow: Salvator, 2011), *sic passim*.

10 K. Karski, "Luteranizm w dialogu," *Studia i Dokumenty Ekumeniczne*, no. 1 (2000): 9-29.

11 See M. Składanowski and S. Pawłowski, *Chrzest. Eucharystia. Posługiwanie duchowne. Dokumenty z Limy 1982. Tekst i komentarze*, eds. S. Pawlowski and M. Skladanowski (Lublin: Wydawnictwo KUL, 2012), *sic passim*.

12 K. Karski, *Luteranizm w dialogu*, 9-29.

formally confirmed by the Apostolic See.[13] The significance of the *Joint Declaration on Teaching on Justification* made it possible for Catholics and Lutherans to overcome divisions that arose from the main controversy of the 16th century. This milestone in Catholic-Lutheran ecumenical relations was the theological foundation of the Common Commemoration of the 500-year anniversary of the Reformation, which made it possible for Catholics and Lutherans to make a public commitment to turn away from past conflicts and to be open to the unity to which the Church is called. Through this event, Churches jointly proclaimed that only God is the ultimate goal of human hope and the giver of salvation. In 2006, the Methodist Church signed the *Joint Declaration on the Teaching of Justification*. During the 500-year anniversary celebration, the World Communion of Reformed Churches joined the declaration of justification and signed the document on July 5, 2017 in Wittenberg, Germany. This event took place in the presence of Lutheran and Methodist representatives and the Catholic Secretary of the Pontifical Council for the Advancement of Christian Unity, Bishop Brian Farell. This event was the fruit of ecumenical dialogue, which is not only the work of theologians, but has a positive and practical effect on how Christians of different denominations live and work together in solidarity and jointly witness to the Gospel in society.[14] Needless to say, it was another step toward ecumenical unity between the different denominations.

Irrespective of the work on the *Joint Declaration*, the fourth phase of dialogue took place between 1995 and 2006, which resulted in the *Apostolicity of the Church* (2005). The fifth faze of Catholic-Lutheran dialogue has been taking place since 2009. The main topic of this dialogue is *Baptism and Growing Communion*. Work on this document was suspended for some time so that the joint document of the Lutheran World Federation and the Pontifical Council for the Advancement of Christian Unity entitled *From Conflict to Communion: Lutheran and Catholic Commemoration of the Reformation in 2017* (2013) could be prepared.[15] In this document, both parties emphasize that commemorating the anniversary of Luther's reforms is based on three strong

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13 A. A. Napiórkowski, *Teologia jedności*, 190.

14 tm/rv, *Kościoły reformowane przystąpili do deklaracji o usprawiedliwieniu*, pl.radiovaticana.va (05.07.2017).

15 Lutheran-Catholic Commission on Unity, *From Conflict to Communion: Common Commemoration of the Reformation 2017* (Vatican City, Italy: Libreria Editrice Vaticana, 2017), http://www.vatican.va/roman_curia/pontifical_councils/chrstuni/lutheran-fed docs/rc_pc_chrstuni_doc_2013_dal-conflitto-alla-comunione_en.html (09.25.2017).

points. The first point is that the commemoration is an expression of gratitude for all that we have discovered throughout the past half-century of Catholic-Lutheran dialogue, which first began in 1967 in the wake of the Second Vatican Council. The second point is the hope that this common commemoration will bear good fruit in the future. The third point recalls that Martin Luther did not want to create division or new churches; rather, he wanted to reform the Catholic Church. This desire to renew the Church has led to division and even to such conflicts as the Thirty Years' War. Summing up the 50-year Catholic-Lutheran dialogue, the document *From Conflict to Communion* marked the "growing communion" between Catholics and Lutherans.

Besides the dialogue led by the Lutheran World Federation and the Pontifical Council for Promoting Christian Unity, a bilateral dialogue on both local and regional levels has and continues to take place. The oldest official Lutheran-Catholic theological dialogue that took place on the local level occurred in the USA in 1965. This dialogue led to the publication of the following documents: *Justification by Faith* (1983) and *Declaration on the Way: The Church, Service, and the Eucharist* (2016).[16] In the second part of the document entitled "Statement of Agreements," the Catholic-Lutheran group expressed their common position on the place of the Church in God's work of salvation:

- Catholics and Lutherans agree that the church on earth has been assembled by the triune God, who grants to its members their sharing in the triune divine life as God's own people, as the body of the risen Christ, and as the temple of the Holy Spirit, while they are also called to give witness to these gifts so that others may come to share in them.
- They agree as well that the church on earth arose from the whole event of Jesus Christ, who remains its sole foundation (1Corinthians 3:11).
- [T]hey hold in common that the church on earth is gathered by the proclamation of the gospel of God's saving mercy in Christ, so that the gospel, proclaimed in the Holy Spirit by the apostles, remains the church's normative origin and abiding foundation.
- An agreement follows that the church on earth is in every age apostolic, because it is founded upon the apostles' witness to the gospel and it continuously professes the apostolic and evangelical

[16] United States Conference of Catholic Bishops, *Declaration on the Way: Church, Ministry, and Eucharist* (Minneapolis: Augsburg Fortress, 2016, http://www.usccb.org/beliefs-and-teachings/ecumenical-and-interreligious/ecumenical/lutheran/upload/Declaration_on_the_Way-for-Website.pdf. (Accessed: 09.25.2017).

faith while living by mandated practices handed on from the apostles.[17]

The *Declaration on the Way* document summarized the 50-year dialogue between Catholics and Lutherans in the USA and was their joint contribution to the Reformations' 2017 jubilee.

In Germany, the document "The Condemnations of the Reformation Era—Do They Still Divide?" was published by a group of Catholic and Evangelical theologians in 1986.[18]

On October 11, 2016, Cardinal Kurt Koch, the President of the Pontifical Council for Promoting Christian Unity, and Fr. Martin Junge, the General Secretary of the Lutheran World Federation, published a joint letter entitled "Together in Hope," which was intended to prepare the Catholic and Lutheran Churches for the Joint Commemoration of 500-year anniversary of the Reformation. The text points to areas that require further theological discussions and agreement, including primarily how the two groups understand the Church, ministry, and the Eucharist. This letter also points out that the Joint Commemoration should include thanksgiving, penance, and the duty to give a joint witness:

1. **Thanksgiving**: because of the gift of the Word of God, and the ways it spoke anew to the church and to the world and continues to speak until now. But also for the particular gifts of the Reformation, as well as the gifts that Lutherans and Catholics recognize in each other.
2.. **Repentance**: because while dealing with difference, the unity of the church was lost. But also in view of the immense suffering imposed on ordinary people due to a theological dispute, which became aligned to and instrumentalized by hegemonic political interests. As a consequence, long 'religious wars' were fought in Europe in the 16th and 17th century.
3.. **Commitment to joint witness**: because while Lutherans and Catholics continue to search for unity, nothing impedes their joint witness to the joy, beauty and transformative power of faith, notably by serving the poor, the marginalized and the oppressed. The Joint Commemoration invites Catholics and Lutherans to give, because of the mercy they receive in and through Christ.[19]

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17 Ibid.; see J. Budniak, "*Kościół katolicki i Kościół ewangelicko –'Złączeni w nadziei*,'" *Ateneum Kapłańskie* 168, no. 2 (2017): 258.

18 A. A. Napiórkowski, *Teologia jedności*, 190.

19 Kurt Koch and Martin Junge, *Together in Hope: The Joint Catholic-Lutheran Commemoration of the 500 Years of Reformation*, https://www.lutheranworld.org/sites/default/files/junge_koch_article_-_final.pdf (Accessed: 09.25.2017).

The authors of the letter "Together in Hope" address Catholics and Lutherans and request that they participate in the so that together they give "joint witness in a wounded and broken world" and enter into "even more passionate dialogue so that remaining differences are overcome and the unity that is hoped for can be received and celebrated."[20]

The preamble to the *Joint Declaration on the 500th Anniversary of the Reformation*, which was signed by Pope Francis and the President of the Lutheran World Federation, Bishop Munib Younan, on October 31, 2016 in Lund, Sweden, expresses gratitude to the Lord God for the communal prayer in Lund and emphasized that "Fifty years of sustained and fruitful ecumenical dialogue between Catholics and Lutherans have helped us to overcome many differences, and have deepened our mutual understanding and trust."[21]

Doctrinal Dialogue in Poland

Dialogue on doctrine among Christian churches plays a key role in the Church's quest for visible unity. These dialogues make it possible for different Christian communities to explain their teachings and come to a mutually better understanding of other communities' doctrines. Common declarations and agreements on doctrinal matters, such as the *Joint Declaration*, are the fruits of such bi- and multilateral dialogues. This type of ecumenical activity has included Christians of different denominations in Poland. The fruit of their dialogues is evident in their joint documents on baptism, marriages between persons of different denominations, creation, the celebration of the Lord's Day, and matters pertaining to refugees.

Representatives of the Roman Catholic Church and Churches affiliated with the Polish Ecumenical Council (except for the Baptist Christian Church, which refused to sign a joint declaration on doctrinal grounds) signed a joint declaration entitled *Sakrament chrztu znakiem jedności* (*The Sacrament of Baptism as a Sign of Unity*) on January 23, 2000 in the Evangelical church of the Holy Trinity in Warsaw.[22] The entire document includes an introduction and three substantively

[20] Ibid.

[21] Z. Glaeser, "Uleczyć rany: przez nawrócenie do pełnej wspólnoty. W obliczu 500. lecia Reformacji," *Ateneum Kapłańskie* 216, no. 2[648] (2017), 216.

[22] The document was signed by the leaders of the six Churches that belong to the Polska Rada Ekumeniczna (Polish Ecumenical Council): the Evangelical-Augsburg Church in Poland, the Evangelical-Methodist Church in Poland, the Evangelical-Reformed Church in Poland, the Polish Catholic Church in Poland,

coherent points in which the Churches confirm their baptismal ministry and affirm the following:

1. According to the Bible, particularly St. Paul's letters, the mission statements of Matthew and Mark's Gospels, and St. John's Gospel: baptism is a sacrament directly established by Jesus Christ, which He commanded to confer on others. Baptism is a sign of new life; for, through baptism, man is freed from slavery to sin, becomes the embodiment of Christ crucified and risen, and is introduced into the New Covenant. Baptism also wipes away sin; illumines the soul through Christ; is a rebirth in Christ; vests the soul in Christ; renews the soul in the Holy Spirit; and is an address to God, asking him for a clear conscience as well as liberation, which leads to unity in Jesus Christ, where there is no division, race, or gender.
2. Baptism by water and the Holy Spirit is conferred in the name of the Triune God. Such baptism unites the baptized with Christ and with each other. It is an initiation into the Church and the beginning of a life lived in Christ.
3. Referring to the *Lima Document* (BEM, 9), the Churches focus on the testimony to Jesus Christ and the Gospel that the baptized give. For, they should live for Christ, the Church, and the world, while awaiting the ultimate fulfillment of their hope in God at the end of time, when God will be "all in all." "Baptism in Christ is a call to all the Churches to overcome their divisions and to visibly manifest their communion."[23]

The next fruit of ecumenical dialogue that has taken place in Poland is the document *Małżeństwo chrześcijańskie osób o różnej przynależności wyznaniowej. Deklaracja Kościołów w Polsce na początku trzeciego tysiąclecia* (*The Christian Marriage of those of Different Denominations: A Declaration of the Churches of Poland at the Beginning of the Third Millenium*), which was issued on May 10, 2011. The document consists of an introduction and five chapters that respectively present:

1. Common Teaching on Marriage;
2. Differing Teaching on Marriage;
3. Common Teaching on the Marriage of Two People from Different Denominations;

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the Mariavite Church in Poland, and the Polish Autocephalous Orthodox Church, as well as the Roman Catholic Church.
See *Sakrament chrztu znakiem jedności. Deklaracja Kościołów w Polsce na progu trzeciego tysiąclecia* (Warsaw: January 23, 2001), in *Studia i Dokumenty Ekumeniczne*, Vol. 16, no. 1 (2000): 143–144.

[23] See Ibid.

4. Common Establishment of the Norms for Dealing with Marriages of Persons of Different Denominations;
5. Common Establishment of Norms for Filing the Marriage Contract by the Newlyweds.

After the signatories and the Polish Conference of Catholic Bishops accepted the document, it was sent to the Holy See, where it now awaits *recognitio*.[24]

On January 16, 2013, a common document entitled *Apel Kościołów w Polsce o ochronę stworzenia* (*The Churches of Poland's Appeal to Protect Creation)* was signed. This document emphasize that "protection of the environment is not only a technical problem of keeping an ecological balance, but also a moral and spiritual program of modern man who forgets that he and the world surrounding him are God's creation."[25] It is clear from the appeal that the Churches identify the ecological problem primarily as a spiritual problem and then as a material problem. They point to the spiritual condition of man and call for action to strengthen it. The leaders of these Churches treat the problem of preserving creation primarily as a spiritual and moral one. For this reason, they have called on state leaders and administrators to establish appropriate procedures and to create pro-ecological social policies: "Living for today, let us think about tomorrow. […] Even little but consequential actions bring huge effects in the work of protecting all of creation."[26]

In the interest of keeping Sundays holy, the Churches of Poland signed the document *Apel Kościołów w Polsce o poszanowanie i świętowanie niedzieli* (*The Churches of Poland's Appeal to Respect and Keep Sundays Holy*) on January 20, 2015. The authors of this appeal stressed that "Sunday—the day of the Resurrection of Jesus Christ—should be a day of prayer and celebration. Such observance fulfills the spiritual truth of God's commandment to keep holy the Sabbath." The authors emphasized need for people to rediscover the value of the "communal celebration [of Sunday] in a spirit of faith

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24 Komisja Teologiczna Polskej Rady Ekumenicznej, Komisja ds. Dialogu między Polską Radą Ekumeniczną a Konferencją Episkopatu Polski, Kościoł Rzymskokatolicki, "Małżeństwo chrześcijańskie osób o różnej przynależności wyznaniowej. Deklaracja Kościołów w Polsce na początku trzeciego tysiąclecia," in *Encyklopedia ekumenizmu w Polsce (1964-2014)*, eds. J. Budniak, Z. Glaeser, T. Kałużny, and Z.J. Kijas (Cracow: Oikoumene, 2016), 516-520.

25 Przewodniczący Konferencji Episkopatu Polski i Zwierzchnicy Kościołów zrzeszonych w Polskiej Radzie Ekumenicznej, *Apel Kościołów w Polsce o ochronę stworzenia* (Warsaw: Oikoumene, 2013).

26 Ibid.

that is essentially expressed in the prayer of gathering around the gift of the Word of God and the Sacrament." They also pointed out that "Sunday has lost its unique character and has become the same day as the rest of the week" and that Christians are increasingly forced to give up their right to rest and to celebrate Sunday, which opposes their faith. The signatories support all social initiatives "that aim to preserve the festive dimension of Sunday, restore its solemn character within society, and promote Sunday rest, which is in keeping with the Christian spirit." The document also appealed to those on whom keeping Sunday holy in Polish society depends, including employees, employers, parliamentarians, authorities, and all people of good will "to respect Sundays and holy days out of consideration for the social benefit and good of societies, peoples, and families that rest and the celebration of Sundays makes possible."[27]

At the beginning of the third millennium, the peoples of Europe and Churches are faced with the immense challenge of the immigration crisis. Around three million people from Africa and Asia have crossed into the European Union. Some of these people are escaping war and religious persecution, while others are seeking a better life. Hence, on June 30, 2016, the Churches associated with the Polish Ecumenical Council and the Polish Conference of Catholic Bishops issued a special statement entitled *Przesłanie Kościołów w Polsce w sprawie uchodźców* (*The Churches of Poland's Message on Refugees*).[28]

Conclusion

Despite the fact that much has been achieved since 1967, there remain many points for Catholics and Lutherans to discuss. The challenges still facing Catholic-Lutheran dialogue continue to be: the sacraments, Mary's place in the saving mediation of Christ, the essence of the Church (its sacramentality, the relationship between its visible and invisible dimension, and the relationship between the local and universal Church), and clerical ministry (including its sacramental character, female ordination, apostolic succession, and papal primacy).

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27 Przewodniczący Konferencji Episkopatu Polski i Zwierzchnicy Kościołów zrzeszonych w Polskiej Radzie Ekumenicznej, *Apel Kościołów w Polsce o poszanowanie i świętowanie niedzieli* (Warsaw: January 20, 2015), in *Encyklopedia ekumenizmu w Polsce (1964-2014)*, eds, J. Budniak, Z. Glaeser, T. Kałużny, and Z.J. Kijas (Cracow: Oikoumene, 2016), 528-529.

28 Przewodniczący Konferencji Episkopatu Polski i Zwierzchnicy Kościołów zrzeszonych w Polskiej Radzie Ekumenicznej, *Przesłanie Kościołów w Polsce w sprawie uchodźców* (Warsaw: Oikoumene, 2016).

Despite the signing of the *Declaration on Justification*, Catholics and Lutherans need to come to a deeper understanding of how they respectively understand the relationship between faith, grace, and good deeds. It is also necessary for Catholics and Lutherans to agree on a common terminology so that the use of different vocabulary does not lead one or the other group to erroneously point out differences in faith itself. It is also necessary to define the goal of their ecumenical efforts—whether it be structural unity or only spiritual communion in "reconciled diversity." In the Conciliar *Decree on Ecumenism*: *Unitatis redintegratio*, we read that all Christians, including Catholics, are responsible for division, which means that all are called to rebuild unity.

PÓŁWIECZE DIALOGU KATOLICKO-LUTERAŃSKIEGO (1967-2017)

Dążenie do jedności Kościoła jest podstawowym zadaniem wszystkich wierzących w Chrystusa. Powinno się to dokonywać na każdej płaszczyźnie: zarówno duchowej (przez modlitwę), jak i praktycznej (konkretne działania) oraz doktrynalnej (dialog o głównych prawdach wiary). W ostatnim półwieczu (1967–2017) wypracowano wiele wspólnych stanowisk, co zostało zaprezentowane w dokumencie *Od konfliktu do komunii*, z 2013 roku. Dzień 31 października 2016 roku – Święto Reformacji i początek obchodów 500. lat Reformacji oraz dziękczynienie za pięćdziesiąt lat wspólnego dialogu – odmienił dawne spojrzenie na siebie katolików i ewangelików. Papież Franciszek, w imieniu Kościoła katolickiego oraz bp Munib Younan i ks. dr Martin Junge, reprezentujący Światową Federację Luterańską, byli współgospodarzami ekumenicznego nabożeństwa, jakie odbyło się w Lund w Szwecji inaugurujące obchody 500 lat Reformacji. Po nabożeństwie został opublikowany wspólny dokument zatytułowany Deklaracja Wspólna z okazji wspólnego katolicko-luterańskiego upamiętnienia 500-lecia Reformacji, zakończony przesłaniem: „Wzywamy wszystkie parafie i wspólnoty katolickie i luterańskie do śmiałości i kreatywności, by były radosne i pełne nadziei w swoim zaangażowaniu, by kontynuowały wspaniałą drogę, która jest przed nami. Zamiast konfliktów z przeszłości, Boży dar jedności między nami powinien kierować współpracą i pogłębiać naszą solidarność. Zbliżając się do Chrystusa w wierze, modląc się razem, słuchając siebie nawzajem, żyjąc miłością Chrystusa w naszych relacjach, my, katolicy i luteranie, otwieramy się na moc Trójjedynego Boga. Zakorzenieni w Chrystusie i świadcząc o Nim, ponawiamy nasze postanowienie, by być wiernymi głosicielami bezgranicznej miłości Boga do całej ludzkości"[29].

[29] *Deklaracja Wspólna z okazji wspólnego katolicko-luterańskiego upamiętnienia 500-lecia Reformacji*, Lund, 31 października 2016, w: www//ekai.pl/wydarzenia/

Wspólny pięćdziesięcioletni dialog katolicko-luterański powinien być zachętą dla chrześcijan, aby razem dawać świadectwo zranionemu i podzielonemu światu, z większą pasją prowadzić dalszy dialog, aby przełamać istniejące wciąż różnice, otworzyć się na jedność, która jest treścią naszej wspólnej nadziei.

Słowa kluczowe: katolicy, luteranie, dialog, ekumenizm, reformacja.

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Ecumenical Dialogue Between Baptists and Catholics in France

Ecumenical Catholic-Baptist dialog in France dates back to 1981. Since then, two delegations have met regularly. The first phase of dialogue took place between 1981 and 1986 and aimed to help the two Churches get to know each other. On the one hand, Catholics and Baptists agreed that they hold in common their faith in the Trinity, the mysteries of the Incarnation and Redemption, and the relationship between baptism and faith. They differ, on the other hand, in their concept of the Church, the episcopate, the sacraments, and the issue of the baptizing children. During the second phase of dialogue, which took place between 1986 and 1991, dialogue centered on the topics of mission and evangelization. The third and fourth phases of dialogue were dedicated to the issue of baptism, the Eucharist-Last Supper, ministerial office. The document entitled "From Baptism to the Church: Current Agreements and Discrepancies" was the fruit of this dialogue. During the fifth phase of dialogue, which took place between 2001 and 2009, the two groups discussed the topics of Mary, specifically Mariology, based on tradition, dogma, and piety. The current phase of dialogue is focusing on the questions of social ethics. Catholic-Baptist dialogue in France has been very fruitful. The documents that have resulted from these dialogues reveal where the two denominations agree on the fundamental truths of the faith, ethics, and spirituality. The fundamental and dramatic difference between the two Churches, however, remains: their respective concepts of the Church. Based on the tone of the conversations thus far, it is clear that the main goal of the two Churches is not to come to complete agreement, but rather to seek the truth by better understanding each others' doctrines and traditions.

Key words: ecumenism, Baptists, Catholics, dialogue, France, Mary.

The history of Catholic-Baptist relations in France dates back nearly thirty years. The first official meeting between Baptists and Catholics, which took place on June 11, 1981, was the result of an invitation extended to the French Protestant Federation, specifically to Pastor Louis Schweitzer, to participate in the plenary assembly of the French Bishops' Conference in Lourdes in 1980. Since 1981, two delegations have met regularly—usually two times per year—and seven stages of ongoing bilateral dialogue have occurred.[1]

The First Phase of Dialogue

In the first phase of Catholic-Baptist dialogue, which took place between 1981 and 1986, the two groups aimed to get to know each other and establish a spirit of fraternal trust between them. While both sides began to address and work on weighty problems from the very beginning, they did not plan to publish the results of their dialogue. From the start, French Catholics and Baptists agreed on their common faith in the Trinity and the mysteries of the Incarnation and Redemption. They also recognized the importance they both place on the relationship between baptism and faith, missionary activity, evangelization, the role and significance of prayer, and the development their believers' moral life. Catholics and Baptists in France also addressed the differences between them such as: their concept of the Church, particularly the importance of local communities and of the universal Church; the place of the Episcopate; sacramental realism; and baptism of children. The topics discussed between Catholics and Baptists were quite broad and general: spirituality, ethics, liturgy, etc. On their part, Baptists' were minimally interested in discussions with the Catholic Church, and they did not consider the bilateral talks to be official, despite the fact that the chairman of the Protestant Federation, pastor Robert Somerville, participated in the dialogue. After the first five years, the Catholics and Baptists decided to continue their dialogue and make it official by establishing a mixed committee of four members from each denomination.[2]

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1 Cf. L. Schweitzer, "Le Comité mixte baptiste-catholique en France," *Unité des Chrétiens* 175 (2014): pg. 9.

2 Cf. "Le comité mixte baptiste-catholique en France 11 juin 1981-21 mai 1991," in Comité Mixte Baptiste-Catholique, *Rendre témoignage au Christ* (Paris: 1992): pgs. 12-13.

The Second Phase of Dialogue

In the next phase of dialogue, which took place between 1986 and 1991, the group focused its efforts and included new members and became an official body known as the Baptist-Catholic Joint Committee. At that time, the published documents based on the dialogue that had already taken place between these churches had been dealt with in the world forum. In addition, Catholics and Baptists had already discussed the Lima Document (BEM), dialogued about their mission, and finally debated the document *Rendre témoignage au Christ* (*Called to Witness to Christ*), which was the fruit the dialogue that had taken place between the Catholic Church and the Baptist World Alliance between 1984 and 1988. This stage of dialogue resulted in a document published under the same title *Rendre témoignage au Christ* (*Called to Witness to Christ*), which contained translations of the worldwide dialogue about the text, an introduction, as well as the national committee's annotations.[3] Since this document has already been discussed in ecumenical literature worldwide, [4] this paper will present only the dialogue that took place between the two theologians who represented Baptists and Catholics in France and, in this way, update the international document to reflect what has occurred at a local level.

As already stated above, Catholics have great difficulty understanding Baptists as Baptists perceive themselves. Each Baptist community is sovereign and autonomous. Given that there are 35 million Baptists from 45 countries throughout the world, it is not only problematic but also unrealistic to generalize about them.[5] Despite such diversity, Baptists perceive a certain consistency in their heritage, which began in the 17th century in England and the Netherlands, and even earlier in the 16th century during the Reformation. This heritage was founded on the rejection of infant baptism and the practice of baptizing by immersion adults who truly "believe" in order to create reborn members of a church where all have the same rights and privileges; religious freedom; and guaranteed freedom of conscience through the separation of church and state. Baptist beliefs have their origin in the authority and self-sufficiency of Scripture, the universal priesthood of the baptized, and salvation as a gift of God's mercy that one receives through personal repentance and faith in Jesus Christ. Finally, Baptist

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3 Comité Mixte Baptiste-Catholique, *Rendre témoignage au Christ* (Paris: 1992).

4 See K. Karski, *Od Edynburga do Porto Alegre: Sto lat dążeń ekumenicznych* (Warsaw: Chrześcijańska Akademia Teologiczna, 2007), pgs. 258-259.

5 See P. Neuner, *Théologie œcuménique: La quête de l'unité des Eglises chrétiennes* (Paris: 2005), pgs. 191-199.

convictions are based on the missionary commitment to proclaim the Good News through evangelization and unconditional obedience to the precepts of Jesus (Mt. 28: 19-20).[6]

From the very beginning, Baptists have expressed a strong desire to cooperate with other Christians, especially those from "free churches" and Protestant communities that opposed church control of the state. It is important to note, however, that the Baptist intention to unite with other churches was directed only to "all true Protestants," as the Baptist Confession of faith of 1678 stipulated. Because of Catholic doctrine, ecclesial structure, and sacramental practice, Roman Catholics were not included among the "free churches;" in fact, Catholics were and continue to be precisely those whom Baptists are called to convert. Because Baptists were politically, socially, geographically, and religiously isolated, separatist tendencies developed in the Baptist Church. As a result, Baptists are more autonomous in relation to other Christian denominations and particular Baptist communities. These tendencies also explain the diversity of ecumenical interpretations, understanding, and practices among Baptists and the reason why only 45 percent of their communities belong the World Council of Churches. Moreover, the very word "ecumenism" makes Baptists uneasy because of how they understand this concept and how they envision certain ecumenical activities.[7]

This dialectic document is based on the theme "bearing witness to Christ." First, however, it is necessary to understand who Christ is. To this end, during the bilateral dialogue, Catholics and Baptists considered the key question from the Gospel: "And who do you say I am?" (Mt. 16:15). Their responses to this question directly determined and revealed how both groups understand the following: the testimony given to Christ; the proclamation of the Gospel in the modern world; the call to repentance and brotherhood (13-18); the community of the disciples of Christ as a missionary community (17); the Church of Christ as the *koinonia* of the Spirit (19), where the Holy Spirit is the foundation of all dimensions of the Church's life, since the Spirit continues the work of redemption that God began in his Son in the Church (22); the free human response to the gift of Christ's grace (41); and the grace of the presence of Christ in the Spirit outside the visible limits of the Church (27-28).[8]

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6 Cf. T. Stransky, "Baptistes et catholiques romains," in Comité Mixte Baptiste-Catholique, *Rendre témoignage au Christ*, pg. 80-81.

7 See Ibid, pgs. 81-84.

8 Cf. Ibid, pg. 89.

The report also contains a list of polemical issues that must be adequately addressed, including: authority and theological methods (45-47); the image of the Church as the "*koinonia* of the Spirit," especially in local communities (48); the relationship between faith, baptism, and Christian witness (49-51); various forms of evangelization (54); and the place of Mary in the faith and the life of Christians (56-57).[9]

One of the controversial issues are collective witness and proselytization. Baptists and Catholics came to a certain consensus on what it looks like to witness to Christ in the world. For example, they agreed that there are negative aspects of proselytism, particularly the temptation of one group to convert the members of the other group and vice versa. Both denominations expressed remorse for having engaged in proselytism (36). This issue is particularly important with regard to mixed marriages, especially when one of the spouses is part of the religious minority in a given region. In addition, both Baptists and Catholics agreed that local authorities should provide religious education for adults who wish to enter either the Catholic or Baptist Church.[10]

In the field of dogmatic theology, two issues emerged that Catholics and Baptists need to consider more deeply. The first issue is the doctrine of the saving work of Christ, which pertains to the fields of Christology and pneumatology (11). Among various Christian traditions (not just biblical), differences exist concerning the mystery of the Incarnation, the sacramentality of the Church, the Church's historical existence and structure (23), sacraments and other rites (including the baptism of children and adults), inculturation (26), and salvation in and through other religions (29).[11] The second issue, which pertains to the field of ecclesiology, is the hierarchical structure of the Church and the theology of local churches. In this sense, one of the fundamental differences between Catholics and Baptists is that Catholic's perceive the local church as a diocese (a community whose unity is guaranteed by the ministry of the Bishop of Rome), while Baptists consider the Church as the local assembly (a community of believers who are called to worship and serve God). In addition, within the Baptist Church, the term "Church" is used to define the people of God, the assembly of

9 Cf. Ibid, pg. 90.

10 See Ibid, pgs. 94-95.

11 Cf. Ibid, pg. 98.

belie vers, apart from church structure. In this regard, it is necessary to precisely apply terms and use the appropriate methodology.[12]

The Third, Fourth, and Fifth Phases of Dialogue

During the third, fourth, and fifth phases of Catholic-Baptist dialogue, discussions regarding baptism (1992-1998), the Eucharist-Lord's Supper (1998-2001), and clerical office in the context of the BEM (2001-2006) took place. Regarding clerical office, the two sides initially focused on theology, but this discussion naturally turned to ecclesiology. This conversation enabled Catholics and Baptists to prepare a more accurate and complete text on the subject of clerical office, which is undoubtedly necessary to understand the ecclesial character of Baptist churches in Protestantism. These three stages of dialogue resulted in the document *Du baptême à l'Eglise. Accords et divergences actuels* (*From Baptism to the Church: Current Agreements and Discrepancies*).[13]

Baptism is undoubtedly a very significant and symbolic issue that divides Catholics and Baptists. After Catholics and Baptists discussed this topic for four years, they published a text that presents the commonalities and differences in each denomination's doctrine in 1998. Both denominations believe that Christ instituted Baptism and called all his disciples to go and "make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit" (Mt. 28:19). Baptism, therefore, is the visible sign of the invisible grace that signifies the birth of the baptized into a new life; it ushers the faithful into the New Covenant between God and man, which is expressed by the symbolic transition from death to life, from darkness to light. Through Baptism, the faithful are united with Christ who died for their sins and resurrected for their justification.[14] Baptism by water is a sign of the gift of the Holy Spirit, without which new life can exist. Through Baptism, the Holy Spirit dwells in the believer, making

[12] See R. Somerville, "Catholiques romains et baptistes," in Comité mixte baptiste-catholique, *Rendre témoignage au Christ*, pg. 108.

[13] Comité Mixte Baptiste-Catholique en France, *Du baptême à l'Eglise. Accords et divergences actuels* (Paris: 2006). Earlier documents on baptism, the Eucharist–Last Supper, and the Church were published separately under the following titles: *Convictions baptistes et catholiques sur le baptême* in 1998, and *Cène-Eucharistie* in 2001. The two latter topics were also appeared in the following publication: L. Schweitzer, ed., *Le dialogue catholiques-evangeliques* (Cléon d'Andran: 2002). You can also find these documents in *Cahiers de l'Ecole pastorale* (Baptist) and in *Documents Episcopat* (Catholic).

[14] Cf. Comite Mixte Baptiste-Catholique en France, *Du baptême à l'Eglise*, nos. 1-2, 4, pgs. 11-12.

him an adopted child of God and enabling him to lead a new life.[15] Baptism is also a Christian's initiation into the Church—the Body of Christ, in which God unites all people regardless of race, sex, or social status.[16] Both Catholics and Baptists acknowledge that Baptism is not a one-sided act. Rather, it requires a response of faith on the part of man (cf. Mk. 16:16; Acts 2:38), who promises to submit himself to, live according to, and witness to God's grace from that point forward. This act confirms the original meaning of the word *sacramentum*—an act of consecration.[17]

The second part of the document specifies issues on which Catholics and Baptists disagree. The first issue is the efficacy of Baptism, which Catholics in no way doubt because the Holy Spirit is free, and God is faithful to his promise. Baptism achieves that which it signifies: it is a birth to a new life, a filial adoption. The sacrament fulfills the gift of God that the Word proclaims.[18] The reality of the sacrament of Baptism does not depend on the faith of the baptized person, but rather on the divine Spirit that works in the Church. Baptism, however, must be received in faith. This means that the fullness of the sacrament is baptism itself, a profession of faith, and conversion. According to Catholic doctrine, the justification of man occurs when the sinner converts in faith and hope toward love. It is obvious, therefore, that this occurs not only at the moment of Baptism, but also before Baptism, since the catechumens anticipate the grace of the sacrament while they prepare to receive it.[19] According to Baptist teaching, Baptism celebrates and confirms the believer's new birth from on high; Baptism, however, does not actualize this birth. Instead, the grace of God is offered to people during the proclamation of the Word, which is a call to faith and to receive God's gift. Baptists do not believe that any rite has power to enact in man such radical changes as conversion or birth to life in the Spirit. This kind of change and rebirth occurs only through one's personal relationship with God through faith. Baptism celebrates this relationship and confirms that the promises of God are given to those who believe. Baptists emphasize that Baptism in the New Testament occurs when people have personally professed faith in Jesus Christ.[20]

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15 See Ibid, no. 5, pg. 12.

16 Cf. Ibid, no. 6, pg. 12.

17 Cf. Ibid, no. 7, pg. 12.

18 Cf. Ibid, no. 8, pg. 13.

19 Cf. Ibid, no. 10, pgs. 13-14.

20 Ibid, no.11, pgs. 14-15.

Baptists also believe that God's gratuitous gift is threatened when it is connected with a human ritual. According to Baptists, when what they perceive to be a human ritual takes place, faith is no longer a pure acceptance of gift, but rather the result of an act of the Church. From here it follows that, if the Church baptizes with water, then Christ baptizes with the Spirit.[21]

Both denominations have different beliefs about baptizing young children. The logical consequence of Baptist doctrine is that only a believer (someone capable of freely professing his faith) can receive Baptism. Baptists emphasize that baptizing young children is not explicitly confirmed in the New Testament; therefore, baptizing children obscures the proper meaning of baptism by separating it from the baptized person's profession of faith. If, like a child, a baptized person is unable to make a profession of faith, then this means that the baptized person has been reborn to a new life and receives the Holy Spirit without believing in Jesus Christ. Consequently, baptism would make it possible for the Church to be defined as a "baptized people," even when a large number of baptized persons have rejected Jesus consciously or not. Baptists, therefore, state in one key point of their doctrine that the Church is a community of believers and only faith creates the relationship of belonging to Christ and to the Church.[22] The Catholic Church recognizes that the normative form of Baptism involves baptizing believers. However, the Church also considers baptizing children justified because this practice took place during first centuries of Christianity, is rooted in how Jesus treated children, and manifests a common understanding of faith. In Catholic Baptism, the faith of the community is expressed in the faith of the parents and, in this way, supplements or supersedes the faith that the child has but cannot express. Thus, the baptism of infants and children emphasizes the priority of God's call in relation to the faith of man; the child's parents are committed to bringing the child into the catechumenate, which confirms that post-baptismal catechesis, which results in a personal profession of faith, is necessary.[23]

The third dispute between Catholics and Baptists centers around which forms of Baptism they recognize. For example, the Catholic Church recognize as valid Baptist baptism by water that is made in the name of the Father, and of the Son, and of the Holy Spirit. Baptists, on the other hand, recognize only baptism of a *believer* by water in

[21] Cf. Ibid, no. 12, pg. 15.

[22] Cf. Ibid, no. 13, pg. 15.

[23] Ibid, no. 14, pg. 16.

the name of the Trinity. This is a painful problem that does not forbid Baptists from recognizing other Christians who believe in Christ and who have received the Holy Spirit as brothers in Christ, even if they have not been baptized by personally confessing their faith.[24]

The last part of the document presents the following issues that must be discussed in greater detail in the future: sacramental causation, the relationship between Baptism by water and Baptism in the Spirit, the place of unbaptized children in the Baptist Church, baptizing school-age children, and Catholic Baptism by immersion. [25]

The joint committee continued by discussing issues such as the Lord's Supper-the Eucharist,[26] which was addressed in the 2001 document. This text consists of four parts: 1) the institution of the Last Supper-Eucharist; 2) the Last Supper-Eucharist: memory; 3) the Last Supper-Eucharist: Christ's sacrifice; 4) and Eucharistic hospitality.

Both denominations recognize that the Last Supper-Eucharist was instituted by Christ as the feast of the New Covenant, as a sign of communion among his followers, and as the celebration of the beginning of the Kingdom. Theologians on both sides agreed to use the word "sacrament" when referring to this celebration, even if both churches do not have the same understanding of sacramental reality, and some Baptists are even reluctant to use this term.[27]

Both Catholics and Baptists acknowledge that the Last Supper-Eucharist is a reminder of the death of Christ; therefore, it is not so much the remembrance of the Last Supper as it is Christ's sacrifice on the cross—of His "body given for you" and His "blood poured out for you." The faithful who participate in the Eucharist proclaim the death of Christ as the source of their life and their unity in His Body. In this way, they profess a truth that they live out in two ways: 1) doxologically, meaning their worship, which includes thanksgiving (*eucharistia*, *eulogia*), and 2) sacramentally, meaning their celebration emphasizes the believers' involvement and their renewal of their baptismal promises. Baptists consider the Last Supper a spiritual memorial (*anamnesis*),

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24 Cf. Ibid, no. 15-16, pgs. 16-17.

25 Cf. Ibid, pgs. 17-18.

26 The Commission adopted a double expression in order to recognize the Baptist tradition of the concept of the "supper" or "holy supper" known as the "Last Supper," as well as the Catholic tradition of celebrating the "Eucharist." Catholics use the term "Last Supper" when referring to the evening Mass that takes place on Holy Thursday and commemorates what it signifies: the institution of the Sacraments of Eucharist and Priesthood during the Last Supper. Cf. *Du baptême à l'Eglise*, no. 3, pg. 19.

27 Cf. Ibid, nos. 4-5, pg. 20.

during which they commemorate, profess, and proclaim the events of the cross. Therefore, the Last Supper must be celebrated as a feast that awakens in believers a deeper awareness of the true presence of the risen Jesus among His followers and of their participation in the fruit of His sacrifice on the cross. Catholics believe that the Eucharist re-presents the paschal mystery of the Passion, Death, and Resurrection of Christ and that the Lord, therefore, is truly present. Since the paschal mystery will be fulfilled at Christ's second coming, the Eucharist is the anticipation of His second coming in glory.[28]

Catholics and Baptists like-mindedly profess faith in the one sacrifice of Christ on the cross, which leads to the resurrection, takes away sins, and enables communion with God. In contemporary theology of redemption, Catholics emphasize the unity of the paschal mystery and the radical newness of Christ's sacrifice in relation to the sacrifices of the Old Testament. It is an existential sacrifice that is, at the same time, spiritual and corporeal. It is a sacrifice made to the Father as the boundless witness of His love for His people. Baptists, in turn, emphasize the substitutionary and expiatory nature of Christ's death, including His resurrection from the dead and atonement offered to God for our sins.[29] The Catholic Church teaches that, if the Eucharist is indeed a Sacrifice, then it is the only Sacrifice on the Cross achieved once and for all and completed in the resurrection. Therefore, during the Eucharist, the power of the Holy Spirit is made present in a sacramental manner, under the forms of bread and wine. This also means that the Sacrifice of Christ is not "renewed" during the celebration of the Eucharist; rather, it is a re-presentation of the Sacrifice on Calvary that renews believers through their filial belonging to Christ in faith and love. Baptists consider the sacrificial dimension of the Last Supper as Christ's self-sacrifice and a sacrifice of praise.[30]

While both Catholics and Lutherans agree on the "certain form" of Christ's presence in the Eucharist-Last Supper, they both disagree on its meaning. Catholics believe in the true presence of Christ in the Eucharist and believe the Lord's words: "This is my body" to be literal and true. Therefore, Catholic tradition upholds that Jesus truly offers His body through the gift of bread and wine. These gifts undergo the mysterious "transformation" that Catholic theology calls transubstantiation. Baptists, on the other hand, believe that Christ, who resurrected and ascended into Heaven, is not bodily present during the celebration of

[28] Ibid, nos. 7-10, pgs. 21-22.

[29] Cf. Ibid, nos. 11-12, pgs. 22-23.

[30] Cf. Ibid, nos. 13-14, pgs. 23-24.

the Last Supper; it is for this reason that symbols of His Body (bread and wine) are necessary. According to this theory, the bread and wine are not transformed into the Body and Blood of Christ, and the words "this is my body" are understood only metaphorically. Jesus is present in Spirit as a sign of His presence with His disciples until the end of the world, especially when Baptists gather in His name. During the celebration of the Last Supper, Jesus' presence is true, and Baptists encounter Him through faith, but the bread and wine are merely signs that symbolize this grace.[31]

Although Baptists do not have a permanent and binding form of the celebration of the Last Supper, their worship usually includes thanksgiving, *anamnesis* and St. Paul's words on the institution of the Lord's Supper (cf. 1Cor 11:23-29), followed by the epiclesis (calling the Holy Spirit down upon persons, not things), and intercessory prayer. The pastor usually presides over the supper, and those who profess Christ as Lord and Savior are invited to communion. In the Catholic Church, the celebration of the Eucharist is subject to specific liturgical norms. The bishop or priest presides over the celebration, which consists of three essential parts: the Liturgy of the Word, the Offertory and Liturgy of the Eucharist, and the Communion Rite.[32]

With regard to Eucharistic hospitality, Catholics must be in full communion of faith with the Catholic Church in order to fully participate in the Mass and receive the Eucharist. This is so because, within Catholicism, Eucharistic communion and ecclesial communion are inseparable. In addition, the Catholic Church requires that only a priest ordained by a Bishop within in the apostolic succession validly preside over the Eucharist. Presently, this means that Eucharistic hospitality is only possible in exceptional circumstances, where many conditions must be met and respected.[33] Baptists, however, do not think that there are any profound differences between the two creeds; consequently, they emphasize that, since the celebration of the Last Supper is an act of a community of faith, every believer can decide in his own conscience whether or not to participate in it.[34]

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31 See Ibid, n. 15-17, s. 24-26. See G. Müller, *Dogmatyka katolicka*, Kraków 2015, pgs. 721-722.

32 Cf. Comite Mixte Baptiste-Catholique en France, *Du baptême à l'Eglise,* nos. 19-20, pgs. 27-28.

33 See *L'hospitalité eucharistique avec les chrétiens des Eglises issues de la Réforme en France*, w: *Directoire pour l'application des principes et des normes sur l'œcuménisme* (Paris: 1994), pgs. 179-184.

34 Ibid, no. 21, pgs. 28-29.

After discussing the issues of Baptism and the Eucharist, the Joint Committee worked out a document on the Church, which was published in 2006 and consists of four essential parts: 1) common points on Church teaching; 2) basic characteristics of Baptist ecclesiology; 3) basic characteristics of Catholic ecclesiology; and 4) the results of their collaborative study.

During their dialogue, Baptists and Catholics primarily examined the founding of the Church by exploring the New Testament, especially the Acts of the Apostles, which describes the birth and initial structure of the Church.[35] On the one hand, the source of the Church is Jesus' ministry, which was fulfilled in the paschal mystery and, on the other hand, the gift of the Holy Spirit to all believers. Begun by Jesus on the foundation of the Apostles, the Church is one, present everywhere in local communities, and constitutes (in the forgiveness of sins) an assembly of believers who profess their faith, receive baptism, celebrate the Eucharist, and live in community with each other. The faithful bear witness to the salvation accomplished in Christ, and the communities to which they belong are entrusted to the care of the Apostles, the Apostles' collaborators and successors, and to the clergy called to serve them. Clerical office is a gift of the Holy Spirit as well as the fruit of the cooperation between the Apostles and the communities. In this case, Baptists and Catholics are referring to primitive churches and to all those who have witnessed to Christ over the centuries.[36]

The document broadly demonstrates the relationship of Christ to the Church, which, through His words, actions, death, resurrection, and gift of the Holy Spirit, was historically called into being. Referring to the Old Testament, which speaks of the People of God (*qahal*), the document points to the person of Jesus, who called His followers to form the Church (*ecclesia*) as the People of God of the New Covenant.[37]

In the second part of the document, the Joint Committee outlines Baptist ecclesiology, the formation of which began in the 16th and 17th centuries. Baptists understand the Church as a community of believers who convert, profess their faith, and receive Baptism with God's help. The gift of the Holy Spirit initiates this process. In past centuries, this concept of the Church departed radically from the traditional concepts of the churches, which did not distinguish between civilian and ecclesial communities. Therefore, since the 17th century,

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35 See Ibid, nos. 1-19, pgs. 31-35.

36 Cf. Ibid, nos. 20-21, pg. 35.

37 See Ibid, nos. 21-32, pgs. 35-40.

Baptists lobbied for freedom of conscience and separation of church and state for ecclesial reasons.[38]

According to Baptists, since the person and teaching of Christ are the source of the Church, people come to know Jesus only through the testimony of the Apostles, and this determines the apostolic dimension of the Church. Jesus chose the Apostles. Since another Apostle was chosen in place of Judas to maintain the symbolic number twelve, this signifies that apostolic ministry is not transferable and the twelve cannot be succeeded. Therefore, according to Baptist doctrine, the Church's apostolicity rests on the faithfulness of the apostolic tradition transmitted by the Scriptures.[39]

Baptists believe that the congregation of the Church is called to discern the vocation of their pastors (ecclesial office). Therefore, over the centuries Baptist churches have separated the functions of the elders from pastors. In Baptist tradition, elders participate in pastoral ministry in the heart of their local church, by whom they are elected; whereas pastors may serve in different churches. In addition, there are deacons in the Baptist Church who are chosen by a local church to serve in it for a specific amount of time.[40]

According to Baptists, the Church of Christ is manifested in local communities (local Baptist churches are equivalent to Catholic parishes) that, living in mutual communion with each other, form the complete Church of Jesus Christ. Each community enjoys a great deal of autonomy and is responsible for itself, for giving witness, and for freely influencing its worship. Ministers and a council govern local Baptist communities. All members of a local church assembly consider and make important decisions regarding the life of the Church. Both regionally and nationally, local churches form the Federation of Evangelical Baptist Churches in France; nevertheless, the autonomy of each local church is always an overriding feature.[41]

The third part of the document was devoted to Catholic ecclesiology, which was presented in the same manner as the Baptist ecclesiology and elaborated on based on the Second Vatican Council's *Dogmatic Constitution on the Church*: *Lumen Gentium*. According to the Catholic

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38 Cf. Ibid, nos. 35-38, pgs. 40-42.

39 See Ibid, nos. 39-41, pgs. 42-43.

40 Cf. IBid, nos. 42-45, pgs. 43-44.

41 See Ibid, nos. 46-50, pgs. 44-46. You can read more about the structural organization of the Baptist Church in: K. Karski, *Symbolika. Zarys wiedzy o Kościołach i wspólnotach chrześcijańskich* (Warsaw: *Chrześcijańska* Akademia Teologiczna, 2003), pgs. 199-200.

Church's teaching, the revelation regarding the Church was handed down through the teaching of the Apostles contained in the New Testament and through Tradition under the protection of the Holy Spirit (cf. Vatican II, Constitution *Dei Verbum*, 8).[42] The Church is primarily the People of God, made up of Jews and Gentiles, according to the eternal plan of God the Father, who appointed us to become like the image of His Divine Son (cf. Rom. 8:29). The People of God were brought together into one through the mystery of Christ's death and resurrection. He is our salvation, and He is the head of the Body of Christ. The People of God are sanctified by the Holy Spirit, through whom they have access to the Father through the Son. Inclusion in the People of God is accomplished through the sacrament of faith and the gate to the other sacraments: Baptism. All believers belong to the common and universal priesthood, through which they participate in the function of the Christ the High Priest by witnessing to their faith in word and deed. The common priesthood of the baptized participates in the sanctifying function of Christ the High Priest and is manifested in devotions, the celebration of the sacraments, and involvement in the saving mission of the Church. Finally, in the common priesthood, the People of God share in the dignity of Christ the King and have stewardship of creation for the glory of God and the good of the people. The universal priesthood empowers the People of God to fulfill their specific baptismal ministries according to the variety of charisms each person respectively receives (cf. 1Cor. 12: 28-31).[43]

According to the Scriptures, the Church is apostolic. And as Scripture, the letters of St. Paul, and the testimony of Clement of Rome affirm, the Church has apostolic succession. The apostolicity of Christ's ministry serves and guarantees the apostolicity of the community of believers as the Body of Christ. Needless to say, however, not everything pertaining to the Apostles' original responsibility is communicable to the faithful; for, those who have not seen the Risen Christ cannot testify in the same way as the Apostles because they have no founding authority. Therefore, those who are called to the apostolic ministry must submit to the Apostles' teaching. The determination of the canon of apostolic writings best expresses this necessity.[44]

Like Orthodox Churches and in accordance with Tradition, the Catholic Church recognizes seven sacraments: Baptism, Confirmation, Eucharist, Penance and Reconciliation, Anointing of the Sick, Holy

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42 Cf. *Du baptême à l'Eglise*, nos. 55-57, pgs. 47-48.

43 Ibid, nos. 58-61, pgs. 49-50.

44 Cf. Ibid, nos. 62-67, pgs. 50-53.

Orders, and Marriage. This means that the source of every sacrament is Christ's will. The responsibilities of the priesthood: proclaiming the word, celebrating the sacraments, and leading the community of Christians in their pilgrimage of faith, are all forms of apostolic ministry. For this reason, the authority to exercise such ministry is given to an individual through a sacrament of Holy Orders, which confers the gifts of the Holy Spirit and continues the apostolic succession. The sacrament of Holy Orders has three ranks: the episcopate, the presbyterate, and the deaconate, the functions of which are hierarchical. The episcopate and the presbyterate confer on men the authority of the ministerial priesthood, which is distinct from the universal priesthood. These three degrees of priesthood do not exhaust the ministerial ministry proper to the whole Church; for, Baptism and the universal priesthood of believers confer on each member of the Church the responsibility to serve the Church according to the appropriate charisms.[45]

According to Catholic doctrine, the universal Church is present in every church that is in communion of faith, of the sacraments, and of ministry. The universal Church is not, however, a simple conglomeration of particular or local churches since communion comes from Christ, is alive, and is expressed in the ministerial structure that supports the faithful who are members of these churches in two dimensions: 1) the vertical dimension—the faithful's relationship with God, and 2) the horizontal dimension: the faithful's relationship with each other. The one and universal Church is not the result of the communion of local churches, but it is nevertheless expressed and revealed in these churches.[46]

Within the Catholic Church, communion among local churches is simultaneously visible and invisible: its privileged expression is the Eucharistic celebration presided over by the bishop, whose ministry plays a special role in the relationship between the local churches and the universal Church. Even when it is not assembled, the Bishops' Conference has a specific responsibility toward the universal Church. The visible communion of the whole Church is expressed in a special way in the Bishop of Rome's unifying role. The Successor and Vicar of Peter—the symbolic guardian of Apostles Peter and Paul—presides over a double communion of faith and of love between all the churches.[47]

The final section of this document contains a summary of the commonalities and differences in Catholic and Baptist ecclesiology. These

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45 See Ibid, nos. 68-72, pgs. 53-56.

46 Cf. Ibid, no. 73, pgs. 56-57.

47 Ibid, nos. 74-75, pgs. 57-58.

commonalities and differences are based on the four attributes of the Church contained in the Creed: one, holy, universal, and apostolic, since both denominations adhere to these attributes, even though the way that they understand them differs.[48]

The Church is *one* in her multiplicity and diversity of communities. This unity in diversity reflects the unity of God as a Trinity of Persons. For Catholics, this unity is invisible (as a gift of God) and visible (in the communion of all believers, in their mutual love, and in the collegial community of bishops and the Successor of Peter). This visible unity includes the profession of one and the same faith, the celebration of the same sacraments, and obedience to and of the hierarchy of ordained ministers. In the Baptist Church, unity encompasses all true Christians whose number only God knows. In the diversity of its local communities, the Church is called to unity. In this way, every local church must seek communion with neighboring churches to manifest their fundamental unity. This unity is invisible, on the one hand, because of Christ and the work of the Holy Spirit, and visible, on the other hand, in an imperfect and partial way insofar as God is present in it.[49]

The Church is *holy* because it is founded on the holiness of Christ, who gave Himself up to make the Church holy "by cleansing her by the bath of water with the word" (Eph. 5:26). For Catholics, the Church radically sanctified becomes a sanctuary because its mission is preaching the Gospel, justification, and sanctification, which it receives from Christ Himself. The Church is holy because the hierarchical ministry unwaveringly leads the People of God to salvation. The Church is aware, however, of the sinfulness of its members, who must constantly continue on the path of conversion. Therefore, reform and purifications are necessary in the lives of the Church's members and in her institutions. For Baptists, it is evident that the Church is sinful because Christians are sinners.[50]

Since Pentecost, the Church has been *universal* because it is brought to all people throughout history. According to Catholic doctrine, the Church is universal in every particular or local church because each church lives in visible and institutional communion with the rest. Baptists believe that the Church is universal because it has lasted throughout history, in various cultures, and in extremely diverse forms.

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48 Cf. Ibid, nos. 78, pg. 59; See C. Bartnik, *Kościół* (Lublin: 2009), pgs. 254-264.

49 See *Du baptême à l'Eglise*, nos. 79-81, pgs. 60-61.

50 Ibid, nos. 83-84, pgs. 61-62.

The catholicity of the Church is expressed through the fullness of faith and teaching that transcend particular forms.[51]

The Church is *apostolic* because it is built on the foundation of the Apostles. The Church's apostolicity is concerned particularly with its mission, because in it every Christian has a missionary duty. In Catholic terms, the Church is characterized by apostolic succession through the service of its bishops, priests, and deacons. Baptists believe that all members of the Church are called to proclaim the apostolic word.[52]

The last part of this document deals with a number of differences that must still be addressed during later stages of dialogue: the Christian's mission and involvement; the relationship between Christ and the Church; the role of the Church in the work of salvation; the problem of service and authority; and the sacraments.[53]

The Sixth Phase of Dialogue

From 2001 to 2009, Catholic-Baptist dialogue addressed the very extensive and delicate topic of Mary. This issue simultaneously touched on the issues of the authority of tradition and dogma, as well as on the fields of Catholic and Baptist spirituality. Paradoxically, the text based on this dialogue was published under the title "Mary" and provoked a widespread response and discussion among Catholics, Baptists, and Protestants.[54]

Unlike the previous documents on Baptism, the Lord's Supper-Eucharist, and the Church, the document on Mary does not focuse solely on the commonalities and, sometimes very deep, differences of Catholic and Baptist mariology. Instead, it ends with an invitation addressed to Catholics and Baptist to concentrate on biblical testimony regarding this subject, so that both sides can achieve a better mutual understanding and put aside their greatest differences. To this end, the document does not present spectacular Catholic-Baptist progress in the field of ecumenical mariology, especially since it strongly inspired the Dombes Group's final report published in 1997: "Mary in the Plan of God and the Communion of Saints."[55] Numerous differences between Catholics and Baptists remain to this day, including: Mary's

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51 Cf. See Ibid, nos. 85-87, pgs. 62-63.

52 Ibid, nos. 88-90, pg. 63.

53 See Ibid, nos. 91-102, pgs. 64-68.

54 "Marie," *Document épiscopat* 10 (2009).

55 See Groupe des Dombes, "Marie dans le dessein de Dieu et la communion des saints," in *Communion et conversion des Eglises* (Montrouge: 2014), pgs. 341-495.

cooperation in the work of salvation, Mary's perpetual virginity, the Immaculate Conception, the Assumption, Marian devotion, and Mary's relationship to the Church. Nevertheless, after having read the biblical texts pertaining to the Mother of Christ together, French Catholics and Baptists agree on particular points of doctrine.[56]

The first part of the document presents the issues that are common to both denominations in the light of the Holy Scriptures. First, Mary is shown as an Israeli woman, blessed above all women, and numbered among the holy women in the History of Salvation and of Israel: Sarah, Rebecca, and Anna (Mt 1:16; Lk 1:28, 30, 42).[57] Then Mary is portrayed as Virgin and Mother, who was betrothed to Joseph and miraculously became the Mother of the Son of God while remaining a virgin through the supernatural action of the Holy Spirit.[58] Another aspect of Mary that the document presents is her divine motherhood, which was formulated theologically in the 5th century at the Council of Ephesus where the council fathers approved the title of "*Theotokos*" (God-bearer) for Mary. Mary is not the mother of the human nature of Christ, but she is the mother of the person and eternal Word that assumed a human body.[59] The fourth title of Mary is the "Handmaiden of the Lord." This title emphasizes Mary's obedience of faith even unto her Son's death on the cross. Mary's physical motherhood is always subordinate to the mission of Christ, who often refers reservedly to His Mother in the Gospels, thereby showing the importance of believing in Him (Lk 1:38, 2:19, 33, 50; John 2:4-5, 11).[60]

The second part of the document presents six mariological issues where Baptists and Catholics differ. The first issue concerns Mary's cooperation in salvation. Catholic doctrine does not uphold that it is a contradiction to say that Mary cooperated with Jesus Christ in the salvation; for, by expressing her "*fiat*" to God and accompanying her Son to the cross, Mary collaborated with God. This truth of faith in no way negates the exclusive character of Jesus' saving work because Mary does not add anything to the global economy of salvation. Instead, she is its first beneficiary because she, like all men, also needs redemption. Mary helps the faithful to receive the grace of salvation, since it is always a gift of God that requires man's acceptance. In this sense, Mary participates in the work of salvation, but, as the Second Vatican

56 See B. Sesboüé, *La patience et l'utopie* (Paris: 2006), pgs. 169-178.

57 Cf. "Marie," nos. 5-9, pgs. 4-5.

58 See Ibid, nos. 10-12, pgs. 5.

59 Cf. Ibid, nos. 13-15, pgs. 5-6.

60 See Ibid, nos. 16-19, pgs. 6-7.

Council confirmed, the only Mediator is Jesus Christ. It is for this reason that Mary was has not been given the title "Co-Redemptrix."[61] Baptists approach Mary's "cooperation" in the work of redemption with caution; for, they believe her role to be dangerously ambiguous. They do, however, agree with Second Vatican Council's decision not to call Mary "Co-Redemptrix." According to Baptists, there is ony advocate in heaven—Jesus Christ, who is extremely close to the faithful.[62]

Both the Christian East and West uphold the doctrine of the perpetual virginity of Mary. This doctrine has existed since the 4th and 5th centuries, during which opposing views were considered heretical. A faith-filled reflection on the particular tie between Mary and Jesus, which was possible through her divine motherhood, leads the faithful to believe that Mary's virginity was not limited only to the time of Jesus' conception and birth; rather, her virginity expressed her eternal commitment and total consecration to God. If Mary is the Mother of Jesus, and if Jesus is the only Son of God (i.e., as God himself), then Mary is the *Thetokos*. In the same sense, the virgin Mother of God was understood as being the Perpetual Virgin and Mother of God on doctrinal grounds. For she, in whose womb was knit together the humanity of the Son of God, completely devoted herself to her Son. Consequently, she could no longer be open to marital relations and subsequent children. In the Christian East and West, Mary is always lauded under the title of "Virgin" (*aei parthenos*, *semper virgo*). The Catholic Church and Orthodox Church recognize the perpetual virginity of Mary, who, both full of grace by her miraculous motherhood and revered by Joseph, never had other children. Luther and Calvin also upheld this traditional doctrine of the faith.[63] Baptists have differing opinions on Mary's perpetual virginity; one the one hand, some affirm Protestant orthodox theses on the topic, while other Baptists, on the one hand, contest that there is a the lack of relevant New Testament arguments to support this claim.[64]

The third part of the document takes up the question of the Immaculate Conception and the Mary's holiness in light of her divine motherhood. The document presents a brief history of the development of the doctrine of the Immaculate Conception in the East and West, emphasizing that Catholics mentioned the term "Immaculate

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61 Ibid, no. 26, pg. 9.

62 Cf. Ibid, nos. 27-28, pg. 9.

63 Ibid, nos. 29-32, pgs. 10-11.

64 See Ibid, nos. 33-35, pg. 11. See also: S. Napiórkowski, *Spór o Matkę. Mariologia jako problem ekumeniczny* (Lublin: Wydawnictwo KUL, 2011), pgs. 36-56.

Conception" at the Council of Basel in 1439, but it was not until 1854 that Pope Pius IX definitively declared it as a dogma of faith. God preserved Mary from sin and damnation; in Mary, God initiated the economy of grace, blessing, and holiness in an anticipatory way. In Mary, "the church in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish" (Eph. 5:27) is announced.[65] Baptists, however, state that the Bible teaches that all people are corrupt and subjected to sin from their mother's womb, with the sole exception of Jesus Christ; therefore, they cannot believe in Mary's Immaculate Conception. Duns Scotus' proposition that sanctifying grace preserved Mary from the stain of sin from the very beginning—rather than cleansing her later—does not resolve the existing contradiction in Scripture, since Mary *de facto* escaped universal sin. Baptists cannot accept that Mary both needs and does not need redemption at the moment of her conception. According to Baptists, the application of grace on the basis of Christ's future merits is impossible if Mary was without sin. The Baptists emphasize that the perfection of Mary, who was conceived without sin (even venial sin), contradicts the doctrine of universal sin, which rejects all perfection even among the greatest saints.[66]

Sacred Scripture does not present any facts regarding Mary's Assumption or the place and date of her death. Only faith-filled reflection makes it possible to seek an answer to this question in light of the conformity between the mystery of Christ and the divine motherhood of His mother. Catholics say that concept of the Assumption of Mary originated before the Council of Ephesus in the 4th century, while the liturgical celebration of this feast evolved from that time from the "Dormition" of Mary to the "Assumption." The Assumption of the Blessed Virgin Mary—body and soul—after her death is the necessary result of her Immaculate Conception. The one who was free from the corruption of original sin is also free from the corruption of the grave, from spiritual death, and from the consequences of bodily death. This unique destiny flows from Mary's divine motherhood, for her body belongs to her Son. Christians believed in the mystery of the Assumption of Mary long before Pope Pius XII made it a dogma in 1950. This doctrine has a very powerful ecclesiological significance for Catholics. As the new Eve and image of the Church, Mary anticipates in her body what is promised to the whole Church in the resurrection of the dead. Christ and the Church's union in one body is fulfilled in Mary. This union is

[65] Cf. "*Marie*," nos. 36-41, pgs. 12-13.

[66] Ibid, nos. 42-44, pg. 13.

a presage of the calling of the Church and of redeemed humanity.[67] Baptists cannot ascribe to mary Mary the privileged of being assumed into heaven without biblical evidence. Some Protestant theologians interpret the description of the dwelling in heaven according to 2 Corinthians 5:1 to mean an "intermediate state" between death and resurrection that exists within an intermediate body. Assumption, which protects a person from the humiliation of death (as in the case of Enoch or Elijah) is also possible to imagine. Baptists, however, state that no biblical text confirms that Mary was assumed into heaven.[68]

In accordance with the Second Vatican Council, Catholics justify Marian devotion based the words of the *Magnificat*: "from now on will all ages call me blessed" (Lk. 1:48). In his Apostolic Exhortation *Marialis Cultus*, Pope Paul VI affirmed that Marian devotion is always centered on Christ and manifests itself in four ways: biblical, liturgical, ecumenical, and anthropological. Marian apparitions and pilgrimages to Marian sites are also forms of Marian devotion; although, the shepherds of the Church, having *sensus fidei* and enlightened by the Holy Spirit, are to make every effort to prevent practices that deviate from the Gospel. This is why their *sui generis* purification through conversion to Christ occurs especially in the Marian shrines. The Baptist practice of considering the faith and fidelity of Mary only within the limits of the Scripture is far from anything anyone would call "devotion." According to Baptists, the distinction between *cultus latriae*, *cultus hiperduliae*, and *cultus duliae* is not found in the Bible; therefore, it only confuses Christians with its sense of the absolute difference between the Creator and the creature.[69]

In modern theology, the Catholic Church considers Mary's identity and role in relation to the Church, which confirms a certain return to a temperate way of speaking of the Mother of Jesus as dependent on the work of God realized in Jesus Christ by the Holy Spirit. The Second Vatican Council considers Mary a member of the Church, not above it, thereby depicting her as a humble handmaiden, even if her role in the work of salvation is completely unique. The Second Vatican Council rejected the proposal to call Mary "Mother of the Church," even though Pope Paul VI used this title, which was not dogmatically defined. In the Catholic Church, Mary is portrayed as a model of the Church, virgin, mother, and saint. Virginity signifies the Church's purity of the faith and total consecration to Christ. Motherhood means the

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67 Ibid, nos. 45-48, pgs. 13-14.

68 Cf. Ibid, n. 49, pgs. 14-15.

69 See Ibid, nos. 50-53, pgs. 15-16.

birth of the children of God to faith through preaching and Baptism. Holiness means that Christ has sanctified the Church, "cleansing her by the bath of water with the word, that he might present to himself the church in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish" (Eph. 5: 26-27). According to Baptist doctrine, there is no reason to speak of Mary's spiritual motherhood and to give her the title "Mother of the Church."[70]

The final part of the document includes the Joint Committee's recommendations for the Catholic Church and Baptist Church. The parties' reflection on mariology revealed profound differences in the the respective Churches' spiritual sensitivity and theology. Only an idealist would think that this dialogue would result in radical changes that completely remove the differences between Catholic and Baptist devotion and doctrine in the near future. One can hope, however, that an examination of their respective devotions and doctrines in light of Scripture will allow Catholics and Baptists to better understand their greatest differences. To this end, the document recommended that Baptists begin discussing Mary more in order to give her greater consideration in their theological reflections, which find their source in Scripture. In turn, the document recommended that Catholics give Mary her proper place according to biblical hermeneutics in order to avoid deviations in devotion and theology, particularly in ascribing to Mary a role that is proper only to Christ. Both the Catholics and Baptists who participated in this dialogue hope that the document they prepared will be widely received so that the place given to Mary in Catholic and Baptist faith and theology will enable others not only to know Catholic and Baptists' doctrinal positions, but to also enter into the key impulses of their respective spiritualities.[71]

The Current Phase of Dialogue

Since 2009, the current phase of dialogue has been devoted to issues of ethics, particularly social ethics.[72] Baptist and Catholic dialogue is distinct from dialogues between the Catholic Church and other Christian denominations that arose from the Reformation. For example, Catholics and Baptists are very united in some areas and very divided in others. That which connects the two denominations are: the basic truths of the faith (the Trinity, the divinity of Jesus, His miraculous

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70 See Ibid, nos. 54-59, pgs. 17-18.

71 Ibid, nos. 61-65, pgs. 18-19.

72 Cf. L. Schweitzer, *Le Comité*, pgs.10-11.

birth, the Resurrection, etc.), ethics, and spirituality (prayer, sanctification, conversion by the power of the Holy Spirit). Baptists are called "Orthodox" Protestants in France, and their "orthodoxy" is particularly evident in the area of ethics, where liberalism has not taken root as it has in reformed churches. Moreover, Baptists are indifferent neither to devotion to the saints, especially Mary, in the personal and collective spirituality of the Catholic Church, nor to contemporary dogmas on these issues. There is one problem, however, that places Catholics and Baptists on opposite ends of the spectrum—namely, the concept of the Church. It is very clear that the Catholic Church is the most structured Christian tradition, and its institutions can seem quite burdensome. On the other hand, the structure of the Catholic Church is part of its strength, influence, and ability to endure difficult periods of history. Baptists, on the other hand, have institutionalized their religion only minimally because they emphasize local communities (parishes) that stand on their own in communion with other local communities. For this reason, Baptists in France do not speak of the Baptist Church, but rather of the Federation of the Churches in France or the World Baptist Federation. Baptist churches are also "professing" churches, which means that a person can become a member of the Baptist Church on the basis of his personal profession, and Baptism is given only to those who can profess their faith. There are great differences between Catholic and Baptist belief, and the way that the faithful experience these faiths is different as well. Therefore, the purpose of Baptist and Catholic dialogue is not to come to a consensus and reconcile their respective creeds, but rather to get to know each other better.[73]

EKUMENICZNY DIALOG BAPTYSTYCZNO-KATOLICKI WE FRANCJI

Ekumeniczny dialog katolicko-baptystyczny we Francji sięga swymi początkami do 1981 roku i od tego czasu dwie delegacje odbywają regularne spotkania. Pierwsza faza dialogu tocząca się w latach 1981-1986 miała na celu wzajemne poznanie. Ukazano z jednej strony zbieżności w wierze w Trójcę Świętą, tajemnicę Wcielenia i Odkupienia, relację pomiędzy chrztem a wiarą. Z drugiej strony wskazano na istniejące różnice, w tym zagadnienie koncepcji Kościoła, episkopatu, sakramentów i kwestię chrztu dzieci. W drugim etapie rozmów (1986-1991) podjęto temat misji i ewangelizacji. W trzeciej i czwartej fazie dialogu poświęcono uwagę zagadnieniu chrztu, Eucharystii/Wieczerzy Pańskiej oraz urzędowi duchownemu, przygotowując obszerny dokument

[73] Cf. Ibid, pgs. 11-12.

jako owoc rozmów: „Od chrztu do Kościoła. Zgody i rozbieżności aktualne". W piątym etapie (2001-2009) wspólnych rozmów zajęto się tematem Maryi, opracowując w szerokim zakresie kwestie mariologii na bazie tradycji, dogmatów i pobożności. Aktualny etap dialogu koncentruje się na zagadnieniach etyki społecznej. Trzeba powiedzieć, że dialog katolicko-baptystyczny we Francji jest dialogiem bardzo owocnym. Wypracowane dokumenty ukazują zbieżności dwóch denominacji w zakresie doktryny podstawowych prawd wiary, etyki i duchowości. Podstawowym jednak problemem jest koncepcja Kościoła, co do której katolicy i baptyści diametralnie się różnią. Z tenoru prowadzonych rozmów można wywnioskować, iż głównym celem postawionym przez dialogujące strony nie jest znalezienie zgody, ale poszukiwanie prawdy poprzez lepsze poznanie doktryny i tradycji każdej ze stron.

Słowa kluczowe: ekumenizm, baptyści, katolicy, dialog, Francja, Maryja.

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I Continue to Enjoy Life:[1] The Threatened Value of Old Age and the Discovery of Its Meaning

The article addresses the value of old age as a criterion for seeking the meaning of life. Such an approach contradicts not only contemporary postmodern culture, which emphasizes vitality and youthfulness, but also the utilitarianism that dominates contemporary secular ethics. Specifically, this approach considers human life in terms of quality of life, which results in an arbitrary refusal of some quality and the simultaneous right to exist. In this regard, the personalistic approach in bioethics that Pope John Paul II's teaching, life, aging, and death expemplify affirms that old age is an inalienable sphere of the value and sanctity of human life.

Key words: old age, ethics, quality of life, value of life, meaning of life, John Paul II.

Introduction

The postmodern world in which we live is characterized by the rejection of traditional values and certainties as well as the adoption of new, ever-changing points of reference. Among these values and references points are adulation of the body, health, youth, and beauty, which can be clearly seen in the popularization and promotion of phenomena such as yoga, diet fads, jogging, fitness, and caring for one's external

[1] This part of the title comes from Pope John Paul II's *Letter to the Elderly*, 17. See footnote 16.

appearance. From this point of view, the traditional message that promotes the value of human life, including life in its final stage known as old age, is, according to many, an outdated and insignificant topic.

Given postmodern thinking about old age, it is worthwhile to examine this issue in the context of the Catholic Church's teachings on the value of old age, which is an integral part of the broad yet fundamental subject of the meaning of human life.

The Economy, Medicine, and Man

Health policy issues clearly reveal that medicine has always clashed with the economy.[2] This is due to the fact that health care providers generally require physicians to make decisions based on the interests of a single patient. As a result, medical ethics is reticent to accept any ethics based on the common good. On the one hand, it seems that dialogue between the economy and medicine is impossible, particularly when economics, with its limited resources, aims at protecting the health of the community as a whole, while medical ethics, on the other hand, inclines physicians to do what they can for individual patients. In this situation, is dialogue (or at least discourse) possible in order to work toward an agreement? Should physicians focus on the good of the community as the main way to achieve its optimal health? If they do this, however, then people would immediately complain about mismanagement and the danger of failing to perceive how every sick person is a unique human life.

Someone might ask whether or not the good of the individual, even when it is opposed to economics, can be sacrificed for the good the community. Or, can the end of medicine be the good of the community, even if this means marginalizing or excluding the necessary care of a single individual patient? These are the kinds of questions that concern both societies and politicians, since the economic burden of care, which has been transferred to the public sphere by the welfare state, has become intolerable.

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[2] For works that discuss the relationship between medicine and economics see, for example: K. Opolski, G. Dykowska, and M. Możdżonek, *Zarządzanie przez jakość w usługach zdrowotnych* (3rd Edition) (Warsaw: Wydawnictwo CeDeWu, 2011); K. Opolski and K. Waśniewski, *Zarządzanie jakością i ryzykiem w usługach zdrowotnych*, (Warsaw: Wydawnictwo CeDeWu, 2011); P. Dolan, and J.A. Olsen, *Dystrybucja usług medycznych. Zagadnienia ekonomiczne i etyczne* (Warsaw: Wydawnictwo CeDeWu, 2008); M. Ostrowska, *Finansjalizacja w ochronie zdrowia* (Warsaw: Wydawnictwo CeDeWu, 2016).

There are many reasons for this current state of affairs, including, among other things, the demographic changes and social phenomena that occurred during the 1960s and 1970s. During this time, the sexual revolution resulted in a voluntary reduction in fertility, an increase in women working outside of the home, a crisis in the family neglected by politicians and legislators, and the rise of the worship of health. This state of affairs has required new strategies to reform the health care system. Before directives can be implemented, it is necessary to note that every reform creates these directives based on a particular philosophy.

According to those who provide feedback and insight on these issues, there are only two hypothetical solutions to the problem of healthcare reform: 1) transferring public healthcare to the private sector, and 2) effectively rationing healthcare benefits. Here, however, a simple but dramatic questions arise: who should receive healthcare benefits? Are there enough benefits for everyone? Or, can only the weakest receive them? Such questions focus especially on people in either the earliest stages or the final stages of life. These issues are relevant because society is increasingly aging and dramatic because quantitative observations are now being evaluated in light of qualitative information, such that quality of life is now becoming the new criterion according to which the value of life is determined.[3]

Aging Societies and Quality of Life of the Elderly

The life expectancy of a people is a widely recognized indicator of a society's health. A long life expectancy means that the average person experiences all stages of development: infancy, childhood, youth, adulthood, middle age, and old age. Old age is usually 65 years and older. Nowadays, most people in developed countries, including Poland, reach and live into old age.[4] According to UN projections, this demographic reality will continue to progress to the point that Europe's population will shrink. In other words, between 2000 and 2050, Europe's population is projected to decline by 16%, while the

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[3] See, for example, J.J. Walter, "Life, Quality of," in *Encyclopedia of Bioethics*, Vol. 3, ed. S.G. Post (New York: MacMillan Reference USA, 2004), 1389; E. Schockenhoff, *Etyka życia. Podstawy i nowe wyzwania*, 12th Edition, trans. K. Glombik (Opole: 2014), 364.

[4] W. Pędich discusses this topic extensively in the article: "Uwagi dotyczące specyfiki badań populacji ludzi starych," *Gerontologia Polska* 6, nr. 2 (1998): 3.

elderly population (age 60 to 69 years) will increase by 17%.[5] Longer life expectancy, which is essentially positive, brings up the question of the quality of life of the elderly and whether they will spend old age in good or bad health.[6] This issue also has an economic dimension, which is the reduction of the cost that society must pay to cover care for people affected by disability. The health of the elderly is particularly valuable because it indicates whether or not they will live active and independent lives, which is important not only to the elderly individual, but also to his or her family and to society.

If people are living longer, then it is necessary to wonder whether they will pass their later years in good health or in senility. In other words, what kind of quality of life will the elderly have? The prevalence of this issue can be explained, among other things, by the popularity of the so-called Q-mark, or quality certification (e.g., ISO systems). Although the term "quality of life" was originally applied to things such as consumer goods ("useful matter"), highly developed countries now use this term in relation to people. Today "quality of life" refers primarily to human life as such.

While moral norms of the time did not change so rapidly, the scientific progress that ensued from the 1960s onward made it possible for scientists (and medicine) to directly interfere in the sphere of human life. Consequently, the scientific manipulation of human life resulted in the creation and promotion of a higher standard of living, which was (and continues to be) accompanied by the belief that it is permissible to eliminate and marginalize life in other situations (i.e., euthanasia, abortion).[7]

Modern bioethics, which is considered a the moral management of human life, provides two basic solutions:

1) the **sanctity of life ethic**, according to which holiness is not strictly theological, but is also expressed in excellence, fullness, inviolability, and sacredness. From this perspective, the phenomenon of human life is of fundamental value in and of itself.
2) the **quality of life ethic**.

This dualism points to two alternative schools, two different visions of reality, and two different philosophical traditions. Bioethics based

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5 See. P Szukalski, "Proces starzenia się społeczeństw Europy; spojrzenie perspektywiczne," *Gerontologia Polska* 6, nr. 2 (1998): 51-55.

6 Ibid.

7 See, for example: W. Chańska, *Nieszczęsny dar życia. filozofia i etyka jakości życia w medycynie współczesnej* (Wroclaw: Wydawnictwo Uniwersytetu Wrocławskiego Sp. z o.o., 2009).

on **quality of life** is rooted in the tradition of the modern Enlightenment; its origins are in: scientism, deism, agnosticism, immanentism, mechanistic materialism, and utilitarianism. This approach is secular and agnostic. According to quality-of-life bioethics, *life itself* is not the criterion of choice, but rather *quality of life* (well-being and the consequent ability to realize individual and group plans). According to this framework, the principle of quality of life can be modified and revised through democratic social dialogue, meaning that the majority (and not truth) decides what quality of life means. In quality of life ethics, the principles of utility and benevolence are the deciding norms that ensure that activities that satisfy as many people as possible, while minimizing harm, are promoted.

When used as the criterion for evaluating human life, the concept of quality of life is morally dangerous because it enables people act according to the logic of discrimination and exclusion. For example, people may decide based on subjective and relative preferences whether a life is worth living or not worth living due to its "low quality." Needless to say, this approach to life is "unfriendly" toward those who are chronically ill, disabled, and dying and is symptomatic of the "culture of death." It is logically anti-life.

The radical opposite of bioethics based on of quality of life is bioethics based on the sanctity of life. Sanctity of life is often identified with metaphysical personalization, which the views and teachings of St. John Paul II beautifully express. A philosophy based on the sanctity of life recognizes that all bioethical solutions should be morally objective and base their norms on human nature.[8] This approach opposes the "democratization" of bioethics, meaning that it does allow a person to be dealt with according to social consensus. For, the human person has always had an objective value independent of social contracts. Ultimately, bioethics based on quality of life creates a reality that can become a real nightmare, where the protagists become victims of the systems that they create. Ethics based on the sanctity of life, on the other hand, inevitably prevents situations where an individual is one day classified by the democratic will of the majority as a "risk to the group" and subsequently condemned to be euthanized or refused palliative care. Since, however, such erroneous and sinister perspective is the criterium of quality of life, it is important to take a moment to focus on its opposite: sanctity of life.

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8 See, for example: A. Bartoszek, "Moralne aspekty 'jakości życia' w opiece paliatywnej," Śląskie Studia Historyczno-Teologiczne 35, no. 2 (2002): 309–330.

Time and the Meaning of Life in Old Age

Human life has objective value. Yet, the experiences of human life are marked by various dynamics and subjective feelings. Practically every person experiences that time passes subjectively more slowly and thoughtlesslessly during the first half of life. During this time, life seems infinite. However, during the second half, life passes more quickly, and man thinks more in terms of how much time he has left. In this way, time is understood as limited and finite, and man's experience of the particular dimensions of time changes.

During old age, memories from the past grow more vivid. Most often, these memories are of positive events, but also failures, disappointments, disasters, jobs, resignations, and physical and emotional injuries. One's memory of the first "half of life" is a record of experiences that must be "segregated and restrained," maintained and restructured. Forgetting or choosing "not to remember" these memories is a conscious process, through which "humble acceptance" changes their meaning. Not only can these memories be neutralized, but they can also be transformed into something positive and, therefore, contribute to a person's actual development.[9]

John Paul II spoke and wrote distinctly about the role of the categories of memory in his book *Memory and Identity: Conversations at the Dawn of a Millenium*: "Paul Ricoeur spoke of remembering and forgetting as two important and mutually opposed forces that operate in human and social history. Memory is the faculty which models the identity of human beings at both a personal and collective level. In fact, it is through memory that our sense of identity forms and defines itself in the personal psyche."[10]

The positive dimension of memory suggests that memory disorders are a negative phenomenon. Changes in one's perception of time as well as past and present relationships affect a person's experience of the present. Consequently, one becomes disturbed by the feeling that time is passing by quickly and that there is not always enough of it. The experience of the present and of the basic dimension of time becomes limited to and expressed in the "absence" of or the superficial presence of the "here and now," i.e., in a reckless and temporary existence. A person's ability to live properly in the present moment is one of the most important factors in his development. This ability also

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9 See W. Stinissen, *Wieczność pośrodku czasu* (Poznan: Wydawnitcwo W Drodze, 1997).

10 John Paul II, *Memory and Identity: Conversations at the Dawn of a Millenium* (New York: Rozzoli, 2008), 144.

essentially enriches a person's inner experience of the integration and involvement of his personality. A. Bloom recommends that: "There is absolutely no need to chase time to catch it. Time does not escape from us; time is running towards us. Do you anxiously await the next minute that appears on your path? Are you completely unaware of it—unaware that it will come? Regardless of your efforts, the future becomes the present, so it is unnecessary to skip from the present to the future. We just have to wait for the future to arrive, and, in this respect, we can be totally still yet move in time, because it's time to move [...]. The mistake we often make with respect to our inner life is to imagine that, if we hurry, then we will end up in the future earlier."[11]

Middle age essentially brings new opportunities to deepen one's experience of time and take advantage of it. This means accepting time, its passing, and the fact that one is in the middle of one's life and, therefore, better able than before to appreciate the present moment and move forward toward life's fulfillment with hope and peace. This peace, however, is dangerous because with it comes the realization that one will die. L. Boros explains that life crises arise because "death in all its forms concentrates itself in human existence."[12] While death is present in its own way throughout subsequent stages of life, the issue of death also arises during middle age. This is a time when the body begins to slow down. Many people experience how their physical health begins to decline, and some individuals might even experience something that they would call an "encounter with death." At this stage of life, man is caught betwee fear and acceptance of death, which entails specific attitudes and feelings such as discouragement, passivity, and despair on the one hand, or joy in life and fulfillment on the other hand.

Fear of death and returning to the past are very characteristic of modern man—he who "holds on tightly to youth" and strives to "remain eternally youthful."[13] While this is one way of resolving the problem of aging, it is also an attitude that hinders an individual's personal development—it is "a pathetic substitute for that which brightens the self."[14]

The acceptance of one's own death as a real and essential fact of life, or transforming fear of death into a difficult acceptance of death, strengthens a person, his interior integration, and his sense of security.

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11 A. Bloom, *School for Prayer* (London: Darton, Longman and Todd, 1999), 55.

12 L. Boros, *Okresy życia* (Warszawa: 1980), 5.

13 A. Grün, *W połowie życia. Półmetek życia jako duchowe zadanie* (Tyniec: Wydawnictwo Benedyktynow, 1995), 57

14 Ibid.

Acceptance of death is a source of peace and wisdom that changes how one views the world and himself, his attitudes toward others, and the inner substance of his involvement in the world. The acceptance of death requires existential courage to be and to live.[15] The person and the life of John Paul II show us what the courage to live, the courage of humility, and the ability to enjoy life look like.

Pope John Paul II was 79 years old in 1999 when he wrote his remarkable religious and cultural message on aging, otherwise known as his *Letter to the Elderly*.[16] As he remarked, "As an older person myself, I have felt the desire to engage in a conversation with you. I do so first of all by thanking God for the gifts and the opportunities which he has abundantly bestowed upon me up to now. In my memory I recall the stages of my life, which is bound up with the history of much of this century, and I see before me the faces of countless people, some particularly dear to me: they remind me of ordinary and extraordinary events, of happy times and of situations touched by suffering. Above all else, though, I see outstretched the provident and merciful hand of God the Father."[17]

As a man of entrustment, the Pope was aware that his attitude contradicted the culture of the modern world. Precisely old age, passing away, and ultimately one's attitude toward death are particular topics of cultural dispute. Insofar as the modern mechanized world strives to maximize productivity, it simultaneously ceases to be aware of the ways of life. For this reason, it is unpopular to reflect on man's passing from this life. Consequently, man's fear of death manifests itself in many ways: in self-defense mechanisms, construed fictions, and self-deception. This hidden fear is made manifest in man's attempt to silence or underestimate death.[18] Society puts death out of site by creating utopias and subterfuge. It diminishes signs, space, and time—elements connected with the reality of death: "Anti-tragic by nature, society questions the relationship between man, death, and

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15 P. Tillich, *The Courage to Be* (Connecticut: Yale University Press, 2000).

16 John Paul II, *Letter to the Elderly* (Vatican City, Italy: Libreria Editrice Vaticana, 1999) https://w2.vatican.va/content/john-paul-ii/en/letters/1999/documents/hf_jp-ii_let_01101999_elderly.html (10.20.2017). Hereafter abbreviated *LE*.

17 Ibid, 1.

18 See J. Makselon, "Psychologia wobec postaw śmierci," *AK*, Vol. 94, no. 3 (1980): 400; Rosalind Haywood, "Attitudes to Death in the Light of Dreams and Other 'Out-of-Body' Experience," in *Man's Concern with Death*, ed. A. Toynbee (New York: McGraw Hill, 1969), 186.

time. This attitude is at the very heart of the human plight."[19] In addition to attempts to hide or camoflauge death, "thanatocrats"—that is, physicians who use modern medical technologies to alter the actual moment of death by stimulating the body's mechanical impulses that, otherwise, would not be able to work on their own—manipulate it.

The complexity of the problem of man's attitude toward death is due to a number of seemingly distantly related factors.[20] The entire personality of man plays a decisive role in his experience of death. Whether conscious or unconscious, fear is one of the elements of man's psychic relationship to death. The intensity of one's fear in the face of death is obviously proporitional to how far this experience has advanced. The concept of "deliberate dying" is extremely important from a practical point of view: "Being aware of one's impending death assumes, in the strictest sense, that the person knows the that the date and manner of his death are approaching (or he knows the probably date and manner of his death)."[21]

However, man's attitude toward death is not only a matter of his personal experience, personality, and temperament, but also the result his philosophical outlook on life.[22] For example, according to Martin Heidegger, who defined human life as an existence oriented toward death (*Sein-zum-Tod*), the elements of a negative-optimistic attitude are part of the phenomenon of existence. This certainty gives rise to the fear that man can and should overcome, thereby making him free toward death. To be reconciled to the finality of human existence is the condition of an "authentic" life. "Once we fully and realistically accept [death], then it will not longer be something which happens

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19 B. Ronze, *Antytragiczność-czyli człowiek traci swoją śmierć* 4, no. 2 (Poznan: Wydawnictwo W Drodze, 1976): 3.

20 Several factors shape a person's attitude towards death, particularly his: cultural context, individual experiences related to his development, worldview, current state in life, psychological resistance to stress, lifestyle (i.e., practical preferences of values, the likelihood of his own death or the death of someone close to him). See. J. Makselon, "Psychologia wobec postaw śmierci," 401.

21 Ibid.

22 Hence the variety of psychic and intellectual attitudes towards the problem in question. In general, one can divide a person's attitude towards death into negative-passive or positive-active. Epicureanism and stoicism belong to the former. See S. Kowalczyk, *Podstawy światopoglądu chrześcijańskiego* (Warsaw: Ośrodek Dokumentacji i Studiów Społecznych Warszawa, 1979), 121.

to us (coming upon us, as it were, externally and as a meaningless destruction of our endeavours)."[23]

Another way to approach death is to strive to explain this phenomenon. Here Hegelianism and Marxism deserve particular attention. In Hegel and Marx's understanding of death (and overcoming fear of death), they recognize the ontological and temporal priority of the collective before the individual, which implicitly accentuates the common character of human immortality. However, while the fate of humanity is connected with its future, this naturalistic eschatology raises serious objections because, for instance, "the human person is not an anonymous moment of his generation, and one human generation can not be considered as a preparatory phase for the next generation."[24]

John Paul II's reflection leads to the field of Christian morality that is based on Christian philosophical thought and considers the terror and fear that arises from one's awareness of death as a call and a challenge. It demands a conscious, fully human, and Christian attitude toward these phenomena. It requires bravery. Christian perseverance does not deny, but overcomes fear.[25]

John Paul II was specifically fascinated by the passage of time: "Beyond single events, the reflection which first comes to mind has to do with the inexorable passage of time. 'Time flies irretrievably,' as the ancient Latin poet put it. Man is immersed in time; he is born, lives and dies within time. Birth establishes one date, the first of his life, and death another, the last: the 'alpha' and the 'omega,' the beginning and end of his history on earth. Christian tradition has emphasized this by inscribing these two letters of the Greek alphabet on tombstones. But, if the life of each of us is limited and fragile, we are consoled by the thought that, by virtue of our spiritual souls, we will survive beyond death itself. Moreover, faith opens us to a 'hope that does not disappoint' (cf. Rom 5:5), placing us before the perspective of the final resurrection."[26]

The Pope's reflection is not a direct polemic with cultural trends that grapple with the perspective of death and passing while ignoring

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23 N. Smart, "Philosophical Concepts of Death," in *Man's Concern with Death*, ed. A. Toynbee, 34.

24 S. Kowalczyk, *Rozumienie*, 380 . See J. Alfaro, *Chrześcijańska nadzieja i wyzwolenie człowieka* (Warsaw: Istytut Wydawniczy PAX, 1975), 167: "If it exists, then the future of humanity cannot be man's achievement. The future of history must be not a historical future, but rather a transcendental future in relation to history."

25 See S. Olejnik, Etos, 67.

26 John Paul II, *LE*, 2.

the issue of old age. Rather, St. John Paul II explores biblical narratives about old age. On the one hand, his thinking is characterized by existential realism and, on the other hand, by the optimism of faith. Specific biblical figures, who are advanced in age and are particularly valuable in biblical teaching with regard to the topics of passing, old age, and death include: Abraham and Moses; Elizabeth and Zechariah; Simeon and Anna; Nicodemus, who belonged to the Sanhedrin; and Apostle Peter, who had to move from Israel to Rome when he was old. Pointing out the important role that the elderly play in the history of Salvation, Pope John Paul II concludes: "Thus the teaching and language of the Bible present old age as a "favourable time" for bringing life to its fulfilment and, in God's plan for each person, as a time when everything comes together and enables us better to grasp life's meaning and to attain 'wisdom of heart.' 'An honourable old age comes not with the passing of time,' observes the Book of Wisdom, 'nor can it be measured in terms of years; rather, understanding is the hoary crown for men, and an unsullied life, the attainment of old age' (4:8-9). Old age is the final stage of human maturity and a sign of God's blessing."[27]

Unsurprisingly, the Pope compares the wise, biblical view of old age with modern culture. He once again emphasizes modern culture's ambivalent attitude toward old age. Summarizing the twentieth century, Pope John Paul II notes: "Not all has been bleak. Many positive aspects have counterbalanced the negative, or have emerged from the negative as a beneficial reaction on the part of the collective consciousness. Yet it is true too — and it would be both unjust and dangerous to forget it! — that unprecedented sufferings have affected the lives of millions and millions of people."[28]

The modern world's ambivalent assessment of the past indicates all the more the importance personal witness of the elderly, who are "guardians of our collective memory." As Pope John Paul II points out, "Elderly people help us to see human affairs with greater wisdom, because life's vicissitudes have brought them knowledge and maturity. They are the guardians of our collective memory, and thus the privileged interpreters of that body of ideals and common values which support and guide life in society. To exclude the elderly is in a sense to deny the past, in which the present is firmly rooted, in the name of a modernity without memory. Precisely because of their mature

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27 Ibid, 8. See also A. Tronina, "Biblia o ludziach starszych," *Vox Patrum 31*, Vol. 56 (Lublin: Wydawnictwo KUL, 2011): 231-239.

28 John Paul II, *LE*, 3.

experience, the elderly are able to offer young people precious advice and guidance."[29]

This topic clearly points to the wisdom of the Pope's message. It shows a culture that depends on "know how" knowledge the value of a wisdom that increases with life experience. At the same time, the Pope was deeply aware that it is impossible to solve the problem of the meaning of aging, human weakness, and death only by pointing out the value of the wisdom that comes from life experience. Therefore, he shares that the most precious way to look at old age is through the lens of the hope through which the life, death, and resurrection of Jesus Christ are revealed: "Christ, having crossed the threshold of death, has revealed the life which lies beyond this frontier, in that uncharted 'territory' which is eternity. He is the first witness of eternal life; in him human hope is shown to be filled with immortality."[30]

John Paul II himself was simultaneously a "guardian of collective memory" and a living witness of the hope found in the Suffering, Crucified, and Risen Jesus Christ. This allowed the Pope to write a very personal and expressive testimony in his *Letter to the Elderly*: "I find great peace in thinking of the time when the Lord will call me: from life to life! And so I often find myself saying, with no trace of melancholy, a prayer recited by priests after the celebration of the Eucharist: *In hora mortis meae voca me, et iube me venire ad te* – at the hour of my death, call me and bid me come to you. This is the prayer of Christian hope, which in no way detracts from the joy of the present, while entrusting the future to God's gracious and loving care."[31] One year after this letter was published, John Paul II also organized a meeting with the elderly during the celebration of the Great Jubilee. During this meeting, he said the following:

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29 Ibid, 10.

30 Ibid, 15.

31 Ibid, 17. See also the Pope's John Paul II's Testament on March 6, 1979: "'Watch, therefore, for you do not know on what day your Lord is coming' (Mt 24: 42)—these words remind me of the last call that will come at whatever time the Lord desires. I want to follow Him and I want all that is part of my earthly life to prepare me for this moment. I do not know when it will come but I place this moment, like all other things, in the hands of the Mother of my Master: *Totus Tuus*. In these same motherly hands I leave everything and Everyone with whom my life and my vocation have brought me into contact. In these Hands I above all leave the Church, and also my Nation and all humankind. I thank everyone. I ask forgiveness of everyone. I also ask for prayers, so that God's Mercy may prove greater than my own weakness and unworthiness." http://www.vatican.va/gpII/documents/testamento-jp-ii_20050407_en.html (10.20.2017)

> Precisely as so-called "senior citizens", you have a specific contribution to make to the development of a *genuine "culture of life" - you have, we have, because I also belong to your age group* - witnessing that every moment of our existence is a gift of God, and that every season of human life has special treasures to put at the disposal of all.
> You yourselves can experience how time spent without the disturbance of so many occupations can encourage a deeper reflection and a fuller dialogue with God in prayer. Your maturity also spurs you to share with those who are younger the wisdom accumulated with experience, sustaining them in their effort of growth and dedicating time and attention to them at the moment when they are opening themselves to the future and seeking their own way in life. You can accomplish a truly precious task for them.
> Dear brothers and sisters! The Church looks to you with great esteem and trust. *The Church needs you!* But civil society also needs you! This is what I said a month ago to the young people, and what I say today to you, to us, elderly people! The Church needs us! But civil society also needs us! May you be able to use generously the time you have at your disposal and the talents God has granted to you in being open to assisting and supporting others. Help proclaim the Gospel as catechists, leaders of the liturgy, witnesses of Christian life. Devote time and energy to prayer, to reading the word of God and to reflection upon it.[32]

In a mechanized world characterized by utilitarianism, pragmatism, and quality of life, people reluctantly speak about old age. And, when they do speak about it, it is only in reference to the determinants of social life. Against this background, the teaching of the Church, which has the inestimably valuable personal testimony of John Paul II in his message to the elderly, clearly distinguishes itself from the modern avoidance of old age. Taking into consideration the paradigm of the value of human life, St. John Paul II points out the elements of old age that cannot be measured economically but that are, nevertheless, the invaluable legacy of mankind. Clearly, his teaching in no way depreciates vital values. Rather, it gives them a new meaning, inscribed by the process of passing into eternity. The Pope's statement, which serves as part of the title of this submission, expresses this reality: "Despite the limitations brought on by age, I continue to enjoy life. For this I thank the Lord. It is wonderful to be able to give oneself to the very end for the sake of the Kingdom of God!"[33]

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32 John Paul II, introduction to "The Gift of a Long Life," given on September 17, 2000 during the Jubilee of the Elderly, https://w2.vatican.va/content/john-paul-ii/en/homilies/2000/documents/hf_jp-ii_hom_20000917_jubilee-elderly.html (10.20.2017).

33 John Paul II, *LE*, 17.

UMIEM CIESZYĆ SIĘ ŻYCIEM ZAGROŻONA WARTOŚĆ STAROŚCI I ODNAJDYWANIE JEJ SENSU

Artykuł podejmuje zagadnienie wartości starości w ludzkim życiu jako kryterium poszukiwanego sensu życiowego. Takie ujęcie pozostaje w kolizji ze współczesną kulturą naznaczoną postmodernizmem, akcentującym witalność i młodość, oraz z dominującym w etyce laickiej podejściem utylitarystycznym. Oznacza ono rozpatrywanie życia ludzkiego w kategoriach jakości życia (quality of life), co powoduje arbitralne odmawianie niektórym owej jakości a zarazem prawa do istnienia. Pojęcie personalistyczne w bioetyce, wyrażane nauczaniem, ale i świadectwem życia, starzenia się i umierania św. Jana Pawła II stanowi w tym kontekście afirmację starości jako niezbywalnej sfery wartości/świętości życia ludzkiego

Słowa kluczowe: starość, etyka jakości życia, etyka wartości życia, sens życia, Jan Paweł II.

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Marital Satisfaction: A Psychological and Pedagogical Analysis of the Social Competence of Spouses

The aim of the study is to determine whether a spouse's social competence affects the level of his or her marital satisfaction. Using M. M. Braun-Gałkowska's Scale of Marital Success as well as A. Matczak's Social Competence Questionnaire, this study examined 75 marriages, from which 30 couples with higher and lower level of relationship satisfaction were identified. Spouses with a higher level of satisfaction with their relationship are characterized by greater competence in terms of the effectiveness of intimate behaviors than those with a lower level of satisfaction. In addition, husbands who were more competent in situations that required assertiveness were more satisfied in their marital relationship. Spouses with greater social skills are able to build a closer marital relationship that positively affects the atmosphere of family life.

Key words: marital success, social competence, intimate situations, social exposure, assertiveness, family atmosphere.

Introduction

The quality of a marital relationship, which is the result of many variables,[1] also affects the psychological state of the spouses.[2] Because marital relationships are the basis of the entire family[3] and greatly affect the atmosphere within the family,[4] it is worthwhile to determine the factors that significantly influence the sense of satisfaction that the spouses get from their relationship. One essential factor that affects the quality of the interpersonal relationship between a husband and wife is the spouses' social competence, which can result from certain influences depending on which theoretical approach one takes. For example, Michael Argyle points out that the ability to verbally and nonverbally communicate rewards, coming to an agreement *quid pro quo*, and improving communication and problem solving influences marital satisfaction.[5] When writing about eliciting sympathy, love, and interpersonal sensitivity, Elliot Aronson emphasizes, among other things, the influence of praise and favors, personal qualities, and communication.[6] In literature on this subject, it is also possible to find specific approaches to social competence with regard to marital relations. These studies focus on, for example, self-giving,[7] constancy in an ever-changing world, communal development,[8] and marital dialog.[9]

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1 B. Jankowiak and K. Waszyńska, "Współczesne formy życia partnerskiego. Analiza jakości i trwałości relacji," *Nowiny Lekarskie* 80, no. 5 (2011): 360-363.

2 M. Król-Fijewska, "Historie małżeńskie," *Sztuka relacji międzyludzkich. Miłość, małżeństwo, rodzina*, ed. J. Augustyn (Cracow: Wydawnitcwo WAM, 2014): 313-320.

3 M. Braun-Gałkowska, "Psychoprofilaktyka życia rodzinnego," *Psychologia w służbie rodziny*, eds. I. Janicka, and T. Rostowska (Lodz: Fundacja Fides et Ratio, 2003): 11.

4 W. Świętochowski, "Rodzina w ujęciu systemowym," *Psychologia rodziny*, eds. I. Janicka, H. Liberska (Warsaw: 2014): 31-32.

5 M. Argyle, *The Psychology of Interpersonal Behavior*. E-Book: Kindle (United Kingdom: Penguin, 1994), 163.

6 E. Aronson, *The Social Animal* (New York: Worth Publishers, 2008), 357-403.

7 M. Braun-Gałkowska, *Psychologia domowa* (Lublin: Wydawnictwo Katolicki Uniwersytet Lubelski, 2008), 126.

8 A.K. Ładyżyński, "Razem w niestabilnych czasach," *Sztuka relacji międzyludzkich. Miłość, małżeństwo, rodzina*, ed. J. Augustyn (Cracow: Wydawnictwo WAM 2014): 331-337.

9 A. Dakowicz, *Powodzenie małżeństwa. Uwarunkowania psychologiczne w perspektywie transgresyjnego modelu Józefa Kozieleckiego* (Bialystok: Wydawnictwo Uniwersyteckie Trans Humana, 2014), 91.

In this study, social competence is understood as attainable by the spouses in the process of social formation and comprehensive skills that condition how effectively a person manages situations that require intimacy, social exposure, and assertiveness.[10]

Social Competence Determines the Effectiveness of Functioning in a Family

Spouses affect each other because they live together, have daily contact, and are also emotionally bonded with each other and particular members of the family.[11] They also affect each other because their relationship is constantly changing[12] from the moment that they plan to become parents,[13] to the time when they actually fulfill their roles as parents,[14] not to mention the continually new challenges that arise throughout the course of marriage. The effectiveness of the spouses' ability to function in a family environment requires that they be able to cope in intimate situations (e.g., sharing one's personal problems and listening to the personal problems of one's spouse).[15] This effectiveness also depends on how the spouses present themselves to each other, which is motivated by their need to obtain material and social benefits, and by self-assurance, meaning having a sense of one's own value and forming the identity that one desires to have.[16] This effectiveness is also tied to the spouses' ability to strive for what they want without

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10 A. Matczak, *Kwestionariusz Kompetencji Społecznych. Podręcznik* (Warsaw: Pracownia Testow Psychologicznych 2001), 7-11.

11 B. Harwas-Napierała, "Specyfika komunikacji interpersonalnej w rodzinie ujmowanej jako system," *Psychologia rodziny*, eds. I. Janicka and H. Liberska (Warsaw: 2014): 48.

12 M. Walczak, "Dylematy życia małżeńskiego. Rzecz o dynamice i kryzysach w relacjach małżeńskich," *Psychologia w służbie rodziny*, eds. Janicka and T. Rostowska (Lodz: Fundacja Fides et Ratio 2003): 102-108.

13 K. Kuryś-Szyncel, "Od małżeństwa do rodzicielstwa. Analiza zmian rozwojowych w systemie rodzinnym," *Rodzina w ujęciu systemowym. Teoria i badania*, ed. A. Margasiński (Warsaw: Pracownia Testów Psychologicznych 2015): 100-118.

14 A. Dakowicz, "Postawy rodzicielskie małżonków zadowolonych i niezadowolonych ze swojego związku," *W świecie dziecka. Wybrane zagadnienia z psychologii wychowawczej i rodziny*, eds. B. Lachowska and M. Grygielski (Lublin: 1999): 73-87.

15 A. Matczak, *Kwestionariusz Kompetencji Społecznych,* 11.

16 M. R. Leary, R.M. Kowalski, "Impression Management: A Literature Review and Two-Component Model," *Psychological Bulletin* 107, no. 1 (American Psychological Association, 1990): 34-47.

hurting others.[17] With regard to the reality of family life, the effective ability to function in a family environment is also connected with the spouses' ability to initiate, engage in, and conclude conversations, as well as an ability to say "no," to express positive and negative feelings, and to arouse positive emotions in other family members.[18]

When taking into consideration the nature of social competence, which greatly influences close interpersonal relationships, the question arises: Do spouses with either a higher or lower level of relationship satisfaction differ from each other with regard to their social competence? If they differ, which forms of social competence do those with higher satisfaction possess? To answer these questions, this study will compare the social competence scores of a group of spouses who differ from each other only in the level of their marital satisfaction.

Research Method and Study Participants' Characteristics

To conduct this study, spouses were separated into two groups: those who experience high marital satisfaction and those who experience low marital satisfaction. Once these two groups were established, the social competence levels of those in the high satisfaction were compared to the social competence levels of those in the low satisfaction group.

To determine the spouses' level of satisfaction, this study used M. M. Braun-Gałkowska's Scale of Marital Success,[19] which is made up of 46 assertions that address essential elements of a successful marriage. In the first half of the survey, the participants responded to statements that characterize their marriages. In the second half of the survey, the participants noted which characteristics are most important to them for a successful and happy marriage. By comparing the results of both sections of the survey scale, we then determined a numerical index of marital satisfaction on a scale of 0 (complete marital dissatisfaction) to 100 (complete marital satisfaction). Many researchers use

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17 R. Alberti, M. Emmons, *Asertywność. Sięgaj po to, czego chcesz, nie raniąc innych* (Gdansk: Gdanskie Wydawnictwo Psychologiczne, 2007).

18 R. S. Lazarus, "On the Primacy of Cognition," *American Psychologist* 39, no. 2 (Washington, DC: American Psychological Association, 1984): 124-129.

19 M. Braun-Gałkowska, *Miłość aktywna. Psychiczne uwarunkowania powodzenia w małżeństwie* (Warsaw: Instytut Wydawniczy PAX, 1985), 56-58.

the Scale of Marital Success in their studies[20] due to its high accuracy and reliability. [21]

In order to determine the spouses' levels of social competence, we used A. Matczak's Social Competence Questionnaire,[22] which made it possible to determine the overall results as well as the effectiveness of social and assertive behavior. The psychometric indicators of this questionnaire confirm that it is a reliable tool.[23]

Seventy-five married couples took part in this study. In order to participate, these couples had to meet the following inclusion criteria: be in their first formal marital relationship; married at least 5 years; received either high school or college education; professionally active; and raising at least two children.[24] Based on the results of the Marriage Success Scale, 30 couple exhibiting higher and lower levels of satisfaction were identified.[25] In the higher marital satisfaction group, the average marital satisfaction score for wives was 82.8 (lowest 67, highest 100) and for husbands was 86.4 (lowest 65, highest 100). Within this group, the spouses' average marriage length was 16.2 years. The average age of the wives was 40.4 years, and of the husbands 41.1 years. Wives with higher levels of satisfaction with marriage were more likely to have received a higher education (66.7%) than a secondary education (33.3%). In the case of the husbands tested, the opposite trend was observed: husbands who were more satisfied with their marriage were more likely to have a secondary education (53.3%) than a higher education (46.7%).

In the second group, which was made up of spouses who were less satisfied with their marital relationships, the wives' average marital satisfaction score was 45.1 (lowest 6, highest 90) while the husbands'

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20 H. Elżanowska, "Skala Powodzenia Małżeństwa w badaniach prowadzonych pod kierunkiem Profesor Marii Braun-Gałkowskiej," in *Dalej w tę samą stronę. Księga Jubileuszowa dedykowana Profesor Marii Braun-Gałkowskiej*, eds. I. Ulfik-Jaworska and A. Gała (Lublin: Wydawnictwo Katolicki Uniwersytet Lubelski, 2012), 61-87.

21 M. Braun-Gałkowska, *Psychologiczna analiza systemów rodzinnych osób zadowolonych i niezadowolonych z małżeństwa* (Lublin: Towarzystwo Naukowe KUL, 1992), 46.

22 A. Matczak, *Kwestionariusz Kompetencji Społecznych*.

23 Ibid, 17.

24 This research was conducted by those who participated in the master's seminar under the direction of Dr. Andrzej Dakowicz of the Department of Social Psychology and Human Development at the University of Bialystok's Faculty of Pedagogy and Psychology.

25 M. Braun-Gałkowska, *Miłość aktywna*, 56-58.

average score was 49.0 (lowest 8, highest 95). In this group, couples had been married for an average of 16.9 years, where the average age of the wives was 40.4 years, and of the husbands 41.9 years. Wives with lower satisfaction were more likely to have received a higher education (63.3%) than a secondary education (36.7%), while the reverse was true for husbands. Husbands with lower satisfaction were more likely to have received a secondary education (56.7%) than a higher education (43.3%).

The SPSS 24.0 PL for Windows computer program was used to calculate the value of the Student's t-test for comparable groups of spouses with higher and lower marital satisfaction levels.[26]

Results

According to our study results, wives with a higher level of marital satisfaction do not differ significantly from wives with lower marital satisfaction in terms of the social competences that determine the effectiveness of social exposure and require assertive behavior, and also in terms of overall outcomes. However, wives with a higher level of marital satisfaction are more competent in intimate situations - $t(58) = 2.13$; $p < 0.04$, than wives with less marital satisfaction (see Table 1).

Table 1. The social competence of wives who experience greater and lesser marital satisfaction

Social Competence	**Wife with Higher Satisfaction (n=30)**		**Wife with Lower Satisfaction (n=30)**		**Difference**	
	Mean	**SD**	**Mean**	**SD**	**t**	**p<**
Intimacy	46.43	7.62	42.87	5.07	2.13	0.04
Social Exposure	50.50	7.52	50.80	8.86	-0.14	n.s.
Assertiveness	47.6	7.26	45.10	7.33	1.33	n.s.
Total Score	176.03	19.07	171.03	19.55	1.0	n.s.

Note: "n.s." means "not statistically significant"

Husbands with higher and lower levels of marital satisfaction demonstrated similar results as wives in terms of their competencies that

[26] S. Bedyńska and M. Cypryańska, "Testy t-Studenta i ich nieparametryczne odpowiedniki," *Statystyczny drogowskaz 1. Praktyczne wprowadzenie do wnioskowania statystycznego*, ed. S. Bedyńska and M. Cypryańska (Warsaw: 2013): 180-184.

determine the effectiveness of behavior in situations that require social exposure. On the other hand, husbands with a higher level of marital satisfaction achieved significantly higher results in terms of their behavior in intimate situations - t (58) = 3.79; p <0.01, their assertiveness - t (58) = 2.85; p <0.01, and their total score - t (58) = 3.09; p <0.01 (see Table 2).

Table 2. The social competence of husbands who experience greater and lesser marital satisfaction

Social Competence	**Husband with Higher Satisfaction (n=30)**		**Husband with Lower Satisfaction (n=30)**		**Difference**	
	Mean	**SD**	**Mean**	**SD**	**t**	**p<**
Intimacy	43.3	6.51	37.03	6.30	3.79	0.01
Social Exposure	52.5	8.70	49.53	8.32	1.35	n.s.
Assertiveness	51	7.03	45.90	6.83	2.85	0.01
Total Score	179.77	22.95	162.63	19.95	3.09	0.01

Note: "n.s" means "not statistically significant"

Discussion

Of the three types of social competency: intimacy, social exposure, and assertiveness, spouses who demonstrated higher social competency in intimate situations also demonstrated a higher level of marital satisfaction. This makes sense due to the fact that effective marital intimacy enables a dialogue,[27] through which the spouses can open themselves up[28] and come to know each other better.[29] Social competency in the form of intimacy can potentially lead to effective interpersonal communication free of: 1) distracted attention that is fixed on only one channel

[27] J. Baniak, "Znaczenie dialogu w małżeństwie," *Małżeństwo i Rodzina* 1, no. 9 (2004): 25-28.

[28] M. McKay, M. Davis, and P. Fanning, *Messages: The Communication Skills Book*. E-Book: Kindle (Oakland: New Harbinger Publications, 2009), 34-41.

[29] M. Piasecka, "Wiedza o sobie i wiedza o partnerze a ocena jakości małżeństwa," *Psychologia w służbie rodziny*, eds. I. Janicka and T. Rostowska (Lodz: Fundacja Fides et Ratio 2003): 78-88; A. Dakowicz, "Wiedza o sobie nawzajem małżonków charakteryzujących się wysokim i niskim poziomem transgresji," *Przegląd Psychologiczny* 58, no. 1 (Lublin: 2015a): 39.

of communication—verbal or nonverbal; 2) the wrong form of expression, which occurs when spouse imposes a certain way of relating that opposes the other spouse; 3) parallel communication, which occurs when the spouses do not mutually interact with or respond to each other; 4) paradoxical communication, which occurs when a spouse's nonverbal and verbal forms of communication conflict with each other, thereby conveying two opposite messages.[30] Most likely, a high level of social competence that determines the effectiveness of intimate behavior helps promote deeper insight in the spouses in their relationship. In this way, they are able to realize who and what contributes to the relationship, who benefits from this, and whether it suits them. Reflecting on a marital relationship in this way makes it possible to correct the situation and, thereby, avoid a situation where, even if the relationship lasts, one spouse is dependent on the other. For, an unequal relationship where the burden falls more on one spouse or the other leads to greater marital dissatisfaction. When one spouse gives more than the other, this can lead: 1) the spouse who "gives more" to feel used by the other spouse, and 2) the spouse who "gives less" to remorse and weariness with the other spouse.[31]

According to Robert H. Sternberg, in addition to passion and engagement, intimacy is a key ingredient of love. Intimacy is expressed in mutual understanding, sharing experiences, exchanging intimate information, and giving and receiving emotional support.[32] Gary Chapman, who writes about the five love languages (words of affirmation, quality time, receiving gifts, acts of service, and physical touch), emphasizes that spouses have a good marital relationship when they know the love language that the other spouse uses every day to express mutual love. This awareness is also undoubtedly related to the intimate sphere of

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30 A. Tomorowicz, "Struktura kompetencji społecznych w ujęciu interakcyjnym," *Psychiatria* 8, no. 3 (2011): 95.

31 E. Mandal, *Miłość, władza i manipulacja w bliskich związkach* (Warsaw: Wydawnictwo Naukowe PWN, 2008), 200.

32 R.J. Sternberg, "A triangular theory of love," *Psychological Review* 93 (American Psychological Association, 1986): 119-135.

marriage.[33] Spouses who are competent in the sphere of intimacy try to fulfill not only their own vision for their marital relationship, but also the idea that they are part of a common story to which their spouse must agree and be a part.[34] Competence in intimacy makes it possible for spouses to respond to emerging issues and new situations in a way that suits them both.[35] As a result, they can avoid (or at least minimize) negative emotional stress triggers that decreases the quality of their relationship.[36]

Husbands with a higher level of marital satisfaction outperformed husbands with lower levels of marital satisfaction with regard to social competence in situations requiring assertiveness. The nature of social competence that determines the effectiveness of behavior in situations requiring assertiveness is similar to the general expectation that of men should rule, fight, educate, and be capable of friendship.[37] Men's fulfillment of these expectations favors so-called 'psychological androgyny,'[38] which is the result of a shift in understanding the role of men in today's world.[39] An androgynous man is one who highly exhibits both masculine (instrumental) and feminine (expressive) traits. When having to take action, he is able to firmly refuse something without being aggressive, and when necessary, he can provide psychological support by patiently listening to the intimate confidences of his wife or child. Compared to typical men, androgynous men have

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33 G. Chapman, *The 5 Love Languages: The Secret to Love that Lasts,* E-Book: Kindle (Chicago: Northfield Publishing, 2015), 15.

34 R. J. Sternberg, *Love is a Story*, E-Book: Kindle (Oxford: Oxford University Press, 1998), 17.

35 M. Plopa, "Więzi małżeńskie i rodzinne w perspektywie teorii przywiązania," *Psychologia rodziny*, eds. I. Janicka and H. Liberska (Warsaw: Wydawnictwo Naukowe PWN, 2014): 158.

36 A. Dakowicz, *Powodzenie małżeństwa*, 215.

37 S. Weber, *The Tender Warrior*, E-Book: Kindle (Oregon: Multnomah, 2009), 46-51.

38 A. Dakowicz, *Płeć psychiczna a poziom samoaktualizacji* (Bialystok: Wydawnictwo Uniwersyteckie Trans Humana 2000), 30.

39 E. Badinter, *XY tożsamość mężczyzny* (Warsaw: Wydawnictwo WAB, 1993), 160-162.

a greater sense of security and self-actualization[40] because of their flexibility and ability to respond adequately to the situations that arise.

Conclusion

Spouses who experience more marital satisfaction are more socially competent and therefore able to demonstrate more effective behavior in intimate situations than those spouses who are less satisfied. Their competence enables them to build close marital relationships in the ever-changing reality of life and marriage. By counting on their inner world and the their spouse's feelings, they act in a way that increases the probability of creating a relationship that is satisfying to both spouses, which, in turn, positively influences the family atmosphere. Since social competences improve spousal marital satisfaction, which subsequently creates a positive educational atmosphere in the family, special attention should be paid to the need to acquire and develop these competences, which are acquired in the course of social training and in various social settings. Family is the first environment in which a person becomes socially competent,[41] so it is necessary for parents create conditions that will help their children acquire social competences.[42] To promote an increase in social competences, educational institutions can run various types of social skills training programs and courses for children,[43] parents,[44] and educators.[45]

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40 A. Dakowicz, "Specyfika wybranych czynników osobowości kobiet i mężczyzn o różnym typie płci psychologicznej," *Edukacja: Teologia i Dialog* 11 (2015b): 104.

41 S. Kawula, J. Brągiel, and A.W. Janke, *Pedagogika rodziny. Obszary i panorama problematyki* (Torun: 2014), 83-84.

42 J. Wilk, *Pedagogika rodziny* (Lublin: Instytut Pedagogiki Katolickiego Uniwersytetu Lubelskiego 2016), 110-126.

43 D.M. Plummer, *Social Skills Games for Children* (London: Jessica Kingsley Publishers, 2008).

44 L. Dakowicz and A. Dakowicz, "Wychowanie do życia w rodzinie – wspólna troska białostockiej społeczności lokalnej o przyszłość młodego pokolenia," *Studia nad Rodziną* 35, no. 2 (2014): 71.

45 L. Dakowicz, A. Dakowicz, "Trening doskonalący kompetencje wychowawcze," *Kwartalnik Edukacja* 3 (2009a): 127-131; L. Dakowicz, A. Dakowicz, "Trening umiejętności wychowawczych jako forma doskonalenia zawodowego nauczyciela," *Pomoc psychologiczno-pedagogiczna w szkole. Wybrane zagadnienia*, ed. M. Wróblewska (Bialystok: 2009b): 80-85.

PSYCHOLOGICZNO-PEDAGOGICZNA ANALIZA KOMPETENCJI SPOŁECZNYCH MAŁŻONKÓW O WYŻSZYM I NIŻSZYM POZIOMIE ZADOWOLENIA ZE SWOJEGO ZWIĄZKU

Celem opracowania jest poszukiwanie odpowiedzi na pytanie: Czy małżonkowie o wyższym i niższym poziomie zadowolenia ze swojego związku różnią się pod względem posiadanych kompetencji społecznych? Wykorzystując Skalę Powodzenia Małżeństwa M. Braun-Gałkowskiej i Kwestionariusz Kompetencji Społecznych A. Matczak zbadano 75 małżeństw, spośród których wyodrębniono po 30 par o wyższym i niższym poziomie zadowolenia ze swojego związku. Małżonkowie o wyższym poziomie zadowolenia ze swojego związku charakteryzują się większymi kompetencjami warunkującymi efektywność zachowań w sytuacjach intymnych, niż małżonkowie o niższym poziomie zadowolenia ze swojego związku. Podobną prawidłowość zarejestrowano w przypadku badanych mężów, w odniesieniu do kompetencji warunkujących efektywność zachowań w sytuacjach wymagających asertywności. Posiadane przez małżonków kompetencje społeczne wspomagają budowanie bliskiej relacji małżeńskiej pozytywnie wpływającej na klimat życia rodzinnego.

Słowa kluczowe: powodzenie małżeństwa, kompetencje społeczne, sytuacje intymne, ekspozycja społeczna, asertywność, klimat życia rodzinnego.

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The Psychological Difficulties of Adapting to the Aging Process

This article is based on clinical observations and will discuss the psychological difficulties of adapting to old age from a psychodynamic perspective. To this end, the first part of this article discusses the normalcy of the aging process. Then, this article will analyze a variety of psychological variables that either disturb or accompany this process such as personality changes, body image, personal and professional fulfillment, satisfaction in relationships, self-esteem, acceptance of changes, and many more. The role of intimacy in old age will be discussed in a separate section, since this is an important element that has a significant impact on an individual's ability to adjust to the aging process. Among other things, this article also considers such issues as resolving basic intrapsychic conflicts, the ability to draw from one's inner strength and appeal to the constructive part of oneself, mourning various types of loss, establishing a realistic understanding of one's self in relation to one's ideal image of oneself, achieving inner harmony, etc. A cognitive approach will be used to present fundamental references to this topic.

Key words: old age, psychoanalysis, cognitive-behavioral therapy, personality changes.

Introduction

The aging process is a natural phase of development that is subject to certain psychophysiological principles. Although the aging process is unique to each individual and depends on specific human predispositions, how a person experiences this

process and adapts to it depends on numerous personality and social variables. A person's ability to successfully integrate his or her personality and pass through the aging process depends on how successfully he or she passed through earlier developmental stages. Not only must the elderly deal with internal conflicts, but social attitudes toward the elderly are unfavorable, even to the point that they experience outright discrimination. In our society, the elderly are marginalized, and their knowledge, wisdom about life, and maturity are often neglected. Individuals avoid the elderly so as not to have to witness the transitory nature of life, mortality, their infirmity, and their dependence on others. People also often fear close contact with the elderly because it forces them to confront their subconscious fears, existential problems, and disillusionment in the face of their well-built images of themselves. Avoided and spurned, the elderly are often filled with a deep sense of loneliness and social isolation. These are some of the more important reasons why it is difficult for the elderly to adapt to old age.

Aging is Normal

Aging is a natural, long, and psycho-physiologically process that involves irreversible biological, psychological, and social changes. An unequivocal definition of old age does not exist. However, from a psychoanalytic point of view, old age begins when a person realizes that he or she will not live forever.[1] The aging process is smooth for healthy individuals. During this process, the body and its endocrine and organ systems begin to slow and become unbalanced. In turn, the body's composition and structural elements (tissues and organs) begin to noticeably change and deteriorate. However, since the aging process takes place gradually, a person is usually able to adapt to these changes. Both social and psychological factors greatly determine how well people age. While the ability to maintain good psychophysical condition of the body or prolonging "youth" may be linked to a person's socioeconomic status and lifestyle, a person's quality of life during old age is ultimately determined by psychological factors, particularly a person's approach and attitude toward old age as well as other psychosocial variables that will be discussed below.

[1] A. Przewłocka-Alves, "Psychologia starości w ujęciu psychoanalitycznym i perspektywy psychoterapeutycznej," *Theologica Wratislaviensia* 10 (2015).

According to WHO, late adulthood is made up of three stages: 1) early age, meaning 65-74 years of age, 2) late old age, meaning 75-89 years of age, and 3) longevity, meaning over 90 years of age. The rate at which people age differs according to biological, clinical, and social factors.[2] Aging can occur in three ways: 1) successfully, meaning a low likelihood of illness and stability, high physical and mental fitness, and an active lifestyle; 2) normally, meaning without pathologies, but with an increased risk of disease; and 3) pathologically, meaning the occurrence of several diseases simultaneously that present with different symptoms and require prolonged periods of rehabilitation.[3] The way in which a person ages depends not only on biological, genetic, and psychological factors, but also on a person's personality and how he or she lived his or her life.

The Psychosocial Determinants of Adapting to the Aging Process

Genetic and biological factors are at the center of the aging process. But which of these fully reveals or dominates how a person function depends on many psychological, social, and interpersonal factors, a few of which are presented below.

The Experience of Aging and Balancing One's Life

The way that individuals value old age is important. Perceiving old age only as a time to prepare to depart from life makes a person less motivated to do things, weakens volition, leads to feelings of resignation, and can cause chronic depression. A positive balance in life makes it possible for individuals to experience old age as a time of harmony and relative mental stability. If individuals experience a sense of fulfillment from the significant roles that they play in their lives, then they will have a positive outlook on aging. However, if individuals are very frustrated, then they can become embittered, irritated, and reluctant to enter into new relationships with others.

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2 Za: A. Nowicka„Wybrane problemy osób starszych", Impuls, 2010

3 Zawadzka, D., M. Stalmach: Psychological problems in elderly people. Part I. Major challenges and difficulties. Hygeia Public Health 2015, 50(2): 298-304

Developmental Tasks

Treating aging as another chapter in life and as a challenge in which one can realize specific tasks and fulfill specific needs is essential to remaining positively motivated in old age. By establishing plans and goals for old age, individuals are more likely to be active in working toward achieving these plans and goals. In turn, this pursuit gives their life meaning, even when their psychophysical abilities are limited. Yet, it is often difficult for people to have this attitude toward old age because they are filled with the sense that time is running out. In other words, by the time they have reached old age, individuals realize that there is relatively little time left to live, and the prospect of impending death discourages them from planning for the future. On the other hand, for others, their sense that there is only a limited amount of time left motivates them to live life more intensely and satisfy needs that have been heretofore neglected or ignored. In this sense, the elderly might find themselves taking one of two approaches to life: 1) very active, which at times can resemble maniacal behavior as they try to "catch up" on everything that they have missed out on in life by overenthusiastically striving to meet their needs beyond reason and seeking satisfaction in the "world" and "people" in order not to miss out on anything, or 2) withdrawn, which manifests itself when people neglect their own essential needs and become discouraged and depressive because they are convinced that everything good has already happened, that nothing good will happen anymore, that it is no longer worthwhile to engage in life since the conditions of life are worse and death is imminent. These are two extreme approaches to old age, and often individuals oscillate between the two approaches to greater or lesser degrees.

In his work, R. J. Havighurst has identified the most important developmental tasks to help the elderly flourish in late adulthood as well as the conditions necessary to fulfill these tasks. First and foremost, he recommends that the elderly adapt their diminishing physical strength and worsening health. It is important for the elderly to accept the changing and often painful quality of their lives, including their increasing sense of limitation and a deepening sense of loss. Other areas to which the elderly need to adapt are retirement and mourning after the loss of loved ones. To this end, therapists suggest that the elderly participate in support groups where they can confront

and work through their experiences among others who have or are experiencing similar things.[4]

Adequate Self-Assessment

When individuals base their self-esteem on their psychophysical fitness and physical attractiveness, they will often become disillusioned and have disturbed self-image as they age. The natural changes in body image and psychophysical functioning that occur with old age force individuals to adjust how they perceive their own abilities, come to terms with a sense of loss, and surrender their invincible self-image. The more individuals are narcissistically occupied with their external attractiveness, the more affected they are by the changes that occur with old age—changes cannot be reversed or avoided regardless of how advanced plastic surgery or psychological techniques have become. Individuals do resist and attempt to negate these changes by trying to maintain a viable "immortal" self-image. For example, individuals attempt to take on particular personas and change their outward appearance in order to keep other people interested in them, give themselves a sense that time is standing still, and that it is still possible to do everything. Accepting (and not resisting) these inevitable changes, however, is one of the most important ways to adapt. Self-esteem based on non-social values such as wisdom, a positive attitude toward reality, etc. allow the elderly to more harmoniously reconcile themselves to their loss of certain cognitive, psychological, or philosophical abilities.

Throughout old age, unresolved intrapsychic conflicts are exacerbated, defense mechanisms are significantly weakened, and the self-image that an individual has created for himself over years must confront reality. Facing the "truth" about oneself can be either devastating, if a person's self-worth is based on unrealistic expectations, or constructive, if a person's self-image is stable and harmonious.

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4 R. J. Havighurst, "Zadania rozwojowe kolejnych okresów życia i warunki wypełniania," *Encyklopedia Pedagogiczna* (Warsaw: Fundacja Innowacja, 1997), 952-953.

The Experience of Grief and the Acceptance of Loss

During old age, individuals often experience continual mourning due not only to the loss of loved ones, but also to the loss of things that made life meaningful and motivated them to act, such as work and other external sources of gratification. Internally, the elderly also mourn the loss of their own self-image as well as their sense that everything is possible and that life lasts forever. The way in which individuals accept reality determines their quality of life during old age and can prevent them from living in denial by maintain an unrealistic self-image. Successfully adapting to old age, therefore, requires individuals to continually recognize the aging process for what it is and accept all of the limitations that come with it. In the process of adapting to change, a behavioral-cognitive outlook on life that considers old age not as a stage in life where people become more limited in ability and impoverished in experience, but rather as a stage in life that presents opportunities that opens individuals to new, previously inaccessible and unattainable experiences is helpful.

During old age, the psychological defense mechanisms by which individuals uphold unrealistic images of themselves become weakened due to their inability to rationalize or negate their very real and changing experiences. These experiences are so dominant and suggestive that they cannot be "deceived" by defensive psychological manipulation. Gradually losing one's psychophysical ability, reconciling with the impossibility of realizing previous intentions or goals, and losing one's omnipotent self-image is a very difficult process; and, the more individuals build their self-esteem on narcissistic mechanisms, the more difficult this process becomes. However, if individuals can successfully adapt to these changes, then they will be able to embrace a realistic self-image and enjoy new experiences.

Relationship Arrangements

As individuals' cognitive abilities and physical health decline during old age, they become more dependent on others and their environment. This dependence occurs out of necessity and circumstances and not because the elderly deliberately want or

will it. Individuals who are highly "self-sufficient" and have based their self-esteem on their narcissistic sense of independence often find it difficult to accept their "forced" dependence on others. Consequently, as a means to bolster their narcissistic defense, they might not accept reality for what it is and, therefore, refuse seek help from others. As a result, this weakens the power of their ego and makes it difficult for them to adapt to the aging process. In turn, inadequately reinforcing their sense of independence can expose them to destructive consequences and inhibit them from properly responding to difficult situations. By maintaining a consistent sense of self-sufficiency, aging people attempt to deny the fact that their psychophysical abilities are becoming limited, that they will die, and that they are unable to meet their own specific needs. When individuals want to do more than they can, they may feel like a failure and, consequently, depressed.

Relationship arrangements play an important role in how individuals react to their worsening psychophysical condition and in their denial of the fact that they now need to depend on others. Specifically, the way a partner reacts to the fact that the other person is aging can either help or aggravate the aging process. For example, sometimes the partner does not want to recognize that the aging individual is becoming physically and mentally weaker. Subsequently, the partner tries to artificially strengthen the aging person's "omnipotent" tendencies. This can occur in relationships where the partner bases his own strength on the illusory strength of the aging individual. When this happens, the partner is unwilling to accept anything that would suggest that the aging individual is psychologically impotent. In turn, the partner who literally forces the aging individual to confront the transitory nature of his life and his increasing cognitive impairment and emphasizes the aging partner's dependence on him, can make it difficult for the aging person to adapt to the aging process. In turn, the aging partner's frustration will be manifested in depressive or aggressive reactions. This situation can occur when the aging partner's psychophysical inability triggers negative feelings in the other because the partner has been forced to have to abandon his or her own wants and needs in order to care for the aging person. The partner's negative emotions might

then come to the forefront as the partner experiences how the relationship has become overwhelming and how he or she is no longer fully gratified by the aging person and the relationship.

Resolving Underlying Interpsychic Conflicts

In each stage of life, individuals must deal with intrapsychic conflicts. On the one hand, these conflicts can weaken the ego, and, on the other hand, they can mobilize a person's defense mechanisms. Most often these conflicts arise when contradictory aspirations, an inability to accept one's own ambivalence, difficulty in making decisions, and many other things collide. While old age brings to the forefront unresolved internal conflicts, it also entails new conflicts that are particular to this stage in life. These conflicts arise from the discrepancy between individuals' needs and their ability to fulfill these needs. Intrapsychic conflicts manifest the dynamics of life during old age; therefore, many elderly desire to maintain these conflicts within themselves or to allow new areas of conflicts into their lives. Such individuals, who want to ensure that their lives are dynamic, consciously or unconsciously provoke conflicts or deliberately strive to keep current conflicts alive. For the majority of people, however, old age means that their emotions calm down and previous dilemmas, ambivalences, and discrepancies will subside. Often people who process things deeply on a psychological level become more psychologically and emotionally even-tempered, kinder, and more forgiving towards other people or situations. Likewise, these psychological occurrences weaken the libido, further impair cognitive function, slow the metabolism, and intensify the central nervous system's inhibitory processes.

Sexuality During Old Age

Sexual satisfaction, connecting with another person, and the fulfillment of important psychological needs are important elements of psychological well-being at every stage of adult human life. This is so for old age as well, although the ways of expressing or experiencing intimacy become significantly reduced due to psychosexual inefficiency. However, even when persons are sexually abstinent, they can express intimacy through a wide range of experiences, feelings, and behaviors that do not involve sexual intercourse, such as attachment, sense of security, deep

understanding, and unity. And elderly person's sexuality should be considered on three basic levels: biological, psychological, and social.[5]

During old age, there are many biological factors that interfere with a person's psychophysical efficiency and ability to perform sexually, including: reduced psychomotor fitness, age-specific changes in the appearance of both partners, specific diseases, medications, etc. However, as stated previously, sexual satisfaction does not have to be directly linked to sexual intercourse. Rather, elderly couples can experience an emotional connection with each other based on past experiences that they share, bonding, and showing each other their deep attachment and affection.

Psychologically, elderly couples can find that aging affects their self-esteem due to one partner's lack of acceptance of the changes that take place in the other partner during the aging process, loneliness, cognitive and psychomotor impairment, reduced physical attractiveness, etc. These factors often discourage individuals, and they subsequently avoid having to confront their deteriorating psychosexual performance.

Social attitudes toward all forms of sexual activity among older people are negative and harsh. Many people associate sex with procreation; however, since the elderly cannot procreate, people believe that their sexual activity should be reduced to a minimum if not completely cease. People also argue that the elderly should not engage in sexual activity for aesthetic, health, moral, and other reasons. Consequently, this weakens the elderly's readiness to express intimacy and reduces their libido. However, if the elderly do seek to fulfill their need for sex, then they may do so with a sense of guilt, sinfulness, immorality, and fear of not following sexual norms, which, in turn, can lead to a reduction in satisfaction, interpersonal conflicts, etc.

A Psychoanalytic Approach to the Problem of Old Age

During its early stages of the development, psychoanalysis was reluctant and skeptical about therapeutically treating old age. Freud noted in his work that, since the elderly's mental processes are less flexible and since the length of therapy is limited, the elderly would not experience the psychotherapeutic effects of psychoanalysis.[6] Freud's position,

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5 I. Stankowska, "Funkcjonowanie seksualne człowieka w okresie starzenia się i starości," *Przegląd Terapeutyczny*, no. 4 (2008).

6 A, Przewłocka-Alves, "Psychologia starości."

however, was significantly challenged when new and varied aims of psychoanalytic therapies were introduced. Although the possibility to thoroughly reconstruct the personality is significantly reduced during old age, there are many psychic areas that can be analyzed and treated effectively. The psychodynamic approach to personal development, the way of thinking based on insight, and the therapeutic bond give individuals the opportunity to rebuild trust in themselves and increase their creativity and dynamism. During therapy with the elderly, it is possible to focus on the immediate aspects of the way that they function, work toward achieving a balance in life, set immediate goals, and focus on the most troubling and current mental and relationship problems. Although the length of psychotherapy is limited, age does not have to be a contraindication to initiate psychodynamic-oriented therapeutic work.

During old age, the possibility of thoroughly reconstructing the personality is probably significantly reduced, but there are many psychic areas that can be effectively worked on and analyzed. The psychodynamic approach to personal development, thinking based on insight, and the relationship between a therapist and patient give the elderly chance to rebuild their self-confidence and increase their dynamism and creativity. During psychotherapy with the elderly, therapists can focus on the immediate aspects of the elderly's functioning, help them achieve a balance in life, set goals, and address their most difficult and current mental and relational problems. In this way, the time-constraint of therapy and the advanced age of the elderly do not have to be contraindications to beginning psychodynamically-oriented therapeutic work.

Ferenczi emphasized that, during old age, a person focuses his energy mainly on strengthening his narcissism.[7] As a result, an individual may concentrate on himself and his health, which leads to the impoverishment of his social relationships. In turn, this can increase a person's social isolation, his hypersensitive reactions, and his tendency to treat his partner as an extension of his own narcissism. Karl Abraham, however, believed that there was no need for such rigid standards and assumptions regarding psychodynamic therapy for the elderly, meaning that therapy is possible for people of all ages, and that it can produce the desired results.[8]

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7 Peter L. Rudnytsky, *Ferenczi's Turn in Psychoanalysis* (New York: New York University Press, 2000).

8 K. Abraham, *Oeuvres comple`tes*, Vol. 2. (Paris: 1965), in A. Przewłocka-Alves, "Psychologia starości."

Psychoanalysis emphasizes that the ego is quite weak during old age because it must experience many inter- and intrapsychological losses. In this situation, the ego is devoid of libidinal energy. During old age, the ego must also deal with what it was before and how it functioned, and it must become accustomed to new and different conditions. When considering analytical topographical theory, it is possible to assert that the death drive dominates during old age; as a consequence, the superego may become more or less rigid, or it might become weakened by consciousness of impending death. Therefore, sometimes the elderly may manifest impulsive, risky, and borderline behaviors, and, on the other hand, an increase in normative, punitive, and restrictive thoughts and behaviors that disable spontaneity and reinforce masochistic tendencies.

In the 1980s, Henri Bianchi described aging as a process that resembles mourning the loss of the ego, since older people have to mourn the loss of their narcissism.[9] The psychological work of aging is adapting the ego to changes in the body. Often the psyche is fixated on some stage of life, but through the aging process the body forces the psyche to confront the fact that time is passing, aging is inevitable, and death will come. The therapeutic work of old age is, therefore, to help the ego pass through this trial and adapt to ongoing physical changes.

A Behavioral-Cognitive Approach to the Problem of Old Age

This article approaches the problem of old age with the assumption that thoughts, emotions, and behaviors influence each other. The goal of this article is to change people's convictions and behaviors.[10] Thoughts influence emotions and behaviors, but they also depend on individuals' current moods and the consequences of their past actions. The way in which individuals interpret events influences how they behave. If distorted, a person's beliefs, (lack of) ability to process information, and cognitive deficits can lead to emotional and behavioral disorders.[11] In 1962, Ellis explained the mechanisms of psychiatric disorders using the following ABC Model: Activating Event – Beliefs – Consequences. In the case of this article, the activating event is old age, which entails experiences of loss and the gradual reduction of one's

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9 A. Przewłocka-Alves, "Psychologia starości."

10 A. Bandura, *Teoria społecznego uczenia się* (Wydawnictwo Naukowe PWN, 2007).

11 A. Ellis, *Reason and Emotion in Psychotherapy* (New York: Stuart, 1962).

abilities in many areas of life. There are not yet elements of the aging process that produce specific predictable reactions and outcomes. Only when individuals interpret the experiences of old age that give their life value and meaning will they be able to respond emotionally. For example, one person might treat old age as the next developmental phase of his life that presents new opportunities and challenges to grow spiritually, psychologically, mentally, and physically. Having more time to do so, this person can afford to take a deeper look at himself and his needs. Such an attitude will lead to internal harmony and the satisfaction of being involved in something that, in turn, will help him use his psychic resources. On the other hand, another person undergoing the aging process might interpret old age to mean that things are no longer possible. This, in turn, evokes negative emotions. In this sense, disorders of functioning during old age are a consequence of dysfunctional assumptions, beliefs, and automatic thoughts that demoralize an individual, take away his motivation, and increase his resignation. These kinds of dysfunctional beliefs are manifested in an "either all or nothing" attitude, generalization of negative events, automatic depreciation of positive news, exaggerating imperfections, and diminishing positive qualities, referring everything to one's self and seeing one's self as the center of the world, and thoughts dominated by orders and prohibitions. In behavioral-cognitive therapy, the method of identifying dysfunctional beliefs and inappropriate attitudes towards old age is so-called "cognitive restructuring," the goal of which is to eliminate dysfunctional beliefs and introduce new ones that do not have negative effects. Since that which people believe has an impact on how they behave, changes in belief can evoke changes in behavior.

PSYCHOLOGICZNE TRUDNOŚCI W ADAPTACJI DO PROCESU STARZENIA SIĘ U CZŁOWIEKA

W pierwszej części artykułu omówione zostaną prawidłowości procesu starzenia się u człowieka. Następnie analizowane będą różnorodne zmienne psychologiczne mogące mieć wpływ na zakłócenia w tym procesie, takie jak: zmienne osobowościowe, obraz ciała, spełnienie w roli osobistej i zawodowej, satysfakcja z relacji partnerskiej, samoocena, akceptacja procesu przemijania i zmian temu towarzyszących i wiele innych. W osobnym punkcie omówione zostaną zagadnienia życia intymnego w wieku starczym jako istotnym elemencie mogącym mieć znaczący wpływ na przebieg procesu adaptacji do procesu starzenia. Całość zaprezentowana zostanie z perspektywy psychodynamicznej,

bazującej na obserwacjach klinicznych autora tego doniesienia, który praktykuje w tym nurcie od wielu lat. Poruszane będą m.in. takie kwestie jak: rozwiązywanie podstawowych konfliktów intrapsychicznych, umiejętność czerpania z wewnętrznej siły i odwoływanie się do części konstruktywnej w sobie, przeżycie żałoby po różnego typu utratach, budowanie adekwatnego obrazu siebie w stosunku do idealistycznego wyobrażenia, uzyskanie wewnętrznej harmonii itp. Zaprezentowane zostaną też podstawowe odniesienia do tematu w ujęciu poznawczym.

Słowa kluczowe: starość, psychoanaliza, terapia behawioralno-poznawcza, zmienne osobowościowe.

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Sad Senility: Domestic Violence Against the Elderly

Domestic violence has recently become one of the most frequently discussed topics. Its increasing relevance can be seen on television in social campaigns aimed at sensitizing society to this phenomenon, its manifestations, conditions, and effects. A great deal of social welfare institutions offer support to help victims of violence, and those who are abused are encouraged to take courage and seek professional support. While people of all ages are, unfortunately, exposed to violence, the most common victims of violence are children, women, and the elderly. Elderly abuse is a painful, difficult, and hidden reality wherein a person's home and family cease to be safe; therefore, this vulnerable population needs support. However, in order to help this population, it is necessary to know about the problem and effective forms of intervention. This article discusses the extent of domestic violence against the elderly, what it looks like, as well as the circumstances of such behavior based on research conducted in social welfare institutions in the Podlasie Province of Poland. The last part of the article presents the elderly's most common responses to the abuse, which can be useful to all those who find out about violence against seniors and want to help them.

Key words: old age, the elderly, family relations, domestic violence, social welfare.

Introduction

Old age often has negative associations due most likely to the fact that many people associate old age with disease, infirmity, debility, and

death. Adam A. Zych explains that "old age is an inevitable effect of aging—the process by which a person's biological, psychological, and social abilities interact with each other synergistically and decline, thereby leading to a biological and psychological imbalance that an individual cannot counteract." [1] As such, old age is a natural phase of life and a consequence of multifaceted changes that take place within the human body. It is not a rule, however, that old age be a time of decline, disease, or stagnation. Rather, for many people old age is a period in life when it is possible to be active, fulfill plans and dreams, and flourish. As John Paul II wrote in his letter to the elderly, old age is a time to be active, fulfill plans, and prosper: "old age [is] a 'favorable time' for bringing life to its fulfillment […] when everything comes together and enables us better to grasp life's meaning and to attain 'wisdom of heart.' […] Old age is the final stage of human maturity and a sign of God's blessing."[2]

It is difficult to say which approach to old age is currently most popular in Poland. On the one hand, the model of active aging, wherein one enjoys free time in retirement as well as activities that will improve ones condition and make one better able to survive this stage of life, is becoming more widespread in Poland. On the other hand, many young Poles live among people who witnessed history, remember World Wars I and II, and lived through the difficulties of the Polish People's Republic. These individuals witnessed and learned a passive approach to aging from their parents and grandparents who withdrew during old age and lead a life of prayer. While old age has many faces, and the elderly are not all alike, all seniors are equally exposed to the problems of old age, including possible domestic violence.

According to Polish literature, violence is generally understood as an imposition of someone's own will on or coercion of another person.[3] Irena Pospiszyl defines violence as "any intentional act that goes beyond norms of mutual relationships and harms an individual's

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1 A. A. Zych, *Słownik gerontologii społecznej* (Warsaw: Wydawnictwo Akademickie Żak, 2001), 202.

2 John Paul II, *Letter to the Elderly* (Vatican City, Italy: Libreria Editrice Vaticana, 1999), 8, https://w2.vatican.va/content/john-paul-ii/en/letters/1999/documents/hf_jp-ii_let_01101999_elderly.html (Accessed: 10.28.2017).

3 M. Halicka and J. Halicki, "Przemoc wobec ludzi starych jako przedmiot badań," *Przemoc wobec ludzi starych. Na przykładzie badań środowiskowych w województwie podlaskim*, eds. M. Halicka and J. Halicki (Bialystok: Temida 2, 2010), 20.

personal freedom or physical and psychological well-being."[4] Pospieszyl emphasizes the intentional nature of the perpetrator's actions, which violate what is important for every human being: dignity and freedom. She also highlights two important areas where the victims of violence experience its effects: physically and mentally. Although the harm that each person suffers is different, the reality is that the harm is done.

Several types of violence exist: physical, psychological, economic, sexual, or passive. Each of these forms of violence entail neglect of another person's needs (e.g., attention, food, medication). Violence can occur anywhere—on the street, at school, at work, or at home. But, among the various forms of violence, domestic violence hurts the most. Małgorzata Skwarek defines domestic violence as "any family member's act or negligence that jeopardizes another family member's life, body, mental integrity, or freedom and seriously harms his or her personality."[5] Foreign literature more precisely defines domestic violence against the elderly as: "a single or repetitive act or negligence that occurs in a relationship where trust is expected; these acts harm the elderly and cause suffering."[6] The statement "a relationship where trust is expected" is particularly important. The Second Vatican Council's *Pastoral Constitution on the Church in the Modern World: Gaudium et spes* states that "the family, in which the various generations come together and help one another grow wiser and harmonize personal rights with the other requirements of social life, is the foundation of society."[7] These assumptions are, however, only wishful thinking in a family where violence occurs.

Domestic violence against the elderly is very complex. This article will present the extent of domestic violence against the elderly, its most common causes, and victims' reactions based on research conducted in social welfare centers in Poland's Podlasie Province. It is important

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4 I. Pospiszyl, *Przemoc w rodzinie* (Warsaw: Wydawnictwa Szkolne i Pedagogiczne Spółka Akcyjna, 1994), 14.

5 M. Skwarek, "Przemoc wobec kobiet w rodzinie–perspektywa społeczno-polityczna," *Praca Socjalna* 16, no. 4 (2001): 45.

6 C.A. Walsh, G. D'Aoust, and K. Beamer, "Elder Abuse and Bullying: Exploring Theoretical and Empirical Connections," *Bullying in Different Contexts*, eds. C. P. Monks and I. Coyne, (New York: Cambridge University Press, 2011), 185-210. DOI: 10.1017/CBO9780511921018.009.

7 Pope Paul VI, *Gaudium et spes, Pastoral Constitution on the Church in the Modern World* (Vatican City, Italy: Libreria Editrice Vaticana, 1965), 52, http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651207_gaudium-et-spes_en.html (Accessed: 11.12.2017).

to note that the elderly in Poland deeply respect and trust the clergy. That is why it is so important to make priests and religious aware of this important issue.

Data and Methods

The empirical material of this study was obtained through quantitative and qualitative research methods from employees of social welfare institutions throughout Poland's Podlasie Province. The study focused on domestic violence against the elderly, who were categorized as individuals aged 60 years and over.[8]

In order to understand domestic violence against the elderly, we conducted a diagnostic survey among the social welfare institutions' staff. This survey included questions about the prevalence of domestic violence against the elderly, the most common forms of domestic violence against this group, the distinguishing features of this phenomenon, etc. We then conducted in-depth, structured interviews[9] with one social worker and one psychologist from every social welfare institution throughout the Podlasie Province. In total, 145 people (133 social workers and 12 psychologists) took the survey and were interviewed between July and December 2011. The closed-ended questions were then analyzed statistically, and transcripts of the recorded interviews were prepared and analyzed qualitatively.

A General Description of Domestic Violence Against the Elderly

In order to determine whether the elderly are domestically abused and neglected in northeastern Poland and the extent of this phenomenon, our team asked employees of social welfare institutions to share whether cases of domestic abuse against the elderly had been reported to their centers within the last 5 years. Table 1 below depicts how the staff responded.

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8 E. Kramkowska, *Człowiek stary jako ofiara przemocy w rodzinie* (Gdansk: Wydawnictwo Naukowe KATEDRA, 2016), 16-28.

9 L. Sołoma, *Metody i techniki badań socjologicznych. Wybrane zagadnienia* (Olsztyn: Wydawnictwo Wyższej Szkoły Pedagogicznej, 1999), 65.

Table 1. Elderly Domestic Violence Reports According Social Aid Institution

Type of social welfare institution	**Did the elderly contact your institution to report domestic abuse between 2005-2010?**				**Total**	
	Yes		**No**			
	#	**%**	**#**	**%**	**#**	**%**
Village Social Welfare Center (VSWC)	33	53.2	29	46.8	62	100
City Social Welfare Center (CSWC)	28	77.8	8	22.2	36	100
Provincial Social Welfare Center (PSWC)	6	50	6	50	12	100
Social Welfare Center (SWF)	7	35	13	65	20	100
Crisis Intervention Center (CIC)	11	73.3	4	26.7	15	100
TOTAL	85	58.6	60	41.4	145	100

$p < 0.01$

Domestic violence against the elderly is a real and, unfortunately, common problem. Objective data provided by those interviewed for this study reveal that over half (58.6%) of the social welfare institutions in Podlasie Province received reports of domestic violence against the elderly from 2005 to 2010. Often, in concrete cases of domestic violence, the *Procedura Niebieskie Karty* (Blue Cards Procedure) was initiated.[10] In addition, not only the social workers, but also the police, physicians, nurses, family members, neighbors, or parish priests were often aware of these situations. Table 1 indicates that welfare centers located in

[10] The **Blue Cards Procedure (Procedura Niebieskie Karty)** entails a set of measures that are carried out when there is reasonable suspicion of the occurrence of domestic violence. The procedure is initiated when a victim of domestic violence reports the abuse to the police either by phone, in person, or during a home intervention visit and then fills out a form by detailing the kind of violence that took place, the victim(s), the perpetrator(s), etc. The police officer who reports to the scene or takes the victim's report then completes the form and turns it in to the chairman of the Interdisciplinary Team of the local social welfare center. Each social welfare center has its own Interdisciplinary Team, which is responsible for helping victims of violence address and handle their situations.

cities received reports of domestic violence most often (CSWC-77.8%, CIC-73.3%), while roughly the same number of centers in rural areas (53.2%) did not receive as many reports (46.8%) of domestic violence against seniors. Literature on this topic reveals that domestic violence occurs most often in large cities and in the countryside and less often in small towns. This is due, among others things, to cultural and social conditions.

Agata Woźniak-Krakowian explains that "in cities (large agglomerations) more people diffuse their responsibility for their own actions; [in other words] people feel anonymous, which gives them a sense of impunity. In addition, because of the breakdown of social ties in cities (family, neighborhood, etc.), these types of crimes generally occur more often."[11] In a rural environment, the lifestyle, work, and education of the elderly also influence the situation. For, compared to their peers who live in cities, the elderly who live in rural areas know less about domestic violence and the institutions to which they can turn should they find themselves victims of domestic violence. In addition, no one informs the elderly who live in rural areas that they are victims of abuse; therefore, rural social welfare institutions receive fewer reports of domestic violence. Employees of the social welfare institutions said the same thing when speaking about their own professional experience: "I just see it. Generally the elderly or others in the family do not understand that it is violence because it normal to them. I know from observation because, when I ask the elderly, they deny it and think things should be that way. During the interviews, I can see that violence is occurring, but older people deny it" (Female, VSWC, age 47 years, social worker). Another social worker explained: "Older people do not realize that they are largely unaware of what violence is and what it looks like. It seems to me that violence can be understood in a very ordinary way. Violence, meaning abuse, and its other forms are less known" (Male, VSWC, age 36 years, social worker). Other social workers provided a different perspective. For example, a social worker from one community said: "You know what? They don't necessarily have to say that it is violence, but they do feel that things are not going well and that they are being hurt—that they are being harmed and that they can go somewhere to find help in such a situation. But they do not seek help because they are ashamed to do so, or they assume that they will just see how things play out" (Female, CSWC, age 45 years,

[11] A. Woźniak- Krakowian, "Przemoc wobec rodziny. Próba psychologiczno-socjologicznego portretu sprawcy przemocy w rodzinie," *Zagrożenia życia rodzinnego*, eds. G. Poraj and J. Rostowski (Lodz: Wydawnictwo Uniwersytetu Łódzkiego, 2003), 207.

social worker). How the elderly define and understand various social phenomena, including domestic violence, as well as their behavior and attitudes toward these issues is greatly conditioned by how they have been socialized. This occurs regularly and can, in principle, generally be applied to senior citizens.

Statistics based on data from social welfare institutions in northeastern Poland indicate that the elderly who experience domestic violence are most often parents whose children act aggressively toward them. Among institutions that are in contact with elderly victims of domestic violence, more than 75% knew of mothers who were victims of domestic abuse and neglect at the hands of their adult children, while 25% received reports from elderly fathers who were abused and neglected by their adult children. More detailed data indicate that parents experience violence primarily at the hands of their sons (75.3% of cases) and significantly less often at the hands of their daughters (24.7%). Studies have also indicated that violence also occurs among elderly spouses, although far less frequently, and is usually the consequence of violent behavior that began earlier in the marriage. Along these lines, among social welfare institutions that received reports of domestic violence, 41.2% received reports from elderly female victims abused by their husbands, while 3.5% received reports from elderly males being domestically abused by their wives. Other perpetrators of domestic violence against the elderly include: daughters-in-law (16.5%), sons-in-law (4.7%) or grandchildren (11.8%). Unfortunately, often several people abuse the elderly at the same time (i.e., two sons, or a son and a husband), which exacerbates the situation.

The information provided by the staff of the aid institutions also shows that the elderly are often the victims of psychological violence known as verbal abuse (insults, profanity). About 98.8% of employees received reports of verbal abuse from elderly women, while only 31.8% received similar reports from elderly men. The statistics presented here are consistent with the data obtained during research conducted during the *PolSenior* project.[12] The elderly respondents were presented with nine forms of violence and told to indicate which forms of violence they had experienced. Among the respondents, 5.4% had predominantly experienced neglect, disparagement, abuse, embarrassment,

[12] The multidisciplinary research project *PolSenior* examines the medical, biological, social, and economic aspects aging in Poland. The study included 5695 people, 4979 of which were aged 65 and over, and 716 of which were aged 55 to 59.

or ridicule, while 2.1% had experienced threats or blackmail.[13] These observations were also confirmed during the DAPHNE III project[14] via a nationwide survey conducted in social welfare institutions that serve elderly female victims of spousal abuse. Almost all of the institutions questioned had helped elderly women suffering from psychological and physical abuse.[15]

Social welfare institution employees from the Podlasie Province also pointed out that older women (72.0%) and older men (20.1%) have also experienced economic violence (their children or family members have taken money from them, made specific purchases of items without their consent) and neglect (their children refused to feed them, give them medicine, or provide necessary help). Unfortunately, older women (66%) also reported having been abused physically, which is less likely to happen to older men (16.5%). Of these institutions, 16.5% received reports from elderly women who were courageous and strong enough to admit and report the most shameful violence—sexual abuse.

The Circumstances of Domestic Violence Against the Elderly

Joanna Cichla believes that "a family without conflicts does not exist, and neither does one without such problems. It is important to solve problems constructively, and reconcile any kind of differences as much as possible. Violence occurs in families where this fails to happen, and this violence leads to the breakdown of family life."[16] Abuse or violent behavior can occur on different levels in family life: between spouses, between adult children and parents, and between

[13] M. Halicka, J. Halicki, and P. Ślusarczyk, "Przemoc w stosunku do osób starszych," *Aspekty medyczne, psychologiczne, socjologiczne i ekonomiczne starzenia się ludzi w Polsce*, eds. M. Mossakowska, A. Więcek, and P. Błędowski (Poznan: Termedia Wydawnictwa Medyczne, 2012), 497.

[14] The International Project DAPHNE III, *Intimate Partner Violence Against Older Women*, was conducted from 2009 to 2010 by Austria, Germany, Portugal, Poland, Hungary, and the United Kingdom. Researchers from the University of Bialystok's Department of Sociology of Education and Social Gerontology and Department of Andragogy and Gerontology participated in the research. More information about this project is available at: www.ipvow.org.

[15] E. Kramkowska, A. Szafranek, and C. Żuk, "Przemoc wobec starszych kobie –sondaż w instytucjach," *Praca socjalna* 28, no. 5 (2012): 49.

[16] J. Cichla, "Formy pomocy ofiarom przemocy w rodzinie w kontekście teorii i doświadczeń praktycznych," *Wybrane aspekty przemocy. Diagnoza i profilaktyka*, eds. R. M. Ilnicka and J. Cichla (Torun: Wydawnictwo Edukacyjne AKAPIT, 2009), 107.

other family members (grandchildren, daughters-in-law, sons-in-law, etc.). Various factors affect the occurrence of domestic violence.

Alcoholism is one of the main factors that contribute to domestic violence. When analyzing the relationship between alcohol consumption and violence, Krzysztof Frysztacki notes that "this issue is more complex than one imagines because many intermediate biological and socio-demographic variables come into play, and social definitions of these situations and participant characteristics are other modifying factors. Alcohol and violence undoubtedly often occur together, but people should be cautious when making cause-and-effect statements."[17] Frysztacki's perception is correct; alcohol (contrary to what many people think) cannot be considered the cause of domestic violence. Rather, at the very most, addiction to alcohol enable a perpetrator's violent behavior. In their daily professional experience, employees of the social welfare institutes of Podlasie Province saw the connection between alcohol and violence. Their statements reveal that domestic abusers who were addicted to alcohol were usually unemployed sons (either divorced or bachelors) or husbands who had alcohol problems throughout their entire lives. One of the social workers explained the co-occurrence of alcohol and violence very well, saying that "alcohol promotes aggression, particularly because the alcoholic wants money to buy alcohol and will do whatever he needs—even resorting to violence—to get what he wants. Often, initially, raising his voice works to get what he wants, but then the second time he resorts to raising his hand to someone to get money" (Male, VSWC, age 27 years, social worker). Addiction may also give rise to economic, physical, and (the most painful) psychological abuse because "no one who lives with an addict for several years or more remains unaffected by the stigma of the situation. Since the situation is abnormal, it takes great effort to make things appear normal."[18] Co-dependence also makes it difficult to accurately determine ones reality. Violent people think of themselves in a distorted way; they do not see the harm that they have done; they consent to the evil that is happening in their lives; and this situation often lasts for years.

Illness and disability can be other contributing factors to domestic violence against the elderly. For example, some of the social workers interviewed for this study reported an incident where a husband was

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17 K. Frysztacki, *Socjologia problemów społecznych* (Warsaw: Wydawnictwo Naukowe Scholar, 2009), 104.

18 W. Sztander, *Pułapka współuzależnienia* (Warsaw: Państwowa Agencja Rozwiązywania Problemów Alkoholowych, 2004), 20.

abusive to his wife as a consequence of the side effects of a medication that he was taking. One employee said that the abused wife permitted the situation: "she allowed him to do everything he wanted [...] she thought the situation was normal because he was sick, and she had to give in to him" (Female, CSWC, age 56 years, social worker). Similarly, another worker received reports where a wife was violent against her husband, as "payback" for the physical injuries he inflicted on her: "He was violent toward her his entire life; he was very aggressive and drank. The husband is now sick, lies around, and constantly demands attention and care. He makes his wife care for him, and now she beats him too because she cannot take him any longer. She says that he is so aggressive now that she sometimes restrains him so that she can have a moment of peace" (Female, SWF, age 55 years, social worker). According to Sharon Herzberger, women resort to violence only as a response to their partners' violence,[19] which is confirmed in the testimony above. Illness and elderly disability, however, also contribute to the violence of children against their elderly parents.

Małgorzata Halicka believes that "regardless of the environment in which they live (city or village), [Polish] families are still the greatest source of support for the elderly, and it is within the family that the emotional, physical, and social needs of the elderly are met."[20] While caring for the elderly is not problematic when they enjoy good health, the situation is often complicated once the elderly have become ill. According to Zofia Kawczynska-Butry, "it is difficult for sons and daughters who must take care of their parents because it requires them to reconcile their responsibilities toward their own families and children with their responsibilities toward their parents for whom they must care. As a result, they must exert a huge amount of physical and emotional effort. In turn, when they become overly fatigued, they resort to verbal abuse or physical violence against the elderly."[21] The employees of the social welfare institutions of the Podlasie Province mentioned such situations. One psychologist explained: "If a person requires care,

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19 S. D. Herzberger, *Violence within the Family: Social Psychological Perspectives* (Boulder: Westview Press, 1996), 12.

20 M. Halicka, "Problemy rodziny w opiece nad człowiekiem starym niesprawnym," *Zostawić ślad na ziemi. Księga pamiątkowa dedykowana Profesorowi Wojciechowi Pędichowi w 80 rocznicę urodzin i 55 rocznicę pracy naukowej*, eds. M. Halicka and J. Halicki (Bialystok: Wydawnictwo Uniwersytetu w Białymstoku, 2006), 245.

21 Z. Kawczyńska-Butrym, "Problemy opieki nad człowiekiem starszym – obszary pomocy i wsparcia," *Praca socjalna* 14, no. 4 (Warsaw: Instytut Rozwoju Służb Społecznych, 1999), 13-14.

time, effort, and commitment, it is tiring. People today are not prepared for sacrifice, and they cannot handle children who require more care than older people, let alone the elderly. It used to be a moral obligation to care for one's parents and to ensure that their final years are peaceful and good. Now this is not so. Nowadays, parents are treated like a burden, so there is a growing risk of violence against elderly parents. More and more often we hear about neglect, and people do not treat it as abuse" (Female, CIC, age 45 years, psychologist).

Financial matters also make the elderly prime victims of domestic violence and neglect. Nearly 1 out of 5 people interviewed attested to this fact. For example, one employee said the following: "a person who wills away his property is at great risk. Someone who has gotten rid of, willed, or donated his money or property is, in my opinion, more at risk to be the victim of violence. Isn't it absurd? Because the one receiving the inheritance should be grateful but isn't" (Female, CSWC, age 40 years, social worker). Employees pointed out that older parents expect their children to care for them in return for the family farm. But children fulfill this duty differently. Their parents' presence begins to cause disturbances and quarrels, and the children begin to have pretensions about everything. "An older person who once had no money now has money, and the younger people often want to make him give it to them so that they can manage the money and make decisions regarding how they money should be spent," said one employee (Female, PSWC, age 53 years, psychologist).

Some elderly individuals have very strong characters. As some social welfare employees testified, strength of character can provoke violence against older people, especially when these individuals happen to the be parents-in-law or sons- and daughters-in-law who oppose each other, engage in a battle of the wills, and are not willing to back down. These situations can lead to psychological abuse and, sometimes, even the physical abuse of the elderly. There are also cases, however, in which an elderly person's behavior or speech leads to a family quarrels. In turn, everyone turns against this person because he or she is too weak and helpless to defend him or her self. During another interview, a study participant said: "The elderly still want to be in charge. They do not and cannot accept the fact that those younger than them have more control and make decisions about everything. They do not see that they have passed on the right to be in charge, which results in various conflicts and, with everyone's nerves on edge, even, for example, psychological violence and rough and impatient

physical treatment (jerking, pushing). Everyone's nerves are on edge" (Female, VSWC, age 39 years, social worker).

The Reactions of Elderly Victims of Domestic Violence

When experiencing domestic violence for many years, victims develop coping skills in order to survive. Since new situations often provoke anxiety and fear of the unknown, people often choose to remain the victims of violence and in a familiar situation.

One of the frequent ways individuals try to improve their situation at home is to subordinate the perpetrator by getting out the way (e.g., by going out to visit the neighbors), and doing everything necessary to avoid provoking a fight or violence. Nearly 1 in 5 employees of the social welfare institutions in Poland's Podlasie Province spoke about these coping mechanisms. According to the study participants, such behavior is a way to survive and convince oneself that one can resolve the entire situation. In this sense, one social welfare employee mentioned that a woman called her and said "'everything will be okay if I remain out of sight. Somehow it will work out. I can shut myself up in my own room so that he won't be able to come to me, or I will put a lock on the door.' She just procrastinates and is waiting to see if things will somehow work if she simply avoids speaking to him; that way, he will just do his own thing and stay out of her hair" (Female, MOPS, age 38 years old, social worker).

Another approach to coping with domestic violence is to deny that anything wrong is happening, or that one is a victim of violence. Pia Mellody writes that "[d]isplacement is an automatic and unconscious repression of events that are too painful in an attempt to forget them."[22] The author adds that "denial occurs when we perceive certain things and their effects in other people's lives, but we cannot see them in our own lives."[23] Jadwiga Mazur also states that "the natural reaction to violence is to repress it. Sometimes the [trauma of violence] is too terrible to even talk about it out loud."[24] The employees of the social welfare institutions spoke about such defense mechanisms. In fact, one manager of a social welfare institution said: "in most of the cases people become accustomed to simply giving in to the situation and

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22 P. Mellody, *Toksyczne związki. Anatomia i terapia współuzależnienia* (Warsaw: Jacek Santorski & CO Agencja Wydawnicza, 1993), 120.

23 Ibidem, s. 124.

24 J. Mazur, *Przemoc w rodzinie. Teoria i rzeczywistość* (Warsaw: Wydawnictwo Akademickie Żak, 2002), 115.

suffering in silence" (Female, CIC, age 36 years, manager). Therefore, as one person stated in this regard, it is about "retreating and doing nothing, but I think that is due to the fact that I refuse think about it as violence" (Female, CIC, age 55 years, psychologist).

Employees of the social welfare institutions also noted that the elderly are exceptionally persistent, and they tirelessly try to hide the violent situations they experience. They do this out of parental love to preserve the good name and social reputation of their families. They are also motivated by shame: they are ashamed of others and of the fact that domestic violence occurs in their home and that their close family members are abusive.

According to this study, only a small percentage of elderly victims of domestic violence seek help. At first, victims might tell people they trust (friends, acquaintances, distant family, or neighbors) about the situation. Sometimes victims will speak to a priest who serves as an authority figure in the local community, especially in the countryside. What the victim chooses to do depends on what his or her confidants advise: "The victim either will or will not report abuse, depending on what his or her neighbor or priest advises," said one of the employees (Female, CSWC, age 42 years, social worker). More often, however, just talking to someone about the situation is a form of therapy for elderly victims of domestic violence. "In each of us there is a threshold," explained one of CSWC employees, "and we are able to cope on our own with some things and events. Sometimes, however, it is just too much and it is necessary to tell someone about it and to get it off of one's chest. But, even when someone tells another, that person does not expect that anything will change, that someone will react. Instead, the abused individual only expects that he will be able to unload his burden" (Female, CSWC, age 38 years, social worker).

Talking about one's situation provides relief and gives the elderly the strength to continue to deal with their problems. Sporadically, the elderly will report what they experience to social welfare institutions or to the police so that the perpetrators of violence will be punished. However, even if this happens, often victims do not persist. Initially, under the influence of emotions, anger and regret, victims pursue justice; however, as these emotions subside, victims back down from their resolve. Only a few employees involved in this study dealt with an elderly person who persisted in having his or her perpetrator evicted from the home. For example, a woman was successful in having her husband evicted or her son arrested after many years of psychological and physical abuse.

Conclusion

Domestic violence against seniors is a difficult and painful problem that needs to be corrected or prevented appropriately. At the legislative level, measures are being implemented to help reduce violence against the vulnerable: children, women, and the elderly. But these efforts also need our own involvement.

Before all else, none of us can remain indifferent to the wrong done to others. Once we are aware of domestic violence against the elderly, we should do everything in our power to help, listen, and give suggestions on how to resolve the problem and where the elderly can go to find support. Of course, victims of domestic violence should ultimately decide whether and what should be done, but it is our duty to care for the welfare and safety of others. In his address to the elderly, John Paul II wrote: "Honoring older people involves a threefold duty: welcoming them, helping them, and making good use of their qualities. In many places this happens almost spontaneously, as the result of longstanding custom. Elsewhere, and especially in the more economically advanced nations, there needs to be a reversal of the current trend, to ensure that elderly people can grow old with dignity [...] There must be a growing conviction that a fully human civilization shows respect and love for the elderly." [25] May this thought mobilize each of us to take appropriate action to help abused and vulnerable seniors.

O SMUTNEJ STAROŚCI, CZYLI O PRZEMOCY W RODZINIE WOBEC OSÓB STARSZYCH

Przemoc w rodzinie to zagadnienie, które w ostatnim czasie jest jednym z częściej dyskutowanych tematów. Świadczą o tym m.in. pojawiające się w telewizji kampanie społeczne mające na celu uwrażliwienie społeczeństwa na to zjawisko, jego przejawy, uwarunkowania i skutki. Mówi się też dużo o instytucjach świadczących pomoc osobom doznającym przemocy i tym samym zachęca się wszystkich doświadczających złego traktowania, by zdobyli się na odwagę i szukali profesjonalnego wsparcia. Na doświadczenie zachowań przemocowych narażony jest niestety każdy, a wśród najczęstszych ofiar nadużyć są dzieci, kobiety i osoby starsze. Starość przeżywana w cieniu przemocy jest doświadczeniem bolesny i trudnym. Dlatego wparciem należy objąć seniorów, dla których dom, rodzina, przestały być bezpiecznym miejscem. Niemniej, aby pomagać, trzeba mieć wiedzę na temat problemu i możliwych form interwencji. Na podstawie badań przeprowadzonych w instytucjach pomocy społecznej

[25] John Paul II, *LE*, 12.

w woj. podlaskim, w przedkładanym artykule omówiono skalę problemu przemocy w rodzinie wobec osób starszych i jej charakterystyczne cechy, jak też opisano uwarunkowania tego typu zachowań. Ostatnia część artykułu dotyczy najczęstszych reakcji seniorów na doznawane krzywdy, bo ich znajomość może być przydatna wszystkim tym, którzy dowiedzą się o przemocy wobec seniora i zechcą mu pomóc.

Słowa kluczowe: starość, ludzie starzy, relacje rodzinne, przemoc w rodzinie, pomoc społeczna.

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Civic and Social Competences and the Patriotic Education of Small Children

In recent years, politicians, parents, educators, and psychologists have extensively discussed the topic of the education of children. Changes in education pertain to varying degrees to children's daily school experiences, and the issue of the education of children is particularly important to consider as cultures change. Providing school age children with the proper tools and skills allows them effectively and constructively participate in society and civic life. Patriotic education specifically teaches children how a united national consciousness can exist in a multicultural society. Patriotism also entails preserving and expressing one's culture and the beauty of one's native language.

Key words: social competence, civic competence, patriotism, early childhood education.

Introduction

Children organize their perception of reality from the point of view of values beginning with their contact with their surroundings and then throughout preschool and elementary school. During this period, children's knowledge about their surroundings increasingly broadens. The majority of what children experience and take in is processed and transformed in their minds.

Over time, different models and views on how to raise children to become wise and noble human beings have changed. This is evidenced in the fact that students, educators, psychologists, sociologists, and

theologians have attempted to create educational models and theories (e.g., Homeric; Spartan; Athenian; optimistic and humanistic education of the Renaissance, Jan Jakub Rousseau's views, Johann Friedrich Herbert's views, Johan Dewey's ideas, and H. Rickert and Sergei Hessen's works) that explain how to raise children and that, if followed, would result in desired educational outcomes. From among the different theories and models, Sergei Hessen's speaks about so-called "objective" values, which is the foundation of what many pedagogists today call "values education" or "values-based education." In this way, values have become specific reference points when considering options for patriotic and civic education.

Early childhood education programs have and will continue to include teaching children basic human skills, such as: self-awareness, self-control, listening, conflict resolution, peer interaction, and patriotism. However, in our contemporary world where integration of cultures and peoples is taking place at a quick rate, there is a simultaneous fear of acts of violence against countries and peoples. With this reality in mind, parents and those involved in early childhood education are aware of their obligation to raise and teach children to know and love their nations' traditions, culture, and historical memory. In this way, the school class becomes like a mirror for children in which their weaknesses, successes, and sense of fulfillment are reflected. Within the school community, children get to know their civic rights and learn humility through serving others.

On December 18, 2006, the European Parliament and Council specifically defined the key competences of lifelong learning. These competences were determined in order to elevate teaching standards in the European Union (EU) and to create a uniform standard of education that is suitable for all member countries of the EU. According to the Council's definition, "Competences are defined here as a combination of knowledge, skills and attitudes appropriate to the context. Key competences are those which all individuals need for personal fulfillment and development, active citizenship, social inclusion, and employment."[1] The concept of competence means many things. Etymologically, the term "competence" comes from the Latin "*cum petere*," which means to expect or anticipate; to go toward (something); to be fit (to do something); to occupy a certain position.[2] The ambiguous

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1 *Kluczowe Kompetencje–europejski azymut dla edukacji*, PDF, 2, http://www.refernet.pl/pl/publikacje/artykuly.html (Accessed: 10.27.2014).

2 M. Szymczak, "Kompetencja," *Słownik języka polskiego*, (Warsaw: Wydawnictwo PWN, 1978), 977.

concept of competency is determined by other such concepts as: ability, efficiency, skill, talent, attributes, disposition, responsibility, conformity, authority, and the scope of someone's knowledge.[3] There are many definitions of competence and, depending on the context, these definitions emphasize the following individual components of competence: abilities, personality traits, knowledge, and experience. For example, the definition that emphasizes action says that competence is "the ability and willingness to perform tasks at a certain level; the learned ability to do things well; the skills necessary to deal with problems."[4] Another definition of competence emphasizes interaction and communication: "the ability to behave and communicate according to the conditions, requirements, and expectations of a given situation."[5] If, therefore, a person can perform a certain task, then this means that this person has the ability to do so. When this task can be completed under specific conditions (time, number of activities, speed, location, situation, etc.) and when an individual is aware of these conditions, then this person is competent in this specific area.[6]

In pedagogical literature, there are various definitions of the word "competence." According to Vincent Okoń, competence is "the ability to personally fulfill one's self" and the result of the learning process.[7] Discovering children's natural competences is the first step in helping them to develop those competences that are weaker. Maria Czerepaniak Walczak states that competence is "a special attribute expressed in a person's ability to behave appropriately and accept responsibility for his behavior."[8] In other words, competence is the thoughtful and precise implementation of knowledge that a person either has or has gained through practice. During this process, people improve in making the right decisions and acting appropriately. Competences are not the same as requirement standards, which are usually divided into categories such as reading, writing, reasoning, and the practical implementation of knowledge. These categories determine skills, or

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3 M. Chrost, *Kompetencje emocjonalne i społeczne młodzieży* (Cracow: Wydawnictwo WAM, 2011), 22.

4 *Słownik współczesny języka polskiego,* Vol. 1 (Warsaw: Przeglad Reader's Digest, 1998), 447.

5 I. Kurcz, *Język a psychologia* (Warsaw: Wydawnictwa Szkolne i Pedagogiczne, 1992), 89.

6 Ibid.

7 W. Okoń, *Nowy słownik pedagogiczny* (Warsaw: Żak, 1996), 129.

8 M. Czerepaniak-Walczak, *Aspekty i źródła profesjonalnej refleksji nauczyciela* (Torun: Edytor, 1997), 87–88.

the practical knowledge of something, proficiency in something, and the ability to execute a certain action. Competence is the scope of an individual's knowledge and skills. Therefore, competence is a concept that is superior to skills, or it can be called a skill of a higher order.

A competent student is one who has mastered a number of basic skills and has knowledge of where, when, and how to use them. Hence, competence refers to a person, while skills refer to concrete actions. Children who begin school might already have a set of qualities that set them apart as being competent in a specific area. This involves many factors, including their psychophysical development and, most importantly, the families and environments in which the children are raised. Young people who finish higher education know from a young age that they cannot professionally stop where they were and that they need to keep developing themselves and their competences in order to have a firm foundation of knowledge from which to move professionally forward and higher. Consequently, knowledge and skills are not enough to succeed; rather, individuals need to know how to efficaciously use the skills that they have acquired.[9]

Social and Civic Competences and the Education of Small Children

Social and civic competences are personal, interpersonal, and intercultural. These competences include a range of behaviors that prepare people to effectively and constructively participate in social and professional life, especially in societies where diversity is increasing and conflict resolution is necessary. Civic competences prepare people to fully participate in civic life based on their knowledge of social and political concepts and structures and their sense of active and democratic participation. Such participation is manifested as knowledge about proper behavior and respect for the norms and principles of social and communal life.

Environments and cultures that foster co-existence and collaboration are essential for children to develop healthily and harmoniously; for, it is within such environments that children can best achieve a variety of competencies. A harmonious school environment also fills children with a sense of well-being and sets clear and socially acceptable boundaries for their behavior. In most cases, students who are

[9] A. Kienig, "Kompetencje społeczne i obywatelskie," *Rozwijanie kompetencji kluczowych uczniów w procesie edukacji wczesnoszkolnej*, eds. J. Uszyńskiej-Jarmoc, B. Dudel, and M. Głoskowskiej-Sołdatow (Cracow-Bialystok: Oficyna Wydawnicza "Impuls," 2013).

cheerful and confident in their educational progress are most successful at school. In addition, these students are highly motivated to engage in cognitive activity.[10]

Social competence also includes the ability to communicate well. The majority of conflicts between people throughout the world, regardless of their cultural, national, material, or any other status, arise from misunderstandings. For both children and adults, the ability to properly communicate is key life skill based on: establishing and maintaining relationships with peers and adults, assertiveness, responsibility for what one says, controlling negative emotions, conviction, and self-acceptance. The ability to adapt to situations is closely related to an ability to communicate well. For small children, competence in adapting to situations is difficult to achieve and greatly depends on their parents' style of parenting.[11] Social competences are linked to the good of a person and of society, which requires that a person be aware of how to achieve optimal physical and mental health. Societal and personal good can also be understood as an individual's resources, his family, and his environment and how a proper lifestyle can contribute to these goods.

Civic competences are based on knowledge of democratic concepts, justice, equality, citizenship, and civil rights as they are formulated in the EU's Charter of Fundamental Rights, in international declarations, and in adaptations by various local, regional, national, European, and international institutions. These competences also include knowledge about contemporary local, European, and world events, trends, and history. In addition, they exist into order to increase awareness about the goals, values, and policies that guide social and political movements. Knowledge about European integration and the EU's organizations (and their main aims and values), as well as awareness of the diversity and cultural identities in Europe are essential.[12]

Civic competence is also based on cooperation, assertiveness, and integrity. Civically competent individuals should be interested in socioeconomic development and intercultural communication. They should also value diversity and respect other people. In addition, individuals should be prepared to overcome prejudices and willing to compromise. Complete respect for human rights, including for equality as the basis for democracy and for different religions and ethnic

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10 Ibid.

11 H. R. Schaffer, *Key Concepts in Developmental Psychology* (London: Sage Publications, 2006).

12 A. Kienig, "Kompetencje społeczne i obywatelskie."

groups, is the foundation of a positive attitude. A positive attitude also entails both the sense of belonging to ones own environment, country, the EU, Europe at large, and to the world, along with a willingness to participate in democratic decision-making at all levels. Individuals who are civically competent have a sense of duty to their homeland as well as respect for the common values and democratic principles that ensure that their community is united. Constructive participation also includes civic activity; promoting diversity, social cohesion, and sustainability; and respect for the values and privacy of others.

Civic Education as the Context of Virtues Education

According to Wincenty Okoń, civic education "includes all of a student's educational influences and activities in order to teach him how a modern state functions, what the obligations and rights of the citizens of a given state are, and how citizens fulfill their duties and exercise their rights."[13] The EU is very involved in promoting civic education. Through numerous reports, including "Education: A Hidden Treasure" and "Educating Citizens in European Schools," the EU has tried to make Member States aware of the importance of this matter.[14] The EU is committed to teaching others how to connect with local, regional, national, and European communities. It emphasizes the importance of these communities by asserting that they help people to develop and function in the world.[15]

There are many opportunities to strengthen patriotic values at school, including preparing students for and actively participating in national holidays and celebrations that commemorate the school patron. For example, within schools it is possible to emphasize the importance of the school uniform and banner as well as the national flag and hymn on every special occasion. In addition, students have daily opportunities to learn how to be responsible for their classroom, playground, school, and neighborhood, which will instill in them the skills necessary to be responsible for their societies and country as adults.[16]

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13 W. Okoń, *Nowy słownik*, 349.

14 D. Lange and M. Print, *Civic Education and Competences for Engaging Citizens in Democracies*, E-Book (Rotterdam: Sense Publishers, 2013), 3-4.

15 J. Uszyńska-Jarmoc, "Teoretyczne źródła modelu edukacji obywatelskiej," in E. J. Kryńska, *Patriotyzm, a wychowanie* (Bialystok: Wydawnictwo Uniwersyteckie Trans Humana, 2009), 345-346.

16 H. Radziewicz, "Wychowanie patriotyczne w edukacji wczesnoszkolnej," *Wychowawca*, no. 9 (2007): 16.

Excursions are some of the best opportunities for students to get to know their culture and history. Direct contact with nature and their cultural heritage influence students' intellectual, social, and emotional development. By going outside of their schools, students encounter other people and the work that they do. Through these encounters, students learn proper social attitudes. In addition, new experiences enrich students' vocabulary, improve their imaginations, and make them more sensitive to the beauty that surrounds them.[17]

In our present time, civic education should strive to teach how to solve social problems and influence institutions according to democratic principles. To this end, children should be prepared to one day serve and support their local communities, country, and the EU as adults. Children should also be taught to respect the opinions of others (when creating a legal system) and have an unbiased approach to others.[18]

Civic education is strongly connected with history and the fundamental processes of modern social life. Such education can be approached in at least three ways. First, civic education is the subject of the history of education. In this case, civic education refers a given community's level of maturity; which includes the organization and continual improvement of the state's defense, economy, and sociocultural life. Secondly, democratic education is the subject of axiology, which depends on social and moral values. Specifically, democratic education concerns citizens' understanding of how a nation develops and overcomes contradictions between the values of the state, the nation, and the spiritual and human life of the citizens. Thirdly, patriotic education is the subject of education theory. As such, it refers to psychological attitudes. Such an approach to the problem of civic education makes it possible to examine the philosophical and historical science of patriotism as well as citizens' attitudes and experiences with regard to the needs of their country.[19] Citizenship, nationality, patriotism, and culture are connected with civic education. Each of these concepts has many meanings and is interpreted differently depending on the historical time period and the views of a given society.

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17 D. Wojtek, "Edukacja poza szkolną ławką–poznajemy swoją mała i wielką ojczyznę," Życie Szkoły, no. 5 (2004), 14-16.

18 M. Cern, P. Juchowicz, and E. Nowak, *Edukacja* demokratyczna (Poznan: Wydawnictwo Naukowe Instytutu Filozofii Uniwersytetu im. Adama Mickiewicza, 2009), 8-9.

19 L. Zarzecki, *Teoretyczne podstawy wychowania. Teoria i praktyka w zarysie* (Jelenia Gora: Karkonoska Państwowa Szkoła Wyższa, 2012), 120-122.

According to Stanislaw Kowalczyk, homeland is the "country, or land, of [one's] ancestors; a community of people linked by the bonds of blood; and above all the community of [a common] language, culture, customs, and history."[20] Homeland should also be understood as an organized space containing family homes and neighborhoods; a region; a country; and Europe. For this reason, literature distinguishes between two concepts of homeland: large and small. A large homeland is the country in which a person was born, lives, and associates through its traditions and the person's spiritual attachment. A small homeland, on the other hand, is a component of the large homeland; it is the place and region where people are born or live. Attachment to a small homeland is best evidenced in the concern a person shows for its common good. For each person, however, attachment to one's homeland may mean something completely different, since attachment is associated with a person's memories of the carefree years of childhood.[21]

The Patriotic Education of Small Children

Patriotism is a person's love for his homeland. Today, however, the concept of patriotism is not always confined to one's nationality. For, those who live in the majority of countries throughout the world are not necessarily from them. This multiculturalism enriches the global culture and makes its expression unique. Individual national consciousness allows a person to find his own place in a multicultural society. On a broader level, the democratic process and other factors that unite a society also revive it.[22] Patriotism is also preserving, caring, and fostering one's culture and the beauty of one's native language; passing on and learning the history of one's country and its customs; and responding to human problems that arise in society (breaking the law and public misconduct).[23]

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20 S. Kowalczyk, "Pojęcie ojczyzny," in K. Chałas and S. Kowalczyk, *Wychowanie ku wartościom narodowo-patriotycznym* (Lublin—Kielce: Jedność, 2006), 34.

21 K. Denek, "Poszukiwanie drogi," in K. Denek, B. Dymara, and W. Korzeniowska, *Dziecko w świecie wielkiej i małej ojczyzny* (Cracow: Oficyna Wydawnicza "Impuls," 2009), 17-55.

22 J. Gajda, "*Żywe tradycje, a współczesność w podejmowaniu patriotyzmu*," in E. J. Kryńska, *Patriotyzm, a wychowanie* (Bialystok: Wydawnictwo Uniwersyteckie Trans Humana, 2009), 48-49.

23 J. Salij, "Patriotyzm dzisiaj," *W Drodze* (Poznan: Wydawnictwo W Drodze, 2005), 19-20.

According to L. Zarzecki, the nation is "a general population of people formed on the basis of culture, language, a common national consciousness, a strong sense of belonging, and solidarity."[24] Free citizens with dignity and wisdom are the basis of every democratic nation. Their most important task is to build a just society and serve the common good. The development of a national community, which would be impossible without the continuous enrichment of its culture, is the condition for its existence.[25]

Culture is made up of a people's spiritual and material achievements that have been fostered and enriched by all generations over many centuries. Culture includes art, science, religious values, and national traditions. In the broad sense of the term, culture also includes individual views of the world. Usually, culture constitutes an integral part of the homeland and nation.[26]

The formation of civic attitudes is closely related to the socialization of the individual. At the elementary school level, educators focus on teaching students languages, historical traditions, and customs in order to shape their sense of community and make them aware that they live in a specific society. The successive stages of educational influence are comprised of two elements: intellectual—communicating the attributes of social, political, legal, and economic knowledge and the skills based on this knowledge, and moral—shaping civic and pro-social attitudes.[27] The intellectual element forms the foundation for moral development. Within the context of education, citizenship can be understood in many different ways. For this reason, various models of civic education foster the formation of different types of citizens. The goal of civic education is to make children feel like citizens, foster their bond with their homeland, and think about where they live. This, in turn, makes it easier for students to engage in civic life and discourse. It is so important for students to receive a civic education from an early age so that their knowledge about a given area and region can increase. When individuals find resources in their own

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24 L. Zarzecki, *Teoretyczne podstawy wychowania,* 126.

25 K. Hałas, "Teoretyczne podstawy wychowania ku wartościom narodowo-patriotycznym," in K. Hałas and S. Kowalczyk, *Wychowanie ku wartościom narodowo-patriotycznym* (Lublin-Kielce: Jedność, 2006), 138-143.

26 M. Łobocki, *Teoria wychowania w zarysie* (Cracow: Oficyna Wydawnicza "Impuls," 2006), 290.

27 S.M. Lipset, *Homo politicus. Społeczny wymiar polityki* (Warszawa: Wydawnictwo PWN, 1998).

communities, then they can build relationships with their local and regional communities.

The Local Environment

According to Tadeusz Pilch, the pedagogical definition of a local society is: "a group of people living in a restricted and relatively isolated territory, who have distinct yet common values, traditions, symbols, service and cultural institutions, a united consciousness, a willingness to collaborate, a sense of belonging, and internal security."[28]

A local environment is an immediate human environment that is comprised of, on the one hand, the natural environment (now strongly influenced and changed by human interactions) which conditions social behavior, and, on the other hand, the social environment which is made up namely of family, peers, and neighborhoods and participates in national or state associations, organizations, structures, or religious community.[29]

The traditional concept of a local social environment and its influence on individuals indicates that the social environment "encompasses a group of people and cultural works that are permanently 'close,' yet individually affected by the environment."[30] The scope of the environment is determined by the closeness of the surroundings or the spatial mobility of those who live within the environment. In addition to the social community that inhabits a small or relatively enclosed area, the local environment also means the whole system of institutions that organize and affect the inhabitants' lives, such as schools, service institutions, social or recreational facilities, as well as the mechanisms that regulate individual behavior and interpersonal relations, such as morality, social norms, and patterns of behavior.

Ryszard Wroczyński defines the local environment as a "set of objective developmental and educational identifiers, in particular: objectively existing and relatively permanent elements of the environment's structure, which give rise to specific developmental stimuli."[31] The

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28 T. Pilch and I. Lepalczyk, eds., "*Środowisko lokalne*–struktura, funkcje przemiany," *Pedagogika społeczna* (Warsaw: Wydawnictwo Ekonomiczne "Żak," 1995), 158.

29 Z. Ziembiński, *Elementy socjologii* (Poznan: Wydawnictwo Ars Boni et Aequi, 1993), 22.

30 T. Pilch and I. Lepalczyk, eds., "*Środowisko lokalne,*" 155.

31 R. Wroczyński, *Pedagogika społeczna*, 4th Edition (Warsaw: Wydawnictwo PWN, 1985).

author points out the following as elements of the local environment: the geophysical system, traditions, demographics (population distribution), professional diversity, sociocultural activity, economic structure, and industrialization.

The environment is a very complex and changing concept that can be considered in terms of time (e.g., historical, contemporary, social) or space (e.g., institutions, place of residence). These are all external factors that affect human life and development and form students' principles, views, attitudes, and moods, which can change according to each person's needs.[32] According to Vincent Okoń, the environment is "all of the ecological, economic, political, social, cultural-educational, and institutional processes in their relationships with and dependence on each other. It is a space where society engages in various activities, creates living conditions, and satisfies spiritual and material needs."[33] The author distinguishes four types of environment: didactic, cultural, local, and social. Each type has an impact on children's socialization, but the local environment is particularly responsible for shaping children's civic attitudes.

Besides the family, the local community is one of the most important groups actively involved in raising and forming children. The group of people who live in a given area, their traditions, their symbols, and their local cultural and service institutions determine the local community.[34] The local community is also a range of generally defined features, mechanisms, and elements that, likewise, determine the educational environment. The local community is characterized by the fact that residents are aware of belonging to it, and they help each other in case of threats or danger. In local communities, special volunteer organizations, social associations, and neighborhood communities are established to provide, for example, family support programs and childcare. Within these communities, children often stay in close contact with their peers, and this fosters parental integration. Human relationships serve to enrich the community members' lives and strengthen their sense of security.

The local environment changes rapidly. Nowadays, closed communities that are confined to their traditions and attached only to family property and assets are disappearing, and open communities are taking their place. Within an open community, people work outside of

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32 J. Karbowniczek, *Mały leksykon pedagoga wczesnoszkolnego* (Warsaw: Instytut Wydawniczy Erica, 2014), 251.

33 W. Okoń, *Nowy słownik,* 392.

34 T. Pilch and I. Lepalczyk, eds., "*Środowisko lokalne*," 75-76.

their homes and neighborhoods, belong to a variety of organizations, and have friends and acquaintances in other nearby towns, cities, and even countries.[35]

Patriotic Education – Thematic Trends in the Formation of Small Children

Patriotic education is an extraordinarily strong phenomenon and directly related to many basic processes of social life. However, its essential character has historical implications. The process of forming individuals' national consciousness and identification with their homeland has evolved over a very long time. As cultures have developed, so too has the essence of patriotic feelings been continually enriched and transformed. Through knowledge and contact with their nation's past, communities become not only heirs but also the creators of new cultural, moral, and social values.[36]

Patriotic education is generally understood as instilling in or teaching children to love their own country and nation and be willing to sacrifice themselves for it. Rather, the purpose of patriotic education is to prepare pupils to best serve their own nation and country. Above all else, patriotic education should foster in children affection and love for their homeland (past and present) and to strengthen their sense of responsibility for its comprehensive development and place among other countries.[37] Patriotic education is also defined as consciously and deliberately influencing children and young people in order to foster in them patriotic attitudes, meaning an attachment to and love for their homeland, solidarity with its inhabitants, and a willingness to sacrifice themselves for the common good.[38] In addition, the purpose of patriotic education is to instill in individuals a readiness to defend their own homeland and contribute to its security.

Patriotic education strongly emphasizes the assimilation of children and young people into society by educating them about their homeland, passing on their nation's national and regional history, and sharing the nation's national and regional culture and geography. In order

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35 S. Kawula, *Pedagogika społeczna dokonania-aktualności- perspektywy* (Torun: Wydawnictwo Adam Marszałek, 2009), 140-141.

36 L. Zarzecki, *Teoretyczne podstawy wychowania*, 120-124.

37 W. Okoń, *Nowy słownik*, 448.

38 M. Łobocki, *Teoria wychowania*, 288.

to love one's nation, its history, and its culture, and to be charmed by the beauty of its nature, all of these things must be known.[39]

In order to properly understand patriotic education, it is necessary to be familiar with conceptions such as nation, homeland, culture, and patriotism. Each of the following concepts is closely linked to the aims of patriotic education:

NATION – commonly understood as a group of people formed according to and sharing in a common culture, language, and national consciousness. This group is distinguished by a strong sense of belonging to the nation as well as solidarity among its members.

HOMELAND – the country in which a person was born or spent a significant part of his life and to which he feels emotionally connected. The word "homeland" is also associated with a specific territory and, even more, with established laws than with national customs and traditions.

CULTURE – the entirety of a given nation's material and spiritual achievements that have been gathered, preserved, and enriched throughout its history and passed down from one generation to another.

PATRIOTISM – a concept closely related to patriotic education. Patriotism contains in itself love for one's homeland and the nation. This love involves working for one's homeland and sacrificing oneself for the common good. Patriotism is manifested not only in an emotional attachment to one's nation and homeland, but also in the fulfillment of one's civic duties and obligations.[40] Today, patriotism involves caring for the beauty, purity, and richness of one's language and rooting oneself and the next generation in one's native culture, meaning nourishing oneself from what is noblest in it.[41]

A patriotic attitude includes the following: love for one's homeland, serving one's country, interest in one's nation's affairs, loyalty to the leaders of one's nation, readiness to defend the interests and security of one's nation, and respect for national symbols (emblem, anthem, flag, ceremonies on national and state holidays, etc).[42]

As a positive attitude toward one's homeland and its problems, patriotism should be a virtue at the foundation of the work of educators who should show children and youth the glorious as well as the tragic

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39 J. M. Bocheński, *O patriotyzmie* (Warsaw: Wydawnictwo Odpowiedzialność i Czyn, 1989), 18.

40 M. Łobocki, *Teoria wychowania*, 288-289.

41 J. Salij, "Patriotyzm dzisiaj," 19.

42 L. Zarzecki, *Teoretyczne podstawy wychowania*, 126.

events of their nation's history. Patriotism not only appreciates the independence and sovereignty of one's homeland and the magnitude of its historical events, but also the formation of citizens' attitudes, observance and respect for the law, and conscientious fulfillment of one's duties. Parental neglect in fostering patriotism is evident only in situations where, for example, students do not know how to behave during school or state celebrations. It is important to create educational circumstances that help evoke patriotic attitudes in students.[43]

Patriotism is often called local patriotism and, therefore, associated with a person's homeland—the place where he was born, where he grew up, and where his family roots have taken hold.[44] For this reason, children should be taught their native language as well as the history of their families and their closest surroundings at a very early age so that they can come to love "what is theirs."[45]

Patriotic education is a means to develop the personalities of members of younger generations, to form their attitudes toward their own societies, and to help them understand their particular society's place in the world. The aim of patriotic education is to foster in citizens a feeling of belonging to their own nation and instill respect for and attachment to the tradition's of their own nation, its achievements, culture, native language, and inhabitants.[46] However, only when citizens effectively protect that which is closest to them and live with awareness of their own roots and identity, can a person naturally grow from a "small" to a "large" homeland.

The EU's Educational Policy Concerning Contemporary Early Education

In 1921, the International League for New Education complied the first list of competences that are necessary for life and acquired through education. The authors of the list were concerned about man's personal freedom, rights, and dignity. In January 1997, the Ministry

43 I. Stańczak, "Wychowanie patriotyczne a treści programowe i proces nauczania zintegrowanego," *Nauczanie początkowe: Kształcenie zintegrowane Edukacja patriotyczna*, no. 1(2007/2008): 36.

44 W. Theiss, "Mała ojczyzna: perspektywa edukacyjno–utylitarna," in *Mała ojczyzna. Kultura Edukacja Rozwój lokalny*, ed. W. Theiss (Warsaw: Wydawnictwo Akademickie "Żak," 2001), 11-13.

45 K. Ziołowicz, "Edukacja regionalna jako element edukacji patriotycznej," *Nauczanie początkowe: Kształcenie zintegrowane Edukacja patriotyczna*, nr. 1 (2007/2008): 42-43.

46 I. Stańczak, "Wychowanie patriotyczne," 35.

of Education published the first version of the fundamentals of general education curriculum in its Education Strategy. This publication presented not only the concept of skills, but also the concept of competences. According to this document, children in European schools develop the following social competences in the initial stage of their education: readiness to participate in different situations, an ability to respond to situations, communication, discussion, argumentation, listening to others, problem-solving, negotiating, and emotional resilience in difficult situations. Civic education for young children is current and takes into consideration the continual societal changes that are taking place in the modern world. The EU's Member States have a special responsibility to shape the civic attitudes of their members and respect the traditions and cultures of those both in and outside of the EU.

The EU is an economic and political union of European countries known as Member States. The Member States' cooperation in this organization also entails their cooperation in the EU's common educational policy. The EU became involved in educational policy later than it did in, for example, economic cooperation. In 1973, the EU published its first report on education policy entitled *For a Community Policy in Education*. In 1974, the Education Committee was established, and the EU Council of Ministers of Education approved the first educational policy program in 1976. The EU's most important educational issues are mentioned in it's founding Treaty of Maastricht,[47] which was signed in 1992, enforced in 1993, and included the EU's first discussion on educational policy. The EU's education policy lists certain priorities that relate to, among others, the following issues:

- Equal educational opportunities for children: regardless of sex, country of origin, language, religion, mental and physical (dis)ability; to protect the lives and health of students
- Improve the quality of education through: program reform and greater flexibility in teaching structures; developing new ways of acquiring knowledge and skills; fighting school and social exclusion of students; education for peace and democracy; tolerance toward other people's differences in accordance with the Human Rights Convention.

The EU's educational policy is common to each of its Member States. A variety of factors determine all aspects of the organization of the EU's education systems. Among the most important factors are: traditions,

[47] M. Mazińska, *Polityka edukacyjna Unii Europejskiej* (Warsaw: Wydawnictwa Szkolne I Pedagogiczne, 2004), 26.

social processes, and the influence of the economy. While the age of compulsory education varies in the EU, it averages between ages 4 to 7 years. In the vast majority of countries, children begin school at 6 years of age. In the United Kingdom and the Netherlands, children begin school at 5 years of age. In Denmark, Sweden, and Finland, children begin attending school at 7 years of age.

In early education in most countries, one teacher teaches all of the subjects. Denmark, however, follows a different model where different teachers teach each subject. Obviously, each country teaches its own native language. And, there are evident differences in the teachings of different religions and ethics. While foreign languages are taught in almost every country, it is obligatory for students to learn modern languages.[48] In most European countries, students repeat a class only in exceptional circumstances during the early years of their education.

In Denmark, Iceland, Sweden, and Norway, students are also automatically promoted to the next class. When a child has difficulty learning or coping well in social situations, specialists are available to help. These countries also provide "outdoor education," meaning education that takes place outside of the school in the open air. This form of education has many pedagogical aims, including the experience of nature, respect for one's cultural heritage, recognizing the beauty of the surrounding world, and concern for nation's the common good and heritage. Thus, in many ways, cultural competence complements social and civic competence in the education of young children. When analyzing the key competences, one should also keep in mind that practical implications stem from the basic assumptions of pedagogy based on cognitive and social constructivism.

KOMPETENCJE OBYWATELSKIE, SPOŁECZNE I WYCHOWANIE PATRIOTYCZNE MAŁEGO DZIECKA

W ostatnich latach edukacja dzieci stała się przedmiotem intensywnej dyskusji polityków, rodziców, pedagogów i psychologów. Te obszary zmian edukacyjnych w różnym stopniu dotyczą codzienności szkolnej dziecka. W sytuacjach przełomu kulturowego zawsze zwracamy się w stronę wychowania dziecka. Kształtowanie kompetencji społecznych i obywatelskich przygotowują ucznia w młodszym wieku szkolnym do skutecznego i konstruktywnego uczestnictwa w życiu społecznym. Natomiast wychowanie patriotyczne uczy jak jednostkowa

[48] A. Seredyńska, *Zarys pedagogiki porównawczej* (Cracow: Wydawnictwo WAM, 2006), 73.

świadomość narodowa pozwala odnaleźć się w wielokulturowym społeczeństwie. Patriotyzm to jednocześnie dbanie o kulturę i piękno ojczystego języka.

Słowa kluczowe: kompetencje społeczne i obywatelskie, patriotyzm, edukacja wczesnoszkolna.

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Modern Technology as the New Context of Child Development: Opportunities and Threats

The use of new information and communications technology (ICT) by young children is a source of controversy in many countries. It is extremely important to understand the impact of new digital devices (i.e., tablets) on child development. This article explores the occurrence of ICT in the context of child development, learning, and socialization. Specifically, this article focuses on technologies used in early childhood education, including how these new technologies are defined, in what ways they shape childhood (opportunities and threats), their role and potential in early childhood education, as well as the skills that children gain through ICT use. To this end, this article examines both Polish and international literature in the field of psychology and pedagogy regarding the complexity of ICT, the protection of children from the threats of ICT use, and the practical implications of ICT use for parents, teachers, and policy makers.

Key words: context of development, new technologies, childhood, ICT, opportunities, threats.

Introduction

In recent years, globalization has led to drastic changes in the modern world. Intense technological advancements, economic changes, and above all the development of new technologies have had a huge impact on the lives of modern people. These changes also pertain to

the environment in which people live; for, they complicate the context in which people, including children and youth, develop.

An Explanation of Terms

Studies use different terms to describe new technologies, including information and communications technology (ICT), teleinformatics, or simply information technology (IT). Numerous theoretical and research studies conducted by psychologists, pedagogues, sociologists, and media experts have analyzed IT or digital competences.[1] These competences involve proper (beneficial) internet use and are essential for further learning in the modern schools.[2]

The term "context" is often synonymous with the word "environment" and refers to an individual's external situation. H. R. Schaffer defines "context" more broadly as "the multilayered environment of an individual who behaves according to how he perceives it."[3] Schaffer continues by breaking down the meaning of this definition: by "multilayered" he means that an individual functions in a set system of contexts that are made up of physical, interpersonal, cultural, and historical environments. The American psychologist and author of the ecological[4] and later bioecological[5] models of human development, Urie Bronfenbrenner, studied the context in which a person develops. According to Bronfenbrenner's theory, the context of human development involves five related systems. The *microsystem* is any environment (i.e., family home, school, peer group, church group) where the developing person spends a lot of time engaging in activities and interacting. If people spend time in more than one microsystem, then the interactions between these microsystems comprise the *mesosystem*. The *exosystem* is also an important context in which a person does not

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1 P. Siuda, *Kompetencje informatyczne a informacyjne–uczniowie i nauczyciele*, 2015, https://www.researchgate.net/publication (09.29.2017).

2 European Parliament and Council, *Zalecenie w sprawie kompetencji kluczowych w procesie uczenia się przez całe życie* (*Recommendation on Key Competences in Life Long Learning*), December 18, 2006 (2006/962/WE), 2, http://eurex.europa.eu (09.28.2017).

3 H.R. Schaffer, *Psychologia rozwojowa. Podstawowe pojęcia* (Cracow: Wydawnictwo Uniwersytetu Jagiellońskiego, 2010), 21.

4 U. Bronfenbrenner, *The Ecology of Human Development: Experiments by Nature and Design* (Cambridge Massachusetts and London: Harvard University Press, 1979).

5 U. Bronfenbrenner, *Making Human Beings Human: Bioecological Perspectives on Human Development* (Thousand Oaks: SAGE Publications, 2005).

directly participate but that nevertheless impacts him (i.e., a child's parents' jobs). According to Bronfenbrenner, the *macrosystem* is made up of every group (i.e., culture, subculture) whose members share the same values, belief systems, lifestyle, and patterns of social change.[6] While the *macrosystem* includes and affects the other systems, it is also influenced by them. The fifth system—the *chronosystem*—is comprised of the environmental and socio-historical events and changes that occur throughout a child's life.

According to Bronfenbrenner, a person's development manifests itself in: a) taking on new roles and occupying new positions in new environments, b) expanding and diversifying one's environments and enriching the relationships that one has entered into with them, and c) getting involved in activities directed towards the environment.[7]

Up to now, the environment has been understood as an individual's physical surroundings; this definition, however, omits other contexts and emphasizes that the environment in which one develops is dynamic, not static. For example, during the early stages of life, a child learns mainly within the context of interpersonal relationships with the adults who can continually tailor their guidance and indications based on their perception of the child's ever-changing understanding.[8] This approach emphasizes the important role of the child plays in the adults' assessment and interpretation of the child's surroundings. Unlike the traditional division between the individual (that which is interior) and the environment (that which is exterior), "the external can become a part of the internal, so that the two aspects create one complete system."[9]

Super and Harkness conceptualize context in terms of a developmental niche, which is understood as "the child's place in a particular community, which is subsequently determined by many cultural factors that dominate within the community and influence the child's development."[10] Bronfenbrenner's concept of human development is based on the reciprocal interactions between individuals and the environment. According to Bronfenbrenner, a developing person does not

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6 U. Bronfenbrenner, and S.J. Ceci, *Nature-Nurture Reconceptualized in Developmental Perspective: A Bioecological Model* 101, no. 4 (Psychological Review, 1994): 568–586.

7 M. *Przetacznik-Gierowska* and M. *Tyszkowa*, *Psychologia rozwoju człowieka* 1 (Warsaw: 1996): 95.

8 H. R. Schaffer, *Psychologia rozwojowa*, 21.

9 Ibid.

10 Ibid, 24.

passively experience stimuli from his immediate surroundings; rather, and individual is a growing and dynamic being who, when entering a new environment, changes its structures. Interactions between an individual and the environment are bi-directional and, therefore, defined as reciprocal.

Recently, the traditional concept of the context of human development has changed due to the intensive development of ICTs and the widespread access that young children have to them. New technologies have transformed contemporary media and its role not only in the lives of adults but also of children; for, these technologies have become both a part of the social and educational context that also contributes to the socialization of the young today. As a result of the theory of technological determinism,[11] the concept of technology and early socialization has emerged in studies.[12] So-called "mediated communication," otherwise understood as a specific kind of interpersonal communication that arises in new media (particularly in *social media*), has become a widespread and increasingly important medium of socialization.[13]

Today, the family is still the primary and most important environment for socialization. However, the role and position of electronic media and new technologies within this context are changing. According to Jadwiga Izdebska, "modern children are quickly coming out from under the influences of their closest environments: family, school, the church. Now electronic media: television, computers, the Internet, and mobile phones are the primary means of their socialization."[14] Today, it is possible to include smartphones and tablets to Izdebska's list of media that is widely available to children. The advantage of this media is its mobility, which makes it possible to use these devises virtually anywhere, in every situation, and without limit.

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11 M. Klichowski, "Czy nadchodzi śmierć tekstu? Kilka refleksji na marginesie teorii technologicznego determinizmu," *Studia Edukacyjne*, no. 23 (2012).

12 J. Pyżalski and M. Klichowski, *Technologie informacyjno-komunikacyjne a dzieci w wieku przedszkolnym–model szans i zagrożeń,* https://repozytorium.amu.edu.pl.

13 Ibid, 2.

14 J. Izdebska, *Dziecko w świecie mediów elektronicznych. Teoria, badania, edukacja medialna* (Bialystok: Wydawnictwo Uniwersyteckie Trans Humana, 2007), 73.

The Role of New Technologies as the Context of Child Development

Recent studies show that in many countries most young children (up to 5 years of age), even those from families of low economic status, use the latest mobile digital technologies (smartphones, tablets),[15] while 75% of children in Europe use internet resources. Parents who use technological devices such as smartphones or tablets to navigate the Internet are fascinated by new technologies and are eager to share them with their children. Easy internet access presents many advantages; for example, older children can use new technologies to obtain information, and both other and younger children can use them for recreation (games, videos, educational programs).

Younger children's use of ICT is controversial, especially among physicians, psychologists, and pedagogists. Up to now, in-depth scientific analysis of the impact of new technologies on child development in different areas is still lacking. It is worthwhile to analyze the impact of digital media on the health and development of children, especially children under the age of 5 years, because this is considered a unique and critical period of human and brain development when a child learns to build secure relationships with others, how to behave properly, and establish healthy habits. Some researchers view ICT as a threat to child development and learning, and they point to the increasing incidence of physical problems such poor posture, sight problems, obesity (due to insufficient physical activity in children), or carpal tunnel syndrome.[16] They observe that technology use makes learning through direct experience of the world, which is particularly important for very small children, obsolete. It also leads to social isolation, difficulty concentrating, language impairment,[17] or educational problems (i.e., imitation of socially undesirable and violent behaviors seen in some computer games).

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15 L. Kirwil and A. Zdrodowska, "Korzystanie z internetu i bezpieczeństwo dzieci w sieci: Polska a Europa w raportach z badań EU Kids Online," *Studia Medioznawcze* 42, no. 3 (2010): 133-136.

16 I. Siraj-Blatchford, *J.* Siraj-Blatchford, *More than Computers: Information and Communication Technology in the Early Years* (London: The British Association for Early Childhood Education, 2003).

17 C. Cordes and E. Miller. *Fool's Gold: A Critical Look at Computers in* Childhood (New York: Alliance for Childhood Publications, 2000); J. M. Healy, "Cybertots: Technology and the Preschool Child," in *All Work and No Play: How Educational Reforms are Harming Our Preschoolers*," ed. S. Olfman (Westport: Praeger, 2003), 83-111.

The American Academy of Pediatrics recommends that infants and toddlers up to 2 years of age should not be exposed to mobile devices at all,[18] since they need to engage in direct motor exploration of their environment and social interaction with a caregiver in order to properly develop cognitive, linguistic, motor and socio-emotional skills. The best way to improve a child's immature symbolic memory, or attention span, is by enabling a child to have direct contact with other people. Digital media does not provide opportunities such as direct social relationships, and young children have difficulty transferring the knowledge they acquire through flat-screen digital media to the three-dimensional reality in which they live.[19]

Meanwhile, a survey conducted by the Fundacja Dzieci Nieczyje (Empowering Children Foundation) in Poland in 2015 shows that 64% of children aged 6 months to 6.5 years use mobile devices.[20] Of these children, 25% use these devices daily, 26% have their own mobile device, 79% watch movies, 62% play on smartphones or tablets, and 63% play with a smartphone or tablet without a specific purpose. Furthermore, 69% of parents give their children mobile devices to distract them when parents need to do something, and 49% use mobile devices as a reward for their children, 19% use them as a means of getting their children to eat, and15% of parents use them as a bribe to get their children to go to sleep. It is alarming that almost one third of children are in contact with mobile devices each year, and this is a common phenomenon among children 5 to 6 years of age. Research also shows that, insofar as parents are increasingly limiting the amount of time their 1-year-old children can use mobile devices each year, they are equally permitting their 2-year-old children to increase their exposure to and use of technology (84% of the children surveyed watch mobile videos on the internet each day, while 34% of 2-year-olds were permitted by their parents to watch videos during meals).

Needless to say, mobile devices make it easier for children to navigate the Internet. On the one hand, internet access makes it possible for young children to gain knowledge and make contact with other

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18 American Academy of Pediatrics, "Policy Statement: Media Use by Children Younger Than 2 Years," *Pediatrics* 128, no. 5 (AAP Publications, 2011): 1040-1045.

19 American Academy of Pediatrics Council On Communications And Media, "Policy Statement: Media and Young Minds," *Pediatrics* (AAP Publications, 2016): 138. This document was originally published online on October 21, 2016.

20 Bąk A. *Raport z badania: Korzystanie z urządzeń mobilnych przez małe dzieci w Polsce. Wyniki badania ilościowego,* (Warsaw: Wydawnictwo Fundacja Dzieci Niczyje, 2015).

people. On the other hand, however, it also increases their risk for exposure to threats and dangers.

Literature shows that the there are a variety threats to children involving internet use:[21]

- peer pressure (i.e., "all my friends have a smart phone, are using this chat forum, etc."),
- lack of parental control over how children spend their free time,
- complete absence of or poorly formed affective relationships among family members, and
- isolation of children (i.e., children are not given or are only rarely entrusted with domestic obligations).

Additionally, Parry Aftab specifies six types of threats that children may encounter on the Internet:[22]

1. They can find information that is inappropriate for them: pornography, hate speech, intolerance, bigotry, fraud, and untruthful and exaggerated information.
2. They can access a plethora of information and services, and they can purchase dangerous items. For example, there are internet sites that teach people how to make bombs, offer gambling, and sell weapons, alcohol, poisons, tobacco, and narcotics.
3. They can be harassed by people (often other children) who are vulgar, offensive, threatening, and able to hack into and infect their computers with viruses.
4. They can provide other people (strangers) with confidential information by filling out forms, participating in contests, signing-up for services and, therefore, becoming targets for scammers, swindlers, and market fraudsters.
5. They can be deceived and taken advantage of when they buy something online. In the process, they risk disclosing relevant financial information such as credit card numbers, PINs, and passwords.
6. They can be seduced by cyber strangers who seek to meet (and abuse) them in person.

Jolanta Biała also describes the negative effects of uncontrolled internet use on various spheres of human development:[23]

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21 A. Filipek, "Dziecko w kontekście zagrożeń Internetu," in *Wielowymiarowość przestrzeni życia współczesnego dziecka*, eds. J. Izdebska and J. Szymanowska (Bialystok: Wydawnictwo Trans Humana, 2009), 381.

22 P. Aftab, *Internet a dzieci. Uzależnienia i inne niebezpieczeństwa* (Warsaw: Wydawnictwo Prószyński i S-ka, 2003), 84.

23 J. Biała, *Zagrożenia w wychowaniu dziecka we współczesnej rodzinie polskiej* (Kielce: Wydawnictwo Akademii Świętokrzyskiej, 2006), 105.

1. **Physical threats**: eyestrain, back strain (resulting in poor posture maintained over a long period of time), headaches, wrist pain, and fatigue.
2. **Psychological threats**: internet addiction to such a degree that a person feels certain and safe only when in front of the computer. As a result, he become more distant from his loved ones.
3. **Moral threats**: internet sites that encourage premature sexual activity such as intercourse, sexual acts, and masturbation, and provide easy access to pornography.
4. **Social threats**: anonymity on the Internet makes it possible for people use vulgarities or employ psychotechnology which threatens proper social communication.
5. **Intellectual threats**: a child's close proximity to internet content compromises the child's ability to think critically and creatively; children often believe that the information provided on the internet is true.

From 2006 to 2009, the following 21 European countries participated in the EU Kids Online survey "Safer Internet Plus:" Austria, Belgium, Cyprus, Czech Republic, Denmark, Estonia, France, Greece, Spain, Holland, Iceland, Ireland, Germany, Norway, Poland, Portugal, Slovenia, Sweden, Great Britain, and Italy.[24] The aim of this survey was to compare current research on internet use by children. Since then, these surveys have been repeated every few years and revealed that the main threats to children are: exposure to inappropriate content, contact with other people (strangers) on the Internet, and internet use. So far, studies have analyzed the opportunities and risks that the Internet poses to older children, but they have not analyzed the online risks to young children. Studies have analyzed the opportunities and risks that internet use poses to young children, and they have found that the opportunities pertain to the following areas:

1. Obtaining knowledge, education, and technological skills: educational resources, contact with other people who share similar interests, self-initiated and collaborative learning;
2. Civic participation and involvement: global information, exchanges among interest groups, concrete forms of civic involvement;

[24] L. Kirwil and A. Zdrodowska, "Korzystanie z internetu i bezpieczeństwo dzieci w sieci: Polska a Europa w raportach z badań EU Kids Online," *Studia Medioznawcze* 42, no. 3 (2010): 133-136.

3. Creativity and self-expression: diverse resources, invitations and inspiration to be creative or participate in creative endeavors, user-generated content; and
4. Identity and social relationships: advice pertaining to health and personal life, social relationships, shared experiences, and self-expression.

Literature lists the following as the most frequently mentioned dangers associated with children's use of the online resources:

1. Commercial subjects, content, and activities: advertisements, spam, sponsorships; tracking and collection of personal information; contamination, illegal downloads, hacking;
2. Aggression: violent and macabre content, hate, intimidation, harassment, persecution, as well as the intimidating and harassing others;
3. Pornography and harmful sexual content: sexually harmful pornographic content, meeting strangers, preparing for sexual encounters, creating and posting pornographic content; and
4. Undermining value systems: racist content, subjective information and advice (e.g., pertaining to drugs), self-harm, unwanted persuasion, giving advice (e.g., pertaining to suicide or promoting anorexia).

Despite the many threats cited in studies, technology continues to be promoted in early childhood education as a teaching tool. Research has also increasingly confirmed technology's positive impact on child development and education. With this in mind, the education system in Poland is responding to the need to develop skills to navigate the world of new technologies. The 2017 basic curriculum for general education lists one of the skills that students should develop in primary school as "creative problem solving in a variety of areas while consciously using computer science-based methods and tools, including programming. […] Schools should make it possible for students to acquire the knowledge and skills necessary to problem solve using the methods and techniques derived from IT, including logical and algorithmic thinking, programming, computer applications, and information from various sources. To this end, students should use computers and basic digital devices and apply the skills they have learned in class to a variety of subjects, including, for example, typing a paper, performing calculations, processing information, and presenting the information in various forms and ways."[25] In grades I-III of primary school, one of the

[25] The Ordinance of the Ministry of National Education issued in Poland on February 14, 2017, *on the core curriculum for pre-primary education and the core*

basic tasks is "to provide access to sources of information and modern technology that are valuable in the context of student development."[26]

Because of the prevalence of early childhood access to new technologies, psychological and pedagogical literature emphasizes that preschool children need to develop digital literacy.[27] In recent years, the term "digital childhood" has appeared in scientific literature,[28] thereby pointing to the increasing importance of digital technology in childhood. In fact, digital technologies have already become an important part of preschool activity. The number of kindergarten children and teachers who have daily access to tablets or interactive whiteboards is steadily increasing.[29] Teachers who work with young children should also develop and update their competence in digital technologies. Research shows that preschool teachers less often perceive the use of modern technology by children as a threat to their development and more often see the possibilities of using ICT in the education of young children.[30] More often people point out that ICTs

curriculum for general education for primary schools, including for students with modest or even severe intellectual disabilities; general education for the first-cycle education sector; general education for adoption by special schools; and general education for post-secondary schools. Ordinance Number 356. http://prawo.sejm.gov.pl/isap.nsf/DocDetails.xsp?id=WDU20170000356

26 Ibid.

27 L. Arnot of the University of Strathclyde, United Kingdom, and E. Karagiannidou of Victoria University, Australia, presented "*The early years technological landscape*," at the 27th EECERA Conference: "Social Justice, Solidarity, and Children's Rights," which took place in Bologna, Italy from August 29-September 1, 2017.

28 In 2014, a group of researchers from across the world within the Early Childhood Education Research Association (EECERA) founded a SIG (Special Interest Group) to research Digital Childhoods in 2014. Specifically, the aim of their studies is to analyze children's use of modern technologies in education and recreation, as well as the effect of ICTs on the development of children in different areas.

29 J. Snöberg, A. Lagergren, and K. Holmberg of Halmsted University, Sweden, prepared and delivered the speech *Seen but not heard*?! *Children's participation in research about digital technology in preschool* and at the 27th EECERA Conference: "Social Justice, Solidarity, and Children's Rights," which took place in Bologna, Italy from August 29-September 1, 2017.

30 S. Kerckaert, R. Vanderlinde, and J. van Braak, "The role of ICT in early childhood education: Scale development and research on ICT use and influencing factors," *European Early Childhood Education Research Journal* 23, no. 2 (Routlege: 2015).

are not threatening; rather, the threat lies in how they are being used (for good or for bad).[31]

According to M. Hatzigianni and K. Margetts, ICT creates a new space for exploration and discovery, offering new challenges and satisfying children's curiosity.[32] There is the potential to use new information and communication technologies, including games, applications, programs, websites, portals, etc., in the child development process in the case of preschool children ages 3 to 6 years. In this sense, Michał Klichowski et al. emphasize the advantages of new technologies that can serve as excellent and valuable tools for a child who is learning.[33] Klichowski et al. cite the many psychologists and pedagogists who indicate that ICTs have many advantages in the context of child development when used by responsible parents in a well thought out manner.[34] Here are some examples:

1. Children, especially preschoolers, are more likely to play with ICT than traditional toys, so their cognitive activity when using ICT is much more effective, meaning it has quicker and lasting results.
2. ICT provides children with an unprecedented amount of information, which is an essential environment that stimulates a child's cognitive development. ICT also gives children the opportunity to construct knowledge based on content that is not available in situations where media is inaccessible and, therefore, creates a completely new context for cognitive stimulation.
3. In stimulating a child's learning process, ICT makes it possible for the child to experience something that would normally be difficult to experience (i.e., in situations without ICT) or even impossible to experience (e.g., looking at the Earth's magnetic poles).
4. By helping a child to develop a variety of skills, ICT stimulates the child particularly within the context of developing its ability to learn and, therefore, its capacity in the scope of meta learning. In this way, ICT becomes a tool for lifelong learning as well as a context for cogitating methods of learning.

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31 J. Pyżalski, M. Klichowski, *Technologie informacyjno-komunikacyjne*.

32 M. Hatzigianni and K. Margetts, "'I Am Very Good at Computers:' Young Children's Computer Use and Their Computer Self-Esteem," *European Early Childhood Education Research Journal* 20, no. 1 (2012): 3-20.

33 M. Klichowski, J. Pyżalski, K. Kuszak, and A. Klichowska, "Jak technologie informacyjno-komunikacyjne mogą wspierać rozwój dziecka w wieku przedszkolnym?–studium teoretyczne," in *Małe dzieci w świecie technologii informacyjno-komunikacyjnych - pomiędzy utopijnymi szansami a przesadzonymi zagrożeniami*, ed. J. Pyżalski (Lodz: Wydawnictwo "Eter," 2017), 115-157.

34 Ibid, 118.

Michał Klichowski et al. also refer to studies that show that children's use of new technologies during the course of their play and learning stimulates speech development and language competencies such as vocabulary enhancement, the use of longer sentence structures, and writing skills (e.g., typing on a smartphone or tablet using a simple graphical interface).[35] One advantage of ICT is that it makes it possible for a child to work individually and at its own pace, and independently document its own achievements, both of which subsequently motivate learning.

The Modern Poland Foundation's 2012 *Cyfrowa Przyszłość: Katalog kompetencji medialnych i informacyjnych* (*The Digital Future: A Catalog of Media and Information Competences*) report described the media and information competences of preschoolers. Based on the report, Michał Klichowski, Jacek Pyżalski, Kinga Kuszak, and Anna Klichowska have developed proposal to prepare ICTs for preschoolers (ages 3-6 years).[36] In their opinion, if properly designed and selected, ICTs can support child development in every area:

1. They should mobilize a child to seek out and learn (from) a variety of informational sources that are age-appropriate in terms of both content and complexity.
2. They should show the possibility of so-called "intellectual prosthetics" (profit from the knowledge of others, especially important adults) and mobilize a child to collaborate when seeking information.
3. They should encourage a child to verify the information that it is receiving and even suggest that the information that the child has found may be incorrect.
4. They should incline a child to interpret the content and make comparisons based on the knowledge that the child has already gained from its own experiences.
5. They should enable a child to become familiar with various forms of media and to select them.
6. They should be simple and intuitive to use.
7. They should enable a child to become familiar with various forms of communication and give a child the opportunity to understand the differences between direct communication and ICT, between reality and the world of media.

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35 M. Klichowski, J. Pyżalski, K. Kuszak, and A. Klichowska, "Jak technologie informacyjno-komunikacyjne," 148.

36 Ibid, 148-149.

8. They should present a child with different types of media and teach them child how to navigate them.
9. They should stimulate a child to explore the various functions of ICT.
10. They should give a child the possibility to create and choose elements of ICT (e.g., the color of background applications, the shape of the icons, etc.).
11. They should give the child the opportunity to choose the form of activity, especially in terms of communication.
12. They should give the child the possibility to stop the activity at any time and paraphrase the lesson to an adult.
13. They should be activated in such a way that a child can independently achieve the designated goal and communicate the goal to other persons (but only in the case when the goals can be easily achieved).
14. They should enable a child to do or make something of his own creation and then present what he has done (or see what other people—peers, relatives—have done).
15. They should help children be sensitive to the needs of those who are less abled, and they should be adapted for children who have special educational needs.
16. They should allow a child to transmit to and share with others (e.g., his peers) the information that he has acquired.

Anna Basińska[37] emphasizes that adults are expected to create an external context for children's activities in the following different ways:

1. By creating an optimal space for children to work;
2. By supporting children's activities and stimulating the areas that they choose (e.g., by providing the necessary information, hints, tools, and also by reducing tension and providing emotional support); and
3. By changing children's behavior so that they are able to follow new rules. This is achieved by encouraging children to try new activities and placing them in problematic situations.

Whether or not children properly use ICTs depends on the adults—parents and teachers—entrusted with their care.

[37] A. Basińska, *Odkrywanie świata. O aktywności poznawczej dziecka w przestrzeni edukacyjnej środowiska,* (Poznan: Wydawnictwo Naukowe UAM, 2012).

Conclusion

Not only research is interested in children's use of new technologies, but also parents and teachers, who often base their discussions on this topic on current opinions that have yet to be verified by research.

As ICT presents new ways to support child development, it also poses certain dangers, particularly when its use is inappropriate or uncontrolled. For this reason, it is not only essential to continually increase parents and teachers' awareness of children's positive and negative experience with ICT, but also of the synergistic relationship between all environments, meaning the integration and cooperation of many communities: family, school, peer groups, local communities, media, and other the areas, that are involved in the education, socialization, and inculturation of children. The new contexts of child development and education that are arising due to ever-changing technologies make it necessary for various environments to collaborate in order to bring their educational and upbringing influences together, even in those areas not yet known to adults. All adults involved in this process should act in a similar way and according to the same principles, goals, and values.

NOWOCZESNE TECHNOLOGIE JAKO NOWY KONTEKST ROZWOJU DZIECKA – MOŻLIWOŚCI I ZAGROŻENIA

Powszechne używanie przez małe dzieci nowych technologii informacyjno-komunikacyjnych wywołuje kontrowersje w wielu krajach. Niezwykle istotne wydaje się zrozumienie wpływu nowych urządzeń cyfrowych, takich jak np. tablety na rozwój dziecka. Celem rozważań jest analiza zjawiska nowych technologii (TIK) jako kontekstu rozwoju, uczenia się i socjalizacji małego dziecka. W artykule skoncentrowano się na technologiach używanych we wczesnej edukacji: jak są definiowane, w jaki sposób wpływają na dzieciństwo (możliwości i zagrożenia), jaka jest rola i potencjał TIK we wczesnej edukacji, jakie nowe kompetencje zdobywają dzieci w kontakcie z TIK. Artykuł jest przeglądem polskiej i zagranicznej literatury psychologicznej i pedagogicznej, wskazano w nim na kompleksowość roli TIK i ochrony dzieci przed zagrożeniami, zawiera także implikacje praktyczne dla rodziców, nauczycieli i decydentów.

Słowa kluczowe: kontekst rozwoju, nowe technologie, dzieciństwo, technologie informacyjno-komunikacyjne: możliwości i zagrożenia.

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The Miraculous Sensibility of Two Twentieth-Century Polish Visionaries: Servant of God Rozalia Celakówna and Sr. Wanda Boniszewska

This article analyzes the elements of the personal sensibility and miraculous religiosity of two twentieth-century Polish visionaries, Servant of God Rozalia Celakówna and Sr. Wanda Boniszewska. The analysis is broken down into three sections. The first section elaborates on the concept of miraculous religiosity, which Polish sociologists and ethnologists of religion define as openness to any kind of miraculous occurrence. The second section provides brief biographies of Rozalia Celakówna (1901-1944) and Sr. Wanda Boniszewska (1907-2003). The third section describes the miraculous events (revelations, stigmata, proven prophecies) that occurred in the lives of both visionaries. The conclusion demonstrates how both visionaries manifested elements of miraculous sensibility; however, because both women avoided spectacular miracles and focused on their relationship with Christ (and not Mary), they definitely surpassed the scope of this research.

Key words: female religiosity, miraculous sensibility, miracles, private revelations, Rozalia Celakówna, Wanda Boniszewska.

Introduction

On May 24, 2006, Artur Górski submitted to Republic of Poland's Sejm the draft of a resolution to recognize Jesus as the King of Poland. Although the project ceased, through the work of numerous

enthronement movements, the Polish Conference of Catholic Bishops (not the Sejm) officially recognized Jesus Christ as the King of Poland on November 19, 2016 in Łagiewniki. This event would have never taken place if it were not for the Polish mystic and Servant of God Rozalia Celakówna's visions, which served as the source and beginning of the enthronement movement.[1]

According to her biographer, Sr. Wanda Boniszewska was "hidden stigmatist,"[2] who served as a completely different model of religiosity. Her spiritual life did not have the same kind of social effects as Rozalia's revelations, but many people indicate that consciousness about Boniszewska continues to increase and that she will become an important and lasting spiritual figure from Poland's twentieth century history.[3]

The increasing role of women in social and religious life has been noted in the social sciences, including the field of sociology, which has conducted a number of studies on the different ways to understand the relationship between women and religion. For example, studies have already been conducted on the role of religion in the formation of female identity[4] and on the influence of social change and modernization on women's religiosity. In this regard, the British sociologist Linda Woodhead sensibly argues that theories of secularization tend to explain the attitudes of British Christian men (and not Christian women) who leave Christianity. Needless to say, this oversight should be explored and explained.[5] Marta Trzebiatowska and Steve Bruce made an attempt to explain this phenomenon in their book *Why are Women More Religious Than Men*? which was published in 2012.

In addition to increasing scientific studies on the different aspects of female religious life, more studies on the broadly understood subject of the miraculous have been conducted. Just over a decade ago, science

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1 The question of whether Celakówna called only for the enthronement of the person of Jesus Christ or also His heart is not relevant to this article. Therefore, this issue will not be discussed here.

2 See J. Pryszmont, *Ukryta stygmatyczka: Siostra Wanda Boniszewska, 1907-2003* (Szczecinek: Fundacja Nasza Przyszłość, 2003).

3 See M. Kindziuk, "Nowa święta w Kościele?," *Gość Niedzielny*, no. 15 (2008): 22-23.

4 See K. Leszczyńska, *Płeć w instytucje uwikłana: reprodukowanie wzorców kobiecości i męskości przez świeckie kobiety i świeckich mężczyzn w organizacjach administracyjno-ewangelizacyjnych Kościoła rzymskokatolickiego w Polsce* (Warszawa: Wydawnictwo Naukowe SCHOLAR, 2016).

5 See. L. Woodhead, "Gendering Secularization Theory," *Social Compass*, no. 2 (2008): 189-195.

treated miracles as remnants from the past and revelations as mental illness. For example, Hildegard of Bingen's visions were interpreted clinically as ocular migraines.[6] Similarly, writing for "Polityka" (Politics), the Polish psychologist Krystyna Skarżyńska described individuals who see apparitions as "delusional individuals [with authoritarian personalities] who clearly manifest mental disorders."[7, 8] Yet, a radical change is occurring in this trend. Until recently, the social sciences were not interested in studying miracles and revelations, and, if studied, these phenomena were reduced to psychopathological categories. Now, however, more and more research is being conducted on miracles and revelations. Even more, secular scholars are coming to the agreement that healthy individuals can have revelations.[9]

Given the increasing research on the broadly understood religiosity of women and growing interest in miracles, this article will examine Servant of God Rozalia Celakówna and Sr. Wanda Boniszewska's religiosity and miraculous sensibility (for the purpose of this article, these terms will be used interchangeably) from an empirical (not theological) point of view, using terms from sociology of religion and religious studies. Although the fields of mystical theology, theology of miracles, and theology of spirituality often examine these matters, this article will follow the principles of empirical science and treat private revelations as miracles, even though, according to theology, private revelations and miracles are distinct and have been otherwise studied and recognized as playing separate roles in the economy of salvation.

This article will proceed as follows: 1) Section I will present the concept of miraculous sensibility as it has developed in Poland; 2) Section II will provide short biographies of Rozalia Celakówna and Sr. Wanda Boniszewska, respectively; and 3) Section 3 will explain the specific features of Rozalia and Sr. Wanda's miraculous religiosity.

The Concept of Miraculous Religiosity

The concept of miraculous religiosity (initially understood as miraculous sensibility and consciousness) developed in the 1970s in an

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6 See E. Pakszys and L. Sikorska, introduction to *Duchowość i religijność kobiet dawniej i dziś*, eds. E. Pakszys and L. Sikorska (Poznan: Wydawnictwo Fundacji Humaniora, 2000), 10.

7 K. Skarżyńska, "Wiara czyni cuda," *Polityka*, no. 16 (April 19, 1986): 8.

8 Ibid.

9 See. R. Stark, "A Theory of Revelations," *Journal for the Scientific Study of Religion*, no. 2 (1999): 287-308.

ethnographic environment that dealt with Polish religious culture. Unfortunately, the first document that presented this concept in 1976 could not be published for political reasons.[10] It was not until 1989—after the fall of Communism in Poland—that the text could be published. From the very beginning, the authors of the text rejected the question of whether miracles really do occur. Instead, they approached miracles just as they would social fact; therefore, they upheld that "every event explained in the simplest way by cause and effect, physical phenomenon and metaphysical delusion, etc., can be considered miraculous if, in the consciousness of a single individual and more or less of the community, it has been found to be such, and not a common phenomenon that can be fully explained."[11]

Two methodological consequences result from the aforementioned and brief definition of "miracle," which has been adopted for the purposes of social science and not, obviously, theology. First, the definition stands as a research postulate and, second, it affirms that there are phenomena that religious institutions (the Church) have not determined as being miraculous, but that people and communities perceive as miraculous. Furthermore, it affirms that empirical explanations of events that are considered miraculous in no way minimize their wondrousness.

The authors then proceed to link this concept with religion and define a miracle as: "any positive and real (daily and ordinary) matters that a person has determined to be directly connected [...] with the intervention of God or a specific holy person"[12] as well as contemporary events that are considered miraculous by an individual or group. This article is concerned with the former—namely, the individual.

Olędzki returned to the topic of individual miraculous consciousness in another article in which he examined the topic in light of contemporary votive offerings.[13] In the article, he examines the record of votive offerings housed in monastery of the Bernardine Cistercian monks of Warta in Sieradz, Poland, which reveals the prevalence of votives offered either in petition or in thanksgiving for favors received as well as the common occurrence of miraculous consciousness. Olędzki also pointed out that the faithful's gratitude to a particular saint for his or

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10 See. A. Hemka and J. Olędzki, "Wrażliwość mirakularna," *Polska Sztuka Ludowa*, 1st ed., no. 1 (1990): 14.

11 Ibid, 9.

12 Ibid.

13 J. Olędzki, "Świadomość mirakularna," *Polska Sztuka Ludowa*, no. 3 (1989): 147-157.

her intercession in resolving many of their problems is the result of their own rational and thoughtful action. However, they also thank a supernatural power for receiving a place to live in a dorm or for a successful operation, and they perceive miraculous activity in these outcomes.[14]

Ethnologist and sociologists of religion ascribed to the first concept of miraculous religiosity—both individual and collective, and they developed this idea in subsequent years.[15] Today, miraculous sensibility is characterized as:

1) Belief in the existence of innumerable non-ordinary and miraculous events. All forms of intervention of the sacred [...] are not strange; they are part of the normal order of the world.
2) A focus on the concrete, real, and tangible presence of the sacred in reality. [...] Miraculous events of a spectacular nature are valued most.
3) Connecting almost every positive event with the intervention of the sacred (i.e., with God's or—more often—the Mother of God's action).
4) [M]iraculous phenomena must take place in system of ideas according to which an individual has functioned up to that point.[16]

Rozalia Celakówna and Wanda Boniszewska's Biographies

Rozalia Celakówna

Rozalia Celakówna was born into a large peasant family on September 19, 1901 in Jachówka, near Maków Podhalański, Poland.[17] Her

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14 Ibid, 150-151.

15 One can refer to the following works: H. Czachowski, *Cuda, wizjonerzy i pielgrzymi: Studium religijności mirakularnej końca XX wieku w Polsce* (Warsaw: Oficyna Naukowa, 2003); A. Zieliński, *Na straży prawdziwej wiary. Zjawiska cudowne w polskim katolicyzmie ludowym* (Cracow: Nomos, 2004); M. Krzywosz, *Cuda w Polsce Ludowej: Studium przypadku prywatnego objawienia maryjnego w Zabłudowie* (Bialystok: Oddział IPN, 2016).

16 A. Zieliński, *Na straży*, 65.

17 The following are a recommended biographies of Rozalia Celakówna: Władysław Kubik, *Trudna droga: Rozalia Celakówna Apostołka Miłości objawionej w Sercu Jezusa* (Cracow: Wydawnictwo WAM, 2014); Z. Dobrzycki and S. Szafraniec, *Wielkie wezwanie Serca Jezusa do Narodu Polskiego: Rozalia Celakówna i Jej Misja* (Cracow: Wydawnictwo WAM, 2007); B. Nagel, *Mistyczka*

parents were happily married, and she received a thorough religious education. From her early childhood, Rozalia's spiritual life was shaped by the pious literature found in her family home, daily prayers recited with her family, and frequent participation in religious devotions. At the age of seven, Rozalia heard an inner voice for the first time, which her biographer Fr. Kubik interpreted as a mystical experience.[18] After receiving her First Holy Communion three years later and then the Sacrament of Confirmation in 1917, Rozalia decided to make a private vow of chastity.[19] She did this of her own accord and not based on the advice or recommendation of a confessor or spiritual director, since she did not have one at the time. During this phase of her spiritual life, Rozalia grew in her faith by reading the lives of the saints (e.g., St. Francis de Sales).

After Rozalia made her private vow of chastity, a new phase in her life began—namely, a crisis known as the "dark night" in mystical theology. During this period, she experienced "a variety of moral and physical sufferings,"[20] and she did not know how to realize her vocation. While she was deeply religious, she did not know whether she should enter religious life or remain in the world. The only thing that she knew for certain was that she should leave her family home in Jachówka, which she did in 1924, and move to Cracow. In Cracow, Rozalia continued to grow in her interior life and tried to seek her ultimate destiny. She continually vacillated between choosing religious life, to which her confessors and spiritual guides directed her, and life in the world.

In 1925, Rozalia began working as a nurse at St. Lazarus Hospital in Cracow. Initially, she worked in the surgical ward. However, later she tended to patients suffering from venereal diseases when she began to hear an inner voice that said, "My child, it is my will that you work in the hospital; it is the place that I have marked out for you."[21] However, working in the venereal disease ward, which was filled with patients including and quite often prostitutes who led addictive, chaotic, and sexual lifestyles, was initially too difficult for the young woman who had made a vow of chastity. Therefore, Rozalia resigned from her job at the hospital and went to spend more than two months at the convent of

z Jahówki: Doświadczenie nocy ciemnej w życiu duchowym Służebnicy Bożej Rozalii Celakówny (Cracow: Wydawnictwo Św. Stanisława BM, 2015).

18 W. Kubik, *Trudna droga*, 46.

19 Ibid, 43.

20 Ibid, 61.

21 Ibid, 68.

the Poor Clare nuns in Cracow. Due to a sudden decline in her health, however, Rozalia was forced to leave, and in 1928, she returned to her work at the hospital. Initially, she worked in the ophthalmology ward, and later, at her own request, she moved back to the venereal disease ward. She devotedly and dedicatedly cared for her patients, which greatly weakened her health. Despite Rozalia's heroic dedication to the sick and to other ordinary people, she was often misunderstood by her superiors and harassed by others.

In September 1944, Rozalia contracted a cold that quickly turned into angina. Although she was brought to the hospital, it was too late. Rozalia died on September 13, 1944, and from then on her reputation for holiness spread.

Wanda Boniszewska

Wanda Boniszewska was born in Nowa Kamionka, near Nowogródek in Wileńszczyźnie in 1907.[22] She received her First Holy Communion in the church in Nowogrodek in 1918. She later recalled that it was "then that the Lord Jesus spoke to me in a clear voice. I was very pleased that my Most Beloved was in my soul."[23] One year later, she began to experience pain in her hands and feet in the same places where Jesus was pierced with nails.[24] At first, the wounds were invisible; later, however, they became visible.

In 1924, Wanda entered the Congregation of the Sisters of the Angels in Vilnius. The mission of this order (which did not wear the habit) was to help "priests [...] in their apostolic work and to remain with them in spiritual fellowship."[25] At first, Wanda was not received into the order. Nevertheless, she did not give up, and she made her final profession of vows in the church Kalwaria Wileńska in 1933. From 1933 onward, Wanda lived primarily in the congregation's house in Pryciuny. On Holy Thursday in 1934, visible stigmata appeared on Wanda's body. The wounds would continue to appear at different times for the rest of her life.

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22 The following are recommended biographies of Sr. Wanda Boniszewska: J. Pryszmont, *Ukryta stygmatyczka: Siostra Wanda Boniszewska, 1907-2003* (Szczecinek: Fundacja Nasza Przyszłość, 2003); and W. Boniszewska, *Dziennik duszy: Ukryta przed światem* (Warsaw: Edycja św. Pawła, 2016).

23 W. Boniszewska, *Dziennik*, 76.

24 M. Damazyn, "Analiza źródeł," in *Dziennik*, 23.

25 M. Piątkowska, introduction to *Dziennik*, 5-6.

After World War II ended and the borders of Poland were altered, Wanda decided to remain in the USSR. She, along with other religious sisters, was arrested and imprisoned in the prison hospital in Łukiszk due to her poor health. After her trial, she was sentenced to ten years of hard labor and transported to Wierchnieuralsk, where she was humiliated, abused, beaten, and tortured with electrical equipment. She was deliberately placed with female prisoners who were severely mentally ill. Despite these persecutions, she did not abandon her spiritual life. Rather, she treated her experiences as her purgatory, or even hell. Wanda's attitude positively influenced other prisoners, the prison hospital staff, and even the prison authorities.

In 1956, the nightmare ended with the beginning of the process of de-Stalinization, and Wanda was released from prison, rehabilitated, and returned to Poland during the second repatriation. At her confessor Fr. Czeslaw Barwicki's command, Wanda wrote her memoirs. In Poland, she lived in convents in Konstancin-Jeziorna and Częstochowa. She died on March 2, 2003, having been very discreet about her supernatural experiences.

The Visionaries' Miraculous Religiosity

The brief biographies above confirm that both Servant of God Rozalia Celakówna and Sr. Wanda Boniszewska were sensitive to the miraculous. Both of their lives were characterized by revelations and various miraculous events that they did not consider strange because they were part of their normal order of reality. Doctors examined the mental health of both Boniszewska and Celakówna. For example, a neurologist examined Celakówna in 1938 and stated that Rozalia "[...] sometimes hears voices and has visions of an inexplicable nature. These symptoms do not give me the impression that she is mentally ill."[26] Likewise, in 1943, a Dr. Hryniewicz examined Sr. Wanda Boniszewska and concluded that "should be classified as a constitutional psychopath." He also noted, however, that "[i]n addition to all of her psychophysical reflexes and her contact with her surroundings, the obscurity of awareness that I observed was very superficial."[27]

Both visionaries acknowledged that they experienced private revelations.[28] In both cases, their visions, which initially began as voices,

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26 Z. Dobrzycki and S. Szafraniec, *Wielkie wezwanie*, 174.

27 Ibid.

28 See R. Pindel, *Proroctwa nie lekceważcie, wszystko badajcie: Objawienia prywatne w świetle słowa Bożego* (Cracow: Wydawnictwo M, 1998), 77-130.

started very early in their childhood and lasted for the rest of their lives. Boniszewska described the following: "When Jesus spoke, He was always visible. I often encountered Him as a traveler; He would meet me in the woods, or I would find Him sitting. I immediately understood that it was Him, even though He appeared no different on the outside than any other young traveler in his prime. Only, there was something about Him that attracted me. Ordinarily I would never stop and talk to strangers, especially to men, but His holiness was magnetic, and my soul sensed it. [...] Other people could not see Him, and they would say, 'Wanda is delirious.'"[29]

In addition to apparitions of Jesus Christ, Wanda also had visions of Mary and the angels, especially her guardian angel. In 1936, she described her guardian angel as "an extremely sweet little girl or boy, with beautiful eyes and a completely modest disposition. Most often the angel would express my thoughts and declare my passage to Golgotha on the following day or hour."[30] Boniszewska also had visions of demons that she believed to be the source of her suffering. In her visions, Satan "would appear in the form of a llama, dog, impassioned man, [...] or like angels."[31] She described the torment in the following way: "He would assail me with a shoe. They [the demons] would start pushing me and kicking my legs. They would squeeze my wounded sides with their elbows (because in addition to the wounds, there are still ulcers on my sides). I felt a tremendous pain and suffocating tightness in my chest, and I couldn't breathe. They would spit their stinky saliva right into my eyes face, on the side of my head, or into my eyes. They would strike my body in places that were already aching, and then leave me."[32] Deceased sisters from Wanda's congregation also appeared to her. For example, she said that Mother Ludwika Dolińska "helped me guide the sisters, and sometimes she was so vivid that it was as if she were still alive on the earth."[33]

Stigmata and ecstasies were among the miraculous events that Sr. Wanda Boniszewska experienced. The stigmata were the result of her intense spiritual life and occurred especially during the Easter season and on Good Friday. She underwent incredible suffering because of them. At first, Wanda experienced only pain without any visible manifestation of the wounds. Later, however, bleeding wounds began

[29] M. Damazyn, "Analiza źródeł," in *Dziennik,* 34.

[30] Ibid, 35.

[31] Ibid, 37.

[32] Ibid, 37-38.

[33] Ibid, 38.

to develop. It was then that other people, including Wanda's religious superiors, discovered her stigmata. Her superiors consulted doctors about the situation, and the doctors determined that the phenomena were of natural origin.[34] Despite the spectacular nature of the stigmata, Boniszewska concealed the wounds from the world.

In addition to the stigmata, Sr. Wanda Boniszewska also experienced ecstasies, which she called her "sweet relationship with [her] Beloved,"[35] as well as miraculous events that occurred in her daily life. For example, in 1927 the sisters voted in order to decide whether Sr. Wanda should leave or remain in their order. They did so by placing either a black bean (vote to leave) or white bean (vote to remain) into a cup. When one of the sisters poured out the contents, all the beans were white, meaning that Sr. Wanda would remain in the order. This event was interpreted as miraculous because one sister said, "How is it possible? I know that I deliberately put a black bean into the cup, not a white one."[36] According to Sr. Wanda herself, the outcome of the vote was the result of the prayer vigil she had kept all night in the chapel in Ostra Brama.[37]

Rozalia Celakówna also experienced various revelations that began in her early childhood. Initially, she heard interior voices, and they were Christocentric. For example, when she was seven years old she heard a voice say, "My child! Give me everything! Be mine! The world will never give you happiness. It will not satisfy your desires. Give yourself to me and you will find everything. I will never leave you."[38] At other times, Rozalia experienced visions of Mary. Once, when Rozalia was a teenager, the Most Holy Virgin Mary appeared and, pointing to the cross, said: "this cross is intended for you."[39] Rozalia did not consider these events strange, but rather a natural part of reality.

Over time, Rozalia's initially very personal experiences began to take on a more elaborate visual form, which probably stemmed from what she read in the writings of the mystics as well as from the advice that she received from her competent spiritual directors. When Rozalia worked in the ward for venereal disease, she had visions of the

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34 Ibid, 24.

35 S. Urbański, introduction to *Dziennik*, 12.

36 J. Pryszmont, *Ukryta stygmatyczka*, 41.

37 Ibid, 40.

38 W. Kubik, *Trudna droga*, 46.

39 B. Nagel, *Mistyczka*, 31.

suffering Christ (*Ecce Homo*) and of Christ enthroned which eventually led to the formation of the enthronement movement years later.

In addition to the visions of Jesus and Mary, Rozalia also had visions of mystics such as St. Teresa of Avila and St. Therese of Lisieux. During one vision, St. Teresa of Avila told Rozalia: "Child! Do not adopt another spirituality. Even though you have not entered religious life, your spirituality is that of Carmel. The Lord Jesus will lead you according to His way to the summit of perfection, meaning by the way of the cross, which He Himself walked."[40]

Rozalia's visions often appeared when she was experiencing, for example, doubts and discouragement. Once, when Rozalia was concerned whether the state of her spirit offended Jesus, St. Therese appeared to her and said, "When you wake up in the morning, make every effort to do everything—even the smallest action—for Jesus. Whatever you encounter during the day, continually offer it to Jesus. Enjoy, rejoice, and carry your cross for Jesus. When you fall, do not be discouraged and lose your inner peace, but with the greatest confidence go to Jesus and, like a child, ask for forgiveness. Tell Him everything openly, simply, and sincerely. Tell Him that you are so small, weak, and in need of His help and support."[41]

Because Rozalia wanted to lead a hidden life, St. Joseph—the model of humility and hiddenness—also appeared to her.[42] One day he revealed to her: "I will help you in all things. I will direct your whole life of prayer, which must be similar to the life in Nazareth—that is: prayer, work, and a life most carefully hidden both from yourself and others."[43] Celakówna also experienced prophetic visions of the enthronement of Christ the King, the fate of Poland, and the outcome of the Second World War, as well as the prediction of her own death.[44]

Conclusion

There is no doubt that the two twentieth-century Polish visionaries mentioned above exhibit elements of miraculous sensibility. Their connections with miraculous events were stronger than those of ordinary people, who occasionally experience something extraordinary that can be interpreted religiously. In the case of Celakówna and Boniszewska,

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40 Z. Dobrzycki and S. Szafraniec, *Wielkie wezwanie*, 67.

41 Ibid.

42 Ibid, 69.

43 Rozalia Celakówna, *Pisma* (Cracow: Wydawnictwo WAM, 2008), 230.

44 See. Z. Dobrzycki and S. Szafraniec, *Wielkie wezwanie*, 107-116.

miracles (revelations) were part of their daily reality. Boniszewska's biographer and friend Fr. Pryszmont noted that ecstatic states and visions occurred "simply, as if it were quite ordinary."[45]

There are significant differences between Rozalia and Wanda's religious lives and the lives of other Polish visionaries, stigmatists, and ordinary believers who are sensitive to the miraculous. First and foremost, the two visionaries did not seek miraculous occurrences by force, nor did they excite themselves with spectacular miraculous events. In fact, their spiritual fathers recommended that they avoiding any experiences of this kind.[46] In addition, they did not attract or gather crowds of indiscriminate followers, which often occurs in cases of modern visionaries. For both visionaries, the miraculous events that they experienced arose from their senses and not spectacular manifestations of power.

While Boniszewska experienced the stigmata, which is undoubtedly a spectacular phenomenon, she asked God to hide the wounds from other people.[47] And, when God did not hide them, she herself hid them from the world. Similarly, unlike many contemporary visionaries, Celakówna did not publicly reveal her visions and prophecies about the impending war; instead, she presented them only to her confessor, Fr. Dobrzycki.[48]

Another difference between Celakówna and Boniszewska and other visionaries is the distinct Christocentric features of their miraculous sensibility. In Poland, where Marian devotion is predominant (the ratio of Marian shrines to other shrines is 80/20[49]), Rozalia and Wanda's miraculous sensibility was directed toward Jesus. Mary undoubtedly appeared in their revelations, but her role was peripheral. The Christocentric character of the revelations of these two visionaries distinguishes their religious experiences from those of contemporary visionaries to whom Mary has appeared. Moreover, not only were the positive events in the lives of both visionaries connected with God's action, but so too were their many miseries, difficulties, and sufferings insofar as they were able to make religious sense of them.

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45 J. Pryszmont, *Ukryta stygmatyczka*, 14.

46 Ibid, 26.

47 Ibid, 31.

48 W. Kubik, "Życie Służebnicy Bożej Rozalii Celakówny," *Rozalia Celakówna: Pisma*, 17.

49 See. A. Datko, "Chrześcijańskie miejsca pielgrzymkowe w Polsce," *1050 lat chrześcijaństwa w Polsce*, eds. P. Ciecieląg, B. Łazowska, P. Łysoń, and W. Sadłoń (Warszawa: GUS and ISKK, 2016), 160.

In conclusion, both visionaries were sensitive to the miraculous as evidenced by their openness to various events that the tradition of the Catholic Church would describe as miraculous and in their interpretation of all (good and bad) events as occurring because of God's action. On the other hand, both Rozalia and Wanda go beyond this perspective; for, they did not seek spectacular miracles and visions, and they focused primarily on their relationship with Christ, not Mary. Undoubtedly, this testifies to the fact that both visionaries surpassed the level of miraculous sensibility described in Polish religious culture by ethnographers and sociologists of religion.

ELEMENTY INDYWIDUALNEJ WRAŻLIWOŚCI MIRAKULARNEJ POLSKICH XX-WIECZNYCH WIZJONEREK – NA PRZYKŁADZIE SŁUGI BOŻEJ ROZALII CELAKÓWNY I SIOSTRY WANDY BONISZEWSKIEJ

Artykuł analizuje elementy indywidulanej wrażliwości, religijności mirakularnej polskich XX-wiecznych wizjonerek – Sługi Bożej Rozalii Celakówny i s. Wandy Boniszewskiej. Tekst składa się z trzech części. W pierwszej, przedstawiona jest koncepcja religijności mirakularnej, wypracowana przez polskich socjologów i etnologów religii, rozumiana jako otwarcie na wszelkiego rodzaju zdarzenia cudowne. W części drugiej, zostały krótko ukazane biografie bohaterek tekstu, tj. Rozalii Celakówny (1901-1944) i Wandy Boniszewskiej (1907-2003). W części trzeciej, opisano zdarzenia cudowne (objawienia, stygmaty, sprawdzone proroctwa), których doświadczyły w swym życiu Celakówna i Boniszewska. W podsumowaniu wykazano, że u obu wizjonerek występują elementy wrażliwości mirakularnej, ale poprzez unikanie spektakularnych cudów oraz skupianie się na relacji z Chrystusem, a nie Maryją, zdecydowanie tę perspektywę badawczą przekraczają.

Słowa kluczowe: religijność kobiet, wrażliwość mirakularna, religijność mirakularna, cuda, objawienia prywatne, Rozalia Celakówna, Wanda Boniszewska.

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Do Pedagogy Students Perceive Collaboration as Valuable?

Values are not poured into us
like water from a bottle.
We must choose them.
Life proposes certain values,
but whether he will perceive, understand,
or cultivate them depends on man.[1]

This study describes how students of pedagogy perceive group collaboration. The first part of this study sets forth a theological introduction to the basic concept of collaboration and its significance with regard to contemporary culture and to the profession for which the youth who participated in this study are preparing. The second part provides an analysis of qualitative data obtained during this study. According to our findings, the majority of the candidate-participants preparing to enter the field of pedagogy perceive group collaboration as something advantageous that fosters their development. Group collaboration can be a way to enrich the humanistic values of education, including respect for and trust of another person, which are essential to build a community of learners. It is difficult to introduce these values into the education system, however, because institutions are often pressured to increase their quantitative rankings, improve their scores, and compete with each other.

Key words: pedagogical formation, student, group collaboration, school of learning.

[1] J. Tischner, *Myśli wyszukane*, (Cracow: Wydawnictwo Znak, 2001), 78.

Introduction

This study aims to present an analysis of data that reveals how students of pedagogy perceive group collaboration. The word "collaboration"[2] is usually used interchangeably with the word "cooperation." Strictly speaking, however, the two terms have different meanings. "Collaboration" occurs when "at least two people work alongside each other and perform individual tasks to achieve a socially useful and common aim."[3] Cooperation is the basis for collaboration. Each form of collaboration involves cooperation. However, not every form of cooperation is the same as collaboration. People can cooperate when playing together, teaching, or even working. Strictly speaking, then, collaboration is one form of cooperation.[4] According to Jan Borkowski, "cooperation is a common form of positive social interaction which consists of diverse behaviors and actions of specific social subjects (persons, groups, institutions) that have interdependent goals, values, and interests. The essence of cooperation—unlike rivalry—is the common pursuit of particular goals, the independent fulfillment of which seems difficult or impossible;"[5] whereas "collaboration is a more perfect and developed form of cooperation. The bonds of collaboration connect two people who work together to achieve clearly defined, short-term or long-term tasks as well as identical goals."[6]

Over the years, many situations necessitate that people collaborate with each other. The issue of individual's participation in a group and his or her effectiveness in collaboratively completing the task is interdisciplinary. Collaborating in a group is a social skill that belongs to a group of skills known as soft skills, which pedagogues, sociologists, academics, and psychologists emphasize as necessary to flourish in the world.[7] The ability to collaborate is an indispensable skill to possess

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2 More information on group collaboration can be found in: B. Tołwińska, K. Borawska-Kalbarczyk, and A. Korzeniecka-Bondar, *Wolę chodzić własną drogą (?) – o potencjale budowania współpracy z perspektywy studentów na pograniczu polsko-białoruskim*. This publication is currently in press.

3 H. Czarniawski, *Współdziałanie potrzebą czasu* (Lublin: Norbertinum, 2002), 30.

4 Ibid.

5 J. Borkowski, *Podstawy psychologii społecznej* (Warsaw: Elipsa, 2003), 124.

6 Ibid.

7 J. Borkowski, *Podstawy*; B. Kożusznik, *Zachowania człowieka w organizacji* (Warsaw: Polskie Wydawnictwo Ekonomiczne, 2011); and P. Smółka, *Kompetencje społeczne: Metody pomiaru i doskonalenia umiejętności interpersonalnych* (Cracow: Wolters Kluwer, 2008).

in the modern world, not only because of its measurable benefits (e.g. organization), but also because of the value of teamwork and how it enables personal and social development (which will be discussed below).

The Polska 2050 [Poland 2050] report indicates that one of Poland's priorities is to reduce the divide between its civilization and the civilizations of other developed countries in the European Union. In order to achieve this end, it is necessary to fulfill many conditions, one of the most important of which is that: "Polish society must work much more toward mastering its capacity to work as a group without losing its individual creativity."[8] A successful vision of the future requires, for example, a modern educational system that is capable of modifying the cultural system.[9] As Wanda Dróżka writes: "This involves an increasing realization of the need to (re)build in and through schools social solidarity and cultural identity, which have been lost in the highly individualized and alienating sense of community in today's world, while not neglecting individual needs and individuality."[10]

In a society of individuals[11] that is dominated by the market, young people learn to compete and concentrate on their own goals to achieve the best possible position. However, such an attitude subsequently endangers their welfare and often prevents their development.[12] Over time, people have substantially changed how they perceive work. Today, people believe that efficiency must increase and that economic growth means progress. For this reason, Charles Handy's words written more than 15 years ago in his book *The Age of Paradox*, "for many life has become a struggle, and for the most part—a paradox,"[13] are

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8 Komitet Prognoz "Polska 2000 Plus," *Raport Polska 2050* (Warsaw: Polska Akademia Nauk, 2011), 88, http://rp2050.czasopisma.pan.pl/index.php?option=comcontent&view=article&id=271:raport-polska-2050&catid=103:wydania&Itemid=228 (Accessed 09.15.2017).

9 Ibid.

10 W. Dróżka, "'Jak pokonać siłą własną'? Relacje nauczyciele – uczniowie w świetle pamiętników nauczycieli," in *Uczłowieczyć komunikację: Nauczyciel wobec ucznia w przestrzeni szkolnej*, ed. H. Kwiatkowska (Cracow: Oficyna Wydawnicza "Impuls," 2015), 149.

11 N. Elias, "The Society of Individuals" in *The Collected Works of Norbert Elias*, Vol. 10, (Dublin: University College Dublin Press, 2010); M. Jacyno, *Kultura indywidualizmu* (Warsaw: Wydawnictwo Naukowe PWN, 2007).

12 D. Doliński, "Ciemna strona rywalizacji," in *Przegląd psychologiczny, no. 41 (1998): 181-200.*

13 Handy, Charles. *The Age of Paradox*. Boston: Harvard Business School Press, 1995.

relevant to people's everyday lives and appear in scientific texts today. At this point in time, competition among individuals has made its way into different aspects of life; as such, it has become both unnecessary and harmful. Rather than working collaboratively with others, people are more motivated by the attractiveness of ensuring for themselves a better position by doing things independently in order to distinguish themselves among others. According to free market ideology, the person is perceived as an individual who competes with others in order to ensure his own interests. Consequently, education that is based on this ideology forms students to become consumers rather than independently thinking citizens who are interested in the communities in which they live.[14]

Educational institutions (schools, universities) are particularly important places where valuable group activities can be promoted. In these institutions, students learn good practices, especially through direct experience. For example, students participate in projects that require teamwork. In the process, students learn about and engage in cooperation. Such engagement meets their social needs and allows them to take on different roles. There are two different dimensions to group activities: work and social. The work dimension involves the roles necessary to complete specific tasks: encouraging the group to take on some challenge (the initiator), gathering information (the information gatherer and provider), giving advice on task performance (the adviser), improving the concept of the work (stylist), determining whether the group's best ideas should be taken into account (the critic), and mobilizing the group to move forward (the mobilizer). In turn, the social dimension involves rewarding the group members, encouraging their ideas (especially those who are shy), encouraging the particiants, ensuring that the work atmosphere is good, relieving tensions among members, and ensuring that certain individuals do not dominate the group's work.[15]

In order for individuals to cooperate effectively in a group, they must be aware of their limitations and of the basic principles of good

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14 E. Potulicka, "Edukacja dla demokracji," in *Wychowanie: Pojęcia, procesy, konteksty* 2, eds. M. Dudzikowa and M. Czerepaniak-Walczak (Gdansk: Gdańskie Wydawnictwo Psychologiczne, 2007). More on this subject can be found in: B. Tołwińska, "Overcoming organizational silence–looking for opportunities to change school culture," in *Selected Papers of the Association for Teacher Education in Europe. Spring Conference 2015*, eds. L. Daniela and L. Rutka (Cambridge: Cambridge Scholars Publishing, 2016), 209-221.

15 C. K. Oyster, *Grupy*, trans A. Bezwińska-Walerjan (Poznan: Wydawnictwo Zysk i S-ka, 2002), 35-36.

communication such as: sharing knowledge, giving each participant the possibility to freely express himself, showing interest in the views of others, and genuinely and attentively listening to others. The group should reflect on any ideas and differences of opinion; for, these very ideas and opinions can serve as a source of inspiration.[16] By considering the variety of roles that people can play in a group as well as the opportunities that group members have to practice constructive communication during a collaborative group effort, it is clear that group collaboration in education is a means to help people develop the humanistic skills of respect for and trust in others.

However, not every group dynamic makes it more possible for individuals develop certain skills. For example, some groups function immaturely[17] and defensively.[18] As a result, the individuals that belong to this group, or the organizations under which the group functions, are unable to develop. People often criticize group activities because they can result in, for example, polarization, social loafing, and groupthink.[19] In addition, B. F. Meeker includes conflicting aims among group members and improper decision-making patterns as sources of loss incurred by group tasks.[20] In this sense, group activities exhibit the opposite of good decision-making, which is characterized by the rational consideration of all available information and opinions that enables different points of view to emerge and overcomes the illusion of correct unanimity.[21]

Studies reveal that researchers have observed that collaboration has a variety of benefits. For example, D. Doliński quotes many studies that argue that, among other things, collaboration facilitates intellectual development and the procurement of knowledge, promotes positive attitudes towards others, and drives the members' internal motivation

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16 M. Płócińska and H. Rylke, *Czas współpracy i czas zmian* (Warsaw: WSiP, 2002), 79.

17 S. Mills, "Kierowanie zespołami w procesie wprowadzania zmian," in *Współczesne tendencje w kierowaniu zmianą edukacyjną*, ed. D. Ekiert-Grabowska (Warsaw—Radom: Ministerstwo Edukacji Narodowej, Instytut Technologii Eksploatacji, 1997).

18 G. Bartkowiak, *Psychologia w zarządzaniu. Nowe spojrzenie* (Poznan: Wydawnictwo Uniwersytetu Ekonomicznego w Poznaniu, 2010).

19 C. K. Oyster, *Grupy*, 185-186; B. Wojciszke, *Psychologia społeczna* (Warsaw: Wydawnictwo Naukowe Scholar, 2011), 467- 472.

20 B. F. Meeker, "Praca zespołowa: dylematy współpracy," in *Procesy grupowe: Perspektywa socjologiczna*, eds. J. Heidtman and K. Wysieńska (Warsaw: Wydawnictwo Naukowe SCHOLAR, 2013), 291.

21 B. Tołwińska, "Overcoming organizational."

to work.[22] Effective collaboration within a group enables individuals to conserve their individual resources—mainly time and energy; to share their knowledge and experience with each other; to elicit the (often hidden) talents of group members; to satisfy their need to be accepted and part of a group—both of which are powerful sources of motivation; to find better solutions, since a the solution that come from a synergistic group approach is better than a solution that comes from one individual.[23] When working alone, individuals have only their own resources; when individuals work together in groups, however, a special kind of energy called "synergy" occurs.[24] While synergy does not occur in every group, those groups in which it does occur are the most successful. Among the benefits of collaboration, B. Wojciszke includes "warming up" participants to a particular effort, perseverance through imitation, the use of unique skills, readiness to compensate for others' deficiencies, and mutual stimulation—all of which result in "a group knowledge that creates new and better quality."[25] Another benefit of collaboration is that, through it, individuals can participate in the creation of shared goods and the increase their social competence.[26]

Collaboration provides an individual with a chance to intensify his own development. If individuals find that completing tasks through collaboration is valuable, then they will willingly get involved in collaborative efforts and experience its benefits; in other words, they will not wait to collaborate only when they are required to do so and pretend to do so. How, therefore, do first-year pedagogy students understand collaboration? Are they focused on collaborating? And, what do they perceives as the benefits and difficulties of collaborating?

Research Methods

This article analyzes how first-year pedagogy students perceive group collaboration by addressing the following questions: How do

22 D. Doliński, "Ciemna strona."

23 H. Czarniawski, *Współdziałanie,* 22; D. Elsner, *Doskonalenie kierowania placówką oświatową. Wokół nowych pojęć i znaczeń* (Chorzow: Wydawnictwo Mentor, 1999), 139; M. Płócińska and H. Rylke, *Czas współpracy,* 70; B. Tołwińska, "Proaktywność i synergia w kulturze szkoły," *Studia Pedagogiczne*, no. 64, eds. M. Dudzikowa and S. Jaskulska (2011): 265-273.

24 See C.K. Oyster, *Grupy*, 193. Cattell discovered synergy in 1948 while observing the process of group communication. He defined synergy as a specific type of energy that arises between people who are communicating with each other.

25 B. Wojciszke, *Psychologia*, 464.

26 J. Borkowski, *Podstawy*, 125.

students perceive collaboration? Do they see it as valuable? What determines students' engagement in collaborative group efforts? What difficulties do the students perceive in collaborating?

The study data was obtained via feedback from 76 first-year pedagogy students both while and after they participated in team projects related to their lectures from 2015-2016 and 2016-2017 school years. The data takes the form of quotations from students' statements.[27] Their statements were subsequently analyzed qualitatively, and the data was sorted, encoded, and categorized. More specifically, students were presented with a specific educational problem to solve and then asked to work in groups in order to solve the problem. The student groups subsequently presented how they worked together to solve their problem to a forum and led a mini workshop on the skills related to topic of their specific project. To this end, participants each performed specific tasks that they independently planned and organized. Students had to refer to various sources to find information related to their specific tasks, choose which information to use, and, based on the information, design activities aimed at changing that practice. Each team completed their project in a different way; some teams worked on the initial phase of a project, while other teams took advantage of other sources of information and methods to present information. For example, one team made an amateur video recording of their interviews with school directors, teachers, parents, and students. The most important aspect of the project was that students work independently and they return to the group where they could share their results with others. The last part of their group collaboration involved reflecting on how the group accomplished the project, whether the goals that the team set were achieved, what the group found to be the most difficult and satisfying, and what the audience appreciated about the project and presentation. This final stage of the project caused the students the most difficulty.

After completing their respective projects, students freely described their experiences working as members of a team. The purpose of this study is to understand the way that students perceive teamwork—what they find interesting and important about it, since these very same students will themselves have to complete certain tasks or jobs by working collaboratively in groups after they graduate. For example, after completing their studies, pedagogy students will work for educational institutions or organizations, or they will create these institutions and

[27] D. Kubinowski, *Jakościowe Badania Pedagogiczne: Filozofia–Metodyka–Ewaluacja* (Lublin: Wydawnictwo UMCS, 2011).

organizations themselves. The question then arises: what will these students contribute to the schools and organizations for which they will one day work? How will their skills and values enrich their interpersonal relationships? Perhaps the students' feedback will reveal what aspects of a university education are important to consider and how students can take advantage of their studies to hone their ability to collaborate. These issues are of particular importance, particularly in light of the contemporary challenge for schools to become teaching organizations. [28]

Study Results

While working on their projects, students developed different types of skills, which will not be discussed in this study, since its purpose is to describe the students' experiences collaborating within the group.

In their statements, the students clearly expressed their desire to complete tasks through group collaboration more often. From the students' points of view, working together in a group is a good way to accomplish tasks. The majority of the youth perceived that there were many benefits of working in a group. Decidedly fewer students spoke about the negative aspects of group collaboration. Although fewer in number, these statements can be a source of inspiration for teachers (myself included) regarding what aspects of team projects to pay attention so that, at the same time, with essential knowledge, the youth can employ the win-win principle when working in teams[29] and, thereby, most fully develop their collaborative skills. The students themselves perceived that, from a professional point of view, they will become a desirable "assets" in their future work. Here are some examples of the students' responses:

> "Teamwork has allowed us to assimilate. When we expressed different points of view, our collaborative efforts made us discuss these issues, be open to each other's opinions, and come to a final decision together. I really liked the discussions because I could learn other people's points

[28] Senge P.M., *The Fifth Discipline: The Art and Practice of The Learning Organization* (New York: Doubleday, 1990); M. Fullan, *Change Forces: Probing the Depths of Educational Reform* (London: Falmer Press, 1996); M. Fullan, *Leading in a Culture of Change* (San Francisco: Jossey-Bass, 2001); M. Fullan, *The Moral Imperative of School Leadership* (California: Corwin Press, 2003); E. Potulicka, "Paradygmat zmiany edukacyjnej Michaela Fullana," in *Szkice z Teorii i Praktyki Zmiany O*światowej (Poznan: ERUTITUS, 2001).

[29] S. R. Covey, *The 7 Habits of Highly Effective People* (New York: Free Press, 1989).

of views and compare them to mine. This exercise will help me in the future. The lessons made me realize that I need to do everything in my power to take advantage of what I have learned and change for the better" (43).[30]

"I liked this type of activity very much. Each [project] could look like this" (8). "I could show my creativity. I am very happy with this project because I had the opportunity to participate in it. I consider this to be a very useful experience" (10). "I liked working on this project; we could coordinate with each other, spend time together, and learn teamwork. It would be useful to do this type of work more often so that we can practice teamwork" (42).

The students described the benefits of team collaboration as follows:

– it met the need to be part of a group

I really liked working on a team. I had the opportunity to collaborate with my fellow team members. It was a very positive experience (28).

– it "warmed up" participants to do their part and involved everyone

"Participating in group projects is *a good motivation to be involved*. We weren't just passive listeners; instead, we were involved and we learned through practice" (11). "I worked really well in a group; my colleagues and I worked together more; each of us had to do a different job, and, through this, we learned many things from each other. Each of us *dedicated a lot of time to this project, was involved in what we did*, and wanted to share our knowledge with the group. I realized like this teamwork because, thanks to it, we could consolidate our knowledge and work together" (16). "I believe that group projects are a good way to mobilize everyone; through it, each person could be involved" (21). "It provided us with an opportunity to perfect our own skills. It was satisfying and pleasant to work in a group. *Each person did his part and was involved in the entire project*" (26). "I liked working together in a group. We were able to get to know each other better and see how to collaborate. I like that we ourselves got to prepare the project. Each of us was able to contribute something, and *we were motivated*" (29). "What I liked about my team: we divided up the duties, helped each other out, shared out thoughts, and *mobilized each other*" (65).

– it conserved individual resources and helped participants practice better time management

"Looking from the perspective of another person, *dividing the tasks*—each person focuses on that which he knows the best, and the *terms are established* at the end of each phase of the project" (70). "I worked really well in the group; *each person contributed*, and it was clear that

[30] The students' testimonies are identified by the numbers in parenthesis.

each person was involved. If someone among us didn't know something, then it was possible to ask for help" (20). "Time was organized better, and we didn't put off our respective parts until later" (72).

– sharing knowledge

"A group project was interesting; we could each choose the way; we were active, involved, could *share our knowledge with the others*, and show our strengths" (41). "Working in a group was great! Individual work is more difficult and boring. […] When the group hung out, there was an adrenaline rush, and I experienced an amazing sense of satisfaction when I saw that other people liked our project and that *they learned something from it*" (45).

– the realization of strengths and overcoming weaknesses

"Working in a group reminded each of us *what we are respectively good at*. We learned to collaborate. Sometimes it was difficult, but we learned to respect the opinions and ideas of others. Some people were more motivated than others" (24). "I liked teamwork; it *helps one to be less shy, speak in front of an audience*, and this kind of task *stimulates creativity*" (18).

– the development of communication skills

"The possibility to work in a group develops and integrates human interaction. *Each person could say something on a given topic and he wasn't judged*" (33). "Working in a group was super! Working individually is more difficult and results in fewer ideas. When working in a group, there is greater variation and it is possible to learn more interesting things and to *hear the opinions of others*" (50). "I liked working in a group. It helped me to concentrate better on the subject. We were more into it, and group work inspires creativity. Working individually is boring and monotonous; there is no one else to help, and we have to rely on ourselves. When working in a group, *we can learn how other people think*" (52). "I worked really well in a group. We worked on the brainstorming method. *Each person could say something without fearing that his idea would be ridiculed*" (56). "I really liked working in a group. I think that we were able to work together very well. *Each person had a chance to say something and share his opinion*" (59). "This kind of work taught us how to *listen to each other*" (61). "It was interesting to listen to the group members *exchange opinions*" (62). "I could *express my thoughts and views* and also *consult other group members* about them" (63). "I liked *working on my ability to listen and boldly express my opinions*" (64). "I learned to *listen closely to others, give others more freedom, and speak directly about my feelings*" (69). "I learned to respect others and calmly express my own opinion. The atmosphere was friendly, and

there was a sense of understanding and trust. We finished the work on time" (73).

In order to collaborate, it is necessary to reconcile individual aspirations and thoughts with the common good. Not every team was able to work together and create a win-win situation. This occurred when there was:

– lack of involvement

"Certain difficulties arose; not everyone was equally involved" (47). "Some participants placed the responsibility on others" (65). "One group worked really hard, while in another group some members did not do anything at all. Instead, they thought that the other group members would do their part for them" (66). "Some people did only what was absolutely necessary" (67). "Not everyone was equally involved, some group members were disinterested, others didn't meet the deadline, while other members became enemies" (76).

– poor time management

"Some people did not consider the ideas of all of the team members, while other members had a negative attitude toward each other. Some people were disorganized" (71) "It was not possible to trust 100% when one person took the leadership role and wanted to rule over everything. He attributed everything that the group did to himself" (75). "Some members did not turn in their work on time" (74). "One person failed to meet her deadlines and obligations. As a result, everything was chaotic and disorganized" (68).

"Collaboration also brought out the follow *negative personality traits and behavior of some team members*: greed, jealousy, manipulation, quarreling, problems, complaining" (73), "rivalry, and exploitation" (74).

Discussion

The youth directed their learning process within the course of their team projects. They planned and organized their work together, and, as many of the students testified, working on group projects was a very meaningful experience. Based on our analysis, students describe group collaboration not only as valuable, but also as beneficial to their individual development. When team work is based on the win-win principle,[31] participants reinforce constructive communication, speak freely, and, at the same time, see the another person's perspective, respect the opinions and ideas of others, overcome shyness, publicly

[31] S. R. Covey, *7 Habits*.

express their own opinions, present their own ideas without fear of being mocked or ridiculed, motivate each other to act, learn from one another, discover their strengths and show them to others, and use their creativity. In the students' comments, it was clearly evident that communication within the group took place and was very important for the groups to succeed as a whole.

Some students found it difficult to collaborate as evident in their lack of involvement, time-mismanagement, and unfavorable personality traits. As the researchers in this study point out, social loafing is a widespread group labor deficit manifested in the fact that some members exert less effort and energy while simultaneously benefiting from the fruits of the work of others in the group.[32] This results in lower group performance and diminished final outcomes.[33] Social loafing occurs because of dispersion of responsibility and deindividuation, certain group participants put in less effort and feel less responsible for their share of the project because they feel that their contributions will go unrecognized and, consequently, remain anonymous.[34] Important factors that can eliminate laziness are when a group understands the significance of its task as well as the group's importance to its members. When these values are high within a group, then its members will be socially diligent and increase their efforts to complete the group's tasks.[35] In addition, trust among group members eliminates laziness because, when group members trust each other, they work more effectively.[36]

In this study, students stated that the skills that they learned during their group projects are relevant to their future work. After analyzing the students' responses, it is clear that young people expect to learn through collaboration. The study group was made up of first-year pedagogy students; therefore, for many of them, working on a team was a good way to meet and get to know new people and fulfill their need to be part of a group. Approaching this subject from another angle, it is worthwhile to take advantage of the beginning of students' education by offering them opportunities to participate in well-prepared team

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32 Bibb Latane et. al studied and described this phenomenon in 1979. See B.F. Meeker, "Praca zespołowa," 292.

33 R. Brown, *Group Processes: Dynamics Within and Between Groups* (New Jersey: Basil Blackwell Inc., 1988), 158.

34 C.K. Oyster, *Grupy,* 191.

35 See Karau and Williams (1993) in R. Brown, *Group Processes,* 160; C.K. Oyster, *Grupy,* 191.

36 See Jackson Harkins in C.K. Oyster, *Grupy,* 192.

projects and acquire positive teamwork experience. In this respect, within this analysis it is also important to consider those students who expressed difficulties working in a group. This feedback can help educators find better solutions to limit or eliminate social loafing, even though the number of social loafers within given groups was few.

The positive response of youth to cooperation is insufficient to fully understand this subject matter. Rather, it is a reason to reflect on the deeper problem, on which Eve Boncho's analyses shed light. As a participant in team research,[37] Eve Boncho has studied and dealt with peer relationships in, for example, student groups from different grade levels. According to Boncho's descriptions students were consistently characterized by the group to which they belong; they mutually accepted each other and count on each other for support (more often in academic situations than in difficult personal matters). These students reported having mediocre self-confidence. Given the nature of their collaborative project, they were unable to create a lasting community, and the group remained together only while it performed a particular task. As Boncho emphasized, school communities can flourish only if students experience a sense of community. If students who are educated in a system dominated by rankings, scores, and rivalry, then they will not be able to create school communities in the future.[38]

According to E. Bochno's research, this analysis demonstrates that the issue is a matter of transferring positive individual experiences of collaboration to practice as a *permanent feature of school culture*. Since research confirms that collaboration improves student learning,[39] modern schools should strive to strengthen collaboration in pedagogical teams. Building teams of teachers who can work and learn together is a challenge today due to the established norms that teachers perform their work individually behind classroom doors,[40] the pressure to achieve high educational outcomes scores and rankings, and the current societal trend to strive primarily for what will benefit oneself and exaggeratedly focusing on securing one's own position in the labor

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37 Boncho is a member of a team working under the scientific direction of Professor Maria Dudzikowa.

38 E. Bochno, "Relacje rówieśnicze w szkołach różnego szczebla: dążenie do wspólnoty czy atomizacji?—głos w dyskusji," in *Przyszłość: Świat-Europa-Polska*, no. 1 (2013).

39 L. Stoll, R. Bolam, A. McMahon, M. Wallace, and S. Thomas, "Professional Learning Communities: A Review of the Literature," in *Journal of Educational Change*, no. 7 (2006), doi 10.1007/s10833-006-0001-8

40 A. Hildebrandt, "Koncepcja rozwoju organizacyjnego szkoły Pera Dalina," in *Szkice z teorii,* ed. E. Potulicka (Poznan: ERUTITUS, 2001), 124.

market. According to H. Kędzierska and M. Maciejewska's research, teachers feel like they must compete; they feel alone; they are afraid of losing their jobs; and even formally established teamwork within their workplaces does not create an educational community.[41] Likewise, numerous researchers have identified that collaboration among pedagogues is difficult.[42] For example, the teachers who participated in one of B. Zamorska's studies described an atmosphere of rivalry, jealousy, and even enmity at the school where they work. These teachers feel obliged to pretend that they are succeeding, when in reality they are individually accountable for certain outcomes (student's average grades, number of diplomas in competitions, etc.). Moreover, employees at this same school had stolen original ideas to make the school stand out at all costs.[43] In addition, in the context of the same research project, there was another school where teachers have been meeting as a team for a long time, and their collaboration is "directed at solving difficult problems, creating and realizing interesting educational ideas, providing mutual support (among teachers and students), and engaging in continued learning."[44] These teachers experienced mutual openness, trust, and a sense of "togetherness."[45] This study reveals how different the everyday experiences of teachers are. On the one hand, one school had a tense and destructive atmosphere, while the second school had a cooperative atmosphere. Similarly, students from the respective aforementioned schools were also completely different. In the first school, the best strategy for a teacher to survive is to build a metaphorical wall to separate her from her students, who should know who is in charge at the school. In the other school, however, teachers felt responsible for supporting their students, whose use the world of their students as the point of departure to help them understand their students' attitudes and to foster among teachers a sense of working

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41 H. Kędzierska and M. Maciejewska, "Odpowiedzialny nauczyciel – (nie) odpowiedzialna wspólnota – co pomaga, a co przeszkadza w budowaniu nauczycielskich wspólnot praktyków," in *Edukacja jako odpowiedź. Odpowiedzialni nauczyciele w zmieniającym się świecie*, ed. G. Mazurkiewicz (Warsaw-Cracow: Wydawnictwo Uniwersytetu Jagiellońskiego, 2014), 89.

42 I have written further about this topic in my article *Teacher Team's Maturity as the Basis for a School of Learning*, which is currently in press.

43 B. Zamorska, *Nauczyciele: (Re)konstrukcje Bycia-w-świecie Edukacji* (Wroclaw: Wydawnictwo Naukowe Dolnośląskiej Szkoły Wyższej, 2008), 137-138.

44 Ibid, 175.

45 Ibid, 173.

together to help their students. Even more examples of these kinds of communities of learning exist.[46]

The students of pedagogy who took part in this study participated in an educational situation in which they could develop collaborative skills that will be useful to them in the future. As evidenced by their feedback, these students appreciated the relationships that they formed in the course of their group projects—relationships that they needed. Perhaps the students' positive experiences of collaboration will be a source of inspiration to them, such that they will want to apply their newly found knowledge to other areas of their lives. And perhaps, as future teachers themselves and for the good of their students, they will implement their skills in order to build lasting bonds among teachers involved in communities of learning in schools where they will one day teach. This undoubtedly depends on them and on the attitudes of the other teachers and directors, as evidenced above by the pedagogical group involved in B. Zamorska's studies. For, pragmatism rather than a sense of community and an attitude that favors one's own benefit rather than working together to strive for the common good are growing in commercialized schools subject to quantitative rankings.[47]

WSPÓŁPRACA JAKO WARTOŚĆ W PERCEPCJI STUDENTÓW PEDAGOGIKI

Celem tekstu jest opis sposobu postrzegania współpracy w grupie przez studentów pedagogiki. Struktura tekstu obejmuje dwie części. Pierwsza zawiera teoretyczne wprowadzenie w problematykę współpracy w podstawowym zakresie oraz uzasadnienie jej ważności w odniesieniu do współczesnego kontekstu kulturowego, a także specyfiki zawodu, do którego badana młodzież przygotowuje się. Druga część obejmuje prezentację jakościowej analizy danych. Wynika z niej, że wśród badanych kandydatów do zawodu pedagoga, dominujące jest postrzeganie współpracy w grupie, jako formy dającej wiele korzyści, sprzyjającej rozwojowi uczestników. Ta forma może być drogą do uobecniania w procesie edukacji wartości humanistycznych: szacunku i zaufania do drugiego człowieka, które są podstawą budowania uczących się wspólnot, jednak ich powstawanie jest bardzo utrudnione w systemie edukacji poddanej presji ilościowych rankingów, punktacji i rywalizacji.

Słowa kluczowe: kształcenie pedagogiczne, student, współpraca w grupie, szkoła ucząca się.

46 See B. Tołwińska, *Teacher team's maturity*.

47 E. Potulicka, "Edukacja dla demokracji."

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badaczki koncentrują się wokół zagadnień z zakresu socjologii starości, gerontologii społecznej i socjologii ciała.

MACIEJ KRZYWOSZ – dr, ur. 1972 r. w Białymstoku. Absolwent filozofii i religioznawstwa UJ, dr nauk humanistycznych – UJ 2007, założyciel oraz kierownik Pracowni Badań i Dokumentacji Zjawisk Mirakularnych w Polsce, działającej w ramach Instytutu Socjologii i Kognitywistyki Uniwersytetu w Białymstoku, a zajmującej się zbieraniem oraz udostępnianiem informacji o zjawiskach uznanych za cudowne w naszym kraju. Ostatnio opublikował książkę *Cuda w Polsce Ludowej. Studium przypadku prywatnego objawienia maryjnego w Zabłudowie*". Pełni funkcję przewodniczącego białostockiego oddziału Polskiego Towarzystwa Socjologicznego.

dk. TOMASZ MNICH – diakon, student szóstego roku w Archidiecezjalnym Wyższym Seminarium Duchownym w Białymstoku. Jego zainteresowania naukowe skupiają się wokół liturgiki i teologii liturgii, które stanowią dla niego szczególną drogę duchowości. Z tej dziedziny będzie także bronił pracę magisterską (koncentrującą się na liturgii biskupiej) na Uniwersytecie Kardynała Stefana Wyszyńskiego w Warszawie. Zwolennik szeroko pojętej katechizacji liturgicznej i popularyzowania wiedzy liturgicznej.

ZOFIA OLEK REDLARSKA – doktor, wykładowca w Zakładzie Pedagogiki Przedszkolnej i Wczesnoszkolnej na Wydziale Pedagogiki i Psychologii Uniwersytetu w Białymstoku. Autorka wierszy dla dzieci i dorosłych oraz wielu publikacji z zakresu wychowania moralnego i edukacji literackiej, między innymi w 2016 roku ukazała się książka *W kręgu kultury i literatury dla dzieci*.

ks. MARIUSZ PIECYK– dr, ur. w 1980 r., prezbiter diecezji Fréjus-Toulon (Francja); święcenia prezbiteratu przyjął we Włocławku w 2005 r.; studia na Uniwersytecie Kardynała Stefana Wyszyńskiego w Warszawie (2007-2011), doktor teologii – specjalność: teologia ekumeniczna; wykładowca teologii ekumenicznej w seminarium w La Castille oraz w Institut Diocésain de Formation Pastorale w Toulon; referent ds. ekumenizmu w diecezji Fréjus-Toulon; dyrektor metropolitarnego sekretariatu ds. jedności chrześcijan w Marsylii.

ks. TOMASZ POWICHROWSKI – doktor, ksiądz archidiecezji białostockiej, ur. 14 czerwca 1968 roku w Mońkach, wychowanek AWSD w Białymstoku. Po odbyciu programowych studiów filozoficzno-teologicznych w latach 1987-1993, przyjął święcenia kapłańskie. Tytuł magistra teologii uzyskał na Katolickim Uniwersytecie Lubelskim na podst. rozprawy „Problematyka liturgiczna w czasopiśmie Dwutygodnik Diecezjalny Wileński (1910-1915)" Następnie skierowany jako wikariusz do pracy w parafii pw.

św. Andrzeja Boboli w Białymstoku. Po dwuletnim stażu w pracy parafialnej, kontynuował studia stacjonarne na Wydziale Teologii Katolickiego Uniwersytetu Lubelskiego w Lublinie w Instytucie Teologii Pastoralnej na Sekcji Liturgicznej. Ten etap studiów zakończył licencjatem kanonicznym z teologii pastoralnej. Na kontynuację studiów doktoranckich został skierowany do Instytutu Liturgicznego Instytutu Katolickiego w Paryżu. W ramach poszerzenia zainteresowań uczestniczył w kursie liturgiki prawosławnej na Instytucie Teologii Prawosławnej Świętego Sergiusza w Paryżu. Następnie złożył projekt rozprawy doktorskiej pt. *Modlitwy eucharystyczne o tajemnicy pojednania. Teologia i mistagogia na dzisiaj*. W ramach porozumień uniwersyteckich, podjął studia na fakultecie teologicznym Katolickiego Uniwersytetu Lowańskiego w Belgii. W 2005 roku uwieńczył edukację w broniąc doktorat na Instytucie Katolickim w Paryżu i Katolickim Uniwersytecie Lowańskim. Po powrocie do Ojczyzny podjął prowadzenie zajęć z zakresu zagadnień liturgicznych w AWSD w Białymstoku. Obecnie wykładowca liturgiki w AWSD w Białymstoku oraz Ceremoniarz Arcybiskupa Metropolity Białostockiego.

ks. TADEUSZ SYCZEWSKI – dr hab., prof. KUL – Katedra Historii Prawa Kanonicznego, Instytut Prawa Kanonicznego, Wydział Prawa, Prawa kanonicznego i Administracji Katolickiego Uniwersytetu Lubelskiego.

BOŻENA TOŁWIŃSKA – adiunkt na Wydziale Pedagogiki i Psychologii Uniwersytetu w Białymstoku, posiada Certyfikat Tutora Akademickiego I stopnia wydany przez Collegium Wratislaviense. Zajmuje się problematyką kierowania szkołą, kulturą szkoły, szczególnie modelem szkoły jako uczącej się organizacji. Angażuje się w upowszechnianie idei kierowania humanistycznego, w którym relacje międzyludzkie służą wzajemnemu rozwijaniu się partnerów interakcji. Jest autorką artykułów dotyczących tej problematyki oraz monografii: *Kompetencje społeczne dyrektorów szkół*, Oficyna Wydawnicza IMPULS, Kraków 2011. Uczestniczyła czynnie w licznych konferencjach krajowych i międzynarodowych; wielokrotna uczestniczka Letnich Szkół Młodych Pedagogów organizowanych przez KNP PAN oraz członek Zespołu Samokształceniowego i Samopomocy Koleżeńskiej Doktorów pod patronatem KNP PAN (kierownictwo naukowe prof. dr hab. Maria Dudzikowa); sekretarz półrocznika „Parezja. Forum Młodych Pedagogów przy Komitecie Nauk Pedagogicznych PAN" od 2014r.; członek Polskiego Towarzystwa Pedagogicznego od 2015r.