ROCZNIK TEOLOGII KATOLICKIEJ

Tom XVII/1

www.rtk.uwb.edu.pl

Spis treści

MARIOLOGY

THEOLOGY
OF BEAUTY

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na Stolice Piotrową*

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Ecological Conversion and Its Pastoral Ministry as a Stipulation for True Reconciliation

This article presents ecological conversion as a necessary condition for true reconciliation in light of the Apostolic Exhortation *Reconciliatio et Paenitentia* and other papal statements. Ecological conversion is imperative because sin affects man's relationship with the created world. The essence of ecological conversion depends primarily on acknowledging the truth about man's role in the world and the fact that there is a limited amount of natural resources. The Church does not confine itself to theoretical deliberations; rather, She desires to guide pastoral reconciliation, in which the sacraments, catechesis, and dialogue with other views and concepts of the world play a particular role.

Keywords: ecology, conversion, reconciliation, *Reconciliatio et Paenitentia*.

Christian moral doctrine, which is based on the findings of exegesis and biblical theology, emphasizes that man harmony with God, others, himself, and the universe that surrounds him was destroyed as a result of sin.[1] Only in recent decades, however, have theologians systematically considered man's relationship with the created world and how it is necessary to establish harmony between them.

Because the Christian community, which teaches about penance and reconciliation and celebrates the sacraments, participates in ecological conversion, this article aims to present certain aspects of man's reconciliation with creation.

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[1]   See John Paul II, *Reconciliatio et Paenitentia*, 4. Hereafter abbreviated as RP.

The Disruption of the Harmony
Between Man and Creation

Extraordinary transformations have taken place in the world in recent centuries. Man has increasingly mastered methods of production and largely subjected to himself the forces of nature. Exclusionism has increasingly contributed to these types of changes. The proponents of exclusionism base their views on a false idealism that decisively severs man from the world that surrounds him and denies that man depends on the environment in any way.[2] According to this concept, man is superior to the world and, therefore, independent from the world in the sense that he exercises complete authority over it. Exclusionists essentially treat man as if he were not a part of nature. Consequently, their sole focus on man induces them to blindly promote current trends in development, among which the most prevalent and significant are technology and urbanization.[3]

Man's uncontrolled activity in the aforementioned areas has led to "ecological crisis,"[4] meaning a decisive moment that will significantly and negatively impact what the world will look like in the years and centuries to come. Experts have pointed out that the disappearing biodiversity in flora and fauna; the greenhouse effect; the depletion of and holes in the ozone layer; far-reaching desertification; erosion; land, water, and air pollution; and the presence of heavy metals in living organisms are symptoms of this crisis.[5]

The lack of harmony in the natural world and the consequences of sin are interconnected. So-called "ecological refugees," meaning people who must repeatedly take all of their possessions, leave the places in which they have been living, and face extremely difficult

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[2]   See J. Nagórny, *Ekologiczna płaszczyzna troski o życie i zdrowie*, "Roczniki Teologiczne" 47(2000), z. 3, pg. 126.

[3]   See J. Grzesica, *W stronę etyki ekologicznej*, "Śląskie Studia Historyczno-Teologiczne" 13(1980), pg. 144; K. Smykowski, *Podstawowe zasady ekologii ludzkiej. Refleksje teologa moralisty w oparciu o nauczanie Jana Pawła II i Benedykta XVI*, in *Człowiek z perspektywy religii, rodziny i szkoły*, H. Czakowska, M. Kuciński (eds.), Bydgoszcz 2013, pg. 135.

[4]   When recognizing the great threats that changes in the natural environment present, John Paul II used the expression "ecological catastrophe" and called on all people of good will to take decisive steps to prevent these irreversible consequences. Por. John Paul II, General Audience: *God made man the steward of creation*, (01.17.2001), 4. https://w2.vatican.va/content/john-paul-ii/en/audiences/2001/documents/hf_jp-ii_aud_20010117.html

[5]   See S. Zięba, *Natura i człowiek w ekologii humanistycznej*, Lublin 1998, pgs. 203-204.

challenges due to the degradation of natural resources, are an example of this interconnectedness.[6] This serious issue clearly depicts how a lack of respect for the surrounding world is always due to a man's lack of charity towards his neighbor.

Man's lack of respect and failure to responsibly care for the gift of creation are also offenses against God and manifestations of man's lack of unity within himself, which is expressed in man's loss of his own identity as well as his rejection of the truth about his unique place in the hierarchy of being and his unique mission in and toward the world.

The Essence and Expressions of Ecological Conversion

The Post-Synodal Apostolic Exhortation *Reconciliatio et Paenitentia* emphasizes that reconciliation is always inextricably linked with penance and conversion. It is impossible to separate these realities because, in doing so, the essence of each is lost.[7]

When analyzing man's need for reconciliation with all of creation, ecological conversion should be considered a condition for reconciliation. In contemporary awareness, the concept of ecological conversion is evident in social advertising campaigns aimed at promoting and instilling pro-ecological attitudes in people—attitudes that are truly Christian and which John Paul II addressed in his teachings.[8] Benedict XVI developed these teachings, stating that "the issue of environmental degradation challenges us to examine our life-style and the prevailing models of consumption and production, which are often unsustainable from a social […] point of view."[9] It is every person's duty to be responsible and care for the created world.[10]

Conversion is closely associated with the virtue of humility, which enables man to control his desire to be important and great. It also requires man to truthfully look at himself and to take limitations and conditioning into account.[11] In this regard, an attitude of ecological

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[6]   See Benedict XVI, Message for the World Day of Peace *If You Want to Cultivate Peace, Protect Creation* (1.01.2010), 4. https://w2.vatican.va/content/benedict-xvi/en/messages/peace/documents/hf_ben-xvi_mes_20091208_xliii-world-day-peace.html (Accessed: 05.04.2018).

[7]   See RP, 4.

[8]   See John Paul II, *God made man the steward…*, op. cit., 4.

[9]   See Benedict XVI, *If You Want to Cultivate Peace …*, op. cit., 11.

[10]   See Ibid; Francis, *Laudato Si*, 217. Hereafter abbreviated as LS.

[11]   See LS, 220; C. Wichrowicz, *Zarys teologii moralnej w ujęciu tomistycznym*, Cracow 2002, pg. 297.

conversion means acknowledging the truth about the man's role and mission in the world. According to the original plan of God the Creator, man's should "communicate with nature as an intelligent and noble 'master' and 'guardian,' and not as a heedless 'exploiter' and 'destroyer.'"[12] Man's vocation is to cooperate in perfecting creation. God entrusts the matter that he intelligently creates to man, who is capable of understanding and actively developing and transforming creation.[13] The more man realizes these truths, the more his sense of responsibility for the environment will increase.[14]

In caring for the created world, it is essential that man remember that he cannot arbitrarily and with impunity use and manipulate elements of the natural world to solely meet his economic needs.[15] Recalling the principle that goods have a universal purpose induces man to accept the truth that the environment is a gift for all people, and the universality of the world's goods also applies to future generations. Caring for those who will participate in creating members of the human family is a moral obligation. The interconnectedness of all peoples throughout history is not only beneficial in the sense that a specific generation can make use of the goods of their predecessors, but it also entails concrete obligations.[16] In this sense, John Paul II's words spoken in his native land are of the essence: "The beauty of this land inclines me to cry out for its preservation for future generations. If you love this land, do not let my call go unanswered! […] All people of good will should cooperate in this great work. May every disciple of Christ examine his lifestyle, so that the legitimate pursuit of prosperity does not drown out the voice of conscience that considers what is just and truly good."[17]

The teachings of the Church discuss the issue of caring for the natural world from the perspective of the commandment to love God and one's neighbor. This commandment involves reconciliation between man and: God, his neighbor, himself, and the created world. Such an

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[12]   John Paul II, *Redemptor Hominis*, 15.

[13]   See Benedict XVI, General Audience: *Safeguarding of Creation* (08.26.2009), 3.

[14]   S. Nowosad, *Antropologiczno-etyczny wymiar ekologii*, in *Ekologia. Przesłanie moralne Kościoła*, J. Nagórny, J. Gocko (ed.), Lublin 2002, pg. 64; K. Smykowski, *Podstawowe zasady ekologii ludzkiej…*, op. cit., pg. 140.

[15]   See John Paul II, *Sollicitudo Rei Socialis*, 34.

[16]   See J. Nagórny, *Ekologiczna płaszczyzna troski o życie i zdrowie…*, op. cit., pg. 134.

[17]   John Paul II, Speech during the Liturgy of the Word: *Piękno tej ziemi woła o zachowanie jej dla przyszłych pokoleń* (06.12.1999), 4.

approach does not, however, invalidate the value of nature as such. Rather, separating the values of the environment from its relationship with God and with man deepens man's alienation. Man must protect the environment foremost in order to ensure the conditions necessary for his personal and social development as well as to realize his need for love and contemplation.[18]

Man's reconciliation with the world of animals has a particular place within his reconciliation with all of creation. Animals have an important place in the hierarchy of being, and some animals are closely related phylogenetically to man. Scientific research and ordinary observation reveal that animals have the ability to feel physical and chemical stimuli, including pain and stress. Man has often treated animals cruelly throughout the ages, and such behavior occurs even today.[19]

Ecological conversion that leads to man's reconciliation with the created world must be expressed in man's recognition of his responsibility toward animals, which he realizes when contemplating the very nature of animals. These obligations demand that man respect animals on a moral level and on the level of rights. These obligations can justifiably and analogically be called animal rights that entail an obligation to: respect the works of the Creator, respect the nature of animals, and to relate benevolently and sensitively to the value of their nature and existence.[20]

The Ministry of Reconciliation with Creation

The mission of the Church is not only to determine the conditions that are necessary for man's reconciliation with God, others, himself, and the created world, but also to guide the ministry of reconciliation in order to incline the heart of man to convert, do penance, and offer the gift of reconciliation. This is the essence of the Church's mission,[21] and it is an incredibly important aspect of the new evangelization.

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[18]   J. Nagórny, *Ekologiczna płaszczyzna troski o życie i zdrowie…*, op. cit., pgs. 135-136; K. Smykowski, *Podstawowe zasady ekologii ludzkiej…*, op. cit., pg. 141.

[19]   *Ekologiczny apel Rady Społecznej przy Biskupie Płockim* – http://diecezjaplocka.pl/dla-wiernych/aktualnosci/072017/ekologiczny-apel-rady-spolecznej-przy-biskupie-plockim (10.18.2017).

[20]   See LS, 218; J. Wróbel, *Zwierzęta i ich prawa*, in *Prawa człowieka. W 60. rocznicę uchwalenia Powszechnej Deklaracji Praw Człowieka. Przesłanie moralne Kościoła*, K. Jeżyna, T. Zadykowicz (eds.), Lublin 2010, pgs. 95-102.

[21]   See RP, 23.

When considering the topic of the ministry of penance and reconciliation, John Paul II indicated various means that lead to these ends: catechesis and the sacraments, which find their source in Jesus Christ, as well as a method of dialogue that has been used in ecclesial practice since the time of Pope Paul VI.[22]

Dialogue

In the pastoral ministry of penance and reconciliation, the Church enters into a dialogue with various communities in order to ensure the most fruitful exchange of views with the human community. With regard to reconciliation with all of creation, it is necessary to take into consideration certain ecological trends. Although many holistic and biocentric concepts of the world are objectionable because they do not perceive that the source of the world is anthropological and because, consequently, these concepts are a kind of ideology or worldview,[23] dialogue with those who ascribe to these worldviews is necessary. Certainly those who adhere to a holistic and biocentric understanding of the world have made people aware of the need to protect the natural environment. The church does not fail to affirm these essential values and recognizes that they have contributed to shaping people's sense of responsibility for the future of the world.[24]

Similarly, it is necessary to approach utilitarianism in the same manner, since this this approach currently dominates bioethics. According to utilitarian principles, sensory perception is the source of morality and the scope of one's duties and obligations. Like humans, animals have sensory perception. Therefore, utilitarians argue that, since animals are like humans, animals should also have their own rights. Since this utilitarian approach does not affirm the dignity of the human person by reducing ethical qualifications only to a person's ability to sense negative stimuli, Christian moral thought does not uphold this approach as true. Nevertheless, this erroneous approach has sensitized the human community to the fate of animals and, consequently, has inspired Christian thinkers to analogically consider the theory of animal rights as an alternative to utilitarian views.

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[22]   See Ibid, 24.

[23]   See M. Wyrostkiewicz, *Ekologia ludzka. Osoba i jej środowisko z perspektywy teologicznomoralnej*, Lublin 2007, pg. 70.

[24]   See K. Smykowski, Podstawowe zasady ekologii ludzkiej…, pg. 139.

Catechesis

The Church contributes to the ministry of reconciliation through catechesis, which takes on different forms (e.g., homilies, lectures, discussions, meetings, or courses on religion) depending on the situation.[25] The Church emphasizes the importance of preaching about ecological conversion by entrusting its bishops with this task along with ensuring that the Eucharist is worthily celebrated, that penance is practiced, that Christian initiation takes place, and that new vocations to serve God flourish. In this sense, John Paul II wrote: "There is a need for an *ecological conversion*, to which Bishops themselves can contribute by their teaching about the correct relationship of human beings with nature. Seen in the light of the doctrine of God the Father, the maker of heaven and earth, this relationship is one of 'stewardship:' human beings are set at the centre of creation as stewards of the Creator."[26] The task of proclaiming this catechesis does not fall solely on the bishops; priests and deacons,[27] as well as select laypeople participate in this mission too.

There are two different dimensions to catechesis on reconciliation with creation. On the one hand, there is general pastoral work, to which all the faithful who belong to the Catholic Church are called. On the other hand, there is also specialized catechesis and care tailored to those who are particularly responsible for the created world because of their education or duties. Generally, this catechesis should include the Catholic Church's official teachings on issues that are essential to life, which includes Church documents on ecology and bioethics. To this end, priests can speak about these issues in their homilies and catechesis, while tailoring the content to their parishioners' professions. For example, in rural parishes, priests can influence parishioners' sense of responsibility for the world that surrounds them by encouraging them to refrain from burning grass, limiting their use of pesticides to grow crops, and condemning poaching and the neglect of livestock. In urban environments, priests can make a greater effort to promote Franciscan spirituality and encourage the faithful to pay greater attention to the fact that the 5th Commandment also involves the natural world when they prepare people to receive the Sacrament of Penance. In addition, social initiatives such as the First Day of Spring (March 21st), Earth Day (April 22nd), and World Environment Day (June 5th) could be included

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[25]   See RP, 26.

[26]   John Paul II, *Pastores Gregis*, 70.

[27]   See *Christus Dominus*, 15; *Presbyterorum Ordinis*, 1.

in the pastoral calendar, and priests can give homilies that promote reconciliation with creation on these days.[28]

In this context, it would be worthwhile for the Conference of Polish Bishops and other Christian communities within the Republic of Poland to prepare a joint document regarding the protection of the environment. Such a document can speak about basic theological issues regarding the creation of the world and practical ways to realize ecological conversion.[29]

Specialized ministry requires that concrete activities be carried out at all levels of church organization. For example, in the contemporary world it is necessary to organize at least ministries for veterinarians; those who work in the sciences and conduct research on animals; farmers, gardeners, beekeepers, and tourists on both national and diocesan levels. Symposia, conferences, and diocesan activities aimed at sensitizing these individuals to the need to care for nature should be organized in order to ensure the continual formation of these individuals.[30]

In Poland, the 2010 pastoral program "Let us care for life" was an ambitious goal that, unfortunately, was not met with enthusiasm or interest on the part of Polish clergy who often limit themselves to promoting only the Church's teaching on the dignity and sanctity of human life.

Celebrating the Sacraments

The ministry of reconciliation also includes the celebration of the sacraments, among which the Sacrament of the Eucharist has a special place. God permits creation to participate in his glory, which is conveyed throughout the entire world. Revised post-conciliar liturgical texts clearly emphasize this truth. According to the ancient maxim *"lex orandi–lex credendi,"* these texts uniquely express the faith professed by the community of the Church. The most important moment of the celebration of the Holy Mass, meaning the Eucharistic prayer, expresses the truth that all creation participates in the glory of the

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[28]   See J. Brusiło, *Otoczmy troską życie przyrody, roślin i zwierząt. Ekologiczny aspekt programu duszpasterskiego*, in *Otoczmy troską życie. Kościół niosący Ewangelię nadziei. Program duszpasterski Kościoła w Polsce na lata 2006-2010*, S. Stułkowski (ed.), Poznan 2008, pgs. 274-275.

[29]   *Apel Kościołów w Polsce o ochronę stworzenia* –http://www.opoka.org.pl/biblioteka/W/WE/kep/apel_16012013.html (Accessed 11.10.2017).

[30]   J. Brusiło, *Otoczmy troską życie przyrody, roślin i zwierząt…*, op. cit., pg. 274.

Triune God,[31] which will reach its fullness at the end of time.[32] The Sacrament of Confirmation bestows the gifts of the Holy Spirit and introduces the faithful into a mature Christian life. As such, it signifies and realizes ecological conversion as well as a readiness to take on responsibility for all of creation.[33]

Sacramentals are closely connected to the sacraments. The effectiveness of sacramentals results from the prayer of the Church.[34] The Rite of the Blessing of Animals, which has existed in the Roman Ritual for ages, emphasizes that many living beings participate in man's life, help him, give food, and also provide him with a certain consolation in accordance with God's providential plan.[35] When celebrating this rite, often on the feasts of St. Roch or St. Francis of Assisi, the Christian community not only invokes God's blessing on animals and their breeders and owners' prosperity, but it also primarily praises the Creator for his infinite wisdom and wonderful work of creation and redemption of the world. In this way, man learns to respect nature and joins with it in praising the Holy Trinity,[36] Who is the first recipient of blessing. This confirms the truth that the created world is part of the personal relationship that exists between God and man.[37]

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In order to achieve the reconciliation that the pastoral ministry of the Church promotes in the life of every believer, it is necessary to refer to each of its four dimensions. It is particularly important to consider reconciliation with creation and the ecological conversion that conditions it. Until now, this aspect has been neglected the most.

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[31]   See *The Roman Missal*, UCEL, 2010,* Epiclesis III: "Father, you are holy indeed, and all creation rightly gives you praise."

[32]   See Ibid, Eucharistic Prayer IV: "To all of us, your children, grant, O merciful Father, that we may enter into a heavenly inheritance […] in your kingdom. There, with the whole of creation, freed from the corruption of sin and death, may we glorify you through Christ our Lord."

[33]   See RP, 27.

[34]   See *Code of Canon Law*, Canon 1166.

[35]   See P. T. Weller, "Blessing of the Animals," in *Rituale Romanum*, Bruce Publishing Company, 1964. https://www.sanctamissa.org/en/resources/books-1962/rituale-romanum/50-blessings-of-animals.html (05.19.2018).

[36]   See Ibid, pg. 316; K. Smykowski, *Eksperymenty medyczne z wykorzystaniem zwierząt. Studium teologicznomoralne*, Lublin 2017, pg. 139.

[37]   See B. Nadolski, *Liturgika, Volume 3: Sakramenty, sakramentalia, błogosławieństwa*, Poznan 1992, pg. 246.

Although the teachings of the Church have frequently taken up these issues and lectured extensively on this topic, these pronouncements have not translated into pastoral activities that lead to reconciliation. For this reason, it is necessary for both the clergy and all of the laity who are at the heart of the fate of the created world to take up this pastoral ministry of reconciliation.

„NAWRÓCENIE EKOLOGICZNE" I JEGO DUSZPASTERSTWO JAKO WARUNEK PRAWDZIWEGO POJEDNANIA

Celem niniejszego artykułu jest przedstawienie zagadnienia nawrócenia ekologicznego jako koniecznego warunku prawdziwego pojednania w świetle adhortacji apostolskiej *Reconciliatio et paenitentia* i innych wypowiedzi papieskich. Jest ono niezbędne, ponieważ grzech narusza także relację wobec świata stworzonego. Następnie została ukazana jego istota. Polega ono przede wszystkim na uznaniu prawdy o roli osoby ludzkiej w świecie oraz uwzględnieniu faktu ograniczonej ilości zasobów naturalnych. Kościół nie poprzestaje jednak na rozważaniach o charakterze teoretycznym. Pragnie bowiem prowadzić duszpasterstwo pojednania, w którym szczególną rolę odgrywają sakramenty, katecheza oraz dialog z różnymi poglądami i koncepcjami świata.

Słowa kluczowe: ekologia, nawrócenie, pojednanie, *Reconciliatio et paenitentia*.

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Moral theology

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Bl. Fr. Jerzy Popieluszko's Patriotic Model: St. Maximilian M. Kolbe, the Martyr of Auschwitz-Birkenau

The moral messages that Bl. Jerzy Popieluszko's conveyed in the homilies that he gave during his famous "Masses for the Fatherland" are still relevant today, particularly with regard to fundamental issues concerning the values of man and society. Patriotism is among the many topics that this martyr addressed. Fr. Popieluszko looked up to St. Maximilian Maria Kolbe, OFM Conv, as a personal example of love and the gift of oneself to God and one's neighbor. St. Maximilian, otherwise known as the Martyr of Auschwitz-Birkenau, and his life, pastoral ministry, teaching, boundless charity, and self-offering for the Church and Poland were an inspiration to Fr. Jerzy. As he read the "Knight of the Immaculate" publications as a youth, the young future priest from Warsaw was fascinated with the Franciscan's life. Years later, the figure of St. Maximilian Maria Kolbe served to show Fr. Jerzy the importance of the virtue of patriotism in the life of every Christian, particularly Poles.

Key words: Jerzy Popieluszko, Maximilian Maria Kolbe, patriotism, moral teaching, martyrdom, "Mass for the Fatherland".

In one of their pastoral letters, the Polish bishops wrote the following about the virtue of love for one's country: "Patriotism is a well-understood love of one's Homeland […] based on a deep attachment to that which is native to it, a belonging to time and space […] Christian love for one's Homeland entails not only a concern for its greatest economic, social, and cultural development, but also for its spiritual

and religious development."[1] Patriotism increases in a particular way when external or internal enemies threaten one's Homeland—when dramatic and painful events unite a nation. At these moments, man is reminded of his obligation to pray for, care for, and serve his Homeland as he would his "mother." For centuries, the Church has been an integral element of Poland's history and statehood. Throughout the history of the Church in Poland, there has been no lack of witnesses whose lives, actions, and often martyrdom testify to their love for their Homeland—a love so great that they gave of their lives as a complete gift of self. St. Wojciech, Bishop and Martyr; St. Stanislaw of Szepanow, St. Andrew Bobola, St. Maximilian M. Kolbe, and Bl. Jerzy Popieluszko are among these national witnesses in whose lives is clearly reflected not only Poland's difficult history, but above all their love for God and their Homeland.

As stated above, Bl. Jerzy Popieluszko—the Martyr of Communism—is an exceptional figure among priests who devoted themselves to God, the Church, and Poland.[2] The attitude, actions, and martyrdom of this courageous Polish priest are an integral element of Polish history, particularly during the 1980s. The homilies that Fr. Popieluszko gave during the monthly "Mass for the Homeland and for those who suffer

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[1] *W trosce o człowieka i dobro wspólne. List na 200. rocznicę pierwszego rozbioru Polski*, in *Listy Pasterskie Episkopatu Polski 1945-1974*, Paris 1975, pg. 707.

[2] He was born on September 14, 1947 in Okopy near Suchowola in what is known today as the Diocese of Bialystok. From childhood, he was devoted and zealous in his love for God and neighbor. After graduating from high school in Suchowola in 1965, Fr. Jerzy entered the seminary in Warsaw. During his formation for the priesthood, he was called to compulsory military service for two years in Bartoszyce where, despite the military's harassment and mockery, he bravely distinguished himself in his closeness to God and the Church. Fr. Jerzy was ordained a priest in 1972. From 1980 onward, he served as a resident at the parish of St. Stanislaw Kostka in Warsaw. After the enforcement of martial law (1981-1983), Fr. Jerzy began to celebrate Masses for his homeland, which drew crowds of the faithful. In peaceful and straightforward homilies, he defended the dignity of man and the nation. Above all, he called Poles to give Christian witness in their difficult and painful situation. He organized assistance for the families of interned workers to whom he provided pastoral care. After being repeatedly harassed and persecuted by the communist authorities, he was abducted and murdered by the Security Police on October 19, 1984. Fr. Jerzy was beatified on June 6, 2010, and his canonization process began on September 20, 2014 in the Diocese of Creteli in France. G. K. Szczecina, *Aktualność przesłania moralnego bł. ks. Jerzego Popiełuszki w perspektywie przemian społecznych w Polsce po 1989 roku*, Nowy Sącz 2015, pgs. 21-54. See M. Kindziuk, *Świadek prawdy. Życie i śmierć księdza Jerzego Popiełuszki*, Częstochowa 2010[2]; E. K. Czaczkowska, T. Wiścicki, *Ksiądz Jerzy Popiełuszko. Wiara, nadzieja, miłość. Biografia Błogosławionego*, Warsaw 2017.

the most for It,"[3] which he celebrated in St. Stanislaw Kostka church in Warsaw from 1982-1984,[4] were filled with the spirit of his love for God, the Church, and his neighbor. The main part of Fr. Popieluszko's ministry took place when the Communist leadership enforced martial law in Poland, marginalized the Solidarity opposition, and destroyed the fundamental human rights of the Polish people and nation. At that time, the St. Stanislaw Kostka church and the patriotic services that took place there drew thousands of faithful. These events sometimes served as a public witness of faith and always provided a reflection on the times in the spirit of the Gospel. "Masses for the Homeland" were a safe asylum and bastion of freedom, but most of all they provided opportunities for the faithful to quiet themselves and participate in deep prayer.[5]

Childhood Fascination with a Conventual Franciscan

An essential aspect of Bl. Jerzy Popieluszko's life was his patriotic formation. Fr. Jerzy (known as a child as Alfons) was brought up in the Podlasie region of Poland where the people are faithful, religious, and fond of their "small Homeland." The Popieluszko family came

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[3] This was the name of the monthly "Zoliborskie services.' The idea of the "Holy Mass for the Homeland" is rooted in Polish tradition. From the time of King Wladyslaw Jagiello, it became a custom of the Church to organize Mass and prayers for political intentions (often before important battles). Pope Clement XIII ordered three days of prayer for Poland in 1767 before the country was partitioned for the first time. During the national uprisings and partitions, there was a significant increase in the services "for the well-being of the fatherland." See J. Sochoń, *Tama. Opowieść o życiu u męczeństwie księdza Jerzego Popiełuszki*, Cracow 2010, pgs. 125-126; J. Komar, *Warszawskie manifestacje patriotyczne 1860-1861*, Warsaw 1970, pgs. 189-193n.

[4] Fr. Teofil Bogucki initiated the "Holy Mass for the Homeland" at St. Stanislaw Kostka parish in October 1980. From February 1982, the Masses were held regularly on the last Sunday of every month. Fr. Bogucki subsequently entrusted the celebration of the Masses, homilies, and all of the organizational preparation to Fr. Jerzy Popieluszko. The homilies that Fr. Jerzy gave for the "Masses for the Homeland" that occurred from January 1982 to September 1984 were transcribed and published. A total of 26 homilies serve as sources for Bl. Jerzy's moral teaching. His prayerful meditations prepared for the Way of the Cross, the recitation of the Rosary, and his homilies were broadcast in several Polish cities. Por. Z. Malacki, *Świadek trudnych czasów*, in *Ksiądz Jerzy Popiełuszko. Kazania 1982-1984*, Z. Malacki (ed.), Warsaw 2004, pgs. 6-7; G. K. Szczecina, *Aktualność przesłania…*, op. cit., pgs. 55-90; A. Mularska, *Święty wśród nas. Błogosławiony ksiądz Jerzy Popiełuszko*, Cracow 2015, pgs. 344-348.

[5] *Wielcy Polacy. Jerzy Popiełuszko. Męczennik za wiarę*, J. Dowgiałło-Tyszka (ed.), Warsaw 2007, pg.16.

from a line of patriotic ancestors.[6] Fr. Jerzy's uncle, Alfons Gniedziejko was a soldier in Poland's Home Army and died in 1945.[7] While Alek (Fr. Jerzy) learned to love his Homeland as he grew up in his family home,[8] his fascination with St. Maximilian Kolbe—the Martyr of Auschwitz-Birkenau—was an important element in his religious and patriotic development.[9] This Franciscan, whose extremely rich life and dedicated service, particularly in his witness to his infinite love for God and man, served as a personal moral example to Fr. Jerzy from his childhood onward. Bl. Jerzy Popieluszko's mother said the following on this topic: "Ever since [Alek] was young, he was very close to us. When he was a child, he liked to stay with his grandmother. When someone from Okopy went to Grodzisk, he would jump on the wagon and get a ride to his grandmother's [home]. He loved to look at her

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[6] According to Fr. Popieluszko's family records, Marianna Gniedziejko's (Marianna Popieluszko's mother) uncle was Saint Rafal (Jozef) Kalinowski who died in 1907. He was a Carmelite who was beatified by John Paul II in Cracow in 1983, and canonized in Rome in 1991. Before joining the monastery, he took part in the January Uprising and was deported to Siberia. According to family legend, Marianna Popieluszko's brother, Alfons Gniedziejko, fought in the Home Army and died at the age of twenty-one. As told by J. Popieluszko (private collection); related by T. Boguszewska (z.d. Popiełuszko), private collection; related by Fr. K. Gniedziejko, (private collection); related by J. Kopańko (private collection); related by K. Kopańko (private collection). See also: A. Mularska, *Święty wśród nas...*, op. cit., 23-24.

[7] Related by Capt. B. Karwowski (a.k.a. "Grom") (private collection); related by Fr. K. Gniedziejko (private collection). Por. E. Gabrel, *Suchowola. Jej przeszłość i teraźniejszość*, Suchowola 2012, pgs. 244-246; *Traktowałem Go jak starszego brata – rozmowa z ks. Kazimierzem Gniedziejką*, in *Modlitwa za Polskę. Ksiądz Jerzy Popiełuszko we wspomnieniach bliskich*, P. Czartoryski-Sziler (ed.), Szczecinek 2004, pgs. 39-40.

[8] See *Błogosławiony Jerzy Popiełuszko. Zapiski, listy i wywiady ks. Jerzego Popiełuszki 1967-1984*, G. Bartoszewski (ed.), Warsaw 2010.

[9] He was born in 1894 in Zdunska Wola. As a Conventual Franciscan, he was involved in pastoral and missionary activities. He founded and built the Niepokalanow monastery, which was to serve as a modern center for Catholic media. Through his initiative, the magazine *Knight of the Immaculata* was created, which is still being published today. Between 1931-1935, he served as a missionary in Japan, where he also published the *Knight of the Immaculata* and established a monastery according to the example of the Polish monastery Niepokalanow. Thanks to him, such centers were also established in China and India. Fr. Maximilian also founded the religious order of the Knights of the Immaculate. He died a martyr's death by offering his life in the place of a fellow prisoner in the Auschwitz-Birkenau extermination camp on August 14, 1941. Paul VI beatified Maximilian Kolbe, and Pope John Paul II canonized him in 1982. S. Napiórkowski, *Maksymilian Kolbe*, in *Encyklopedia katolicka*, E. Ziemann (ed.), vol. 11, Lublin 2006, k. 915-918.

religious magazines, and he would place the *Knight of the Immaculata* magazines in a pile and continue to read them. Ever since then, [Alek] spoke a lot about Fr. Maximilian Kolbe, who was his role model."[10]

As he read the *Knight of the Immaculata* magazine published by the Franciscans of Niepokalanow, an order founded by St. Maximilian Kolbe, the young Jerzy Popieluszko became more and more familiar with St. Maximilian. Uncle Alfons was the one who had begun subscribing to these magazines in the pre-war period, which inspired the future Bl. Jerzy so much.[11] The influence that this publication had on Fr. Jerzy also testifies to the scope and influence that it had on the faithful in general. At that time, *Knight of the Immaculata* magazine was a source of information about the life of the Church and the problems of modern man. Today Fr. Jerzy's copies of these publications can be found close to his relics in Zoliborz in the museum located in basement of the church where Bl. Jerzy served. These magazines contain interesting lessons and information that young Alfons (Jerzy) had to have encountered. For example, the publications contain articles about the lives of the saints (especially St. Francis of Assisi) as well as current affairs in the Church and in the world. Undoubtedly, they brought to life Maximilian Kolbe's activity.[12] The magazines published after the war focused primarily on St. Maximilian's life, especially his love for his Homeland and God, as well as the circumstances surrounding his martyrdom, all of which served to form the real and spiritual foundation of Bl. Jerzy's patriotic and religious personality.

Bl. Jerzy mother, Marianna Popieluszko, mentioned that the young Alfons' youthful fascination with St. Maximilian was so great that he expressed a desire to enter the Franciscan order in Niepokalanow when he grew up. Certainly, the influence of the Franciscan Br. Colomban Emil Jaroszewicz,[13] who also came from the parish in Suchowola,

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[10]   M. Kindziuk, *Matka świętego. Poruszające świadectwo Marianny Popiełuszko*, Cracow 2012, pgs. 57-58.

[11]   "My brother, who was killed, frequently received the *Knight of the Immaculata* [magazine]. Jerzy found it at my mother's house, he collected everything, framed them, and read these magazines. He did this in primary school." *Zgadzałam się z wolą Bożą. Rozmowa z Marianną Popiełuszko, mamą księdza Jerzego*, in *Ks. Jerzy Popiełuszko. Syn, kapłan, męczennik*, P. Burgoński, C. Smuniewski (ed.), Warsaw 2010, pg. 25. Related by Fr. K. Gniedziejko (private collection).

[12]   See "Rycerz Niepokalanej," 12(1933), no. 11(43); 12(1934), no. 12(156); 15(1936), no. 4(172), 18(1939), no. 1(205), 27(1948), no. 1(245), no. 19(1945), no. 2(216).

[13]   Brother Kolumban Emil Jaroszewicz (1911-2003) was born in Grzymiaczki (Suchowola parish) and entered the monastery in Niepokalanow in 1935. He was a close associate of St. Maximilian Kolbe and worked on printing the

was significant.[14] Alfons kept in continual contact with him, and even when Fr. Jerzy was serving in parishes in Warsaw, he would often visit Niepokalanow in order to spend time with his fellow countryman.[15] However, in the end, Fr. Jerzy chose to enter the seminary in Warsaw, which was under the direction of the Primate of Poland Cardinal Stefan Wyszynski,[16] since it was still close to Niepokalanow: "He wanted to go to Niepokalanow. And he probably chose the seminary in Warsaw because of [its close proximity to] Niepokalanow. Later I noticed that he wore the belt of St. Francis. He spoke a lot about Fr. Maximilian Kolbe..."[17] In the Popieluszko family reminiscences, they often mention the fact that the young Alek (Fr. Jerzy) would show a slideshow in his family home depicting the life and activity of the "martyr of World War II."[18] Often gatherings drew the neighbors, to whom the future martyr invariably spoke about the life of the Martyr of Auschwitz-Birkenau. It is not surprising, therefore, that Alfons frequently visited Niepokalanow during his seminary studies. During his priestly formation, Alfons also became a Third Order Franciscan.[19]

The Franciscan spirituality and profile of St. Maximilian M. Kolbe, in whose shadow the future Martyr of Communism grew and matured, was one of the first moral elements of Alfons' formation. Knowing St. Maximilian's life and ministry very well, Alfons Popieluszko grew up not only in a religious atmosphere and spirit and with a special devotion to the Immaculate, but he also knew the history of Poland and the story of St. Maximilian, whose courage, humility, devotion, and attitude served as a moral example of what it looks like to fully live

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Knight of the Immaculata publication. (Information provided in the obituary of Br. Kolomban Emil Jaroszewicz contained in the Monastery Archive of the Conventual Franciscans in Niepokalanow, n. d.).

[14]   "Then they urged him a little to go to Niepokalanow because Jaroszewicz, who was from our parish, was there." *Zgadzałam się z wolą Bożą. Rozmowa z Marianną Popiełuszko, mamą księdza Jerzego*, in *Ks. Jerzy Popiełuszko…*, op. cit., pg. 25.

[15]   Ł. Janicki, *Bł. Jerzy Popiełuszko i Niepokalanów. Św. Maksymilian pociągał bł. Jerzego*, "Posłaniec św. Antoniego," 18(2013), no. 1, pg. 17.

[16]   *"Ileż ten chłopak przecierpiał:" Księdza Jerzego Popiełuszkę wspomina jego katecheta i spowiednik ks. kanonik Piotr Bożyk*, "Wiadomości KAI," 43(2001), no. 43, pgs. 12-13. Related by Fr. P. Bożyka (private collection).

[17]   Cited in: S. Pastuszewski, *Wybierał się do Niepokalanowa…*, "Rycerz Niepokalanej," 2(1985), no. 344, pg. 43.

[18]   *Odczuwał miłość do ołtarza. Rozmowa z Marianną Popiełuszko, matką Księdza Jerzego*, in *Modlitwa za Polskę…*, op. cit., pg. 30.

[19]   Ł. Janicki, *Bł. Jerzy Popiełuszko…*, op. cit., pg. 17.

one's vocation as a Christian, religious, priest, and patriot. Therefore, it makes sense that Fr. Popieluszko would refer directly to St. Maximilian M. Kolbe as an example of love for God and for one's neighbor in his homilies years later.

Moral theology

An Example of Patriotism

A fundamental aspect of Bl. Jerzy Popieluszko's ministry and activity were his service among workers and offering "Masses for the Homeland," during which he gave homilies that became famous not only in Poland, but also abroad. In his moral teaching, Fr. Jerzy provided personal examples of national heroes whose stories have been recorded in the annals of Polish history along with those who heroically loved God, the nation, and the Poland, often to the point of giving their lives for it. According to Fr. Popieluszko, Romuald Traugutt, the last leader of the January Uprising (1863-1864),[20] and Fr. Maximilian Kolbe[21] were particularly appealing examples of love for God and one's Homeland. St. Maximilian Kolbe's attitude, patriotism, and especially boundless charity towards others were the virtues that Fr. Popieluszko presented to the faithful who sought to be renewed in God and the Church during the difficult times and realities of the Communist terror that had cast its shadow over Poland.

On October 31, 1982, while celebrating a monthly "Mass for the Homeland," Fr. Jerzy Popieluszko spoke about the newly-canonized

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[20] Romuald Traugutt was born in 1826. From 1845, he served in the ranks of the Russian army. He participated in the Hungarian campaign, and in 1854 in the Crimean War. At the outbreak of the January Uprising, he took command of a unit fighting in Polesie in Kobryn. The National Government appointed him a general. On October 17, 1863, he was appointed the leader of the uprising. As part of the tsarist repression, he was murdered on the slopes of the Warsaw Citadel on August 5, 1864. Por. R. Bender, *Traugutt Romuald*, in *Encyklopedia Katolicka*, E. Gigilewicz (ed.), vol. 19, Lublin 2013, k. 994-996; See also: J. Popiełuszko, *Homilia z 29 stycznia 1984 r.*, in *Kazania 1982-1984. Wygłoszone w kościele św. Stanisława Kostki w Warszawie. Bł. ksiądz Jerzy Popiełuszko*, G. Bartoszewski (ed.), Warsaw 2010, pgs. 164-171.

[21] In his homilies, Fr. Popiełuszko recalled the examples of such Polish historical figures as: King Jan Kazimierz, Jan III Sobieski, Augustyn Kordecki, Tadeusz Kosciuszko, Bishop Stanislaw Okoniewski, Jozef Pilsudski, Stanislaw Witkiewicz, Pawel Wlodkowic, Stefan Zeromski, and General Jozef Hauke-Bosak. Por. J. Popiełuszko, *Homilia z 30 maja 1982 r.*, op. cit., pg. 32; *Homilia z 29 maja 1983 r.*, pg. 101; *Homilia z 30 stycznia 1983 r.*, pg. 71; *Homilia z 24 kwietnia 1983 r.*, pg. 90.; *Homilia z 30 października 1983 r.*, pgs. 139-146; *Homilia z 25 września 1983 r.*, pg. 134; *Homilia z 29 stycznia 1984 r.*, pg. 164.

St. Maximilian Kolbe[22] as a valiant model of unbounded faithfulness to God and heroic love for one's neighbor, even in the terrible conditions of the concentration camp Auschwitz-Birkenau where people were enslaved and despised.[23] In his homily, Fr. Jerzy turned to St. Maximilian in prayer and said: "Today we stand at the altar of Christ and look at your image [...], Patron of a tormented Poland. [...] We stand here to offer our prayer at the throne of God, so that through your intercession you may enter into a dialogue with God on our behalf and on behalf of all those who suffer in camps and prisons, who suffer in the fight for justice and truth in our Homeland. [... We] include you among the saints, Fr. Maximilian, a contemporary martyr. Affirm us in the conviction that the power of evil, deception, contempt, and hatred for man must be overcome. You, St. Maximilian, are a symbol of the victory of someone who is enslaved, but who remains free in spirit."[24] The figure of this great saint also helped Fr. Jerzy point out the virtue of truth, which is the foundation of a Christian life. He recalled and described St. Maximilian's freedom of spirit when he said: "In order to become free spiritually, it is necessary to live in the truth. To live in the truth is to give witness to the truth exteriorly—it is to profess it and proclaim it in every situation. Truth is immutable. Truth cannot be destroyed by one or another decision or law. Our enslavement lies in the fact that we give into lies, and we do not unmask them and protest against them each day. [...] Witnessing courageously to truth is the way that leads directly to freedom. The person who witnesses to the truth is free even when he is enslaved exteriorly, even in a prison camp or prison."[25]

In his patriotic teaching, the aim of which was to form in people the virtue of love for God and their Homeland,[26] the Martyr of Communism presented St. Maximilian as a moral example of someone who overcame fear and was ready to give even his life, if necessary, to defend

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[22]   The canonization took place in Rome on October 10, 1982.

[23]   See A. Lewek, *Kaznodziejstwo patriotyczne ks. Jerzego Popiełuszki*, "Ateneum kapłańskie," 143(2004), pg. 489.

[24]   J. Popiełuszko, *Homilia z 31 października 1982 r.*, op. cit., pg. 54.

[25]   Ibid, pgs. 54-55.

[26]   See T. Zadykowicz, *Umiłowanie ojczyzny i patriotyzm, in Etyka żołnierska. Etyka w służbie ojczyźnie*, K. Jeżyna, J. Gałkowski, M. Kalinowski (ed.), Warsaw 2008, pgs. 73-85; T. Zadykowicz, *Patriotyzm jako postawa, in Etyka żołnierska…, op. cit.*, pgs. 53-58.

Christian values because of his love for God and for his Homeland.[27]
When preaching in Zoliborz, Fr. Jerzy said:

> You, St. Maximilian […] were not afraid to go to unknown Japan to announce the truth about Christ. You were not afraid to suffer and to lose your life. Because of this, your free spirit lives and bears fruit. […] We need you so much, St. Maximilian, as an example of someone who did not give into fear and intimidation. We need you as a saint who we can call the patron of tormented Poland. For, which of the other saints could intercede for our enslaved nation more than you, who were beaten and despised—who looked upon your frightened brothers imprisoned with you in the camp and starvation bunker? Who better than you, who were taken to the prison camp unjustly and without cause, simply because you were among those of Poland's sons who loved her and loved the truth so much that you took on suffering and died so that someone else could live? To voluntarily accept suffering for another person is more than just suffering; for, only those who are interiorly free can make such a decision.[28]

In Fr. Jerzy's teaching, St. Maximilian M. Kolbe is a perfect and ideal example of what sacrificial patriotism and defending the dignity of human life looks like.[29] In the homilies that Fr. Jerzy's gave in Zoliborz, the Martyr of Auschwitz-Birkenau is a symbol of the victory that someone who is physically enslaved but free in spirit can achieve.[30]

The patriotic celebrations in Warsaw typically included artistic, musical, and poetic elements. For example, the people created a figured of St. Maximilian Kolbe for the Mass celebrated on October 31, 1982.[31] A board split into two parts was placed on the left side of the presbytery. On the higher board St. Maximilian was depicted in the prison camp denim uniform standing behind barbed wire. Where the saint's heart is located was the outline of Poland filled in with lines that resembled the fabric of the clothing that the prisoners wore in Auschwitz. Fr. Kolbe's prisoner number was place on the map of Poland and served as an expression of the nation's suffering and difficult history. The barbed wire was included as a symbol of St. Maximilian's imprisonment. On the lower part of the decorations, St. Maximilian Kolbe was presented as an advocate for suffering and imprisoned Poles, which was depicted in at the bottom of the image where the words "Patron of

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[27]   J. Popiełuszko, *Homilia z 25 marca 1984 r.*, op. cit., pg. 184.

[28]   J. Popiełuszko, *Homilia z 31 października 1982 r.*, op. cit., pgs. 56-58.

[29]   See A. Lewek, *Kaznodziejstwo patriotyczne…*, op. cit., pgs. 488-490.

[30]   See G. K. Szczecina, *Aktualność przesłania…*, op. cit., pgs. 56-79.

[31]   P. Milcarek, *Jerzy Popiełuszko. Kapłan Miłości*, Warsaw 2014, pg. 118.

Tormented Poland" were written in so-called white "Solidarity" font on a red background.[32] All of the decorations were prepared in the national colors of Poland (red and white), and everything corresponded with the reality of the current communist oppression and martial law. Most importantly, Fr. Jerzy gave a homily, during which he presented St. Maximilian as a patron of Poland and Poles as well as a relevant model for their current situation.

The following letter that an individual wrote to the parish in Zoliborsk on October 31, 1982 expresses Fr. Jerzy's moral teaching as well as his references to St. Maximilian M. Kolbe as an ideal patriot and man who fully lived according to the Christian virtues: "The Masses that he celebrates each month make a lasting impression and are a source of continual reflection. The homilies that Fr. Jerzy gives command us to forgive our enemies and rid ourselves of every form of hatred. […] My wife and I go to these Masses, and we are always moved. He refers to St. Maximilian Kolbe as an example of how to forgive one's enemies. After the attempt on his life, the Holy Father [Pope John Paul II] immediately forgave his assassin. Even though he had suffered for so long, [the Holy Father] did not hold a grudge against the man. In turn, the assassin himself regretted what he had done. And we ordinary people—should we behave any differently? This is what Fr. Popieluszko taught us through his celebrations of the Holy Mass and homilies."[33]

For Bl. Jerzy Popieluszko, St. Maximilian M. Kolbe was an inspiration and example of how to live, serve, teach, and love one's homeland. Although the two men lived and worked in completely different sociopolitical conditions and contexts, there are many things that connect their lives, including their Franciscan spirit, their Marian devotion, their readiness to offer their lives for their neighbor, their love for their vocations, their service to the Church, their perseverance in suffering, their ability to endure in adversity, and, above all, their infinite love for Poland to the point of martyrdom. Bl. Jerzy Popieluszko's childhood fascination with the life of St. Maximilian Kolbe influenced his attitude and decisions later in life. The Martyr of Auschwitz-Birkenau expressed his patriotism in his selfless love for his neighbor and Homeland as well as in his defense of the dignity of human life, a topic to which Fr. Popieluszko dedicated a much his teaching. It was in St. Maximilian's life that Bl. Jerzy Popieluszko found a model to follow.

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[32]   This is the characteristic font of the Solidarity logo in Polish. The shape of the letters resembles the workers who lean on and support each other.

[33]   P. Milcarek, *Jerzy Popiełuszko…*, op. cit., pg. 118.

And, in following St. Maximilian's example, Fr. Jerzy realized his love for God, the Church, and Poland; defended fundamental values even to the point of death; and presented the Church with another timeless model of the Christian life.

Moral
theology

MĘCZENNIK Z KL AUSCHWITZ-BIRKENAU –
ŚW. MAKSYMILIAN M. KOLBE PATRIOTYCZNYM
WZOREM DLA BŁ. KS. JERZEGO POPIEŁUSZKI

Przesłanie moralne bł. ks. Jerzego Popiełuszki zawarte w Jego kazaniach, które wygłosił w trakcie słynnych „Mszy św. za Ojczyznę", jest wciąż aktualne, również w kwestii podstawowych wartości człowieka i społeczeństwa. Wśród wielu tematów, które podejmował męczennik komunizmu znalazło się również zagadnienie patriotyzmu. Jednym z osobowych wzorów, którego ukazywał ks. Popiełuszko jako przykład umiłowania oraz oddania się Bogu, bliźniemu i Ojczyźnie, był św. Maksymilian M. Kolbe. Ofiara obozu koncentracyjnego Auschwitz-Birkenau w Oświęcimiu dla ks. Jerzego była inspiracją w życiu, posłudze duszpasterskiej, nauczaniu i bezgranicznej miłości, ofiarności Kościołowi i Polsce. Już w latach wczesnej młodości przyszły warszawski kapłan dzięki lekturze pisma „Rycerz Niepokalanej" zafascynował się życiem franciszkanina. Jego postać po latach posłużyła mu do ukazania ważności prawidłowo rozumianej cnoty patriotyzmu w życiu każdego chrześcijanina, zwłaszcza Polaka.

Słowa kluczowe: Jerzy Popiełuszko, Maksymilian Kolbe, patriotyzm, nauczanie moralne, męczeństwo, „Msze św. za Ojczyznę".

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The Natural and Supernatural Dimensions of Priestly Formation

On December 8, 2016, the Congregation for the Clergy published a new document on priestly formation entitled *The Gift of the Priestly Vocation: Ratio Fundamentalis Institutionis Sacerdotalis* on its website. The document introduces new elements of formation while still taking into account the Church's previous teaching on the matter. In particular, the document defines the individual stages of seminary formation as the discipleship stage, the stage of becoming similar to Christ, and the stage of vocational synthesis. Preparation for the priesthood has Christological and pneumatological dimensions where man's natural endowments are assisted by the supernatural dynamics of Christ's grace and in reference to the Holy Trinity. The supernatural dimension of a vocation is emphasized in the very divine nature of the gift that is placed in the heart of a young person. This gift accompanies the seminarian as he is gradually formed into the image of the Good Shepherd and becomes a disciple of the Lord. This process can be lived only in profound submission to the formative action of the Holy Spirit.

Key words: formation, priesthood, seminary, vocation.

The priestly vocation is realized in the dialogue that takes place between God who calls and man who freely responds to God's call. Candidates for the priesthood confirm this reality themselves. They experience the living action of God in their lives as well as Christ's call. Their vocations arise from a personal experience of faith, and the motivation that flows from this faith is one of the most powerfully felt impulses that inclines them to choose the path of life as a priest.

Faith and the conviction of being called are indissoluble factors that encourage men to enter into formation for the priesthood. Such faith and conviction are permanent elements of a man's decision to enter the seminary, even if the way in which he carries out his priestly service and pastoral models are subject to change as the spirit of the time changes. In today's age, new pastoral challenges are constantly emerging. This reality is often clear in Pope Francis' teaching when he calls for pastoral conversion, for a transformation of pastoral habits, and for priests and people to go out to the existential peripheries of man.

It is within this context that the Congregation for Clergy published the document *The Gift of the Priestly Vocation: Ratio Fundamentalis Institutionis Sacerdotalis* (hereafter abbreviated as *Ratio Fundamentalis*) on December 8, 2016.[1] This document refers not only to the traditional teachings of the Church regarding priestly formation (e.g., *Ratio Fundamentalis Institutionis Sacerdotalis,* 1985),[2] it also introduces new elements concerning the context and demands of the present age.

Ratio Fundamentalis refers heavily to Pope John Paul II's Post-Synodal Apostolic Exhortation *Pastores Dabo Vobis*, which presents the preparation for the priesthood in its entirety.[3] The newest edition of *Ratio Fundamentalis*, however, points out new dimensions of these stages and pillars and places different emphasis on them. For example, in relation to previous documents that discuss the topic of priestly formation and call the initial phase of priestly preparation the propaedeutic period, *Ratio Fundamentalis* asserts that this phase is not only necessary, but also obligatory.[4] *Ratio Fundamentalis* also focuses on the Christological dimensions of the subsequent phases that go along with the seminarians' philosophical and theological studies and describes them as the "discipleship phase" and the "configurative stage." The document also emphasizes that it is necessary to give the pneumatological process of priestly preparation a clear Christological profile. Everything that a seminarian experiences in his vocation must

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[1]   Congregation for the Clergy, *The Gift of the Priestly Vocation: Ratio Fundamentalist Institutionis Sacerdotalis* (December 8, 2016). http://www.clerus.va/content/dam/clerus/Ratio%20Fundamentalis/The%20Gift%20of%20the%20Priestly%20Vocation.pdf (10.10.2017). Hereafter abbreviated as RFIS.

[2]   Congregation for Catholic Education, *Ratio Fundamentalis Institutionis Sacerdotalis* (March 19, 1985). http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19850319_ratio-fundamentalis_it.html (10.10.2016).

[3]   John Paul II, Apostolic Exhortation: *Pastores Dabo Vobis* (March 15, 1992).

[4]   See page 4. In RFIS, paragraphs are assigned numbers beginning on page 6.

be accompanied by the dynamism of Christ's grace and constantly referred to the Holy Trinity.

Vocation as a Gift

Within the very first sentence, the document *Ratio Fundamentalis* emphasizes the supernatural dimension of a vocation as God's gift. It states: "[t]he gift of the priestly vocation, placed by God in the hearts of some men"[5] can be interpreted as "manifestations of the immeasurable riches of Christ (cf. Eph 3:8)" (11).[6] The gift of a vocation requires man's response. The first condition, however, is for man to realize the greatness and value of the gift that he has received (34). Pope Francis calls this gift a "diamond in the rough;" just as a diamond needs to be cut and polished, so too does the priestly vocation need to be "carefully polished with respect for the conscience of the candidates and with patience, so that they may shine among the People of God."[7] God gives the person called the "diamond" of a vocation, but this diamond will not shine as it should if the one who receives the gift does not work on himself and "polish" his vocation.

In order to avoid emphasizing the natural dimension over the supernatural dimension of a vocation (or vice versa), it is necessary for formators and seminarians to be aware of the nature of a vocation as a gift from God. For, example, sometimes the anthropological, psychological, and cultural dimensions of a vocation can be emphasized to the detriment of the religious dimension. Or, the spiritual and religious dimension of a vocation can be emphasized to the detriment of the natural dimension. This occurs when an individual does not take into account knowledge of his own nature, its deficiencies, the conditions of his history, and psychic factors, and, instead, tends toward "disembodied spiritualism."[8]

How can individuals protect themselves against this harmful dichotomy? On the 60th anniversary of his ordination to the priesthood, Pope Emeritus Benedict XVI emphasized that it is absolutely necessary

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[5]   RFIS, pg. 1.

[6]   For ease of reference, the paragraph numbers of RFIS are included in the main body of the text of this article.

[7]   Francis, *Address to the Plenary of the Congregation for the Clergy*, (October 3, 2014), https://w2.vatican.va/content/francesco/en/speeches/2014/october/documents/papa-francesco_20141003_plenaria-congregazione-clero.html (05.04.2018).

[8]   G. Cucci, H. Zollner, *Un nuovo documento sulla formazzone sacerdotale* [The New document on Priestly Formation], *La Civiltà Cattolica* (March 25/April 8, 2017), pg. 63.

for individuals to cultivate the bond of friendship with Christ. In this sense, he pointed out the importance of the natural conditions of one's vocation along with the simultaneous awareness of the greatness of the gift of friendship that Christ offers:

> He calls me his friend. He welcomes me into the circle of those he had spoken to in the Upper Room, into the circle of those whom he knows in a very special way, and who thereby come to know him in a very special way. He grants me the almost frightening faculty to do what only he, the Son of God, can legitimately say and do: I forgive you your sins. […] I know that behind these words lies his suffering for us and on account of us. I know that forgiveness comes at a price: in his Passion he went deep down into the sordid darkness of our sins."[9]

A Christological Perspective

Pope Emeritus Benedict XVI's aforementioned words clearly provide a Christological perspective of priestly formation. Personal friendship with Christ has the power to change man's entire existence by constantly increasing the credibility of his witness to the Gospel. A deep relationship with Christ leads to a "gradual grounding of the seminarian in the likeness of the Good Shepherd" (69). In the Vatican document, this "grounding" is defined as the "the heart of [the seminarians'] spiritual formation" (102). This relationship is obviously connected with a love for God's word. The document recalls St. Jerome's words that "'*Ignorance of Scriptures is ignorance of Christ.*' Therefore, a relationship with the Word of God holds a preeminent place in the process of spiritual growth. Before it is ever preached, the Word must be welcomed in the depth of the heart […]" (103).

This fundamental truth is an indispensable condition for effectively preaching God's word. God's word is also a gift, and it should be received and shared as a gift. "God is so humble that he uses us to spread his word. We become his voice, once we have listened carefully to the word coming from his mouth. We place his word on our lips in order to bring it to the world. He accepts the offering of our prayer and through it he communicates himself to everyone we meet."[10]

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[9]   Benedict XVI, "Benedict XVI: A Time of Thanksgiving for 60 Years of Priesthood," (June 29, 2011), http://www.asianews.it/news-en/Benedict-XVI:-a-time-of-thanksgiving-for-60-years-of-priesthood-21966.html (Accessed: 06.05.2018).

[10]   Benedict XVI, *Homily of His Holiness Benedict XVI, Celebration of Vespers with Priests, Religious People, Seminarians and Deacons* (September 12, 2008). https://w2.vatican.va/content/benedict-xvi/en/homilies/2008/documents/hf_ben-xvi_hom_20080912_parigi-vespri.html (05.04.2018).

A Christological perspective gives direction not only to priestly for-
mation, but it also is the central principle of all of Christian moral life.
This perspective is expressed by the idea of imitating Christ, who, for
John Paul II, is the "*essential and primordial foundation of Christian
morality.*"[11] Pope John Paul specifies that this imitation depends not
on externally reproducing Jesus' behavior, nor in simple obedience
to Jesus' commandments, but rather on something much deeper and
more radical. Imitation of Christ means "*holding fast to the very person
of Jesus,* partaking of his life and his destiny, sharing in his free and
loving obedience to the will of the Father."[12]

Christ invites the person called to adhere closely to Him. The quality
of this adherence depends, however, on the candidate's personal effort
to form in himself attitudes that prove that he has a mature personal-
ity. Christ's attitudes show man the way to form the same attitudes in
himself. A well-formed humanity is comprised of a group of features
that allow one to verify the direction of the maturation process. In
a number of places, *Ratio Fundamentalis* specifies these features by
name: friendship with Christ bears fruit in humble submission that
is understood as "availability to others and concern for the common
good; obedience, lived as trustful listening; youthful chastity, as a sign
of the transparency of relationships and the gift of self; and poverty
as formation in the temperate use of material things and in a life of
simplicity" (21). Pastoral care of the faithful must be accompanied by
the following: an ability to establish mature relationships with others
in order to be a person of communion and dialogue, and an ability to
sacrifice oneself and be generous (41). The prospect of authentically
carrying out priestly ministry requires practice in humility, courage,
common sense, magnanimity, right judgment, discretion, tolerance,
love of truth, and honesty (93).

Aesthetics and a sense of beauty play an important role in the
process of forming men with mature attitudes (94). A sense of beauty
gives a man insight into his relationship with God. Beauty expresses
something more about man and about his life in an otherwise inex-
pressible way. A sense of beauty allows human sensitivity, imagination,

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[11]   John Paul II, Encyclical: *Veritatis Splendor* (August 6, 1993), 19. http://w2.vatican.
va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_06081993_veri-
tatis-splendor.html (05.04.2018).

[12]   Ibid.

and feelings to create a harmonious space that expresses the whole of
the physical and spiritual dimension of man.[13]

The Way of Discipleship

Priestly formation is one continual process that can be divided into
two periods: initial formation in the seminary and ongoing formation
after ordination. These are two phases of one and the same reality.

> The formation of which we speak is an experience of permanent dis-
> cipleship, which draws one close to Christ and allows one to be ever
> more conformed to Him. Therefore, it has no end, for priests never stop
> being disciples of Jesus, they never stop following Him. Thus, formation
> understood as discipleship sustains the ordained minister his entire
> life and regards his entire person and his ministry. Initial and ongoing
> formation are two aspects of one reality: the path of the disciple priest,
> in love with his Lord and steadfastly following Him.[14]

This point of view of formation is necessary if priestly ministry is to
be fruitful. If the priestly role is not to be reduced to the function of an
administrator who runs the parish, then it is necessary perceive the
priesthood as a form of permanent discipleship: "The priest is a dis-
ciple who is always on the path. He is appointed a shepherd and guide
of the people only when he is the first to put his life at the disposal of
the Lord and His word."[15]

As a principle of priestly formation, the path of discipleship begins
much earlier than the moment a young man enters the seminary with
the Sacrament of Baptism, and it is strengthened and confirmed in
the Sacrament of the Eucharist. Entering the seminary is a decision
through which the Eucharist "comes to be appreciated as the centre
of one's life […] and continues through the whole life" (pg. 3). Priestly
formation, which is an experience of discipleship, "cannot be a limited
task, because priests never stop being disciples of Jesus, who follow
Him. Sometimes we proceed with celerity, at other times our step

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[13]   See G. Cucci, H. Zollner, "Un nuovo documento sulla formazone sacerdotale,"
pg. 64.

[14]   Francis, *Letter of His Holiness Pope Francis the Participants of the in the Ex-
traordinary General Assembly of the Italian Episcopal Conference* (November
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papa-francesco_20141108_lettera-cei.html (05.04.2018). A part of this letter was
included in paragraph 91 of RFIS.

[15]   J. C. Patrón Wong, *Presentazione della Ratio Fundamentalis Institutionis Sac-
erdotalis ai Formatori dell'Emilia Roma*gna, http://www.clerus.va/content/dam/
clerus/Dox (December 10, 2018).

is hesitant, we stop and we may even fall, but always staying on the path. Therefore, formation understood as discipleship accompanies the ordained minister his entire life and regards his person as a whole, intellectually, humanly and spiritually."[16]

What gives priestly formation this perspective? To what does it lead? If we accept St. John Paul II's understanding of this term, then we can say that priestly formation instills in men an attitude of service: "Being a follower of Christ means *becoming conformed to him* who became a servant even to giving himself on the Cross (cf. *Phil* 2:5-8)."[17] *Ratio Fundamentalis* adds that priestly formation aims to form men in the image of Christ the Good Shepherd.[18] The person of Jesus Christ is always at the center of the formation of a person's personality. In this way, formation is about forming a person's heart and personality traits according to Jesus' heart: "We are called to have the same sensitivity as Jesus—his way of feeling, his emotions, his desires, his tastes, his sentiments, his interests, and the same criteria against which we make decisions. […] this is necessary in order for the heart to be transformed."[19]

The importance of this concept of formation is clear simply by the number of times the document mentions the primacy of the heart. Preparation for priesthood primarily consists in forming the heart of the priest (55), and this formation should mould the heart according to the example of the heart and life of Jesus (40). This process is never complete because it "implies a continuous conversion of heart" (56). The factor that integrates all dimensions of formation is "'transforming' or 'assimilating' the heart in the image of the heart of Christ, who was sent by the Father to fulfill his loving plan. He was moved when face with human suffering (cf. Mt 9:35-36), he went to seek out the lost sheep (cf. Mt. 18: 20-24)" (89).

If the heart of Jesus is the only point of reference for a seminarian's formation, then it is important to understand what this concept means. What does Jesus desire and why does he go out? Two references to St. Matthew's Gospel provide important hints to the answers to this

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[16]   Francis, *Address of Pope Francis to the Plenary of the Congregation for the Clergy* (October 3, 2014), 30. https://w2.vatican.va/content/francesco/en/speeches/2014/october/documents/papa-francesco_20141003_plenaria-congregazione-clero.html (05.04.2018).

[17]   John Paul II *Veritatis Splendor*, 21.

[18]   The image of Christ as the Good Shepherd appears in, among others, numbers 69, 84, 89, 103, and 120.

[19]   A. Cencini, *Kryzys – godzina Boga*, Cracow 2017, pgs. 20-21.

question. The miraculous multiplication of the loves, which is found in Matthew 9, is rooted in Jesus' mercy, which "does not divide reality into two realms: the realm of the Kingdom of God and the realm of ordinary life. [Jesus' mercy] does not permit such a realistic demarcation. Everything—all of human existence, including food—belongs to the Kingdom of God."[20] This perspective reveals that caring for the material needs of the faithful and showing charity to the poor and homeless are not a luxury that only the most fervent pastors can afford. Rather performing these acts of mercy demonstrates that a person takes seriously the principles of forming a priestly heart according to the example of the heart of Christ.

Moreover, the parable about the lost sheep in Matthew 18 presents the image of the Good Shepherd whose love includes not just humanity as a whole, but every individual human being.

> It is important that Jesus sought out the one lost sheep and, through this act, emphasized that each and every individual person is important to God. God does not seek the mass of people; he seeks each individual person in his unique personality. God knows each of us by name. God is really the God of us as individual persons; therefore, we must seek out each person who allows himself to be found by the true shepherd. The Lord set out to find me and, in seeking me, experienced tiredness. Because of me he endured many difficulties, and for me he took up the cross.[21]

Seminarians should not limit their formation to studying the exterior behavior of priests, even if their behaviors demonstrate the cultivation of their intellectual and pastoral abilities. For, such behaviors can simply be a "'veneer of virtuous habits'" (41) and are not able to overcome "spiritual worldliness, which hides behind the appearance of piety and even love for the Church, [and] consists in seeking not the Lord's glory but human glory and personal well-being."[22] This worldliness manifests itself in such attitudes as:

> obsession with personal appearances, a presumed theological or disciplinary certainty, vain doctrinal certainty, narcissism and authoritarianism, the attempt to dominate others, a merely external and ostentatious

[20]   A. Paciorek, *Ewangelia według św. Mateusza*, Chapters 14-28. Komentarz, Part II, Edycja Świętego Pawła 2008, pg. 45.

[21]   J. Ratzinger, *Jezus z Nazaretu. Studia o chrystologii* in *Opera omnia* Tom VI/2, Lublin 2015: pg. 1064. Pope Francis continuously encourages the members of the Church to serve pastorally by going out to those on the periphery.

[22]   Francis, Apostolic Exhortation: *Evangelii Gaudium* (November, 26 2013), 93. https://w2.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_20131124_evangelii-gaudium.html (05.04.2018).

preoccupation with the liturgy, vainglory, individualism, the inability to listen to others, and every form of careerism (42).

Moreover, seminarians need to develop in themselves the feelings and sensitivity of Jesus Christ. The path of conforming oneself to Christ must lead to a deep friendship with Him, which means sharing His feelings (41), since they must be projected onto the attitudes and training of pastoral service.

Which of Christ's feelings should priests and candidates for the priesthood imitate? When speaking to the Roman clergy, Pope Francis pointed out that:

> Priests are moved to compassion before the sheep, like Jesus, when he saw the people harassed and helpless, like sheep without a shepherd. Jesus has the "bowels" of God, Isaiah speaks about it very much: he is full of tenderness for the people, especially for those who are excluded, that is, for sinners, for the sick who no one takes care of.... Thus, in the image of the Good Shepherd, the priest is a man of mercy and compassion, close to his people and a servant to all. This is a pastoral criterion I would like to emphasize strongly: closeness. Closeness and service, but closeness, nearness![23]

The Pneumatological Perspective of Formation

This rather extensive and ambitious work of human formation is limited only to the natural course of development. Rather, if future priests are to become bridges that connect people with God and to reflect the feelings of Christ, then Christ's perfect humanity must serve as the source and model (93).

Are these goals not too high? Is Jesus Christ and His perfect humanity as the goal of human formation a model that man, in his natural abilities, is unable to follow? The evangelical idea of Christ's humanity can be understood as too great a goal to achieve. This would be the sign of a culture that doubts man's abilities and believes that man would not be able to make irrevocable decisions and enter into life-long commitments; he would not be able to remain faithful in marriage or in the priesthood. Even the Commandments, the requirements of the Gospel would be unattainable and beyond the reach of man's abilities. The former Prefect for the Congregation for the Doctrine of the Faith, Cardinal Gerhard Mueller, emphatically stated that this is not true:

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[23]   Francis, Address of Pope Francis to the Priests of the Diocese of Rome, https://w2.vatican.va/content/francesco/en/speeches/2014/march/documents/papa-francesco_20140306_clero-diocesi-roma.html (05.04.2018).

"God can demand such love because he loved us first. He promised that he would assist us with his grace. Even if man does not remain faithful to his duties, this is not due to a lack of grace, but rather to a lack of humility to implore God's grace."[24]

Man does not depend exclusively on his own abilities in this process of growth. Rather, a sacramental and liturgical life is indispensible in this process. Human maturation, on the other hand, takes place through man's own effort as well as the support of Christ's grace, through which one gains the ability to go beyond the limits of one's own nature, weaknesses, and external circumstances (43). This principle applies not only to priestly formation, but to Christian life in general. In his reflection inspired by the dialogue between the rich young man and Jesus (Mt 19:15n), Pope John Paul II asserted: "To imitate and live out the love of Christ is not possible for man by his own strength alone. He becomes *capable of this love only by virtue of a gift received.*"[25] A little further on, Pope John Paul II repeated this same idea in a slightly different way: "Love and life according to the Gospel cannot be thought of first and foremost as a kind of precept, because what they demand is beyond man's abilities. They are possible only as the result of a gift of God who heals, restores and transforms the human heart by his grace."[26] This gift is above all the grace of the Holy Spirit. The seminarian's path of discipleship, therefore, can be lived out only in profound docility to the formative action of the Holy Spirit "which gradually moulds him in the image of the Master" (42). The supernatural dimension of the means of formation is clearly outlined here: "Personal accompaniment, which has *docibilitas* to the Holy Spirit as its goal, is an indispensible means of formation" (45).

The particular stages in which this *docibilitas*[27] comes to the fore are during the ministries of lector and acolyte. The lectorate "'challenges the seminarian to allow himself to be transformed by the Word of God, the object of his prayer and study. The conferral of the ministry of acolyte implies a deeper participation in the mystery of Christ, who gives Himself and is present in the Eucharist" (72). In addition to being open

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[24]   G. L. Müller, *Indagine sulla speranza. Dialogo con Carlos Granados*, Contagalli 2017, pg. 178. The Cardinal spoke these words in response to a question that was posed to him regarding today's concept of marriage, but his response also pertains to the demands of priestly life.

[25]   John Paul II, *Veritatis Splendor*, 22.

[26]   Ibid, 23.

[27]   This word does not have a proper equivalent in English; therefore, the Latin word is used even in RFIS.

to the action of the Holy Spirit, seminarians should make use of the natural means to train their character and work on their personalities. Human formation and maturity objectively condition the holiness of the presbyterate and the candidates for priesthood (63).

Ratio Fundamentalis describes the interdependence between the human and divine elements of formation as an interior and creative synthesis between that which is weak (the human personality and its limitations) and that which is strong (the grace of the Holy Spirit) (see 29). Two closely connected elements make up the reality of a vocation: the gift of God and man's responsible cooperation with God by cultivating the gift that God has given to him. God unfailingly grants the grace of a vocation and the means to develop it. The outcome of this "synthesis" between the call and the means depends in large measure on how much one nurtures his vocation. *Ratio Fundamentalis* anticipates that individuals will waste the gift of their vocation in the absence of proper care. Essentially, the "lack of a well-structured and balanced personality is a serious and objective hindrance to the continuation of formation for the priesthood" (63).[28] Man must respond to his vocation, which is a gift from God, and this response must involve all dimensions and dynamics of his nature. God does not revoke his gifts, but man can waste God's gifts. A call from God must be cultivated. *Ratio Fundamentalis* foresees situations in which seminary formation should cease: when a vocation was not properly discerned as a priestly vocation,[29] or when a vocation "may not have been cultivated sufficiently" (72).

The requirement to nurture one's vocation does not end once a man has been ordained to the priesthood. Rather, the need to nurture one's vocation lasts throughout a priest's life and into the later stages of his priesthood. In the part of *Ratio Fundamentalis* dedicated to permanent formation (84), the document points out the challenges associated with the nature of contemporary culture and social life. For example, the experience of one's weakness, the risk of feeling like a dispenser of

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[28]   Sometimes a seminarian's lack of cooperation with God's gift makes it necessary for his superior to tell him what is contained in the Church document on whether people with homosexual tendencies are fit to become priests and religious—a statement that applies to this situation as well: "The desire alone to become a priest is not sufficient, and there does not exist a right to receive sacred ordination." See Congregation for the Doctrine of the Faith, *Instruction Concerning the Criteria for the Discernment of Vocations with Regard to Persons with Homosexual Tendencies in View of Their Admission to the Seminary and to Holy Orders*, (November 4, 2005), 3.

[29]   According to the authors of RFIS, it is not rare for men to mistakenly think that they have a vocation to the priesthood. This may be due to "confusion between the *sequela Christi* and the call to the ministerial priesthood" (24).

sacred things, the challenges of celibacy, tiredness and physical frailty that come with age, and the burden of routine can have an effect on the fruitfulness of the grace of a priestly vocation (84).

How can a priest protect himself from these dangers? When referring to the content of *Ratio Fundamentalis*, the Prefect for the Congregation on the Clergy, Cardinal Beniamino Stella, clearly points to the primacy of priestly spirituality:

> The [consciousness] of priestly identity is necessarily founded upon this aspect: the priest is not a man of action, a leader, religious organiser, or a functionary of the sacred. Instead he is a disciple passionately in love with the Lord, whose life and whose ministry are founded on this intimate relationship with God and upon his configuration to Christ the Good Shepherd. Only in this way – cultivating his spiritual life with discipline and expressly dedicated time – can old sacral and bureaucratic views of ministry be surpassed, so that we may have [p]riests passionately motivated by the Gospel, capable of 'feeling with the Church' and being, like Jesus, compassionate and merciful 'Samaritans.'[30]

Environmental Conditions

An awareness of the indispensible place of God's grace in the formation process should also be cultivated in places where the priestly vocation develops. Since the natural and supernatural dimensions of a vocation are intertwined, a vocation cannot be realized when it is separated from an individual's concrete reality, history, and environmental conditions. Essentially, we find not only ourselves but also God himself in the story of our lives. For, "[l]ife can be compared to a book in which the days and activities constitute the books individual pages, and where God's words are the footnotes that explain the content.[31]" God adds His "footnotes" to the history of man's vocation, and these footnotes make it easier for man to properly see that God acts in the story of his own life. In this way, the soil in which the grain of a vocation grows becomes more fertile. Pope Francis is convinced that

> Wherever there is life, fervor and a desire to bring Christ to others, genuine vocations will arise. Even in parishes where priests are not particularly committed or joyful, the fraternal life and fervour of the

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[30]   Interview with the Prefect of the Congregation of the Clergy His Eminence, Beniamino Cardinal Stella (December 7, 2016), http://www.clerus.va/content/dam/clerus/Ratio%20Fundamentalis/Interview%20-%20The%20Gift%20of%20Priestly%20Vocation.pdf (05.04.2018).

[31]   G. Cucci, H. Zollner, *Un nuovo documento sulla formazone sacerdotale*, 64.

community can awaken in the young a desire to consecrate themselves completely to God and to the preaching of the Gospel.[32]

Even though people and places play a somewhat external role in this process, their role is always connected with the dynamics of God's own action. Neither superiors nor seminarians play the most important role in priestly formation; rather, the "principle agent of priestly formation is the Most Holy Trinity, who shapes every seminarian according to the plan of the Father, both through the presence of Christ in His word, in the sacraments and in the brothers and sisters of the community, and through the many actions of the Holy Spirit" (125). The seminarians themselves, however, should feel like they are the protagonists of their own formation, whether it takes place in the broad context of formative environments such as the parish, the diocesan clergy, and the community of educators in the seminary (130).

Ratio Fundamentalis also speaks about the importance of the community, meaning the social environment in which priestly formation takes place. A vocation arises from faith, and faith does is not born in a spatial void. Outside of the family, the experience of faith occurs in the parish. At the same time, formative roles are divided between the different parish environments with which the Seminary is connected in many ways. Both a seminarian's home parish as well as the one with which he is currently connected give rise to, maintain, and strengthen his vocation (148). The decision to admit a seminarian to ordination should be made after first seeking the opinion of the pastor of a seminarian's home parish or the parish with which he is territorially affiliated (205). *Ratio Fundamentalis* also mentions that the seminarian's family's parish community in which he was involved should also experience a time of preparation before his ordination (78).

The categories listed above are not always found in one parish. For example, sometimes a seminarian's parish of origin is not the same as the parish with which he is territorially affiliated.[33] In other words, a seminarian could come from one parish but be connected with another parish where he discovered and grew in his own vocation. To what extent, therefore, should the participation of each of these communities be taken into consideration during the formation process? This question is still open for discussion and relevant to the issues presented in this article. *Ratio Fundamentalis* responds only partially to

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[32]   Francis, *Evangelii Gaudium*, 107.

[33]   The author of this article is aware from his own personal experience working with seminarians that situations arise wherein a seminarian may feel more connected to a parish other than the one in the territory in which he resides.

this question by stating that formation depends on both supernatural means and those means written in the seminarian's personal history that took place where he grew up. The parish has an essential place in this process. However, when more than one parish is involved, conflicts can arise from a misunderstanding of the "formation jurisdiction" of individual parishes with regard to a particular seminarian. Unfortunately, such conflicts can have a decidedly negative impact on the course of the formation process.

In addition to discussing the parish environment's role in shaping the seminarian's personality so that it can mature, *Ratio Fundamentalis* also discusses the role of social media. Seminarians should know how to use social media, and social networks (100) should be integrated into seminaries, since contact with the digital world is an integral part of a seminarian's development (97).

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The four pillars of formation (human, spiritual, intellectual, and pastoral) that the aforementioned documents recognize as the foundation, heart, means, and aims of formation are involved in the four dimensions of one and the same formation process. The gift of a vocation to the priesthood must be nurtured and properly directed on the path of discipleship to such a degree that candidates for the priesthood take on and reflect the attitudes and feelings of Christ. Such formation cannot be accomplished other than through the candidate's cooperation with grace, which he receives through his submission to the Holy Spirit. Therefore, living out and growing in one's vocation is not a matter only for the one who is called, who has at his disposal the natural means for growing in such a vocation. Rather, the candidate must also take advantage of the means of the grace that is given to him in the Church in order to grow in his vocation and fulfill its purpose.

WSPÓŁUDZIAŁ WYMIARU NADPRZYRODZONEGO I NATURALNEGO W FORMACJI KAPŁAŃSKIEJ

8 grudnia 2016 roku na stronie internetowej Kongregacji ds. Duchowieństwa został opublikowany nowy dokument na temat formacji kapłańskiej, *Ratio fundamentalis institutionis sacerdotalis*. Wprowadza on pewne nowe elementy, biorąc pod uwagę dotychczasowe nauczanie Kościoła. Jednym

z nich jest określenie poszczególnych etapów seminaryjnego przygotowania jako etap bycia uczniem, etap upodabniający do Chrystusa i okres syntezy powołaniowej. Przygotowanie do kapłaństwa ma zatem swój profil chrystologiczny i pneumatologiczny. Naturalnemu wyposażeniu człowieka towarzyszy nadprzyrodzony dynamizm łaski Chrystusa i stałe odniesienie do Trójcy Świętej. Wymiar nadprzyrodzony powołania jest uwypuklony w samej naturze Bożego daru złożonym w sercu młodego człowieka. Towarzyszy mu w stopniowym kształtowaniu fizjonomii Dobrego Pasterza, stawania się uczniem Pana. Ten proces może być przeżywany jedynie w głębokiej uległości na formacyjne oddziaływanie Ducha Świętego.
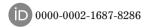
Słowa kluczowe: formacja, kapłaństwo, seminarium, powołanie.

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The Ethics of Tourism: Determining the Fundamental Moral Issue, Part I

Many academic disciplines, including and relatively recently philosophical ethics and moral theology, are interested in the issue of tourism. Moral theology (theological ethics) strives to create (interpret) an existing system of norms according to which one can determine whether human activities in tourism are either good or evil. These activities are very complex. Therefore, theologians must first delineate the field of research and determine and prepare a set of issues to be studied. An ontology of tourism (defining the essence of tourism, the subjects and objects of touristic acts, the types of tourism, etc.) can serve as a point of departure for theological and moral reflections on tourism. Kairology and axiology are also general issues to consider. Placing the values (threats) of tourism within the context of contemporary signs of the time, which include the changing perception of the aims of tourism, is necessary. Specifically theologians must consider particular issues such as the personal, material, and functional interactions that are involved in planning and implementing touristic aims as well as the different types of travel.

Key words: tourism, travel, ethics, morality.

Considering the subject of tourism from an ethical, theological, and moral point of view is a relatively new endeavor. Certainly such considerations are not easy to find in older and even contemporary textbooks on ethics, theology, and morals. The first analyses of this issue did not appear until after the Second World War. At that time, the social sciences conducted these analyses; now, however, it is difficult to determine to which academic discipline or field of knowledge they belong. Interest in tourism within the humanities did not develop until

the 1970s. More recently, this topic has not been discussed within the field of moral theology, but interest in the topic of tourism has grown and will continue to increase, which is evidenced by the fact that more and more publications, magazines, conferences, and research centers are addressing this issue.

As both the scope and scale of tourism respectively broaden and increase, and since a tourism is recognized as an example of post-modern man,[1] various academic disciplines, including the humanities (philosophy, history, anthropology, theology, and semiotics), the social sciences (sociology, psychology, pedagogy, political science, and economics), the natural sciences (geography, ecology), the technical sciences (architecture, urban planning, and transport), and even the exact sciences (environmental protection) have analyzed this phenomenon.[2] It is also evident in the proper methodology of research. Today's practical attitude toward science as such, however, is not conducive to a humanistic (and especially an ethical) approach. Such practical attitudes are conducive to a utilitarian approach (e.g., such as in economics, and at least some of its branches). However, tourism cannot be reduced simply to the statistics of touristic movement and the hotel industry's share in the national economy.

Consequently, an interdisciplinary approach to tourism is particularly valuable, since it makes it possible to present and examine the issue more fully. Sometimes, however, interdisciplinary approaches lead to chaos as exemplified in a lack of competence. Despite this danger, ethical, theological, and moral issues must be included in reflections on tourism. It is also important to note that the theological sciences have a different approach to this issue; for example, pastoral theology approaches the issue of tourism differently than moral theology.[3]

The aim of moral theology (theological ethics) is to create (interpret) an existing system of norms that are meant to guide the entire sphere of tourism. In light of these norms, it is possible to judge whether human activities in tourism are either good or bad. However, since these activities are extremely complex, it is first necessary to systematically create a group of issues, determine the scope of the research, and

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[1]   See Z. Bauman, *Ponowoczesne wzory osobowe*, in idem, *Dwa szkice o moralności ponowoczesnej*, Warsaw 1994, pg. 30.

[2]   See J. Płocka, *Turystyka – wybrane zagadnienia*, Torun 2009, pg. 7.

[3]   For example, the Polish Bishop's Council for Migration, Tourism, and Pilgrimages wrote the document *Vademecum duszpasterstwa turystycznego* (11.23.2016), which presents a theological and pastoral point of view on tourism and speaks of some of the moral dangers of tourism in paragraph 3. The document, however, focuses on pastoral ministry.

state where such reflections fit in the entire scheme of theological and moral issues. Once a field of research has been determined, then specific issues to be explored can likewise be established. | Moral theology

An ontology of tourism (defining its essence as well as the object and the subject of a tourist act, its relationship within tourism, the types of tourism, etc.) is the point of departure for theological and moral reflections on tourism. Kairology and axiology are also general issues to consider. It is also necessary to locate the values (threats) of tourism within the context of contemporary signs of the time. Specifically theologians must consider particular issues such as the personal, material, and functional interactions that are involved in planning and implementing touristic aims. To begin, it is necessary, however, to note that an ethical reflection on tourism is *de facto* different when compared to, for example, sociological or biological reflections on this issue.

Types of Ethical Reflections on Tourism

Not only many sciences study tourism from their respective perspectives, but even each field of discipline within the sciences has a variety of approaches to this phenomenon. This also applies to ethical, theological, and moral reflections on this sphere of human activity. There are as many ethics of tourism and ethics for tourism as their are concepts of the human person, since each ethical reflection necessarily relies on a particular understanding of anthropology. Existing studies reveal that there is great diversity in the way that different researchers evaluate and defend their evaluations of specific issues. They place different emphases on the problems that they investigate depending on their concepts of man. Consequently, they present various arguments in favor of or against human touristic activities. For this reason, in order to understand the moral judgments that a given field makes regarding man and his activities in the realm of tourism, it is first necessary to understand the specific anthropology that this field (or researcher) upholds as a condition for correct methodology.

Ethics of tourism extends beyond the professional ethics. For, if ethics for tourism were limited only to professional ethics, then such ethics would concern only regulations and norms that control the behavior of those who organize and promote tourism. "Ethics of tourism" also (and perhaps firstly) involves the tourist's moral judgment. While norms that regulate tourism are necessary, ethics for tourism cannot be reduced to the legal norms that regulate this sphere because legal norms consider only exterior activity and are usually minimalistic,

whereas morality considers the inner sphere—the sphere of a person's intentions and motivations—and is, therefore, maximalist.

Creating a code of ethics is the simplest and most universal way in which individuals reflect ethically on tourism. In principle, these codes are created for specific types of professional groups. Because of this, ethics in tourism is typically reduced to professional ethics. Yet, as previously stated, ethics in tourism is more than just ethics applied to those who represent the tourism industry. Although it is tempting to create a catalogue of norms, duties, and even sanctions for tourists, this would only reduce ethics to the law. And, even the most specific codex would not be able to take into consideration the variety of situations that arise with regard to organizing and participating in touristic events. Nevertheless, ethicists have attempted to create such codes,[4] even on an international level,[5] which reflects the current-day obsession with codifying every area of life and the exaggerated belief that increasing legal regulations will prevent abuse, even in tourism.[6]

Some studies on ethics simply mention and assess examples of the kinds of situations that most typically occur with tour operators, travel agents on location, and a tour company, on the one hand, and with tourists and residents of tourist locations, on the other hand. An approach to ethics of tourism that considers only ethical codes is almost always negative because most codes focus almost exclusively on unethical behavior and neglect to consider compelling changes or norms. In other words, the only reason people are interested in ethical codes is to consider obvious examples of the conflicts that can arise between participants (tourists, residents of tourist locations, and those involved in providing tourism services: travel agents, hotels, tour guides, etc.). Some industries connected with tourism create lists

[4]   In Poland, some of the provisions contained in the Act on tourist services, which was issued on August 29, 1997 (as amended), or the Regulation of the Minister of the Economy and Work, which was issued on January 17, 2006 and concerns tour guides, are like this.

[5]   See *Manila Declaration on World Tourism* (1980) and *On the Social Impact of Tourism* (1997); *Charter of Rights for Tourists*, adopted under the auspices of the WTO in Sofia in 1985; the *Cape Town Declaration on Responsible Tourism in Destinations*), which was signed in 2002; and, most importantly, the *Global Code of Ethics for Tourism*, which was adopted by the World Tour Organization in 1999. The code of ethics that the International Guide Organization (OGO) prepared for companies that organize high-altitude expeditions (over 8,000 m) in the Himalayas is an example of a code of ethics that expresses the need to be socially responsible.

[6]   See M. Kazimierczak, *Kodeksy etyczne szansą dla turystyki?*, "Rocznik Naukowy Ido – Ruch dla Kultury" 6(2006), pgs. 14-15.

of good practices and their own code of ethics for their own internal use.[7] To stimulate the tourism industry to act ethically, individuals and entities also implement special programs that seek to promote reliability[8] or a professional deontology that strives to create a desired ethos. J. Butcher established his own theory of moral tourism in 2003 based on this concept, which B. Ma further developed.

As within every type of ethics, tourism ethics relies on a specific anthropology and ultimately involves applying general ethical principles to specific situations that occur in this realm of human activity. The fundamental norm of Christian ethics is personalistic.[9] In light of this norm, everything that violates the human person is considered negative.[10] In Christian ethical reflections on tourism, the human conscience is taken into particular consideration, since it is the first witness of human acts as well as the realm where moral decisions are made. All of ethics in tourism, including all of the branches and the fields connected to it such as the protection of the natural environment in the development of tourism, business ethics, touristic enterprise, ethics in the hotel industry, property ethics, etc., should be based precisely on the internal criterion of the conscience and objective principles, both of which are essentially features of the personalistic principle. Theological and moral reflections on tourism serve not only as a response to the modern development of tourism, but also as "signs of the times," which undoubtedly show the changes that have taken place in how people perceive the very aims of tourism. This article will attempt to define the more fundamental ethical problems associated with tourism below.

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[7]   In the hotel industry, for example. Por. J. Adamowicz, G. Wolak, *Jak być hotelarzem*? Cracow 2004, pgs. 13-14. For example, tourist entities use the *Code of Conduct*, which has been binding since October 20, 1999 and defines standards and rules of conduct between hoteliers and representatives of travel agencies. The International Hotel & Restaurant Association (IHRH) and the Universal Federation of Travel Agents' Associations (UFTAA) prepared this document.

[8]   The Program "Hotel Fair Play," for example. This program is implemented in 5 environments: hotels, guesthouses, motels, conference centers, and wellness centers. The first edition of this program ended in December 2008, and three entities were each awarded the certificate of "Hotel Fair Play."

[9]   It proclaims the primacy of the human person in relation to things and to the community. Man is a value because of who he is, not because of what he has or what he does. To recognize this primacy is to theoretically and in practice accept the fact that the human person with his transcendent nature "is the source, the center, and the purpose of all economic and social life" (*Gadium et Spes*, 63).

[10]   Perhaps the most obvious (although not only) example of a violation of the personalistic principle is the use of people, especially sexually, in tourism.

Theological and Moral Reflections on Tourism
as a Response to the Signs of the Time

Moral theology's increasing interest in the issue of tourism is due to a number of contemporary phenomena, the most important of which is the increasing possibilities that have arisen in the field of tourism. These possibilities are due to economic development and the corresponding increases in individuals' income, which has made it possible for people to more easily access tourist services.[11] In addition, over the years transportation has improved and become more accessible, thereby facilitating the movement of people. In turn, urbanization has increased people's appreciation for the natural environment. The development of the hotel industry, which is an important aspect of tourism, is also significant.[12] All of these factors have made tourism and tourist activities a part of people's way of life.[13]

The development of ethical reflections on tourism is connected with the fact that modern man has an increasing amount of free time, and one way that he spends this time is by engaging in tourism. Ethics in tourism cannot be categorized solely within the field of ethics of leisure because spending one's free time in touristic pursuits inevitably involves and necessitates the work of others. In this regard, ethics in tourism pertains equally to the ethics of leisure and to the ethics of labor. Moreover, how modern man uses his time is another issue to consider because he must choose what form of tourism he wishes to engage in[14] as well as the complex motivations that underlie these activities.[15] Moreover, new ways to promote novel forms of tourism and information as well as access to touristic equipment have influenced current forms of tourism and given rise to new forms.

From a moral and theological perspective, the phenomenon of tourism has a place in the broad context of contemporary phenomena and cultural tendencies. Although the proliferation of tourism is often

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[11]   See A. Mazur, M. Bekta, *Turystyka kwalifikowana a formy wypoczynku*, in *Turystyka i zdrowie*, A. Mazur (ed.), Warsaw 2011, pg. 136.

[12]   See A. Woś, *Rozwój hotelarstwa na świecie. Imponujące hotele świata*, in *Turystyka i zdrowie…*, pg. 105.

[13]   See Z. Krawczyk, *O turystyce i rekreacji. Studia i szkice*, Warsaw 2007, pg. 63.

[14]   See M. Bonneau, *Czas w turystyce: "czas indywidualny" i "czas społeczny"*, "Turyzm" 19(2009), nos. 1-2, pg. 16.

[15]   See A. Anszperger, *Etyka zawodowa w turystyce*, "Ekonomia i Prawo" 6(2010), pg. 459. Por. also: M. Kasperczyk et al., *Aspekty motywacyjno-emocjonalne uprawiania turystyki*, "Prace Naukowe Akademii im. Jana Długosza w Częstochowie" 6(2005), pgs. 211-221.

viewed as something positive, the reality is that it can be an effect of consumerism, hedonism, and man's disposition to want only to be entertained and have fun. The modern technicization of life means that man transfers these tendencies into the realm of tourism, and he is becoming increasingly satisfied with "artificial" attractions. The following contemporary tendencies also affect how man perceives tourism and realizes it: utilitarianism, permissiveness, moral relativism, situational ethics, and extreme subjectivity. What lies beneath all of these phenomena, which are the hallmarks of moral crises, is man's distorted concept and experience of freedom, which he treats as if it autonomously comes from his own power, which is confirmed in his pursuit of his own selfishness and often used against others.

Another sign of the times is the mentality of modern tourists who Bauman characterizes in the following way:

> While on vacation, a tourist pays upfront for his freedom from moral obligations; before he travels, he purchases prophylactic measures that will ameliorate his pangs conscience, just like he purchases medicine to prevent sea- and airsickness before his trip. That which the tourist's real-life baggage does not contain (and the lack of which excuses him) is the onerous, crippling, and overwhelming *joie de vivre* and the moral responsibility that looms at large.[16]

Disputes about the very purpose of tourism are also undoubtedly signs of the times. Such disputes are more practical—rather than theological—in nature, and they concern tourist destinations more than academic institutions.

Disputes Over the Aims of Tourism

Many moral problems arise from how individuals understand tourism and its aims. This does not concern the objective aims of tourism, since these are unchanging, but rather tourists' changing preferences, which make it necessary for those in the tourist industry to constantly diversify what they offer.[17] Rest is regarded as the objective aim of tourism. The need for rest, concern for one's health and beauty, as

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[16]   Z. Bauman, *Etyka ponowoczesna*, Warsaw 1996.

[17]   Not only elements of nature and culture are "tourist attractions," but even slums, cemeteries, shopping malls, metropolitan centers (por. S. Bosiacki, P. Rydlewski, *Wielkomiejskie centra i galerie handlowe jako miejsca rekreacji i atrakcje turystyczne*, "Zeszyty Naukowe Wyższej Szkoły Handlu i Usług w Poznaniu" 2009, no. 16, pgs. 35-45), and industrial and post-industrial spaces (por. J. Sikora, A. Wartecka-Ważyńska, *Turystyka przemysłowa i poprzemysłowa w Polsce – stan obecny i możliwości rozwoju*, ibid, pgs. 77-88).

well as a person's curiosity about the world are inscribed in human nature. Therefore, individuals consider tourism a right that arises from the right to rest. Tourism separates a person from his everyday tasks, thereby allowing him to regain the proper distance from and perspective of them so that he can return to them re-invigorated. Since tourism enables a person to regain his physical and spiritual strength, it can be a means to improve fitness. In addition, tourism can promote health because it separates individuals from unhealthy environments and brings them to a place where there are no factors that are harmful to health.

Tourism not only strives to help individuals rest, it also has cognitive aims and is associated with broadly understood self-improvement. Tourism enables people to satisfy their curiosity about the world[18] by enabling them to have personal contact with the natural, cultural, and social environments of the places they visit. Such environments contain a variety of attractions that create a particular impression. Moreover, tourism also has cognitive and educational roles; it provides people with the possibility to learn about the world and other cultures. The *Global Code of Ethics for Tourism* (hereafter abbreviated as the *Global Code*) states: "Tourism, the activity most frequently associated with rest and relaxation, sport and access to culture and nature, should be planned and practised as a privileged means of individual and collective fulfilment; when practised with a sufficiently open mind, it is an irreplaceable factor of self-education, mutual tolerance and for learning about the legitimate differences between peoples and cultures and their diversity."[19] The *Global Code* also indicates the role of tourism in establishing peace in the world and serving as a platform for dialogue, including religious dialogue.[20]

Objectively speaking, tourism has three functions: recreational and health-promoting, social and educational, as well as economical.[21] Today, however, considerably more is attributed to these functions which is evident in the shift in tourism that has occurred from emphasizing the three S's (sea, sun, and sand) to the three E's (entertainment,

[18]   See A. Mazur, M. Bekta, *Znaczenie współczesnego krajoznawstwa dla rozwoju turystyki kwalifikowanej*, in *Turystyka i zdrowie…*, pg. 51.

[19]   Article 2.1: http://ethics.unwto.org/en/content/global-code-ethics-tourism-article-2.

[20]   See M. Ostrowski, *Dialog religijny w turystyce*, "Polonia Sacra" 16(2012), no. 2, pgs. 107-121.

[21]   See A. Mazur, M. Bekta, *Znaczenie współczesnego krajoznawstwa dla rozwoju turystyki kwalifikowanej*, in *Turystyka i zdrowie…*, pg. 52. Por. also: M. Olczyk, *Moralne aspekty turystyki*, "Teologia i Moralność" 2013 no. 1, pg. 220.

excitement, and experience).[22] In this sense, individuals today can choose from among many more kinds of tourism, many of which are morally questionable. For example, sex tourism, which is sometimes outright pathological,[23] can be called into moral question, along with many other kinds of tourism that entail various ethical dilemmas, including ethnic tourism, military tourism, event tourism, and thana-tourism.[24] Some aspects of science,[25] linguistic,[26] and medical[27] tourism raise questions about justice. Therefore, human touristic activity can be judged based on its type—whether the atmosphere of a tourist destination promotes safety and security, or whether it violates human rights and dignity. Moreover, many new aims and forms of tourism are promoted on Internet forums and blogs,[28] which consequently instill high expectations and desires that potential tourists feel must be met.

In our current day, tourism is treated not only as a social and cultural phenomenon,[29] but also—on an increasingly universal level—as a source of economic benefit. The increasing role and rank of tourism in the economy spur ethical reflections on business ethics,[30] which is a rather narrow approach to the issue. More important are the motives of both tourists and those who organize tourism. Interior motivation directs an individual to engage in activities that are valuable in and of themselves. On the other hand, it is possible for individuals to have

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[22]   See K. Parzych, P. Czapliński, *Etyka w zarządzaniu przedsiębiorstwem turystycznym...*, pg. 167.

[23]   See J. Poczta, I. Szebiotko, *Seksturystyka – między turystyką kulturową a patologiczną*, "Turystyka Kulturowa" 2014, no. 4, pg. 16.

[24]   See S. Tanaś, *Tanatoturystyka – kontrowersyjne oblicze turystyki kulturowej*, "Peregrinus Cracoviensis" 2006, no. 17, pgs. 85-100.

[25]   See J. Kosiewicz, *Protreptikos – zachęta do turystyki naukowej*, "Folia turistica" 2011, no. 24, pgs. 59-77.

[26]   See J. Murrmann, *Turystyka lingwistyczna rozpatrywana przez pryzmat danych wizualnych – o prawdziwym charakterze wakacyjnych kursów językowych na podstawie analizy fotografii.* "Folia Turistica" 2016, no. 40, pgs. 27-45.

[27]   See K. Kowalska, *Kontrowersyjne podróże turystyki medycznej*, "Folia Turistica" 2016, no. 40, pgs. 71-84.

[28]   See I. Morozova, *Blog podróżniczy jako przestrzeń dla kreowania i komunikowania wzorców podroży*, "Folia Turistica" 2016, no. 40, pgs. 119-133.

[29]   See S. Owsianowska, *Turystyka jako fenomen kulturowo-społeczny*, in Z. Dziubiński (ed.), *Aksjologia turystyki*, Warsaw 2006.

[30]   See A. Szalczyk, *Etyka biznesu w turystyce*, "Zeszyty Naukowe Wyższej Szkoły Handlu i Usług w Poznaniu," no. 16, pgs. 105-114.

a whole range of external motivations for, for example, their desire to be recognized.[31]

The arguments that ethics or moral theology present regarding the aims of tourism ultimately come down to making tourism friendly to man.[32] In order for tourism to be friendly to man, people who provide or engage in all aspects of tourism must embrace and uphold moral principles in all situations that take place in the sphere of tourism. Within the context of the moral good or evil, ethics in tourism analyzes the behavior of three basic groups of people: tourists, residents of tourist areas, and "intermediaries," meaning employees of travel agencies, hotels, and travel guides.[33] Ethically approaching tourism by considering three simple categories according to the three aforementioned groups is a considerable over-simplification, since such ethics must consider the whole range of relationships that arise from tourism. The *Ethical Code of Tourism* distinguishes three basic groups in tourism: tourists—the local community; economic activity in tourism—the natural environment; and tourism—protecting cultural goods.

Significantly more relationships than the ones stated above exist. For example, Bonislawski points out the ethical conflict related to the variety of roles that people play and their value and good as aims of tourism. For example, if a businessman carries out his mission toward his guests (value), but neglects the good connected with fulfilling his role toward himself (family) and the firm, then his activity is unethical with regards to his family and his business.[34] An entrepreneur in tourism fulfills the following roles: 1) a member of a territorial community, 2) a person responsible for the life of his family, 3) an employer and a business owner, and 4) a member of the professional community. An employer is subsequently responsible for: 1) ensuring the livelihood of his employees, 2) the financial outcomes and development of the company (in relation to the economic system), 3) the quality of the services (that he provides to customers), and 4) suppliers and other

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[31]   See Z. Ciekanowski, W. Zapalski, *Rodzaje czynników motywacyjnych w organizacji*, in *Turystyka i zdrowie…*, pg. 22.

[32]   See M. Ostrowski, *Turystyka przyjazna człowiekowi*, http://www.pastoralna.pl/files/408%20Turystyka%20przyjazna%20cz%C5%82owiekowi.pdf (Accessed: 10.30.2017).

[33]   See K. Przecławski, *Wprowadzenie do filozofii turystyki*, in *Turystyka w badaniach naukowych*, R. Winiarski, W. Alejziak (ed.), Cracow – Rzeszow 2005, pgs. 50-59.

[34]   See M. Bonisławski, *Kto i jak odpowiada za warunkowanie jakości odczuć turysty – gościa?* "Annales. Etyka w życiu gospodarczym" 9(2006), no. 2, pg. 141.

partners.[35] Generally speaking, however, "ethical" tourism involves conscious and responsible behavior in all interpersonal relations and in natural, social, and cultural environments, as well as in economic relations.[36] These issues require a more detailed discussion.

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Although obvious, the topic of tourism ethics itself immediately forces an individual to specify which kind of ethics is being considered. Various types of reflections on the good and bad of human acts in this and every other area of life and human action exist. Each of these reflections is based on a particular anthropology, which ethics should not obscure. The variety of ethical, theological, and moral reflections are manifested in the multiplicity of sources from which general principles are derived as a means to judge specific activities. This variety is also evident in the way that one issue is given precedence over another and the degree to which data is used from different scientific disciplines.

An entire range of disciplines related to tourism ethics exists, including professional ethics of those who work in the tourism industry, work ethics, ethics of free time, and business ethics. Ethical reflection should include tourism. It is insufficient, however, to create a code of ethics or set of good practices, since this kind of approach always lacks a true foundation. What is necessary is an ethics of tourism based on an integrated view of the human person, from whose nature general ethical principles can be derived and serve as a tool for evaluating specific issues. Such ethics should lie somewhere between the minimalism of legal norms and the maximalism to which the human person is called. This is possible when an ethics of tourism based on a personalism that upholds the primacy of the person is developed. This kind of ethics, however, cannot be immune to contemporary phenomena, including changes in the way that modern man approaches tourism, which should be interpreted according to the "signs of the times."

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[35]   See ibid, pg. 147.

[36]   See A. Sancewicz-Kliś, *Turystyka odpowiedzialna w wymiarze lokalnym i globalnym*, in *Turystyka i zdrowie…*, pg. 97.

O ETYKĘ W TURYSTYCE. PRÓBA USTALENIA ZASADNICZEJ PROBLEMATYKI MORALNEJ (I)

Fenomen turystyki jest przedmiotem zainteresowania wielu dyscyplin naukowych; od stosunkowo niedawna także etyki filozoficznej i teologii moralnej. Teologia moralna (etyka teologiczna) próbuje stworzyć (odczytać istniejący) system norm, w świetle których można oceniać działania człowieka w sferze turystyki jako dobre bądź złe. Działania te są bardzo złożone. Dlatego eksploracja poszczególnych zagadnień domaga się najpierw zakreślenia pola badawczego, sporządzenia grupy problemów badawczych. Punktem wyjścia refleksji teologicznomoralnej nad turystyką jest swego rodzaju ontologia turystyki (określenie jej istoty, przedmiotu i podmiotu aktu turystycznego, rodzajów turystyki, itp.). Do zagadnień ogólnych należy także kairologia i aksjologia. Chodzi o umieszczenie wartości (zagrożeń) turystyki w kontekście współczesnych znaków czasu, do których należy także zmiana w postrzeganiu celów turystyki. Zagadnienia szczegółowe obejmują problematykę szeroko rozumianych relacji osobowych, rzeczowych i funkcjonalnych, jakie tworzą się w związku z planowaniem i realizacją celów turystycznych oraz rodzajem podejmowanej podróży.

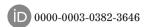**Słowa kluczowe**: turystyka, podróże, etyka, moralność.

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Between Tradition and Modernity— Dogmatic Theology's Correlative Task

This article reflects on tradition's relationship to the present by considering issues pertaining to dogmatic theology. Such a reflection makes it easier to understand the inestimable role of Tradition in dogmatic theology, which links the course of human history with salvation history. Each person regardless of the time or geographical location in which he lives is invited into the dialogue of salvation. Dogmatic theology correlatively conjoins the metahistorical truth of salvation as none other than the irreplaceable and only existential content that is proper to the mentality of the man of every era. The theological interpretation of existential matter cannot avoid the changing historical and cultural reality of life. A mutual relationship and interdependence exists between the theology of yesterday and the theology of tomorrow, of biblical theology and Tradition and the ongoing theology of life and signs of the time. This article describes (1) the lasting value of Tradition, (2) its timeliness during this time of anthropological upheaval, and (3) the problem of understanding today.

Key words: Tradition, dogmatic theology, Fathers of the Church, anthropology, Karl Rahner, Joseph Ratzinger.

One cannot come to a full understanding of modernity without considering Tradition, just as a person would not attempt to build the higher floors of a building without first laying solid foundations. A builder also knows, however, that the upper floors of a building are not exact replicas of the foundation; they have their own layout and dimensions and must often be constructed using other materials. Nevertheless, the upper floors of a building are always closely related to the foundation upon which they are built. The same applies when

considering what has taken place in the history of the Church and its theology. In this day and age, the Church looks like the highest floors of a building, but its foundations cannot be forgotten. Although it was not then called "dogmatic," theology that sheds a deeper light on and systematizes the truths of the faith is that which, from the very beginning, has connected what has come before with what is in the Church today.

When considering this issue, it is important to be aware that the so-called "building" of the Church includes the entire history of Christianity and is realized through the dynamic process that has taken place between what has occurred in the past and what is happening in the present moment. Generally speaking, that which has taken place in the past and even one moment ago is already part of the current of tradition. Our approach today will also become a memory tomorrow that, nevertheless, is a part of this same current. In order to understand modernity, it is necessary to broadly examine the process of the formation and flow of Tradition. This task belongs (but is not exclusive) to dogmatic theology.

What is dogmatic theology that it can perform this correlative task? In the book *An Introduction to Dogmatic Theology*, J. O'Donnell provides an answer to this question in the first part of his book: "it identifies with neither revelation nor faith."[1] The content of revelation is contained synthetically in the Bible. Faith is a gift and the basis for accepting revelation. The task of dogmatic theology, which creates arguments for the rationality of the faith and simultaneously expresses it in a defined manner in dogmas, is correlative and bipolar. Dogmatic theology considers the person and events of Christ whose works are contained in the Holy Scriptures and fixed in Tradition. In this way, dogmatic theology refers to the past and interprets it in every historical era, providing new thoughts and expressions that take into account the "signs of the times" of the Church, thereby locating it in the present and orienting it toward the future.[2]

Maurice Wiles wrote the following about the nature of dogmatic theology:

A great part of theological study is a form of dialogue with the past. Biblical study and church history are our attempt to gain an accurate and sympathetic understanding of the Christian past. The doctrinal theologian then relates to the understanding he has gained from these studies the questions which are being posed by his own age, by both

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[1]   J. O'Donnell, *Wprowadzenie do teologii dogmatycznej*, Cracow 1997, pg. 11.

[2]   See J. O'Donnell, *Wprowadzenie do teologii dogmatycznej*, pg. 12.

Christians and non-Christians. By reflection upon the correlation of these two concerns, he seeks to be able to answer the question: what then should Christians say today?[3]

Therefore, dogmatic theology maintains the fidelity of Tradition, which began in the past and simultaneously promotes the faith, maintains its identity, and makes the message of faith relevant in the here and now. In this way, dogmatic theology preserves the identity of faith and the originality of doctrine without isolating it from the cultural environment of the era in which it is proclaimed and serves as a challenge for contemporary believers.

Paul Tillich called the method of dogmatic theology correlative.[4] He states that the Gospel resists the vicissitudes of history because "Jesus Christ is the same yesterday, today, and forever" (Heb 13:8). Through this, the Church announces the Gospel; reaches out with its message of salvation to people who are living in a specific historical, cultural, and social situation; and tries to adapt its unchanging message to the changing conditions of life. Experts in dogmatic theology should skillfully use correlation to show the metahistorical truth of salvation as the only existential content that is proper to the mentality of every person from every age. Theological interpretation of existential content cannot avoid the changing historical and cultural realities of life. A mutual relationship and interdependence exists between the theology of yesterday and the theology of today, as well as between biblical theology and doctrinal Tradition, on the one hand, and the ongoing theology of life and the signs of the time, on the other hand.

Throughout the history of theology, great minds such as Augustine, Thomas Aquinas, Bonaventure, Joachim of Fiore, Karl Rahner, and Joseph Ratzinger have arisen and provided a synthesis of the Gospel in light of the needs of the so-called "spirit of the times."

The Lasting Pertinence (Value) of Tradition

Apostolic tradition seeks to maintain the orthodoxy of the message of salvation, which Jesus Christ left as a heritage to all people of every age and time. The basis for the Tradition that has emerged can be found in the event of revelation. God, who revealed himself in the person of Jesus Christ and entered into a dialogue with his Apostles and disciples, causes Tradition to take shape. The revelation of God

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[3]   M. Wiles, *What Is Theology?*, Oxford 1976, pg. 47.

[4]   See P. Tillich, *Systematic Theology, vol. 1*, Chicago 1951, pgs. 59-66.

in Jesus cannot be equated with Tradition. For, Tradition carries on and perpetuates revealed truth in time.

The Old and New Testaments contain testimonies of revelation as well as the testimonies of those who wrote the books contained in them. The Holy Scriptures not only transmit facts about the Savior's life, they also contain the theological interpretations of those who wrote them. In this way, they are the only reference for understanding Tradition that was transmitted orally—*fides ex auditu*. At that time, the Holy Spirit, who acted directly in the faithful, was the author of emerging Tradition.

The mystagogical experience of God's nearness is effected in Tradition. Jesus' teaching aims to bring about an encounter with God. The Apostles' teaching, and later the teaching of the entire Church contained in its Tradition, should ultimately reveal man's relationship to God. The human mode of transmission within the dimensions of space and time is limited; nevertheless, its continuation plays an inestimable role in the history of mankind, which is delineated by the limits of an event that has already (and yet not fully) happened.

Theologians already know how solemnly those who practice the mosaic religion delight in the topic of tradition. H. Vorgrimler defines this simply as a "constitutive element of Israel's faith."[5] In addition, as the Gospels clearly show, Christ, who respected the Law and the Prophets, also condemned the act of blindly (or rather duplicitously) following ancestral traditions without referring to the spirit of the principles transmitted by this tradition.[6] Christ also clearly and explicitly pointed out erroneous commentary on and interpretations of the Word of God and systematically admonished the Pharisees and scholars of the Scriptures and the Law.[7]

When examining the origins of Christianity, it is clear that it was something completely new. Christianity introduced a new understanding of God, a new spirituality, a new morality, and, finally, a new eschatology. It is even tempting to assert that the "novelty" of Christianity belongs to its very definition. This is why those who observed Christ at the beginning of His earthly ministry were amazed and said: "What is this? A new teaching with authority…"[8] Although Christ referred to what was already known from and deeply rooted in Old Testament

[5] H. Vorgrimler, *Nowy leksykon teologiczny*, Warsaw 2005, pg. 394.

[6] Mt 15:3, 6; Mk 7:8, 13. All citations from the Bible are taken from *The New American Bible*, *Revised Edition* (NABRE), 2011.

[7] "You nullify the word of God in favor of your tradition" (Mk 7:13).

[8] Mk 1:27.

tradition,[9] Christ himself speaks of the need to love one's neighbor and of a new commandment.[10]

The correlation between tradition and novelty has been an issue ever since the very beginning of Christianity. These beginnings, however, are not only the place wherein traditions are wiped out by the demands specific to the present day, but also an area where people search for answers to the questions related to this phenomenon. The first centuries of the Church demonstrated what this process looks like and provided guidelines for solving problems related to this issue.

Dogmatic theology

With regard to this subject, it is worthwhile to consider the very important patristic figure St. Paul. Why? Because none of the other figures of the early Church (except for Christ himself) depicts so clearly the transition from established tradition to the novelty of Christianity as well as from conservative tendencies to the need to address and accommodate the challenges of contemporary reality. Paul was of Hebrew origin and educated and formed by the most eminent masters of Judaic tradition. He was a Pharisee and strongly attached to their tradition.[11] Paul's mystical encounter with Christ on the way to Damascus to which he was headed in order to engage in anti-Christian activities there turned his life up-side-down. As a result, he not only converted to Christianity, but he also changed Christianity itself. Thanks largely to Paul of Tarsus, the Church, which, despite its experience of Pentecost, was still closely connected to the synagogue, became open to the Gentiles and brought salvation to every part of the then-known world. The "Apostolic Council," which took place in Jerusalem, was an expression of this breakthrough. During this meeting, the conciliar fathers decided to open the Church to the pagans and to cease with the requirement that those coming into the Church must fulfill Jewish traditions.[12]

One might question whether the Church abandoned tradition. Needless to say, the answer is "No." In the first half of the 2nd century, St. Justin (†165) wrote the "Dialogue with Trypho," in which he states that the Church has not abandoned tradition, but rather has given tradition the new flavor of "wine poured into new wineskins"[13] according to the

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[9]   Deut 6:5; Lev 19:18.

[10]   "I give you a new commandment: love one another" (Jn 13:34).

[11]   A relatively new work published by "W drodze" and written by M. Hesemann, *Paweł z Tarsu. Archeolodzy tropem Apostoła narodów*, Poznan 2015, provides an excellent archaeological and biographical introduction to this issue.

[12]   Acts 15:1-35.

[13]   Mt 9:17.

precepts of Christ, who came not to abolish but to fulfill everything contained in the Word of God[14] in order to free those who had fallen into slavery to tradition by "holding on to human tradition" and "ignoring God's commandments."[15] It is here that we arrive at the key issue that arises when we analyze what is described in the New Testament: the necessity to preserve that which comes from and remains strictly connected with the Word of God, and to reform or even reject human tradition. The Apostles, St. Peter on Pentecost,[16] and the Apostle to the nations, who—as Beinert describes—"himself clearly discerns the Lord's indications as well as his own instructions,"[17] are based on this. Drawing on Tradition, St. Paul, therefore, lives it and, at the same time, participates in the process of creating another completely new Tradition that is not separated from Revelation and that mediates salvation to man. Herein lies the justification for using either a capital or lowercase "t" for the word "tradition." Theologians use capital "t" when speaking of Tradition that is part of the foundation of the Church, while a lowercase "t" is used to for tradition in every other case.

Prepared in large part by St. Paul's activities, Christianity entered into what W. Rordorf describes as a state of a "true crisis of tradition" in the 2nd century.[18] This crisis occurred just as the first generation of Christians had left and the young Christian community had been dispersed throughout the Roman Empire. At that time, confronted with the danger of severing itself from the healthy roots of faith, the Church found itself growing in other cultures (first Jewish, and then Hellenistic) and needed not only to defend the faith against those outside it (thanks to which apologetics developed),[19] but also to protect those inside the Church from heterodox teaching (heresies). This heretical trend was very clear in the multitude of gnostic sects that considered themselves Christian while drawing from Judaism and other cultures

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[14]   Mt 5:17, 19.

[15]   Mk 7:1-13.

[16]   Acts 2:14-36.

[17]   W. Beinert, *Teologiczna teoria* poznania, Cracow 1998, pg. 204.

[18]   W. Rordorf, *Tradizione*, in A. di Berardino (ed.), *Dizionario Patristico e di Antichità Cristiana* (abbreviated hereafter as DPAC) II, Casale Monferrato 1984, pgs. 3494-3501.

[19]   L. Misiarczyk provides a very competent introduction to this topic in his work entitled *Apologetyka wczesnochrześcijańska*, found in: *Pierwsi apologeci greccy*, Cracow 2004, pgs. 11-91.

and religions (Persian, Egyptian, etc.).[20] The Church responded by seeking and emphasizing its connection to its true evangelical source. To this end, the Church referred to the Apostolic Fathers and again stressed its apostolic succession, which continued as a touchstone for the authenticity of the deposit of faith kept in a given community. St. Clement of Rome's statement regarding apostolic succession is an example of this effort,[21] while other authors including St. Irenaeus of Lyons (†202) asserted that the bishops have the authority to transmit the true teaching established by the Apostles and their successors.[22] Other well-known theologians like Tertullian († after 220) (at least before his conversion to Montanism),[23] St. Clement of Alexandria († before 215),[24] and many others like St. Augustine of Hippo.[25]

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Obviously, however, referring to apostolic succession did not completely resolve the matter, and it was necessary to form what is known today as the canon of New Testament writings. The famous Muratorian fragment, which is also known as the Muratorian canon, served as the basis for the compiling the New Testament. Although it is made up of barely 85 poems and written poorly in Latin, the Muratorian fragment is the oldest list of New Testament books which fundamentally differs from those books recognized by the Church in later years because it was, needless to say, written much earlier (circa 170-80 AD). The Muratorian canon is valuable not because it is the oldest list, but because it illustrates the process that took place to solidify one of the main sources of Christian theology.

The first Church communities determined a *regula fidei* (*regula veritatis*),[26] from which the deposit of faith was passed down. St. Paul wrote about this to St. Timothy, saying: "guard what has been entrusted to you" (1Tim 6:20). At that time, the first precepts stating what the community believed also began to appear. At the climax of this process

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[20] To read more on this topic, please see: K. Rudolph, *Gnoza. Istota i historia późnoantycznej formacji religijnej*, Cracow 2011.

[21] *Letter to the Church in Corinth*, 42-44. To read more on the topic of apostolic succession, please see: R. Trevijano, *Successione*, in DPAC II, pgs. 3328-3331.

[22] *Adversus Haereses*, I, 10, 1nn; III, 1, 1; III, 3, 1.

[23] *De praescriptione haereticorum*, 19-21.

[24] *Stromateis*, VI, 61, 3.

[25] *Ep.* 232,2; *Contra Faustum*, XI, 2; XXVIII,2.

[26] V. Grossi, *Regula fidei,* in DPAC II, pg. 2982.

were the symbols of faith,[27] meaning the texts that contained the main truths of the faith that were systematized into specific articles. Interestingly, these theological formulas come from the ancient Greek term "*symballein*," which meant the clay that was broken in half when two parties entered into a contract or an agreement together. The halves that could be joined together were later indicative of individuals who had entered into a bond of friendship, kinship, or even a common deal.[28] The symbol of faith was that which made it possible for believers to not only recognize each other, but to also recognize the specific communities of faith to which people belonged. This is why the symbols determined by a specific community were passed on to individuals while they were preparing to receive the sacrament of Baptism. The symbols were also determined in the midst of heated polemical theological debates. For example, the Niceno-Constantinopolitan Symbol, which resulted from theological reflection on the issue of Arianism and was prepared and accepted by the Council of Nicaea (325 AD) and expanded by the Council of Constantinople (381 AD). Importantly, during the Council of Nicaea, a new theological term was established to describe the relationship the Divine Persons of the Father and Son: "*homousios*" (*consubstantial*).[29] This was the first time that the term, which is not present in the Bible but was necessary to reconcile the demands and circumstances of the time, appeared.

The discussion above anticipates the appearance of the institution of synods and councils wherein the pastors of the Church and theologians have the opportunity to address and solve the problem of reconciling what constitutes Tradition with the new ideas and situations that arise in every era.[30] The aforementioned First Council of Nicaea, which Constantine the Great (a secular ruler and not a pastor of the Church) convened in 325, gave rise to a prodigious series of meetings (councils), during which theologians realized and continue to realize the task described in the title of this publication.

In addition to the fundamental events mentioned above, the theological writings and publications of prominent Church Fathers as well

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[27]   The complex process of shaping and using symbols of faith is excellently presented in the still current publication: J.N.D. Kelly, *Early Christian Creeds*, London 1972.

[28]   P. Dudziński, "Symbol," in *Encyklopedia Katolicka,* vol. XVIII, Lublin 2013, pg. 1288.

[29]   *Council of Nicea I* (*Wyznanie wiary 318 Ojców*), in *Dokumenty soborów powszechnych*, vol. 1, Cracow 2002, pgs. 24-25.

[30]   To read more on this topic, please see: M. Starowieyski, *Sobory niepodzielonego Kościoła*, Cracow 2016.

as other writers from Christian antiquity illustrate the processes of continuing Tradition, on the one hand, and the search for modes of expression and approaches to make the Christian faith understandable, on the other. Contemporary theology, which itself is a means by which the Church reconciles the radically different faces of the Tradition that conveys salvific ideas and the community's identity, local traditions that are important for a given group or society, and the demands of the time, was born from within this clash with Tradition. These works, including the great patristic works of St. Irenaeus of Lyons († circa 202),[31] St. Athanasius († 373),[32] St. Cyril of Jerusalem († 386),[33] St. Cyril of Alexandria († 444),[34] and St. Leo the Great († 461),[35] were written in an atmosphere of doctrinal dispute and debate. The works of St. Leo the Great contributed greatly to development of the theological method, since he was the first to systematically and consciously present the triple approach to argumentation in theology based on biblical, patristic, and rational elements. Moreover, he appreciated the "arguments of the Fathers" (in other words, from Tradition) to such an extent that his writings are considered on par with the Bible.[36]

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[31] St. Irenaeus left behind the classic work *Adversus haereses*, which is both an important reference to the Tradition of the Church and a valuable tool in his fight against virtually all of the heterodox trends of his time.

[32] This includes his famous *Discourse Against the Arians* from around 335 AD and his other anti-Arian writings. G.C. Stead, *Atanasio*, in DPAC I, pgs. 423-431.

[33] St. Cyril the Bishop of Jerusalem's *Catechesis* is now a classic patristic work that was originally delivered to catechumens in either 348 or 350 AD primarily in the Church of the Holy Sepulcher. It is an orthodox commentary on Jerusalem as a baptismal symbol of baptism (which is very similar to the Nicene-Constantinopolitan symbol) and a catechesis for the newly baptized that illustrates the sacramentology of the time.

[34] This includes, for example, the five-volume work *The Five-Book Contradiction of the Blasphemies of Nestorius* written in 430, or the letters to Nestorius, which were included among the documents of the Council of Ephesus (431). See: *Sobór Efeski (2 i 3 list Cyryla do Nestoriusza)*, in *Dokumenty soborów powszechnych*, vol. 1, Cracow 2002, pgs. 108-153.

[35] This instances primarily concern the famous dogmatic letter directed to the patriarch of Constantinople, Flavian, entitled *Tomus* (or *Epistula*) *ad Flavianum*, which was read to those who participated in the Council of Chalcedon (451). This letter concerns to the two natures in Christ. It is suspected that Prosper of Aquitaine played a large role in editing it. *Tomus* was included among the conciliar documents. See: *Sobór Chalcedoński (List papieża Leona do Flawiana, biskupa Konstantynopola, o Eutychesie)*, in *Dokumenty soborów powszechnych*, vol. 1, Cracow 2002, pgs. 196-213.

[36] F. Drączkowski, *Patrologia*, 208. Cyril's opinion was reflected in the thoughts of other theologians of that time, which can be clearly seen in St. Basil's (†379)

Considering the issue of equating the teaching that flows from Tradition with the teaching from the Bible, it would seem that the problem between tradition and modernity stems all the way back to the time of St. Cyril of Alexandria. In order for faith to be understood in a changing world, and in order for the Church and its principles to be understood, it is necessary for the Church to define specific ways and respond to questions regarding what in and about the Church can be changed, how, and to what extent when accommodating itself to the demands of a new time. In an attempt to address these issues, patristic reflection sought to determine what is true and unchanging, thereby providing the Church with the tools to adapt to changing times in a new way and to continue to create anew on a solid foundation. Forming various theological and liturgical traditions that did not violate these principles was an expression of these efforts.

The criteria that are necessary in this regard obviously did not arise until the time of St. Cyril. Origen († 253/254) pointed out "that alone is to be accepted as the truth which differs in no respect from ecclesiastical and apostolic tradition."[37] Clear criteria were not presented until St. Vincent of Lerins († before 450) did so in his work *Commonitorium*, which he published around 434 (although it did not become popular until much later) under the pseudonym Peregrinus. This work was written when the author had entered into polemics with the Augustinian doctrine of predestination, and it contains the significant statement: "in the Catholic Church itself, all possible care should be taken, that we hold that faith which has been believed everywhere, always, by all. For that is truly and in the strictest sense Catholic, which, as the name itself and the reason of the thing declare, comprehends all universally."[38] The original Latin "*quod ubique, quod semper, quod ab omnibus creditum est*" contains three basic criteria: universality, antiquity, and unanimity.

According to the first criterion, in order for doctrine to be considered a teaching of the Church and not a theologian or school of theology's private opinion, it must be truly universal, as St. Augustine († 430)

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statement: "Of the beliefs and practices whether generally accepted or publicly enjoined which are preserved in the Church some we possess derived from written teaching; others we have received delivered to us in a mystery by the tradition of the apostles; and both of these in relation to true religion have the same force" (*De Spiritu Sancto*, 27, 66).

[37]   *De principiis*, I, praef., 2.

[38]   *Commonitprium*, 2, 3.

points out: "one can depend on opinions shared by everyone,"[39] meaning those that form the universal Church, which St. Gregory the Great († 604) describes as: "right-believing Churches that are spread throughout the different parts of the world and form the one universal [Church] in whom live all faithful Christians who believe rightly about God."[40] This universality is particularly discernable in the aforementioned Church councils. Both secular authorities, including Justinian I, as well as the Church leaders, including, for example, the Bishop of Rome St. Gregory the Great († 604) who likened the first four councils to the four Gospels in one of his writings,[41] considered the first four councils as "authoritative for the entire Church.[42]

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The second criterion that St. Vincent presents is antiquity. As the eminent expert on the subject, J. Pelikan, noted: "for the determination of authority, however, it was essential that the universality had to pertain both to time and space; antiquity was an important element of tradition."[43] The criterion of antiquity is, therefore, an extension of the criterion of universality into time as well as what fulfills it. The fact that this opinion has lasted since antiquity does not necessarily indicate its value. The doctrine of the Fathers of the Church that Cyril so strongly emphasizes fulfills both complementary criteria and serves as a positive example.

The set of criteria set forth by St. Vincent includes unanimity. In order for doctrine to be considered the teaching of the Church, everyone must confess it. Interestingly, the contemporary Vincentian, St. John Cassian († 435) completed St. Vincent's thought in his polemic against Nestorius: "For when the truth has once for all been established by all men, whatever arises contrary to it is by this very fact to be recognized at once as falsehood, because it differs from the truth."[44]

Christian antiquity, which was known for its increasingly systematic theological reflection, did not resolve the tension that existed between the need to adapt Tradition to the present day within the Church's institutional framework. As J. Pelikan points out: "In every catholic Church throughout the world, Christians prayed according to apostolic tradition. This was the principle on which they came to an orthodox

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[39] *Contra epistolam Parmeniani*, 3, 4, 24.

[40] *Moralia* 16, 55, 68.

[41] Eph 3:10.

[42] *Epistula ad synodum de Theodoro Mopsuesteno*, 1.

[43] J. Pelikan, *Powstanie wspólnej tradycji (100-600)*, Cracow 2008, pg. 349.

[44] *De incarnatione Domini contra Nestorium*, 1,6.

consensus."[45] And in reference to the criteria of unanimity, he adds: "In order to understand what everyone believed, it is important to consider ordinary people—the 'little ones'—and interpret the doctrines in which they believed even when the Church had not yet begun teaching these doctrines through theologians and in professions of faith."[46] Therefore, "all" those who prayed in the Church took precedence over that on which Church theologians had come to an agreement.[47] This clearly echoes Prosper of Aquitaine's († 455-465) well-known formula that the principle of prayer should always determine the principle of faith."[48]

In conclusion, theology, including institutional theology as well as the "bottom-up" theology that is manifested in the faith of the people, always seeks to unite the foundations of the Church that can be found in the Tradition of past centuries with the problems that arise in our ever-changing present time. Although the Church Fathers never claimed that it was dogmatic, their theology sets forth the dogmas and formulas of the faith that emerged precisely from their reflections on Tradition and how to explain the ideas at which they arrived. Through this effort, they presented their ideas in a way that could be understood by their contemporaries and has lasted even to today. A history of theology reveals what happened in ancient times and, in this way, simultaneously teaches how things should be done today.

Anthropological Upheaval

As the crown of creation, man was called to enter into communion with God: "God created mankind in his own image; in the image of God he created them" (Gen 1:26). The word "image" has a specific, real, and dynamic meaning in the Bible. It does not mean, as in colloquial language, the likeness of an individual achieved by using the right technique (i.e. drawing, painting, photograph, etc.). For, such an "image" captures only an individual's external features. In Hebrew, the word "*selem*" signifies the presence of the one who the person presents. In this sense, saying that man was made in the "image of God" is significant because it reveals who man really is. God is with man not only as man's external cause and ultimate goal, but also interiorly. After all, the Archetype is present in its image, which participates in His reality.

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[45]   J. Pelikan, pg. 352.

[46]   Ibid, pgs. 352-353.

[47]   Ibid, pg. 352.

[48]   *Praeteritorum episcoporum sedis apostolicae auctoritates de gratia dei et libero voluntatis arbitrio*, 8.

God created man and placed him in paradise. There a bond was created between mankind and God and between people. The fact that man is made in God's image and created by Him is the first pilar of man's dignity. This mean that man is good, loved, and wanted by God. He is not a product of the blind forces of evolution. The truth about the creation of man contains the claim that man comes from God and belongs to Him. Consequently, man is a good that belongs to God and to whom only God has a right.

Man cannot eradicate God's image from himself. After the fall, however, God remained as if silent in man. For this reason, man cannot manifest himself and act differently than through his subjective likeness. In this way, the ontological reality of the image becomes particularly dynamic. This image strives for union with his Archetype, but sin and disordered desires stand in the way. As a result, man finds himself in a state of either becoming ever more like God, or distancing himself from and becoming less like God. With regard to being made in the image of God, heaven is where man is most like God, and hell is where man is least like God. Man, who is made "in the image of God," is called to live "in the image of God." Despite original sin, the loss of man's direct relationship with God, and man's expulsion from paradise, man still finds his place in the world. He sees the sense of his existence within the universe and the possibility to realize God's initial plan for him.

Some of the Fathers of the Church (St. Irenaeus, St. Athanasius, St. Maximus the Confessor) taught that God created the world so that the Son of God would become a man in Him and, in this way, deify man. Man can properly understand creation only in the God-Man: the world was conceived in God's mind and created in the wonderful reality of the Incarnation. In this way, the order of creation contains and evokes the order of salvation.

The natural world is autonomous in itself. By the very fact that they are created, all things have their own permanence, truthfulness, goodness, and, at the same time, laws and order that man should respect. This autonomy is not hostile to man; on the contrary, it has its own purpose because God created everything for man. Nature is not only the basis for human existence, but also the sacrament through which man encounters God. God uses material things in time and space in order to indicate His presence among people.

In the modern era, man began to have a different approach to the cosmos. Descartes statement "*Cogito ergo sum*" reversed the order of creation and claimed that man defined himself and that he makes sense

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of the world and gives it meaning in the process of learning about it. Kant used a transcendental method through which he valued man in himself, finding conditions that define the possibilities of knowing.

Karl Rahner was an outstanding and modern theologian who synthesized philosophical inquiries and developed a method of transcendental anthropology that showed man's unique place in the world. As before, Revelation, Holy Scripture, and Tradition influence the truth revealed in man by God. These truths are defined in dogmas that convey that man is valued as the one who the Mystery carries within Himself. This Mystery is accessible to man in his experience as an existential dialectic of God and man. Rahner particularly noted man himself, hence his use of the anthropocentric turn (*anthropozentrische Wendung*).[49] It is a turn toward the problems of man along the entire spectrum of his responses that remain at the center of what he says about God.[50]

The way of thinking that was shaped by the intellectual culture of the Middle Ages promoted speaking about the Mystery of God without talking about man. These reflections, therefore, did not take into account who and what man is himself as a cognitive and volitional being as well as the entirety of his life and faith. In this regard, Rahner postulated that it was necessary to speak about man and God in order to explain faith. God does not exist without man, and man does not exist without God,[51] which is explained by Christ in whom God and man existed—the greatest example of what it means to be a true person. Heschel Abraham says: "Every question about God is a question about man."[52]

Rahner's anthropology, which is called transcendental anthropology, presents man's special relationship with God. In this relationship, man is understood as an absolute transcendence directed toward God, which prevents the anthropological paradigm from opposing the theological paradigm. Speaking about man and speaking about God

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[49]   Speaking about God always involves anthropology, which questions how man should understand himself, his own being as one who experiences himself within the context of existence and who embraces something more than simply being different from other creatures. B. Welte writes about the new structure of this kind of philosophy of religion in the following: *Heilsverständnis*, Freiburg 1966; Ibid, *Auf der Spur des Ewigen*, Freiburg 1965; Ibid, *Religionspfilosophie*, Freiburg 1978, Polish edition: *Filozofia religii*, trans. G. Sowinski, Cracow 1996.

[50]   M. Jiers, *Podstawa antropologiczna w koncepcji teologii Karla Rahnera*, "Osoba i dusza. Filozofia chrześcijańska" 7 (2010), pg. 115.

[51]   K. Góźdź, *Teologia człowieka*, Lublin 2006, pg. 225.

[52]   A. Heschel, *Bóg szukający człowieka*, Cracow 2008.

constitute one reality that can be viewed from two different perspectives.[53] The concept of theology determines how one understands man's relationship to God. According to this concept, Rahner relied on the idea of transcendental theology, which has a specific understanding of the category of transcendentalism that defines the way to understand man's (as a being in the world) relationship to God.[54]

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That which differentiates Rahner from Kant is that Rahner goes beyond the horizontal dimension (analyzing the scope of the objects of human cognition) toward the vertical dimension (God's transcendence).[55] Thus, one can say that the category of transcendentalness gives man the opportunity to discuss the relationship between God, man, and the world.[56] Such an understanding of the category of transcendentalness makes Divine Revelation possible in reality, which is accessible to man's direct experience,[57] as well as man's acceptance of God's revelation of Himself. The experience of transcendentalness is the fundamental existential situation in which man goes beyond each objective experience and experiences the a-priori openness of the subject to being at all. Who is more of a person? The one who is closest to God. Since there is a hypostatic union in Christ, He is the most human.

Rahner's approach shows that modern man's movement within Tradition is difficult because Tradition is something from the past that has little to do with man's everyday life. Only the cognitive effort of an individual who lives in specific conditions fosters openness to God and expresses his desire to discover Him. Human existence on the earth reaches its fullness in the God-Man, who man encounters on his path in life through self-awareness. This self-awareness supercedes caring for the universe and the world, and this way of regard entails neglecting the world, which is immersed in ecological problems.[58]

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[53]   A lecture delivered at a theological symposium in Chicago, 3.31.1966. Printed in K. Rahner, Schriften zur Theologie, Bd VIII, Einsideln 1967, pgs. 43-65, trans. Polish edition: Znak 21 (1969), no. 12, pgs. 1535-1551.

[54]   M. Jiers, *Podstawa antropologiczna w koncepcji teologii Karla Rahnera*, pg. 116.

[55]   See I. Bokwa, *Wprowadzenie do teologii Karla Rahnera*, Tarnow 1996, pg. 66. The meaning of the term "transcendence" is dynamic; it is the actions of a spiritual being that constantly bring it outside of itself into its future, i.e. the state of existence of a man who achieves maturity in freedom. Rahner uses the concept of the transcendental for the first time in his work entitled *Geist in Welt. Zur Metaphysik der endlichen Erkenntnis bei Thomas von Aquin*, Innsbruck 1939.

[56]   See K. Góźdź, *Teologia człowieka*, pg. 225.

[57]   K. Rahner, *Geist in Welt*, München 1957, pg. 14.

[58]   Francis, Encyclical: *Laudato si*, Vatical City 2015, nos. 67-89.

Ratzinger promotes a different anthropology than Rahner, which is known as the dialogical-relational anthropology.[59] Supernatural revelation, meaning the Son of God's salvific entrance into human history, is the source of this anthropology. Ratzinger emphasizes the authenticity of man's faith, explaining that it is a divine gift and not a work of man or some result of his effort. The gift presupposes the person and the giver alike as the beneficiaries. If God were not personal and did not freely want to give Himself to His creation, then there would be no supernatural revelation. On the other hand, authentic faith (in the sense of a voluntary openness to God who gives) could not appear at all if man were not a personal being endowed with reason, capable of being free, and, above all, capable of creating a community with other people. This is the basis of Joseph Ratzinger's theological anthropology. God is personal, Logos precedes matter, and consciousness precedes unconsciousness. That which is personal comes before that which is universal; freedom precedes necessity.

Richard of St. Victor was a 12th-century Medieval Scottish philosopher and theologian who was the first to point out the relationality of the human person as the essential moment of our likeness to God. His thesis that the person is a *spiritualis naturae incommunicabilis existentia* essentially completes Boethius' anthropology, which upholds that the person is *rationalis naturae individua substantia* and, fortunately, emphasizes three essential dimensions of personal being: intelligence, individuality, and substantiality. They, however, do not oppose each other, just as the four walls of a house do not oppose the foundation on which they are built. Boethius' anthropology lacked a fourth dimension, which is extremely important in disputes regarding the ontological "structure" of the Divine Persons: relationality. Boethius' definition should be enriched with *rationalis naturae individua substantia pro existens*, meaning "as existing for."

Inspired by Richard's definition of the person, Ratzinger developed a relational anthropology, according to which he believes that the essence of the spirit is to remain in relation [to God] as well as the ability to go and see beyond oneself and to perceive oneself from that point of view. Tradition creates an environment in which man can develop and transmits divine revelation.

Man is more himself the more he is with someone completely Other, meaning with God. Therefore, how man relates to the Other, meaning the transcendental "You," is a constitutive factor for him. In Christ

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[59]   J. Warzeszak, *Antropologia Benedykta XVI na tle błędnych antropologii współczesnych*, "Studia Teologii Dogmatycznej" 1(2015), pgs. 280-286.

in whom there are two natures and one person of the Logos, man is radically given the opportunity to be with someone else. Relationality with this completely Other is given in a fundamental way. Despite this total being with someone else, man does not cease to be with himself. In the Christ-Man, who is completely with God, humanity is not annihilated; rather, humanity achieves its highest potential, which consists in transcending itself by moving toward the absolute.

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Discovering that this relationality is the constitutive element of our own existence is the first step toward making social life more human and connecting cultural tradition with the Tradition that upholds the everlasting truth of salvation.

The Issue of Understanding Today

Today man seeks to understand his own nature, vocation, meaning of life, and the foundations for his conduct. The main problem of current prevailing ideologies (and their common denominator) is that they either deny man's transcendent dimension or even oppose what constitutes the formal subject of theological anthropology—that is, man's reference to God. Ideologies based on atheism, agnosticism, nihilism, evolution, rationalism, secularization, indifferentism, relativism, utilitarianism, fanaticism, or "all-powerful technique" lead to fragmented anthropologies.

Enlightenment philosophy is the source of the erroneous views of man that are promoted today. The Enlightenment absolutized reason and rejected revealed truth. This direction instigated and then continued in the form of positivism, which reduced man to the solely material plane. As a result, modern man has survived, endured, and continues errors such as: ideological philosophical limitations, science, faith, abusing religion and reason for imperial purposes, the degradation of the person through theoretical and practical materialism, and ultimately the degeneration of tolerance into indifferences devoid of references to lasting values.

Based on the paradigm of success, modern times have broken with Tradition and claim that human progress and development can be guaranteed only through rationality. When referring to the Köhler experiment that proved that chimpanzees can construct tools, Alexander Rüstow said: "What animals do not have in comparison to humans is not a mind, but tradition, which can be understood as the ability to

communicate the results of the mind's work and preserve it, extend it, and enrich it in the generations that follow."[60]

Only man understands the need for tradition and is able to discover the meaning of his own existence. Tradition therefore has its own subject. Understanding the present and the human being living in it depends, therefore, on the first relationship recorded in Tradition, which was realized in the act of creation and which man fully experienced in the incarnation of the Logos in human nature.

Tradition cannot be identified solely with the past because its inner message is associated with the future. Tradition is essentially the foundation of humanity.[61] It is necessary to guard the Tradition that shows the truth about humanity revealed in Jesus Christ from traditions that seek to silence its essential message. Ratzinger writes: "Obviously, the new approach to tradition had a decisive influence on the origin of modern times as the new historical shape of man. From here on, tradition appears as the link between man and the past, to which his attitude toward the future must be opposed. In the past man sees how he unquestioningly submitted to *auctoritas*, while the feature that is specific to man is his critical rationality. Ratio is the only *auctoritas* that exists and to which man must unconditionally submit himself. Building humanity on the foundation of tradition now opposes building it on man's liberated reason which is critical of tradition."[62]

Modern theology (and Protestant theology in particular) separates tradition from dogma.[63] David Strauss and Albert Schweitzer proved that faith in Jesus Christ does not convey certain arguments pertaining to His historicity.[64] Rather, the mission of dogmatic theology is to maintain the proper balance between faith and tradition, which makes it possible to look at Scripture with the eyes of faith and take into account the historicity of the events that it contains in order to strengthen the significance of the kerygma recorded in it.

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[60]   A. Rüstow, *Kulturtradition und Kulturkritik*, in *Studium Generale* 4 (1951), 308. Quoted from: Benedict XVI/J. Ratzinger, *Formalne zasady chrześcijaństwa. Szkice do teologii fundamentalnej*, Poznan 2009, pg. 113.

[61]   Benedict XVI/J. Ratzinger, *Formalne zasady chrześcijaństwa. Szkice do teologii fundamentalnej*, 117.

[62]   Ibid, 119.

[63]   See J. O'Donnell, *Wprowadzenie do teologii dogmatycznej*, pg. 25.

[64]   In 1835-1836, David Strauss published *The Life of Jesus*, in which he states that the Christ who is preserved in dogmas and pronounced in the Church does not reflect the true historical Jesus. In his monograph *The Quest of the Historical Jesus*, Albert Schweitzer considers Christ a deceptive apocalyptic preacher who announces the coming end of the world.

The development of the natural sciences has become a challenge for dogmatic theology. Copernicus, Galileo, and Kepler recognized the dignity of the natural sciences, but the Church felt that freed reason could not oppose tradition. The pursuit of truth was the common denominator of the teachings of postmodernism. All of these teachings assumed that truth is objective, i.e. it is not a product of the human mind, but is a reality independent of it. A known reality has its degrees and limits. And at each of these degrees, truth is important and valuable. For, man can live in a human way only when he lives in the truth. Jesus Christ revealed the truth about human existence; He enclosed truth in time and enlivens it through the inspiration of the Holy Spirit in Tradition. Tradition that harbors divine truth is not opposed to reason; for, God is wisdom itself. The Church, which lives by Tradition, is not suspended in a void; rather, it is active in the spirit of the modern era and opposes the "philosophy of emancipation," which considers man a product free of his own essence and truth, and attributes to him unlimited freedom to create himself according to his own aims.[65] Christ, who is present in the Tradition of the Church, broadens the essence of the human being into the dimension of eternity; hence, the Church promotes the truth that man is not a product of evolution and without his own being, but rather something completely different: a personal individual who comes from God. Those who try to free themselves from this truth within the circumstances of the current era and attain the aims determined by man himself are as if trying to rid the world of humanity and the human condition. Current criticism of Tradition must end where man arrives at the truth about his being—the truth that he is a created being who finds himself only where he finds this truth. In turn, this means that created reason is linked with receptive reason and human tradition.[66]

Trends arising from liberation or feminist theology as well as pentecostalization, along with theological pluralism present in ecumenical and interreligious dialogue, have become another challenge for dogmatic theology, which confronts modern challenges by fulfilling its apologetic and doctrinal mission. Dogmatic theology still has much to offer because it speaks of the Triune God who mysteriously entered the world, made Himself known in Jesus Christ, and reconciled everything in and with Himself by participating in human nature and existence and sacrificing Himself as the Paschal Lamb.

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[65]   Ibid, 123.

[66]   Benedict XVI/J. Ratzinger, *Formalne zasady chrześcijaństwa. Szkice do teologii fundamentalnej*, pg. 124.

Theological hermeneutics is a tool that contemporary dogmatic theology uses to express the truths of the faith contained in Scripture and Tradition. In previous centuries, theology sought to formulate the truths of the faith based on the true thoughts revealed through the inspiration of the Holy Spirit. Christ the transcendent God who became known in time and entered into the story of history served as the reference point as these truths were modified and regarded as dogma. As Rahner taught, this became possible because the human person continued to be open to transcendence. Today we sense the need to update Tradition and interpret dogmatic pronouncements.

Considering Paul Ricouer and Georg Gadamer's achievements in hermeneutics, it is necessary to interpret true statements that are definitively redacted as doctrine of the Catholic faith. The articles of the faith contain more than their editors were able to express, and what they contain is still open to the present and future, which means their content can be interpreted and modified from how they were originally understood. Reading the articles of the faith, opening them up to the present and the future, and cooperating with the texts through which they were verbalized creates a hermeneutic set of possibilities.

Conclusion

Tradition is dead without the Holy Spirit because it takes shape under the Holy Spirit's influence. Dogmatic theology was realized in a practical way. Looking to the Apostles as exemplary theologians, the Doctors of the Church were also bishops who cared for their faithful's spiritual development and prayer lives. During the Middle Ages, St. Thomas Aquinas systematized theological doctrine and fostered his own personal holiness. He wrote many wonderful Eucharistic hymns that convey his devotion and pious spirit. Modern saints such as St. John of the Cross and St. Francis de Sales promoted these hymns not because of their dogmatic competence, but rather because of their deeply prayerful spirit. May contemporaneity within dogmatics that seeks to organize theological doctrine while still being open to the challenges of the present also serve as an invitation to enter into a dialogue with the theology of prayer so that modern Christians will continually hear what the first Christians heard: "Look at how they love each other." In this way, man's fellowship with God and among people will be fostered.

MIĘDZY TRADYCJĄ A WSPÓŁCZESNOŚCIĄ –
KORELACYJNE ZADANIE TEOLOGII DOGMATYCZNEJ

Podjęta w artykule refleksja nad relacją tradycji do współczesności przez problematykę teologii dogmatycznej ma być wsparciem w rozumieniu niezastąpionej roli tej dziedziny, która łączy bieg historii dziejów ludzkości z historią Zbawienia. Każdy bowiem człowiek bez względu na epokę czy przestrzeń geograficzną, w której żyje jest zaproszony do dialogu Zbawienia. Teologia dogmatyczna towarzyszy wysiłkom swoich ekspertów korelacyjnie wiążąc prawdę metahistoryczną Zbawienia jako niczym nie zastąpioną jedyną treść egzystencjalną właściwą mentalności człowieka każdej epoki. Interpretacja teologiczna treści egzystencjalnych nie może unikać konfrontacji ze zmieniającą się rzeczywistością historyczno-kulturową życia. Istnieje wzajemny związek, współzależność pomiędzy teologią wczoraj a teologią jutra, teologią biblijną i Tradycją z obecnie trwającą teologią życia i znaków czasu. Treść artykułu opisuje nieprzemijającą wartość Tradycji (1), jej aktualność w okresie przewrotu antropologicznego (2) jak też problem rozumienia dzisiaj (3).

Słowa kluczowe: Tradycja, teologia dogmatyczna, Ojcowie Kościoła, antropologia, Karl Rahner, Joseph Ratzinger.

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Dogmatic
theology

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Culture and Religion

Man is the subject of culture and religion. Culture is everything that man creates both in the material and spiritual realm. Although man creates culture, culture also shapes man through the (religious) patterns and values it transmits. Religion is expressed in culture, but religion also transcends culture because the object of religion is transcendent. Therefore, religion has a role in forming culture. Different models on the relationship between culture and religion exist, including: opposition and confrontation as well as complementarity and cooperation. The best model of culture and religion is one of creative cooperation.

Key words: culture, religion, values, man as the subject of culture and religion, relationship between culture and religion.

Introduction

In numerous essays and historic works, the well-known and widely respected Romanian scholar of religion and cultural anthropologist Mircea Eliade (1907-1986), who was also a lecturer at many universities (Bucharest, London, Berlin, Bern, Paris, Chicago), emphasizes the coexistence of cultural and religious factors. For Eliade, the intermingling and interdependence of elements of the profane (*profanum*) and sacred (*sacrum*)—that is, that which belongs to the natural course of history and that which transcends it as "something irreducibly real"—is evidence that has been empirically proven.[1] According to

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[1]   See A. Bronk, *Mircei Eliadego fenomenologia religii*, in *Zrozumieć świat współczesny*, Lublin 1998, pgs. 257-282.

Eliade, rich manifestations of the sacred, including rituals, myths, beliefs, and deities, can be found in primitive (illiterate) cultures. The Romanian scholar concludes: "At the most archaic levels of culture, life, which is understood as being a human, is itself a religious act; getting food, sexual intercourse, and work have the value of a sacrament. In other words, to be a human being, to become one, means to be 'religious.'"[2]

Although Eliade was justified in writing about the close relationship between culture and religion, one cannot be identified with the other. Since elements of both culture and religion co-exist and are interdependent, how can they be distinguished from each other, and how can one separate the fields of the content of their concepts, which, after all, are not synonymous?

This article presents the relationship between culture and religion, including how these two phenomena are interdependent and related. First, the article will discuss the anthropological dimension of culture (1. Man—the creator, end, and meaning of culture). Second, the article will examine culture as a set of values (2. Culture—a set of values). Third, the article will attempt to present a definition of religion (3. Religion as the relationship between man and the transcendent "You") as well as religion's highest value, the *sacrum* (4. *Sacrum*—the greatest value of religion). To conclude, the article will present two of the main models of the relationship between culture and religions: opposition and confrontation as well as complementarity and cooperation (5. Models of the relationship between culture and religion). The arguments contained in this article will begin and end with an introduction and conclusion, respectively.

Following the thought of Andrzej Bronk, empirical religious studies are not disposed to determining objective criteria to distinguish religious phenomena from their cultural context.[3] Consequently, in order to describe the rich phenomenon of religion, it is necessary to

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[2]   M. Eliade, *Historia wierzeń i idei religijnych*, Volume 1: *Od epoki kamiennej do misteriów eleuzyńskich*, Warsaw 1997, pg. 1.

[3]   See A. Bronk, *Nauka wobec religii (teoretyczne podstawy nauk o religii)*, Lublin 1996, pg. 84.

refer to ideas from philosophy,[4] theology of religion,[5] and some of the assumptions of personalism.[6]

Man—the Creator, End, and Purpose of Culture

To examine the issues at hand, culture is the best place to start. The Latin terms *colo, colere* (*to practice, to cultivate*) were first and foremost used to refer to growing crops (*agricultura*) in antiquity and then, in a metaphorical sense, to the physical and spiritual perfecting of man, primarily through the enoblement of his mind. In his *Tusculan Disputations* (II, 13), Cicero states that, in order for the soul to bear good fruit, it must be properly prepared and cultivated. Receptivity arises from nature, and cultivation is the work that man does (*cultura animi – cultivation of the soul, spirit*),[7] in order to rid himself of defects and train himself in and acquire virtues.[8] This understanding of the

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[4]   See M. Olivetti, *Filosofia della religione come problema storico*, Padoue 1974; K. Wuchterl, *Philosophie und Religion. Zur Aktualität der Religionsphilosophie*, Bern 1982; I. Mancini, *Filosofia della religione*, Casale Monferrato 1986³; *Filosofia della religione*, Dir. P. G. Grassi, Brescia 1988; J. Schmitz, *Filosofia della religione*, Brescia 1988; Z. J. Zdybicka, *Człowiek i religia. Zarys filozofii religii*, Lublin 1993; A. Bronk, *Nauka wobec religii*, pgs. 137-151; A. Bronk, *Podstawy nauk o religii*, Lublin 2003, pgs. 163-177; M. Rusecki, *Istota i geneza religii*, Lublin – Sandomierz 1997, pg. 30-35.

[5]   See V. Boublik, *Teologia delle Religioni*, Rome 1973; A. Race, *Christians and Religious Pluralism*, New York 1982; G. D'Costa, *Theology and Religious Pluralism*, Oxford 1986; *The Myth of Christian Uniqueness: Towards a Pluralistic Theology of Religions*, (eds.) J. Hick, P. Knitter, New York 1987; T. Dola, *Teologia religii. Próba zarysu problematyki*, "Studia Teologiczno-Historyczne Śląska Opolskiego" 12 (1987) pgs. 5-18; M. Dhavamony, *Théologie des religions*, in *Dictionnaire de théologie fondamentale*, dir. R. Latourelle, R. Fisichella, Montréal – Paris 1992, pgs. 1120-1134; A. Bronk, *Nauka wobec religii*, pgs. 129-136; A. Bronk, *Podstawy nauk o religii*, pgs. 151- 160; M. Rusecki, *Istota i geneza religii*, pgs. 35-44; I. S. Ledwoń, *"…i nie ma w żadnym innym zbawienia." Wyjątkowy charakter chrześcijaństwa w teologii posoborowej*, Lublin 2006, pgs. 195-208.

[6]   See Cz. S. Bartnik, *Personalizm*, Lublin 2008³; K. Góźdź, *Personalizm systemowy*, in *In persona Christi. Księga na 80-lecie Księdza Profesora Czesława S. Bartnika*, (ed.) K. Góźdź, vol. 2, Lublin 2009, pgs. 385-393; G. Barth, *W poszukiwaniu personalistycznego wzorca uprawiania teologii. Koncepcja metodologii teologicznej*, in *In persona Christi. Księga na 80-lecie Księdza Profesora Czesława S. Bartnika*, (ed.) K. Góźdź, vol. 2, Lublin 2009, pgs. 351-361.

[7]   Cicero, *Cicero's Tusculan Disputation*; Also, *Treatises on the Nature of the Gods, and on the Commonwealth*, (trans.) C. D. Yonge, New York: Harper & Brothers, 1877. https://www.gutenberg.org/files/14988/14988-h/14988-h.htm (05.01.2018).

[8]   P. Jaroszyński, *Kultura i cywilizacja. Od Cycerona do Konecznego*, "Człowiek w Kulturze" 10 (1998), pgs. 13-14.

term is a continuation of the Greek term *paideia*, meaning the comprehensive social and individual education of man that serves to form his highest values.[9] From the very beginning, the concept of *culture* was opposed to everything that existed independently of man and was referred to as *nature*.[10]

A general and widely accept definition of culture does not exist. Today, there are several thousands of definitions. Alfred Louis Kroeber and Clyde Kluckhohn have distinguished six types of definitions of culture: descriptive, enumerative, historical, normative, psychological, structural, and genetic.[11] In the humanities, philosophy, and theology there are a variety of descriptive terms for culture that largely depend on the point of departure, assumptions, and concept of the human being that a given discipline adopts. In a broad sense, culture is the whole of human behavior, actions, and creations.[12] International documents that the majority of states have adopted and follow confirm this multidimensional approach to culture. UNESCO's *Universal Declaration on Cultural Diversity[13]* was unanimously accepted on Noveber 2, 2001 during the 31st Session of the General Conference in Paris. This

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[9]   See W. Jaeger, *Paideia*, Vols. 1-2, Warsaw 1962-1964; H. I. Marrou, *Histoire de l'éducation dans l'antiquité*, Paris 1964[6].

[10]   M. A. Krąpiec, *Kultura*, in *Powszechna encyklopedia filozofii*, vol. 6, Lublin 2005, pgs. 132-133.

[11]   A. L. Kroeber, C. Kluckhohn, *Culture. A Critical Review of Concepts and Definitions*, Cambridge 1952.

[12]   A. Bronk, *Kultura*, in *Leksykon filozofii klasycznej*, (ed.) J. Herbut, Lublin 1997, pgs. 332-333.

[13]   "The United Nations Organization for Education, Science and Culture was established on November 16, 1945. [...] UNESCO is a multilateral organization that coordinates activities aimed at developing international cultural, educational, and scientific cooperation. By creating standards of cooperation through the establishment of international law in these areas and by mobilizing the international community to work together, UNESCO pursues the policy goals that are now called public diplomacy. Assuming that peace is not only a state of non-war, the organization actively seeks to develop a culture of peace in the world. [...] Assuming also that peace is a choice that is based on respect for diversity and is not possible without dialogue, UNESCO promotes dialogue between nations and civilizations. The organization supports the exchange of experiences, the aim of which is sustainable development, based on the assumption that future generations will be able to enjoy the heritage that is shared by modern people. [...] One of UNESCO's basic goals is to mobilize national governments and local communities to protecting cultural and natural heritage, cooperate in the fields of science and education, and create an informational society." Polski Komitet ds. UNESCO, *Misja UNESCO* [online], http://www.unesco.pl/unesco/misja-unesco (02.04.2017).

document cites previous regulations[14] that define culture as "the set of distinctive spiritual, material, intellectual and emotional features of society or a social group, that it encompasses, in addition to art and literature, lifestyles, ways of living together, value systems, traditions and beliefs."[15]

Similar descriptions of culture can be found in confessional documents. For example, the Second Vatican Council's Pastoral Constitution on the Church in the Modern World: *Gaudium Et Spes* (1962-1965) states:

> The word 'culture' in its general sense indicates everything whereby man develops and perfects his many bodily and spiritual qualities; he strives by his knowledge and his labor, to bring the world itself under his control. He renders social life more human both in the family and the civic community, through improvement of customs and institutions. Throughout the course of time he expresses, communicates and conserves in his works, great spiritual experiences and desires, that they might be of advantage to the progress of many, even of the whole human family […] Different styles of life and multiple scales of values arise from the diverse manner of using things, of laboring, of expressing oneself, of practicing religion, of forming customs, of establishing laws and juridic institutions, of cultivating the sciences, the arts and beauty. Thus the customs handed down to it form the patrimony proper to each human community.[16]

The definitions of culture mentioned above emphasize its personal, social, and axiological dimensions. From these definitions one can conclude that man is the only creator of culture, which he then uses for his own development and perfection. So understood, culture then becomes the form of human life as well as a way of existing.[17] As Stanislaw Kowalczyk notes, culture is the objectification of the human spirit, the actualization of ideas created by man, and a decision of the will. It is man's inner need. The way that man creates culture is

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[14]   See UNESCO, *World Conference on Cultural Policies*, July 26 – August 6 (Mexico City, 1982); *World Communion on Culture and Development* (Our Creative Diversity, 1995); *Intergovernmental Conference on Cultural Policies for Development* (Stockholm, 1998).

[15]   UNESCO, *Universal Declaration on Cultural Diversity*, Paris (11.02.2001). http://portal.unesco.org/en/ev.php-URL_ID=13179&URL_DO=DO_TOPIC&URL_SECTION=201.html (Accessed 05.01.2018).

[16]   Second Vatican Council, Pastoral Constitution on the Church in the Modern World: *Gaudium et Spes*, (12.07.1965), no. 53.

[17]   John Paul II, Speech at UNESCO, "In the Name of the Future of Culture," Paris (06.02.1980). http://inters.org/John-Paul-II-UNESCO-Culture.

not coincidental, but rather intentional, and he does so with all of his own potentiality: intellect, consciousness, conscience, will, and work effort. Referring to the philosophy of personalism, we can state that the whole man expresses himself in culture as a person, thereby developing his humanity and confirming his personal dignity. Therefore, man himself—and, more specifically, his comprehensive development—is the end and meaning of culture.[18]

The personalistic understanding of culture presented above is opposed to various ideas and tendencies that are present in the modern world, including economics, technocracy, and consumerism.[19] Pope John Paul II spoke emphatically against these trends by emphasizing that man is the integral subject of culture and, at the same time, its only proper object and end.[20] By establishing that man is the free and autonomous creator of culture, John Paul II asserted that there must be a correlation between material culture and spiritual culture:

> It is through culture that man as a human being becomes more human, 'exists' more fully and has more 'being'. And it is therein that the fundamental distinction between what man is and what he has, between being and having, is grounded. Culture is always essentially and necessarily related to what man is, while its relation to what he has, to his 'possessions', is not only secondary, but entirely relative. All that man 'possesses', is of importance for culture, and a factor creative of culture, only in so far as man, by virtue of what he 'possesses', is also able to 'be' more fully man, to become more fully man at all levels of his existence and in everything which marks out his humanity. The experience of the different periods of history, not excluding the present, shows that we think about culture and speak about it first and foremost in connection with human nature, and only secondarily and indirectly, in connection with the world of human production. […] It is man, and man alone, who 'acts' or 'makes' culture; man, and man alone, expresses himself in culture and finds his own balance in it.[21]

Culture—A Set of Values

The personal component of culture is closely connected with its axiological component. Taking into consideration the values that are realized in human activity, it is possible to distinguish the following

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[18]   See S. Kowalczyk, *Filozofia kultury. Próba personalistycznego ujęcia problematyki*, Lublin 1996, pgs. 91-96.

[19]   See Ibid, pg. 96.

[20]   See John Paul II, *W imię przyszłości kultury*, pgs. 54-56.

[21]   Ibid, pg. 55. http://unesdoc.unesco.org/images/0006/000628/062863eo.pdf

areas in culture: philosophy and science (the truth), morality (the good), religion (*sacrum*—the sacred), art (beauty), technique (instrumental and practical proficiency).[22]

As previously stated, man creates culture. Only he has the unique ability to engage in various activities that create a space for him to express himself, his rationality, and his freedom. Culture is the way in which man realizes his goals and, consequently, improves them according to accepted values. A close relationship between culture and values exists. Culture cannot exist without values, and it is not possible to actualize values without culture; for, culture is the proper place where values are presented and experienced. The activities in which man engages in order to create culture are always carried out according to specific values that correspond to man's needs. Therefore, these values flow from his biological, cognitive, emotional, moral, and religious nature. In this sense, culture can be defined as a totality of the values that man recognizes, upholds, desires, and realizes.[23] Therefore, on the one hand, man creates culture, and, on the other hand, he is formed by it due primarily to the fact that culture is a set of values and transmits them.

How should one understand the concept of values? Apart from a number of particular issues pertaining above all to the way that they exist and the cognitive dimension of evaluative utterances, first it is necessary to emphasize that the act of evaluating, meaning expressing evaluative judgments, belongs to the basic forms of human existence. Generally, a value is that which is valued; that which a person desires; that which is the object of a person's pursuits and longings; that which satisfies one's needs and interests; and that which provides satisfaction.[24] Man is unique in his axiological sensitivity, and values give his life meaning. As Andrzej Bronk states, "value is connected with meaning: that which is valuable (absolutely or instrumentally) has meaning just as it gives meaning to human life."[25] Just as there are different kinds of values, so too are there different hierarchies among values, even among the same kinds of values. Life confirms that man makes decisions according to criteria connected with the hierarchy of values

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[22]   A. Bronk, *Kultura/kultury*, in *Leksykon religii*, (eds.) F. König, H. Waldenfels, Warsaw 1997, pg. 209.

[23]   S. Kowalczyk, *Filozofia kultury*, pg. 54.

[24]   See A. B. Stępień, *Aksjologia*, in *Leksykon filozofii klasycznej*, (ed.) J. Herbut, Lublin 1997, pgs. 24-25.

[25]   See A. Bronk, *Zrozumieć świat współczesny*, Lublin 1998, pgs. 184-185; W. Stróżewski, *W kręgu wartości*, Cracow 1992, pg. 38.

to which he ascribes. Some hierarchies are absolute, fundamental, and final, while others are instrumental, utilitarian, and pragmatic.[26] As the protagonist of culture, man is also the active creator of that which is valuable as well as the recipient of values that exist independently of him.

Religion as Man's Relationship with a Transcendent "You"

Prescientifice cognition reveals that culture and religion have many things in common. For both, man and his actions are at the forefront. The fact that the human person is the subject of culture and religion is the foundation for the relationship between religion and culture. The fact that man is the subject and object of culture is obvious and has already been stated above. The same, however, is not always considered true about religion, and the reasons for this will be presented and examined below.

Like culture, religion is a universal fact. Religions have been present in all historical eras and throughout the history of peoples, nations, and civilizations. They are also part of the personal experience of man, his existence, goals, aspirations, meaning of life, and in his passion to learn about and understand reality. The multifaceted complexity of the phenomenon of religion, the multifaceted nature of the study of religions, and the fact that the definition of religion depends on previously adopted epistemological and ontological assumptions make it impossible to determine one common definition of religion.[27] The typology of current definitions of religion makes it possible to state that the essence of religion is the relationship between man and a transcendent "You" (the Absolute, the Cause of everything, God, or gods). This also concerns the relationship between morals and worship.[28] In terms of culture, religion has three dimensions: theoretical

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[26]   See A. Bronk, *Zrozumieć świat współczesny*, pgs. 192-193.

[27]   See Z. J. Zdybicka, *Człowiek i religia*, pgs. 274-300; A. Bronk, *Nauka wobec religii*, pgs. 77-87.

[28]   See S. Kamiński, Z. J. Zdybicka, *Definicja religii a typy nauk o religii*, in S. Kamiński, *Światopogląd – religia – teologia. Zagadnienia filozoficzne i metodologiczne*, Lublin 1998, pgs. 71-75; A. Bronk, *Podstawy nauk o religii*, pgs. 103-124.

(beliefs, doctrine), practical (rites, worship, and moral behavior), and social (organization, institutions).[29]

From the above it follows that man is the subject of the relationship that results from the phenomenon of religion. Man exists as a rational and free being; he is aware of his existence, greatness, and limitations. Man is open to transcendental reality, in which he seeks an explanation for the meaning of life, the reason for his existence, and the prospect of being ultimately fulfilled (salvation). As the subject of religion, man is capable of freely and responsibly choosing the Absolute as the end in which he can fulfill himself in every dimension of his being. This Absolute—this transcendent "You"—is the primary subject of a religious relationship. The transcendent "You" can be understood as essentially different from any other reality, so much so that it exceeds every other reality. The basis for the existence of a religious act (act of religious faith) is a belief in the real existence of its object—broadly speaking, a Supreme Being, or God. The secondary subject of religion, which is intimately connected with the primary subject, is religious truths. These truths concern created beings, the world, man, and the principles of moral behavior.[30]

The *Sacrum* – the Highest Value of Religion

The object of religion—the transcendental "You"—appears to the subject—that is, to man—as the highest value: the sacred (*sacrum*, *holiness*). *Sacrum* is a religious category, meaning the object of religious experience, regardless of its type and form.[31] It is commonly accepted that religious acts actualize the value of sanctity. This value can also be described as perfection, which is understood as the full realization of human possibilities in relation to God—the Most Perfect Being, who is the Absolute being and highest value.[32] Because of the excellent character of the subject of religious experience, man wants to liberate himself of everything that is unholy, morally evil, and disordered. On

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[29]   See Z. J. Zdybicka, *Człowiek i religia*, pg. 360; S. Kamiński, Z. J. Zdybicka, *Definicja religii a typy nauk o religii*, pg. 89; W. Piwowarski, *Socjologia religii*, Lublin 2000, pgs. 25-44; J. Mariański, *Społeczny charakter religii*, in *Religia w świecie współczesnym. Zarys problematyki religiologicznej*, (ed.) H. Zimoń, Lublin 2000, pg. 129-164.

[30]   See M. Rusecki, *Istota i geneza religii*, pgs. 56-68.

[31]   See Z. J. Zdybicka, *Człowiek i religia*, pgs. 408-412; J. Splett, *Sacrum*, in *Leksykon religii*, (eds.) F. König, H. Waldenfels, Warsaw 1997, pgs. 424-425. See also: *Le Sacré*, (ed.) E. Castelli, Paris 1974; R. Otto, *Das Heilige*, München 1987.

[32]   Z. J. Zdybicka, *Człowiek i religia*, pg. 350.

the other hand, man also wants to connect with the *sacrum* because it fascinates and attracts him. In relation to the subject of religious experience, therefore, there are two mysteries: the *misterium tremendum* (anxiety, fear, and awe) and the *misterium fascinans* (attraction, enchantment, and fascination). Because he himself is not holy and is imperfect, man perceives in the Holy One the possibility to be completely fulfilled.[33]

While the *sacrum* is not a separate category from the truth, the good, or the beautiful, it cannot be equated with such values, as Paul Natorp and Wilhelm Windelband assert, because this would essentially equate religion with culture.[34] As Sofia Zdybicka notes, *sanctity* is a value "added" to all the others that assembles them; it is connected with human existence, which grows and develops in view of the transcendent "You."[35] To the subject, the *sacrum* appears as the absolute value (in every respect) that integrates all of the highest values that are lasting and immovable. Religion is not a way to other values. Rather, it has its own absolute area of values—namely, the *sacrum*.[36]

All of man's rational and free actions carried out on natural (immanent) reality essentially take place in the realm of culture. The realm of religion arises when man enters into a relationship with a transcendent reality, meaning a reality that transcends nature and is divine.[37] Religious values transcend the limits of every culture, even if individuals practice these values in specific historical situations. Religous values manifest man's relationship with the highest value—the *sacrum*—and that which is particularly valuable to man, meaning that which is holy.

Models of the Relationship Between Culture and Religion

Discussing the relationship between culture and religion is not a simple task because different concepts of both culture and religion have existed throughout history. Since the relationship between culture and religion has already been mentioned briefly, the following considerations will include generalizations and simplifications of these topics. Over the centuries, two main models that present the

[33]   See M. Rusecki, *Istota i geneza religii*, pg. 62.

[34]   See Z. J. Zdybicka, *Człowiek i religia*, pg. 372; M. Rusecki, *Istota i geneza religii*, pg. 146.

[35]   See Z. J. Zdybicka, *Człowiek i religia*, pgs. 349-350.

[36]   See M. Rusecki, *Istota i geneza religii*, pgs. 61-62.

[37]   See Ibid, pg. 59.

relationship between culture and religion have been created: 1) opposition and confrontation, and 2) complementarity and cooperation.[38]

Opposition and Confrontation Model

Proponents of the opposition and confrontation model believe that a creative bond between culture and religion does not exist, whereas only contradictions and inconsistencies do. These individuals uphold that culture dominates religion, or vice versa.

Basing their understanding on empiricism, sensualism, and a scientistic concept of knowledge, the Englightenment materialists and French encyclopaedists (Julien Offray de La Mettrie,[39] Paul d'Holbach,[40] Voltaire,[41] and François-Marie Arouet) believed that religion is the enemy of a naturalistic understanding of culture, progress, science, and freedom.[42] When criticizing contemporary Western culture, which was based largely on Christianity, Frederick Nietzsche favored atheism and claimed that religion and the morality that results from it are creations of the human mind that is burdened by erroneous reasoning.[43]

When culture is regarded as supreme, religion is most often considered as arising from a primitive and primal stage of human development that lacked scientific knowledge, and, therefore, gave rise to a belief in the Absolute and trescendent values. The founder of positivism, August Comte, regarded religion in this way.[44] Similarly, the proponenets of neopositivism, Rudolph Carnap and Alfred Jules Ayer, deny that religious truths have cognitive significance.[45] The empirist, Bertrand Russell, stated that a contradiction exists between science and religion. According to Russell, a fear and ignorance of natural phenomena, which in turn leads to the personification of the forces of nature, lies at the root of religion.[46] Sigmund Freud thought that

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[38]   See S. Kowalczyk, *Filozofia kultury*, pg. 171.

[39]   See J. O. de La Mettrie, Człowiek – Maszyna, Warsaw 2011.

[40]   See P. d'Holbach, *Etokracja, czyli rząd oparty na moralności*, Warsaw 1979.

[41]   See Voltaire, *Traktat o tolerancji napisany z powodu śmierci Jana Calasa*, Warsaw 1988.

[42]   See S. Kowalczyk, *Filozofia kultury*, pg. 172.

[43]   See F. Nietzsche. *Antychryst. Próba krytyki chrześcijaństwa*, Cracow 2003.

[44]   See A. Comte, *Metoda pozytywna*, Warsaw 1961, pgs. 238-241.

[45]   See R. Carnap, *Filozofia jako analiza języka nauki*, Warsaw 1969, pg. 20 nn.

[46]   See B. Russell, *Dlaczego nie jestem chrześcijaninem?*, Warsaw 1956; S. Kowalczyk, *Filozofia kultury*, pg. 172.

religion was a collective neurosis and a compensation for unfulfilled desires.[47] Carl Gustav Jung asserted that the collective unconscious is the source of religion and that archetypes condition religious experience.[48]

Representatives of dialectical materialism (Karl Marks, Frederick Engels, Vladimir Lenin) thought that religion arose out of man's ignorance of the laws and forces of nature, from his primitive fear of the mysterious phenomenoa of nature, and from economic and social injustice (secondary alienation). Marxists believe that religion has a destructive influence on nature (understood materialistically) since it refers to spiritual (non-material) entities and, moreover, spoils social relations as the "opiate of the people."[49] The French sociologist, Emil Durkheim, reduced religion to the basis of social bonds and believed that the source of religion, like morality, is a collective consciousness.[50]

Within the opposition and confrontation model, there are views that depreciate culture and emphasize religion's role and influence on all of human life and activity. For example, advocates of extreme eschatologism emphasize the dualism of good and evil, spirit and matter, God and Satan. They also see manifestations of evil in man's material creations. According to eschatological extremists, culture and its creations are worthless and even harmful because they hinder man's liberation from the material world. These and similar views are present in religions that emphasize dualism, including varieties of Hinduism, Buddhism, Gnosticism, Manichaeism, or extreme Christian asceticism.[51] Similarly, in some religious sects and cults, culture and natural values are a manifestation of human pride, an illusion, or a temptation to reject the Absolute and supernatural values. According to this view, culture is a threat to religion.[52]

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[47]   See Z. Freud, *Człowiek, religia, kultura*, Warsaw 1962; Z. J. Zdybicka, *Człowiek i religia*, pgs. 216-221.

[48]   See C. G. Jung, *Psychologia a religia*, Warsaw 1970; Z. J. Zdybicka, *Człowiek i religia*, pgs. 221-226.

[49]   See K. Marks, F. Engels, *O religii*, Warsaw 1962; S. Kowalczyk, *Klasycy marksizmu wobec problemu ateizmu*, "Chrześcijanin w świecie" 3 (1973) no 4, pgs. 11-27.

[50]   See E. Durkheim, *Próba określenia zjawisk religijnych*, Warsaw 1960.

[51]   See T. Dajczer, *Teologia religii*, in *Chrześcijaństwo wśród religii*, Warsaw 1990, pgs. 45-65; J. I. Smith, *Concourse between the Living and the Dead in Islamic Eschatological Literature*, "History of Religious" 19 (1980), pgs. 224-236.

[52]   See M. Rusecki, *Istota i geneza religii*, pg. 145.

Complementarity and Cooperation Model

The model based on the complementarity of and cooperation between culture and religion is based on the idea that the relationship between culture and religion is one of creative cooperation. This model emphasizes the close relationship between culture and religion and their mutual enrichment.

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Religion and its values significantly broaden the realm of the influence of culture and the store of values to which every culture refers, thereby enlarging the space in which human activity can create culture. Great cultural theorists such as Christopher Dawson and Thomas Stearns Eliot argue that religion is that which dynamizes culture; it is a powerfully creative force and inspiration in historical development.[53] Dawson thinks that every significant culture is associated with a religious tradition; therefore, in order to understand a culture, one must first know the religion it follows.[54] Because of the idea of inculturation that is present in many religions, religion and its references are an aid in the dialogue between cultures and in opening man up to new values.[55]

According to Z. Zdybicka, creative cooperation between religion and culture consists in: 1) the human person's infinite ability to develop and the prospect of existing eternally (focusing on transcendent values); 2) man's need to express religion exteriorly (in social life), which results in activities that create culture (in this sense, religion is field of culture); and 3) the enrichment of motivation for human activity.[56] Religion plays an important role in culture by fully affirming man, emphasizing his dignity, and affirming and demonstrating that higher values are a permanent element of social life.[57]

The complementarity and cooperation model affirms that religion needs culture and that it cannot exist outside of or without culture. Culture enriches religion through the use of a a language that is appropriate to the mentality of modern man and in visible forms; culture

[53] See Ch. Dawson, *Religia i kultura*, Warsaw 1959; T. S. Eliot, *Towards Definition of Culture*, London 1948.

[54] See Ch. Dawson, *The Institutional Forms of Christian Culture*, in *Christianity and European Culture: Selections from the Work of Christopher Dawson*, (ed.) G. J. Russello, Washington 1998, pgs. 54-64.

[55] See M. Kuciński, *Relacja kultury i religii w perspektywie nauczania Benedykta XVI*, "Społeczeństwo" 4 (2016), pgs. 81-88.

[56] Z. J. Zdybicka, *Człowiek i religia*, pg. 372.

[57] See Z. J. Zdybicka, *Religia a kultura*, in *Religia w świecie współczesnym. Zarys problematyki religiologicznej*, (ed.) H. Zimoń, Lublin 2000, pgs. 179-182.

transmits religious values and expresses that which is a part of the supernatural world.[58] The developments of cultural components such as philosophy, the empirical sciences, and semiology contribute to a better understanding of religious truths and to a more complete interpretation of what the Absolute has revealed (e.g., the Bible). History, sociology, and psychology make it possible to know the subject of religious relationship—man as a being who is open to transcendent reality. Culture and its values, particularly its higher spiritual values, make man more sensitive and direct him to the world of the signs, symbols, and highest values—the *sacrum*, which are so important to religion.

Conclusion

Culture is everything that man has consciously and deliberately created. As a rational and free being, man changes the world around him (nature and existing reality) according to accepted ideas, plans, views, and values. Man makes his print on his surroundings; he humanizes nature and, in a sense, rationalizes it. Man develops better living conditions and, above all, creates better opportunities for his own personal development on every level: biological, cognitive, emotional, moral, and religious. By creating culture, man develops and creates himself. As a type of human cognition and activitiy directed toward comprehending a transcendent "You" and as a social reality, religion is part of man's activity that creates culture. Man's dynamic and social nature is connected with the interrelationship between culture and religion. The essence of the human person is his continual social and individual development. Man realizes himself by creating values, especially spiritual ones. This process always takes place within a specific community and culture. In this way, man transforms culture and contributes to its development.[59] Therefore, man's activity that aims to create culture is always carried out according to the values that he upholds and realizes.

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[58] See A. Dulles, *The Contribution of Christianity to Culture: An American Perspective*, in *Chrześcijaństwo jutra. Materiały II Międzynarodowego Kongresu Teologii Fundamentalnej, Lublin, 18-21 września 2001*, (eds.) M. Rusecki et al., Lublin 2001, pg. 157. For more on the topic of the crisis of contemporary culture which has ceased to convey religious values, see Paul VI, Apostolic Exhortation: *Evangelii nuntiandi*, Warsaw 1986, nr 20; Benedict XVI, Apostolic Letter "Motu Proprio Data" for the Indiction of the Year of Faith, (10.11.2011), 2; P. Poupard, *Ten papież jest darem od Boga. Rozmowa z M. J. Guillaume*, Katowice 2002, pg. 90; P. Rabczyński, *Nowa ewangelizacja "ludów pochrześcijańskich,"* Nurt SVD 2 (2016), pgs. 264-267.

[59] See Z. J. Zdybicka, *Człowiek i religia*, pgs. 359-370.

In this way, according to Roman Ingarden, culture is the creation of values that develop and give meaning to human life.[60]

Every culture ascribes to some order and hierarchy of values according to which man acts and thinks. Most often, this hierarchy is referred to as a worldview or ideology. Religion and its values (*sacrum*) hold an important place in a person's worldview. The beliefs, doctrines, and moral principles of a given religion often make up a hierarchy of values that refer directly to an Absolute, and these values are most often called spiritual or absolute values. Religion and its transcendental object (God, gods, the supernatural world) considerably expands mans cognitive perspectives. By going beyond the vital and emotional realm, religious values point to the basis, purpose, and meaning of human life, thereby strengthening and confirming all remaining cultural values.[61]

Although religion is a field of culture, religion clearly transcends culture. Culture pertains to man's activity on nature, the surrounding world, and himself. Religion, however, transcends the natural order, turns to supernatural values (*sacrum*), employs supernatural grounds, and its ultimate object is absolute (God, gods).

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KULTURA A RELIGIA

Podmiotem kultury i religii jest człowiek. Kultura jest tym wszystkim, co człowiek tworzy, tak w sferze materialnej, jak i duchowej. Z jednej strony człowiek tworzy kulturę, a z drugiej strony jest przez nią kształtowany, głównie dzięki temu, że kultura jest nośnikiem wzorców i wartości, także religijnych. Religia wyraża się w kulturze, choć, ze względu na swój przedmiot, transcenduje kulturę. Można mówić o kulturotwórczej roli religii. Istnieją różne modele relacji między kulturą a religią: od opozycji i konfrontacji do komplementarności i kooperacji. Właściwą jest relacja twórczej kooperacji.

Słowa kluczowe: kultura, religia, wartości, człowiek podmiotem kultury i religii, relacja między kulturą a religią.

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[60]   See R. Ingarden, *Książeczka o człowieku*, Cracow 1972, pgs. 13-18.

[61]   See Z. J. Zdybicka, *Człowiek i religia*, pgs. 369-372.

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The Challenges of Accompanying Families in Light of the Apostolic Exhortation *Amoris Laetitia*

This article discusses four specific pastoral challenges associated with accompanying families presented in Pope Francis' Apostolic Exhortation *Amoris Laetitia*. The first challenge is to come to a new understanding of pastoral care of families, which should primarily include parishes and the families that belong to them. The second challenge is pastoral concern for couples and their bond of marriage and maturation of marital love. The third challenge involves helping married couples in the spiritual life of their families. The fourth and final challenge is accompanying divorced people who are living in new unions and helping them to discern their moral responsibility, which will enable them to interpret God's teaching and seek the path to reconciliation with God and the Church.

Key words: challenges, *Amoris Laetitia*, accompanying the family, maturation of love, family spirituality, discernment with the divorced.

In Pope Francis' Apostolic Exhortation *Amoris Laetitia*, the words "accompany" and "accompaniment" are used around 60 times. They specify what is broadly understood as pastoral care of families. In the New Testament, the term ἀκολουθεῖν,[1] which means "to accompany," is most often used in reference to accompanying Jesus (see Mt 4:20, 22, 25; 20:29; Mk 6:1; Lk 23:27; J 1:37, 38, 40, 43; Rev 14:4). The term is

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[1] The Greek term ἀκολουθεῖν means "to accompany someone," "to imitate someone," "to follow someone," "to walk with someone." Por. H.G. Liddell, R. Scott, H.S. Jones, R. McKenzie, *A Greek – English Lexicon*, Oxford 1996, pg. 52.

also used to signify Jesus accompanying the Apostles (Acts 13: 43). In this way, walking with Jesus and the Church is a condition for pastoral accompaniment, and one should learn the Lord's ways from him (See Jn 4: 1-26; 12: 26; Lk 24: 13-35).

According to Pope Francis, God first accompanies man through his presence and his grace.[2] The Lord's word is a companion in family life, and it shows families the goal of their path to God, especially those families that are undergoing crisis and experiencing suffering. Jesus accompanies the Church in the difficulty it experiences in passing on the Gospel on the family[3] at various stages of life and in different situations.[4] "The Church wishes to humbly and compassionately reach out to families and 'to help each family discover the best way to overcome any obstacles it encounters.'"[5] Based on Evangelical principles[6] and imbued with a new style, the pastoral accompaniment of families must be positive and hospitable in order to gradually deepen understanding of the Gospel.[7] Pastoral conversion is necessary to accompany families[8] because it changes the pastoral approach from bureaucratic and soulless to one of accompanying others and bringing them God and healing.[9]

The Church has extensively discussed what needs to be done to improve the pastoral care of families.[10] In addition to presenting many tasks that need to be performed, the Apostolic Exhortation *Amoris Laetitia* formulates which tasks present specific challenges and require effort, sacrifice, and are often a test of competence and resilience. Undoubtedly, it is necessary for the Church to take an active interest

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[2] See Francis, Apostolic Exhortation: *Amoris Laetitia* numbers 63, 74, 89, 120, 134, and 291, among others. Hereafter abbreviated as AL.

[3] Ibid, 22, 60.

[4] See John Paul II, Apostolic Exhortation: *Familiaris Consortio*, 65. Hereafter abbreviated as FC; AL 217-258.

[5] AL 200.

[6] J. Goleń, *The Renewal of Pastoral Care of the Family in the Light of the Apostolic Exhortation Amoris laetitia,* "Roczniki Teologiczne" 64(2017) no. 6, pgs. 96-104.

[7] AL 38.

[8] Francis, Apostolic Exhortation: *Evangelii Gaudium*, 25.

[9] See R. Hajduk, *Apologetyka pastoralna. Duszpasterska odpowiedź Kościoła na wyzwania czasów współczesnych*, Cracow 2009, pgs. 193-253.

[10] See J. Kamiński, *Zadania duszpasterstwa rodzin w świetle adhortacji apostolskiej "Familiaris consortio" i dokumentów Kościoła w Polsce. Studium z duszpasterstwa rodzin*, Lublin 2009. A printed doctoral dissertation contained in the Catholic University of Lublin Library Archive.

in the family and make an extra effort in order to accompany the family. This requires pastoral conversion and proper formation as well as patience and perseverance in doing what is necessary to meet and address these challenges.

Among the different pastoral challenges, the most important is to arrive at a new understanding of pastoral care for families. Presently the Church emphasizes that the pastoral care of the parish and families founded on the sacrament of marriage must be the focus.[11] In this way, pastoral care of families can become closer to the people, outgoing, and inclusive.[12] Before now, care for families was understood as the organization of a network of family clinics, meetings with engaged couples, and actions and courses that involved only few couples. Now, however, care should be offered and given to many couples in order to help them strengthen their faith and mature in love.[13] Accompanying engaged and married couples is to help them learn and live the spirituality of the family. An increasing challenge today, however, is to fully care for and gently and responsibly accompany divorced people living in new relationships.

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A New Understanding of Accompaniment

Heretofore the Church's teaching has emphasized that bishops and priests provide pastoral care to families by supporting them in realizing their role in the Church.[14] The Church also points out that consecrated persons play a role in these efforts because their charisms serve to enliven and strengthen family life by showing the importance of faith, loyalty, sacrifice, dedication, purity, and selflessness in daily life.[15] As witnesses to the spirituality of communion, consecrated individuals also engage in concrete activities and pastoral tasks.[16] The Church has also acknowledged that the lay faithful minister pastorally, but they serve primarily as specialists, family advisers, and consultants in various Church bodies.[17]

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[11]   See AL 200, 202.

[12]   Ibid, 230, 299, 312.

[13]   Ibid, 211, 230.

[14]   See FC 73; W. Śmigiel, *Podmiot duszpasterstwa rodzin*, in *Duszpasterstwo rodzin w parafii*, J. Goleń, D. Lipiec (ed.), Lublin 2016, pgs. 39-40.

[15]   See FC 16, 74; AL 202.

[16]   See Śmigiel, *Podmiot duszpasterstwa rodzin*, pgs. 41-43.

[17]   FC 75.

John Paul II emphasized that particular parishes "remain the more immediate and more effective subjects of operation for putting the pastoral care of the family into practice;" in this way, each parish community with the help of grace is responsible for its own development.[18] He called for every ecclesial community to adequately and organically provide pastoral care to families.[19] Pope Francis, on the other hand, emphasizes the preferential role of the parish, stating that the "main contribution to the pastoral care of families is offered by the parish, which is the family of families."[20] Such an approach entails not only a real concern for the family, but also an increase in the evangelization of such parish communities as families.[21] What seems necessary, therefore, is to shift the emphasis of pastoral care in every ecclesial community to focus on engaged and married couples as well as the family. This care requires the real commitment on the part of pastors and more involvement on the part of the lay faithful.

A new understanding of the subject of pastoral care of families refers also to recognizing families based on the sacrament of marriage. John Paul II called the family the subject of pastoral care,[22] but he meant this mainly in refernce to evangelization and apostolates in the family. Pope Francis, however, stated that "Christian families, by the grace of the sacrament of matrimony, are the principle agents of the family apostolate, above all through 'their joy-filled witness as domestic churches.'"[23] He repeatedly emphasized that married couples need to give witness to and accompany engaged couples, married couples, as well as couples living in irregular situations in their formation.[24]

This goal can be achieved through the religious formation of married couples[25] who themselves can then cooperate with priests in the service of families. According to Pope Francis, the pastoral formation of families does not concern only the formation of a few married couples involved in family movements and communities, but also the preparation of many couples to accompany others in their parishes.

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[18]   Ibid, 70.

[19]   John Paul II, Apostolic Exhortation, *Ecclesia in Europa*, 91.

[20]   AL 202.

[21]   J.J. Pérez-Soba, *La pastorale familiare. Tra programmazioni pastorali e generazione di una vita*, Siena 2013, pg. 93.

[22]   FC 72.

[23]   AL 200.

[24]   See Ibid, 38, 58, 86n, 183-184, 200, 207, 223-226, 232, 290.

[25]   Ibid, 200.

It is necessary to appreciate the potential of married couples who are already formed and being formed in family associations and who give witness to their faith, are involved in the apostolate, and accompany spouses. For, such families can be like leaven within parish formation. However, in order to prepare a sufficient number of families for the role and responsibility of accompanying engaged and married couples as well as as couples in irregular situations, it is necessary to first organize formation in parishes which is supported, on the one hand, by parish groups and, on the other hand, by diocesan centers.[26]

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Care for the Love of Spouses

Marital love, which spouses vow to each other when they enter into the sacrament of marriage, needs to be supported and sustained. The inseparable marital union that is established by God assures his grace; however, the realization of the communion of the spouses in marriage (see *Gadium et Spes* 12, 48) requires that the spouses show and exercise their own concern for their mutual bond and ensure that their love matures. Given the increasing failure of many marriages, this is an urgent task. For this reason, the Pope's statement that the pastoral care of families must become a pastoral commitment is understandable.[27] Such a transformation of the pastoral care of families also requires a change in pastoral mentality, effort, and competence.

In his exhortation, Pope Francis points out ways to strengthen the bond and concern that is necessary for marital love to mature.[28] His indications concern not only the spouses' cultivation of their mutual bond, but also the Church's support in this area. Pastoral failures and negligence in this area deprive spouses of the opportunity to perceive the situation correctly and leaves them on their own to deal with the difficulties that they experience.[29] Therefore, it is worthwhile to examine the specific ways to cultivate spousal love that Pope Francis' exhortation proposes and to seek adequate ecclesial activities to address these concerns.

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[26]   See J. Granados, S. Kampowski, J.J. Pérez-Soba, *Amoris laetitia. Accompagnare, discernere, integrare. Vademecum per una nuova pastorale familiare*, Siena 2016, pgs. 35-38.

[27]   AL 211, 224.

[28]   See Ibid, 120-157, 163-164.

[29]   See Ibid, 36-37.

In his exhortation, Pope Francis first points out that married couples need to perceive God's action in their conjugal love.[30] In the sacrament of marriage, the spouses enter into not only a relationship with each other, but also with God. Only through God's love can conjugal life attain its fullness. Therefore, in pastoral care, ministers need to remind spouses that, from the beginning of their marriage, God has been and is constantly with them and giving them his grace to realize their vocation and mission.[31]

According to *Amoris Laetitia*, spouses must strive in marriage to strengthen their friendship. Thanks to such a friendship, they will be able to understand the value and sacredness of each other and remain free from the need to possess each other.[32] Cultivating their mutual friendship will help the married couples to strengthen their *communio personarum*. Marital love requires constant care and cultivation so that it can mature. In addition, marital love can always increase and develop because it participates in the Holy Spirit, who is infinite. Spouses respond to God's grace and strive to develop charity through different acts,[33] and the circumstances of daily life create opportunities to show charity. The difficulties that couples experience in marriage do not mean that their love has ended; rather, they are an invitation to the spouses to love more deeply, to learn to forgive, and to love the other for who the person is.[34] In order help marital love to mature, the Church proclaims the word of God; offers the sacraments; and provides adult catechesis, formation in family associations, spiritual guidance, family counciling, as well as retreats and workshops intended to help couples improve their communication with each other.

Dialogue between spouses is a privileged and indispensible way to develop and express charity both in marriage and in a family. However, to dialogue well requires long and arduous practice.[35] Spiritual unity—the communion of persons—is the basis for spousal dialogue. *Amoris Laetitia* contains valuable and practical indications regarding marital dialogue in points 136-141.[36] Since these indications are an integral part of the papal document, they should be included and promoted

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[30]   See Ibid, 134.

[31]   See AL 121.

[32]   See Ibid, 123-127.

[33]   See Ibid, 134.

[34]   See Ibid, 135.

[35]   Ibid, 136.

[36]   See Ibid, 137-141.

not only in the pastoral care of engaged and married couples, but also through social media and on the Internet.

The guiding principle of Francis' exhortation is cultivating the joy of love (*amoris laetitia*) in marriage. Joy expands hearts and lets spouses and families relish life even when pleasure subsides and difficulties and suffering occur.[37] Such joy flows from cherishing and admiring that which is beautiful and holy in a person.[38] The action of the paschal law of sacrifice is also evident here.[39] Emphasizing the role of respect, admiration, and appreciation, and cooperation between spouses in pastoral care can help spouses maintain the joy of love in their marriage. The Pope's advice is possible to follow in every marriage. For this reason, it is worth reminding couples of it often in ecclesial preaching, disseminating it in the media and on the Internet, and popularizing it is Catholic publications.

Spouses must integrate their emotional lives if their marital love is to grow and mature. Emotional affectivity is affected by egoism; therefore, it must be integrated with the total love that is conjugal love.[40] Although many engaged couples mistakenly think otherwise, love is not just strong feelings and emotions[41] that enclose them in their own desires and mask self-centeredness. An emotional life that is free from egoism, liberated from the tendency to dominate, and includes serving the common good is a sign of maturity.[42] Casting off egoism strengthens a lasting marital relationship through the sexual union of the spouses.[43] Sexuality entails a capacity to express a love in which each person becomes a gift to the other.[44] Unfortunately, spouses sometimes deify *eros* in marriage. As a result, they violate the dignity of the other person by treating the other person as an object.[45] In this

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[37]   See Ibid, 126, 129.

[38]   See Ibid, 127-128.

[39]   See Goleń, *The Renewal of Pastoral Care of the Family in the Light of the Apostolic Exhortation Amoris Laetitia*, pgs. 100-103.

[40]   AL 142.

[41]   J. Goleń, *Miłość małżeńska w świetle badań narzeczonych*, "Studia nad Rodziną" 18(2014), no 2(35), pgs. 114-116.

[42]   See AL 145-146.

[43]   See Ibid, 147-152.

[44]   See Giovanni Paolo II, *L'uomo-persona diventa dono nella liberta dell'amore. Udienza generale* (16.01.1980), in *Insegnamenti di Giovanni Paolo II*, III/1 (1980), pgs. 148-152.

[45]   Benedict XVI, Encyclical Letter: *Deus Caritas Est* (December 25, 2005), 4; AL 147.

case, sexual acts become separated from love. This is why sexual intercourse between spouses requires that they learn to control their emotions and impulses and direct them toward making a gift of self to the other that results in self-realization.[46] To this end, each spouse must learn the meaning of the body, marvel at the dignity and value of the other person, and treat the other as a gift that enriches their encounter.[47] Given the current cultural climate, there is a need for wider dissemination of what integration of one's emotional life and love means and raising individuals to have sexual integrity and inclinations. In addition to the forms already indicated, it is worthwhile to appreciate the role of the spouses' witness.

The institution of marriage, including the spouses' specific obligations to each other, God, the Church, and society, serves as a safguard and tool of mutual marital love.[48] The modern Church considers the witness of idissoluble communion and the holiness of marriage as the most important part of the spouses' apostolate (See *Apostolicam Actuositatem* 11).[49] In addition to the spouses' trust in each other, which spurs them to fulfill their mutual obligations, it is important to remember the process of the transformation, maturation, and strengthening of love.[50] Maturation requires that the spouses continually choose each other and decide to belong to each other. For, love surpases emotions and states of the spirit—it is a decision of the heart that encompasses a person's entire existence. It is possible to make this decision if spouses continually invoke the Holy Spirit, which enkindles love.[51] The faithful, who often doubt, urgently need to have their trust in the action of God's grace in the sacrament of marriage and in married life awakened.[52]

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[46]   AL 148.

[47]   See Ibid, 151-152.

[48]   Ibid, 32, 131.

[49]   See FC 20.

[50]   AL 220, 124; por. AL 100.

[51]   See Ibid, 163-164.

[52]   See Ibid, 36-37.

Supporting Spouses in Their Lives
Through Family Spirituality

Only in recent decades has interest in conjugal and family life increased.[53] Some family organizations are leading the way in promoting the spirituality of the family, and Pope Francis dedicates an entire chapter of *Amoris Laetitia* to this topic. Therefore, it is worthwhile to consider more closely the most important features of the spirituality of the family that the Pope writes about and strive to ensure that the faithful hear about them.

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First, in *Amoris Laetitia*, Pope Francis emphasizes that the spirituality of the family is a spirituality of supernatural communion that consists in the presence of the Holy Trinity in the sanctuary of marital unity (communion) that gives glory to God. It is the Lord who causes the mutual union to mature. The Pope describes the spouses' union with God using the word "mystical."[54] Marital union also has a paschal dimension because the spouses participate in the mystery of Christ's cross and share in the mystery of His resurrection.[55] In this way, the spouses' transformation and sanctification are brought about.[56] Family prayer, common participation in the Eucharist, and the reception of the Lord's body are the privileged means of strengthening paschal faith.[57]

Exclusivity and freedom are hallmarks of the spirituality of the family. Following the example of God's fidelity, spouses mutually belong to each other—their hearts belong to each other because each spouse is a sign and instrument of the Lord's closeness.[58] At the same time, God is the source of freedom, which is why the exclusivity of marriage is connected with a proper autonomy. A spouse who is united with God discovers that the other spouse is not his or her property, but rather that the other belongs to the One and Only Lord, who wants to be the center of man's life. This deep and personal realm of a person's relationship with God allows the spouses to find a sense of meaning in God's love and be healed of wounds arising from human relationships. The Holy Spirit makes interior freedom that allows God to be at the center of one's life possible, and individuals must ask for this freedom

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[53]   See K. Lubowicki, *Duchowość małżeńska w nauczaniu Jana Pawła II*, Cracow 2005.

[54]   See AL 316.

[55]   See Ibid, 317.

[56]   Ibid, 62.

[57]   Ibid, 318.

[58]   Ibid, 319.

through prayer.[59] Pastoral care should also support and promote such an understanding of exclusivity.

Family spirituality is also characterized by mutual care and support. God's love is manifested to the spouses through their concrete charitable words and deeds. The mutual care that spouses show each other is exemplified in Jesus Christ, the incarnate Word of God, and this care reaches its climax when the spouses perceive Christ in each other. The mutual support that spouses give each other gives rise to the joy of being loved (*amoris laetitia*); it opens the spouses' hearts to receive and care for new life; and encourages them to help those in need.[60] This feature of spirituality is connected with an invitation to the spouses to nurture their mutual care and support. Many spouses need help to learn about and fill what they notice they lack in themselves in this area.

Since many spouses nowadays place unreasonable expectations on each other in the area of conjugal love, Pope Francis distinguishes between the expectations that one can have toward another person and those expectations that only God can fulfill. In this regard, he encourages spouses to contemplate the fullness that is God and not to expect in interpersonal relationships the perfection and purity of intention that can be found only in the Kingdom of God.[61] Contemplation of the divine completeness leads to an attitude of merciful love towards human weakness. At the same time, it empowers and assists people in maturing spiritually.

Both current and future priests as well as married couples, particularly those who engage in different forms of family apostolates in the Church, need to become familiar with marital and family spirituality.

Accompaniment of and Discernment for the Divorced Who Are Living in New Relationships

One pastoral challenge is accompanying the divorced who are living in new relationships. For decades the Church has clearly noticed these individuals and their problems and tried to show them pastoral care.[62] The challenge here is that the number of couples living in irregular situations has increased, and Pope Francis has a strong desire to follow the example of Jesus, "who is the Shepherd of the hundred, not just

[59]   See Ibid, 320.

[60]   See Ibid, 321-324.

[61]   Ibid, 325.

[62]   See FC 84.

of the ninety-nine." As such, he wants to ensure everyone's wellbeing by encouraging the faithful to reach out with love to everyone.[63]

The challenge of accompanying the divorced who are living in new relationships must first be recognized and met on an organizational level. To this end, dioceses need to have reconciliation centers that provide retreats, days of recollection, workshops, and consultations with specialists who can help the divorced living in irregular situations reconcile with God and their sacramental spouse[64] and to repair the wrongs they have done. In Poland, there are only a little more than 20 pastoral groups that focus on divorced people living in new relationships.[65] The challenge is, therefore, to prepare an appropriate number of pastors who can create and serve such groups in each diocese. In addition, spouses who are separated or in crisis need easy access to consultations with specialists in the fields of information, counseling, and mediation.

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Before the divorced investigate the marriage annulment process, they need to be assured of legal and canonical help. The Church's current law is very sensitive to the fact that individuals give defective marital consent and that a high percentage of claims about the invalidity of marriage are confirmed, which is a source of hope to many people that they will be able to canonically sort out their irregular marital situations. Pastors should encourage and help the divorced who are living in new relationships turn to the ecclesial tribunal when these couples suspect that their marriages are canonically invalid, especially when such individuals are resistant to doing so themselves. On the diocese's part, it is very important for the marriage tribunal to be not only present, but also accessible and efficient in its proceedings.[66]

There is no reason for those living in irregular relationships to distance themselves from a life of faith and the community of the Church. Indeed, they are all the more invited to join in the life of the Church and to take advantage of the support of pastors and parish groups.

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[63]   AL 308-309.

[64]   See Ibid, 242.

[65]   See M. Habiniak, *Duszpasterstwo związków niesakramentalnych drogą do realizacji wspólnoty z Bogiem i Kościołem. Studium z duszpasterstwa rodzin*, Lublin 2016, pgs. 334-340, typescript contained in the Catholic University of Lublin Library Archive.

[66]   See AL 244; por. Benedict XVI, Apostolic Exhortation *Sacramentum Caritatis*, 29.

Above all, they and their pastors are invited to discern the working of God in their lives as well as their situation before God.[67]

Discerning the moral responsibility of the divorced who are living in new relationships is, however, a considerable challenge. On the one hand, the Pope does not intend to change the norms concerning granting absolution to divorced persons living in new relationships and admitting them to receive Holy Communion.[68] On the other hand, however, the Church clearly recognizes the diverse situations in which divorced people find themselves, the faithful's (lack) of moral responsibility, and the need to study these issue more deeply.[69] Those who are divorced and living in new relationships should privately seek insight with the assistance of a confessor who can help them discern their responsibility for the disintegration of the sacramental marriage and whether or not they fulfilled the obligations of sacramental marriage.[70] In this process of discernment, individuals should also consider their moral responsibility for their current (relationship) state, including the external conditions and circumstances of entering into a new relationship, their subjective conditions, and the new couple's current life together. An individual's personal circumstances can be such that his responsibility for moral choices is lessened. For example, a person who is living in an objectively gravely sinful situation might not actually be committing mortal sin either because of certain external conditions that do not allow him to act in accordance with a moral norm, or because of his own subjective limitations such as his great difficulty understanding the values contained in the norms or limited ability to make decisions (*actus humanus*).[71]

With regard to the possibility of receiving sacramental absolution, it is important to examine and identify the obstacle that is preventing the individual from fully participating in the life of the Church. In the case of someone who is divorced and living in a new relationship and engaging in sexual relations (latin: *more uxorio*),[72] otherwise known as cohabitation, it is clear that such a state is objectively incompatible

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[67]   See AL 297.

[68]   See Ibid, 3, 297, 300-301, 307.

[69]   Ibid, 79, 298.

[70]   Ibid, 300.

[71]   Ibid, 301-302, 305; por. Ibid 300, footnote 336; Ibid 302, footnote 344; F. Coccopalmerio, *Radość miłości. Przewodnik po ósmym rozdziale adhortacji Amoris laetitia papieża Franciszka*, Cracow 2017, nr 3.3.

[72]   See W. Góralski, *Adhortacja apostolska Amoris laetitia papieża Franciszka. Prezentacja dokumentu z komentarzem do nn. 300-308*, Plock 2016, pg. 59.

with God's law and, for this reason and insofar as the situation persists, such an individual cannot and should not receive Holy Communion.[73] If, however, the individual cannot divorce for important reasons but is sincerely sorry for his sins and is resolved before his confessor to remain completely abstinent (i.e., refrain from any acts to which only married people are entitled), then such an individual can receive absolution and Holy Communion, while resolving and striving to avoid any scandal.[74] If, after receiving absolution, such an individual were to fall back into grave sin due to human weakness, then he or she may take the issue up again before a confessor. Granting such individuals absolution again would be possible if the confessor finds that an individual is contrite, regrets his or her sins, is still resolved (despite exterior conditions or subjective limitations) to live abstinently, and is ready to fulfill the exterior conditions.[75]

Due to the external conditions and subjective limitations mentioned above, the Pope does not wish to refuse the help of the sacraments to people who are living in new relationships and who are not ready to live in complete abstinence, but who are sincerely sorry for their sins and desire to change their way of life but are unable to realize this desire.[76] While such an interpretation has been officially confirmed,[77] it remains the topic of heated discussions. It is up to the bishops to interpret the Pope's encouragement in the light of the Church's teaching and local traditions and to show confessors and pastors how to proceed.[78] The challenge of discernment requires humility before God, his law, and the sacraments as well as responsibility and the courage of love on the part of bishops, confessors, and the penitents themselves.

Pastoral theology

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[73] Congregation for the Doctrine of the Faith, *Letter to the Bishops of the Catholic Church Concerning the Reception of Holy Communion by the Divorced and Remarried Members of the Faithful*, (September 14, 1994), 4.

[74] Ibid.

[75] See W. Góralski, *Adhortacja apostolska Amoris laetitia papieża Franciszka*, pgs. 69-70.

[76] AL 301, 305, footnote 351; see F. Coccopalmerio, *Radość miłości*, nr 3.3-3.5; 3.7-3.8.

[77] Francis, *Carta del Santo Padre Francisco a los Obispos de la Región Pastoral de Buenos Aires en respuesta al documento "Criterios básicos para la aplicación del capitulo VIII de la Amoris laetitia"* (September 5, 2016).

[78] See AL 3, 300.

WYZWANIA TOWARZYSZENIA RODZINIE W ŚWIETLE ADHORTACJI APOSTOLSKIEJ *AMORIS LAETITIA*

Artykuł ukazuje niektóre wyzwania duszpasterskiego towarzyszenia rodzinie zawarte w adhortacji Franciszka *Amoris laetitia*. Wyodrębnione zostały cztery wyzwania, wymagające wysiłku odnowy duszpasterstwa rodzin. Pierwszym z nich jest nowe rozumienie podmiotu duszpasterstwa rodzin, którym powinna być przede wszystkim parafia i rodzina. Drugim jest duszpasterska troska o więź i dojrzewanie miłości małżeńskiej. Trzecim jest pomoc małżonkom w życiu duchowością rodziny. Czwartym wyzwaniem jest towarzyszenie osobom rozwiedzionym żyjącym w nowych związkach i pomoc w rozeznawaniu odpowiedzialności moralnej, pozwalająca im odczytać Bożą pedagogię i poszukiwać drogi pojednania z Bogiem i Kościołem.

Słowa kluczowe: wyzwania, *Amoris laetitia*, towarzyszenie rodzinie, dojrzewanie miłości, duchowość rodziny, rozeznawanie z rozwiedzionymi.

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The Normative Dimension of the Pastoral Formation of Seminarians

This article presents the Church's vision for the pastoral formation of candidates for the priesthood. Specifically, the concept for formation contained in the new *The Gift of the Priestly Vocation: Ratio Fundamentalis Institutionis Sacerdotalis* (2016) will be presented in light of the teachings of the Second Vatican Council and post-conciliar popes, including St. John Paul II, Benedict XVI, and Francis. Local churches, including those in Poland, can adapt and implement this concept of pastoral formation in major seminaries. This analysis will focus on initial pastoral formation, the nature and aims of pastoral formation, and the study of pastoral theology and pastoral practices in preparation for the priesthood.

Key words: clerical formation, seminary formation, priestly formation, pastoral formation, seminary.

Documents from the Second Vatican Council as well as post-conciliar teaching present a model for the pastoral formation of candidates for the priesthood. Among these documents, Pope John Paul II's Apostolic Exhortation *Pastores Dabo Vobis* and The Decree on the Priestly Training: *Optatam Totius* are particularly significant because they provide the foundation for the Church's concept of pastoral formation of the clergy. This document is not only the result of the synod of bishops' work dedicated to the issue of preparing men for the priesthood, but also the continuation and development of the ideas and thought that arose during the Second Vatican Council. It contains a complete concept of the multifaceted formation that takes place before a man is ordained, and it presents the fundamental ideas pertaining to the

formation of permanent presbyters. Popes Benedict XVI and Francis have both frequently pointed out the significance of the role of priestly formation and stressed the importance of its various aspects. The Congregation for the Clergy outlined the new model of priestly and pastoral formation in the document *Ratio Fundamentalis Institutionis Sacerdotalis*.

Pastoral Formation According to St. John Paul II

According to St. John Paul II in *Pastores Dabo Vobis*, "[t]he whole formation imparted to candidates for the priesthood aims at preparing them to enter into communion with the charity of Christ the good shepherd. Hence their formation in its different aspects must have a fundamentally pastoral character."[1] Pope John Paul II refers to Pope Paul VI's conciliar Decree on Priestly Training: *Optatam Totius*, which states the following regarding preparation of future priests in major seminaries: "Here the entire training of the students should be oriented to the formation of true shepherds of souls after the model of our Lord Jesus Christ, teacher, priest and shepherd."[2] The teachings of the Church reveal that pastoral formation plays a crucial role in preparing candidates for the priesthood and an important role in all other aspects of formation. In a certain way, all other aspects of formation are subject to pastoral formation. This is what the Church in Poland means when it states that pastoral formation is the "aim and keystone of formation."[3]

Both the Second Vatican Council and St. John Paul II emphasized the intrinsic and profound connection between each of the particular aspects of priestly formation. Specifically, they both point out that all of priestly formation before ordination is pastorally oriented. According to St. John Paul II, "This pastoral aim ensures that the human, spiritual and intellectual formation has certain precise content and characteristics; it also unifies and gives specificity to the whole formation of future priests."[4]

Human formation is the foundation of preparation for the priesthood.[5] The teachings of the Church assert the need to form candidates

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[1]   John Paul II, *Pastores Dabo Vobis* 57. Hereafter abbreviated as PDV.

[2]   Paul VI, *Optatam Totius* 4. Hereafter abbreviated as OT.

[3]   *Zasady formacji kapłańskiej w Polsce*, Częstochowa: Kuria Metropolitalna i Tygodnik Katolicki "Niedziela," 1999, pg. 112.

[4]   John Paul II, PDV 57.

[5]   Ibid, 43.

for the priesthood so that their personalities can mature. The aim of this endeavor is to ensure that seminary students are formed according to the example of Jesus Christ, who became man. For this reason, young people should contemplate the humanity of Christ, which is revealed primarily in his attitude towards others.[6] In this way, as St. John Paul II emphasized, human formation is particularly important with regard to those to whom priests are sent: "In order that his ministry may be humanly as credible and acceptable as possible, it is important that the priest should mold his human personality in such a way that it becomes a bridge and not an obstacle for others in their meeting with Jesus Christ the Redeemer of humanity."[7]

Pastoral theology

Human formation is important in seminary education to both form mature personalities and human qualities in the students for their own good and because: "Future priests [… need] to be balanced people, strong and free, capable of bearing the weight of pastoral responsibilities."[8] The teachings of the Church point out that it is necessary to form such qualities as: integrity, love of truth, reliability, respect for others, a sense of justice, fidelity to one's word, consistent actions, an ability to show compassion, and the ability to make balanced judgments. Within the context of future pastoral ministry, the Church indicates that it is necessary for candidates for the priesthood to demonstrate emotional maturity as well as an acceptance of celibacy as a gift that enables men to offer themselves in unselfish service to others. Priestly formation should also seek to help candidates to be able to establish true friendships, exercise freedom, and properly form their consciences not only for their own present good, but also so that their ministry can be both authentic and fruitful in the future.[9]

Spiritual formation of candidates for the priesthood is based on the religiosity that is common to all people. Christians strive to know and be united with God. Christian spiritual formation, therefore, strives to foster filial devotion to God the Father, to establish and deepen ones relationship with His Son Jesus Christ, and to submit oneself to the action of the Holy Spirit. "And just as for all the faithful spiritual formation is central and unifies their being and living as Christians, that is, as new creatures in Christ who walk in the Spirit, so too for every

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[6]   See Benedict XVI, *Letter to Priests* (06.16.2009), http://w2.vatican.va/content/benedict-xvi/en/letters/2009/documents/hf_ben-xvi_let_20090616_anno-sacerdotale.html.

[7]   PDV 43

[8]   PDV 43.

[9]   Ibid, 44.

priest his spiritual formation is the core which unifies and gives life
to his being a priest and his acting as a priest."[10]

The spiritual formation of candidates for the priesthood is different
from the spiritual formation of religious and the laity.[11] The aim of the
spiritual formation of seminarians is to develop in them an ability to
give themselves as a free and generous gift to others. Priests are called
to reveal and show Christ the Good Shepherd who gave Himself to
others. "From this point of view, spiritual formation has and should
develop its own inherent pastoral and charitable dimension."[12,13]

Spiritual formation is pastoral and, therefore, strives to form in
seminarians an attitude of pastoral charity of which Jesus Christ
the Good Shepherd is the perfect example.[14] The essence of pastoral
formation is the way in which the Holy Spirit leads the person called
to Jesus' love;[15] for, it is Christ Himself who forms the candidates for
ordination so that they will be able to carry out the service entrusted to
them. Christ also pours out His love upon them and, by it, strengthens
and guides them. "In this sense preparation for the priesthood must
necessarily involve a proper training in charity and particularly in the
preferential love for the 'poor' in whom our faith discovers Jesus (cf.
Mt. 25:40) and a merciful love for sinners."[16]

Moreover, formators should educate candidates on celibacy from
a pastoral perspective. To this end, priestly celibacy should be consid-
ered "a value that is profoundly connected with ordination, whereby
a man takes on the likeness of Jesus Christ, the good shepherd
and spouse of the Church, and therefore as a choice of greater and

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[10]   PVD 45.

[11]   See Benedict XVI, *Address by the Holy Father: Meeting with the Clergy*, (Warsaw,
         05.25.2006), 6-7. http://w2.vatican.va/content/benedict-xvi/en/speeches/2006/may/
         documents/hf_ben-xvi_spe_20060525_poland-clergy.html.

[12]   PVD 49.

[13]   See D. Lipiec, *Formacja pastoralna prezbitera*, "Studia Teologiczne" Bialystok
         – Drohiczyn – Lomza" 23:2005, pgs. 151-155.

[14]   See R. Kamiński, *Pastoralna formacja*, in *Leksykon teologii pastoralnej*, (eds.)
         R. Kamiński, W. Przygoda, M. Fiałkowski, Lublin: TN KUL 2006, pg. 597.

[15]   See Francis, *Address of the Holy Father: Meeting with Clergy, Religious and Semi-
         narians* (El Quinche 07.08.2015), nr 7-8, https://w2.vatican.va/content/francesco/
         en/speeches/2015/july/documents/papa-francesco_20150708_ecuador-religiosi.
         html.

[16]   PVD 49; See Francis, *Spiritual Retreat Given by His Holiness Pope Francis on
         the Occasion of the Jubilee for Priests* (Rome, 06.02.2016), https://w2.vatican.va/
         content/francesco/en/speeches/2016/june/documents/papa-francesco_20160602_
         giubileo-sacerdoti-prima-meditazione.html (05.15.2018).

undivided love for Christ and his Church, as a full and joyful availability in his heart for the pastoral ministry."[17] Similarly, education in a life of obedience and poverty should be perceived as an aspect of formation that aims not only to shape the personal holiness of the one who is called, but also to enable the called to engage in pastoral ministry. The Second Vatican Council taught that "students should understand most clearly that they are not destined for domination or for honors but are given over totally to the service of God and to the pastoral ministry. With a particular concern should they be so formed in priestly obedience, in a simple way of life and in the spirit of self-denial."[18]

Pastoral theology

Just as human formation and spiritual formation have a pastoral quality, so too does "[t]he intellectual formation of candidates for the priesthood find its specific justification in the very nature of the ordained ministry."[19] According to St. John Paul II, intellectual formation is closely connected to pastoral formation, and

> the challenge of the 'new evangelization' to which our Lord is calling the Church on the threshold of the third millennium shows just how important this formation is. [...C]andidates for the priesthood and priests [should] have diligent care of the quality of their intellectual formation in their education and pastoral activity. For the salvation of their brothers and sisters they should seek an ever deeper knowledge of the divine mysteries.[20]

From a pastoral point of view, not only theological and philosophical study is necessary in intellectual formation, but so too is knowledge of the social sciences. Even more, seminary formation should ensure that an integrated and comprehensive theological education is provided in accordance with the Teaching Office of the Church and

> oppose firmly the tendency to play down the seriousness of studies and the commitment to them. [...] The very situation of the Church today demands increasingly that teachers be truly able to face the complexity

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[17]   PVD 50.

[18]   Paul VI, *Optatam Toitius* 9. Por. Francis, *Address of His Holiness Pope Francis to the 36ᵗʰ General Congregation of the Society of Jesus* (Rome, 10.24.2016), 11, https://w2.vatican.va/content/francesco/en/speeches/2016/october/documents/papa-francesco_20161024_visita-compagnia-gesu.html.

[19]   PVD 51.

[20]   PVD 51; Por. Francis, *Address of His Holiness Pope Francis to Participants in the International Conference on Pastoral Work for Vocations Sponsored by the Congregation for the Clergy* (Rome 10.21.2016), 11, https://w2.vatican.va/content/francesco/en/speeches/2016/october/documents/papa-francesco_20161021_pastorale-vocazionale.html.

of the times and that they be in a position to face competently, with clarity and deep reasoning, the questions about meaning which are put by the people of today…[21]

As the teachings of the Church reveal, pastoral formation cannot be treated as an addition or supplementation to the human, spiritual, and intellectual formation of candidates for the priesthood. The scope of pastoral formation cannot be restricted and assume the "leading role" of all formation. As St. John Paul II taught,

> pastoral formation certainly cannot be reduced to a mere apprenticeship, aiming to make the candidate familiar with some pastoral techniques. The seminary which educates must seek really and truly to initiate the candidate into the sensitivity of being a shepherd, in the conscious and mature assumption of his responsibilities, in the interior habit of evaluating problems and establishing priorities and looking for solutions on the basis of honest motivations of faith and according to the theological demands inherent in pastoral work.[22]

Pastoral Formation According to the New *Ratio Fundamentalis Institutionis Sacerdotalis*

The new *The Gift of the Priestly Vocation*: *Ratio Fundamentalis Institutionis Sacerdotalis* (abbreviated hereafter as *Ratio Fundamentalis*) presents pastoral formation from two perspectives. First, it depicts pastoral formation as a temporary stage of preparation before ordination to the priesthood. Then, the document presents pastoral formation as one aspect of priestly formation that correlates with other aspects of such formation. Seminary formation is basic formation, while formation beyond seminary formation is considered ongoing formation. Initial formation and permanent formation are collectively referred to as integrated formation.

Initial Pastoral Formation

In the new *Ratio Fundamentalis*, seminary (initial) formation is divided into the following four stages: the propaedeutic stage, the stage of philosophical studies or discipleship stage, the stage of theological

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[21]   PVD 56; Por. R. Kamiński, *Formacja pastoralna*, EK vol. 5, col. 391-392.

[22]   PVD 58; Por. D. Lipiec, *Blaski i cienie formacji pastoralnej w polskich seminariach duchownych*, in *Blaski i cienie formacji pastoralnej w polskich seminariach duchownych w kontekście wyzwań Nowej Ewangelizacji*, (ed.) P. Matuszak, Niepokalanów: Wydawnictwo Ojców Franciszkanów 2016, pgs. 9-15.

studies or the configuration stages, and the pastoral stage or stage of vocational synthesis. In the document, these stages are described in detail, but the content related to pastoral formation is presented only in the final stage of preparation for ordination. The document states, however, that all dimensions of seminary formation occur concurrently in the preparation process, even though certain aspects are emphasized during specific stages.

Pastoral theology

The new *Ratio Fundamentalis* discusses the issue of pastoral formation and presents the pastoral stage known as vocational synthesis. The document states that the "pastoral stage, or vocational synthesis, is the time from leaving the Seminary until the subsequent priestly ordination, which obviously is brought about by conferral of the diaconate. This stage has a twofold purpose: on the one hand it is about being inducted into the pastoral life, with a gradual assumption of responsibilities in a spirit of service; on the other hand it is about making a suitable preparation, with the help of a specific accompaniment, in view of the priesthood. During this stage, the candidate is asked to declare freely, consciously, and definitively his intention to be a priest, having received diaconal ordination."[23] This stage of pastoral formation takes place after philosophical and theological studies and is a type of pastoral training. The document confirms this idea, stating,

> This stage will normally take place outside of the Seminary building, at least for a significant period of time. This period, which will normally be lived in the service of a community, can make a great impact on the personality of the candidate. Consequently, it is recommended that the Pastor [*parochus*], or whichever person is responsible for the pastoral setting that receives the seminarian, should be aware of the formative task entrusted to him, and should accompany him in his gradual entry to pastoral ministry.[24]

This model of pastoral formation as well as all of priestly formation resemble the models that the Church in Germany follows, where pastoral formation is more intense after the candidates have finished their theological studies with lay students. According to *Ratio Fundamentalis*, the different Conferences of Bishops should determine what the final stage of pastoral formation looks like according to their own experiences and based on local determinants and needs.

The duration of the pastoral stage is not strictly determined, as *Ratio Fundamentalis* clearly indicates: "the duration of this stage of formation varies, and depends on the maturity and suitability of the

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[23]   Ibid, 74.

[24]   Ibid, 75.

candidate. Nonetheless, at least the times canonically established between the reception of the diaconate and of the presbyterate must be respected."[25] Consequently, pastoral formation and all of priestly formation largely depend on individual dioceses. The Ordinary is responsible for pastoral preparation. He, in agreement with the Rector of the Seminary, chooses the community in which this stage of formation takes place. The criteria for choosing a community are as follows: the requirements of a local presbytery, the existing opportunities for formation, as well as the competence and responsibility of a pastor or superior of a community in which this stage of formation is to take place.[26]

The Nature and Aims of Pastoral Formation

Following the Apostolic Exhortation *Pastores Dabo Vobis*, *Ratio Fundamentalis* lists

> four dimensions that interact simultaneously in the *iter* of formation and in the life of ordained ministers: the human dimension, which represents 'the necessary and dynamic foundation' of all priestly life; the spiritual dimension, which helps to shape the quality of priestly ministry; the intellectual dimension, which provides the rational tools needed in order to understand the values that belong to being a pastor, to make them incarnate in daily life, and to transmit the content of the faith appropriately; the pastoral dimension, which makes possible a responsible and fruitful ecclesial service.[27]

Following the conciliar Decree on Priestly Training: *Optatam Totius*, *Ratio Fundamentalis* indicates that the "entire process of formation in preparation for priestly ministry, in fact, has as its aim the preparation of seminarians '*to enter into communion with the charity of Christ the Good Shepherd*.'"[28] The new *Ratio Fundamentalis* points out the integral character of priestly formation. In this case, the features of integrality refer to the aspects (dimensions) of formation. According to the document,

> [t]he concept of integral formation is of the greatest importance, since it is the whole person, with all that he is and all that he possesses, who will be at the Lord's service in the Christian community. The one called by God is an 'integral subject,' namely someone who has been

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[25]   Ibid, 76.

[26]   Ibid, 75-76.

[27]   Ibid, 89.

[28]   Ibid.

previously chosen to attain a sound interior life, without divisions or contradictions. It is necessary to adopt an integrated pedagogical model [… that ensures] a proper balance between the different dimension of formation.[29]

Unlike *Pastores Dabo Vobis*, *Ratio Fundamentalis* does not directly refer to the pastoral dimension of formation when describing the human, spiritual, and intellectual dimensions of formation. Instead, the document discusses the individual dimensions of formation separately and does not emphasize their relationship to other dimensions of formation. Since the purpose of priestly formation is to form men into shepherds according to the example of Jesus Christ the Good Shepherd, "priestly formation must be permeated by a pastoral spirit."[30]

Pastoral theology

The Congregation of the Clergy's new document points out numerous aspects that should be worked on in the candidates for ordination through pastoral formation. The first feature is the ability to cooperate with the faithful and to guide communities of believers. The document emphasizes that the priest's ability to collaborate with the laity, members of consecrated life, and permanent deacons is to know the specifics about their vocations as well as their respective place and role in the Church.

The next feature that clerics must develop during seminary formation is to become "experts in the art of pastoral discernment, that is to say, able to listen deeply to real situations and capable of good judgment in making choices and decisions."[31] The document understands this art as an ability to listen, to have empathy for those whom priests encounter in their ministry, and an ability to accompany them. This involves not so much professional preparation, but rather an ability to learn to "exercise his ministry with a disposition of serene openness and attentive accompaniment in all situations, even those that are the most complex, showing the beauty and demands of the Gospel truth, without falling into legalistic or rigorist obsessions."[32] A similar attitude must be instilled in candidates with regard to those who do not believe or have distanced themselves from the Church. For this reason, it is

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[29]   Ibid, 92. See Francis, *Message of His Holiness Pope Francis On the Occasion of the 53rd World Day of Prayer for Vocations: The Church, Mother of Vocations*, Vatican City, 2015, 12, https://w2.vatican.va/content/francesco/en/messages/vocations/documents/papa-francesco_20151129_53-messaggio-giornata-mondiale-vocazioni.html.

[30]   *Ratio Fundamentalis Institutionis Sacerdotalis*, 119.

[31]   Ibid, 120.

[32]   Ibid.

important to form candidates to be sensitive to and able to seek out and take advantage of opportunities to encounter such individuals. In general, *Ratio Fundamentalis* indicates that candidates for ordination need to develop a "pastoral style" that stems from their union with Christ the Good Shepherd.

The Study of Pastoral Theology and Practice

The new *Ratio Fundamentalis* conveys that those being formed for priestly ordination need to engage in theological and pastoral study. Besides the apostolic activities in which seminarians are involved, study is considered the basis of solid pastoral formation. Theological studies in biblical teaching, liturgy, dogmatic theology, moral theology, and theology of spirituality are elements of intellectual formation. While the document does not formulate its own definitions or understandings of pastoral theology, it cites the following descriptions of these disciplines noted in *Pastores Dabo Vobis*:

> [Pastoral theology] is a scientific reflection on the Church as she is built up daily, by the power of the Spirit, in history. […] Pastoral theology is not just an art. Nor is it a set of exhortations, experiences and methods. It is theological in its own right, because it receives from the faith the principles and criteria for the pastoral action of the Church in history, a Church that each day 'begets' the Church herself […] Among these principles and criteria, one that is specially important is that of the evangelical discernment of the socio-cultural and ecclesial situation in which the particular pastoral action has to be carried out.[33]

Ratio Fundamentalis describes neither the characteristics of pastoral theology nor its role in the formation process as it does with other scientific disciplines. In another place, the document does point out, however, that pastoral theology "will benefit, where necessary, from the useful contribution of the human sciences, especially of psychology, pedagogy, and sociology."[34]

In addition to pastoral theology, *Ratio Fundamentalis* recommends that lectures be given on topics that pertain directly to priestly service, including: "*ars celebrandi*," homiletics, hearing confessions, popular piety and devotion, hagiography, administering the Church's material goods, sacred art, means of social communication, and foreign languages. Each country's *Ratio Studiorum* can and should include

[33]   Ibid, 170.

[34]   Ibid, 122.

other topics that are necessary for priests to effectively provide pastoral ministry in their local churches.

While *Ratio Fundamentalis* does not explicitly mention lectures or seminars in pastoral theology, it does indirectly indicate the need for this type of activity: "seminarians should be introduced to the study of various pastoral questions by a scientific method so that they can better comprehend the intimate connections between life, piety and the knowledge attained in lectures."[35] Didactic methods that "promote dialogue and engagement among seminarians, and between seminarians and their professors, through an ability to sustain logical and rational discussion" should also be used.[36]

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That which *Ratio Fundamentalis* calls "exercises" is essential pastoral practice. The Holy See's document emphasizes the importance of pastoral practice:

> According to the prudent judgment of the Bishop, [seminarians] should be introduced to some apostolic experiences throughout the period of formation, in the most suitable times and ways, making particular use of days or periods not scheduled for academic classes. These are indispensable for the integral formation of the candidate, and should be geared to the age of the seminarian and to the various abilities of individuals. Each Seminary, in coordination with other diocesan institutions and in close contact with them, should set out what will be expected of the pastoral placement, arranging it over the year and in such a way that it does not clash with the other demands of formation.[37]

Ratio Fundamentalis follows the Church's previous teaching and indicates the environments in which pastoral practice should take place. The primary location that pastoral practice should occur is in a parish, since this is where both ordinary and sometimes extraordinary forms of pastoral ministry occur. The document also indicates that pastoral practice can also take place among people and groups of people to whom clerics should be directed: children, youth, the elderly, the sick, the disabled, the imprisoned, the lonely, the poor, and migrants. In addition, seminarians need to be involved in providing pastoral care to families.[38] Certain apostolic activities in which candidates for ordination become involved should be overseen by competent

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[35]   Ibid, 187e.

[36]   Ibid, 186d.

[37]   Ibid, 124.

[38]   See M. Olszewski, *Formacja pastoralna*, in *W nurcie zagadnień pastoralnych*, (ed.) M. Olszewski, Bialystok: Kuria Metropolitalna Białostocka 2002, pgs. 103-104.

individuals who are responsible for the Church, including clerics, consecrated individuals, and the laity.[39] The Rector of the Seminary is responsible for organizing the seminarians' pastoral practice. To this end, the Rector should do so in agreement with the Ordinary and should take into account the specific needs of the particular parish, while simultaneously opening the candidates up to the needs of the universal Church.[40]

Conclusion

The Congregation for the Clergy's new document *The Gift of the Priestly Vocation: Ratio Fundamentalis Institutionis Sacerdotalis* is based on the conciliar concept of priestly formation. Consequently, it simultaneously points out the "signs of the times" and the necessity to make certain changes and update the process of pastoral preparation to meet the current conditions of the lives of contemporary Christians and the candidates for the priesthood themselves. To this end, the document takes into account the present challenges that socio-religious changes have brought about and which the clergy must face. *Ratio Fundamentalis*' indications must be applied to the pastoral formation of clerics in the Church in Poland, and many of its different proposals need to be applied in the Polish *Ratio Studiorum*. Introducing practice and exercises in pastoral theology so that candidates for the priesthood can better acquire the skills necessary for pastoral ministry would better prepare the candidates for their ministry as priests in the Church.

FORMACJA PASTORALNA KLERYKÓW
W WYMIARZE NORMATYWNYM

W artykule przedstawiona została wizja formacji pastoralnej kandydatów do kapłaństwa nakreślona w nauczaniu Kościoła współczesnego. Na tle nauczania Soboru Watykańskiego II oraz papieży doby posoborowej, przede wszystkim św. Jana Pawła II i wskazań Benedykta XVI i Franciszka, została przedstawiona koncepcja zawarta w nowym *Ratio fundamentalis institutionis sacerdotalis*. Koncepcja ta zostanie zaadaptowana przez Kościoły lokalne, w tym także Kościół w Polsce i skierowana do realizacji w wyższych seminariach duchownych.

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[39]   *Ratio Fundamentalis Institutionis Sacerdotalis*, 124.

[40]   Ibid, 123.

W analizach zawartych w artykule uwaga została zwrócona na formację pastoralną jako etap formacji początkowej, naturę i cele formacji pastoralnej oraz na studium teologii pastoralnej i praktyki duszpasterskie w programie przygotowania do kapłaństwa.

Słowa kluczowe: formacja kleryków, formacja seminaryjna, formacja do kapłaństwa, formacja kapłańska, formacja pastoralna, seminarium duchowne.

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Pastoral theology

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The Role of the Sacraments of Christian Initiation in Preparing the Faithful for Marriage and Family Life

Today, many of the faithful who are preparing for marriage and family life have not received sufficient formation at home—a formation that would ensure that they receive the sacraments of Christian initiation. The sacraments of Baptism, Confirmation, and the Eucharist graft man onto Christ and enable him to become both a new creature and a member of the Catholic Church. The role of the Church, therefore, is to convey to the faithful the relationship that exists between the sacrament of Marriage, for which they are preparing, and the sacraments of Christian initiation. These sacraments are an integral part of the sacramental economy by which faithful and practicing Christians live. In seeking the proper way to grow in their future life together, engaged couples must perceive the deep connection between married life and the sacraments of initiation. Frequently, however, members of the faithful have received the sacraments of Christian initiation but have not truly encountered Christ in their lives. In this case, such individuals neither understand what the Christian community is, nor do they feel like they are full members of the Church to which they were introduced by virtue of the sacraments. Therefore, it is necessary to seek solutions to help these individuals create a marital and family life that is permeated by Christ's presence.

Key words: initiation, Christian initiation, Baptism, Confirmation, Eucharist, preparation for marriage and family life.

The sacraments of Christian initiation are not solely liturgical actions. Baptism, Confirmation, and the Eucharist are meant to introduce

initiated Christians into a new reality for the rest of their lives.[1] There-
fore, by participating in the sacraments of Christian initiation, man
also celebrates his own spiritual renewal.[2]

Those who are preparing for marriage and family life often have
difficulty understanding the meaning and theological message of the
sacraments of Christian initiation. For this reason, this article seeks

to show the role that the sacraments of Christian initiation play in
preparing individuals for marriage and living out these sacraments in
their family life. Sacraments such as Confirmation, Baptism, and the
Eucharist make up the uniquely salvific experience called "Christian
initiation," through which the faithful are grafted onto Christ and
thereby become new creatures and members of the Church.[3]

The Sacraments of Christian Initiation

Christian initiation is useful not only for those who have been in-
spired by the Holy Spirit and are preparing to receive the sacraments,
but also for the entire community of believers in Christ. The specific
elements of Christian initiation are important. In Christianity, Chris-
tians are initiated into the mystery of God, who entered into history
and guides man along the paths of salvation.[4] By celebrating the death
and resurrection of Christ in the sacraments of initiation, the entire
community of the faithful gradually witnesses children being initiated

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[1]   Initiation (in Latin, "introduction") is an act that is recognized as a symbolic
initiation into a new (higher) state of cultural, social, religious life, or activity. Por.
S. Janeczek, *Inicjacja*, EK VII, col. 211; C. Krakowiak, "Inicjacja chrześcijańska,"
in *Leksykon Teologii Pastoralnej,* R. Kamiński, W. Przygoda, M. Fiałkowski
(eds.), Lublin 2006, pg. 298.

[2]   The term initiation does not occur in the New Testament. Ideologically, the
term is related to an injunction to enter into missionary work. Based on the
Acts of the Apostles (2:38-42), initiation into the Christian community comes
about through Baptism and preparation for Baptism as well as casting off one's
old way of life, making a profession of faith, and entering into the community.
C. Krakowiak, *Katecheza chrzcielna w Kościele posoborowym*, Lublin 2003, pg.
201.

[3]   See R. Murawski, *Wtajemniczenie chrześcijańskie w pierwotnym Kościele*, in
Funkcja inicjacyjna katechezy w Kościele współczesnym, K. Kantowski (ed.),
Szczecin 2007, pgs. 33-52.

[4]   P. Tomasik, *Katecheza i inicjacja w ujęciu dokumentów Kościoła,* in *Funkcja
inicjacyjna katechezy w Kościele współczesnym*, pg. 83.

into the depths of God's mysteries. In this way, the faithful experience the celebration of initiation as a kind of secondary catechumenate.[5]

The rites of Christian initiation of adults entail a complex formation process that is theologically rich. At least two parties are involved in this process: the initiators and the initiates. Every person who participates in initiation receives the grace that is passed on to him according to his sacramental and spiritual state. When people are well informed and pay attention to the value of the sacraments of Christian initiation, they have an opportunity to deepen their knowledge and progress in their formation as they enter into preparation for marriage and family life.[6] The *Catechism of the Catholic Church* (CCC) teaches that Baptism, Confirmation, and the Eucharist are the sacraments of Christian initiation that "lay the foundation of every Christian life" (1212). Through Baptism and the Eucharist, man is welcomed into the saving mystery of God, and this reality is realized and deepened through Confirmation and the other sacraments.[7]

Baptism is the first sacrament of Christian initiation. Through it, every disciple of Christ enters on the path of faith. Christ instituted this sacrament when he gave his disciples the mandate to: "Go, therefore, 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). In this way, the early Church welcomed new members into its community through Baptism (Acts 8:12, 36; 9:10; 10:44; Romans 6:3). Even at its inception, the Church was aware of the consequences of baptism, which: purifies an individual from sin, sanctifies, imparts the gift of grace, incorporates the neophytes into the community of the People of God, and marks them with the seal of the Holy Spirit.[8]

In the New Testament, Baptism is understood as being immersed into Christ's death and resurrection (Romans 6:3-5). To provide a deeper explanation of the meaning of Baptism, St. Paul made a parallel between Adam and Christ, where Adam represents life in death due to his disobedience to God, while Christ represents life because he introduces man into new life in him. St. Paul teaches that the

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[5] A. Jastrzębski, *Katechumenat jako droga do dojrzałości chrześcijańskiej na kolejnych etapach rozwoju człowieka,* "Wrocławski Przegląd Teologiczny," R. 22, no. 2 (2014), pg. 207.

[6] J. Szpet, *Cel i zadania katechezy,* in *Dydaktyka katechezy,* J. Stala (ed.), Part 1, Tarnow 2004, pg. 45; Ibid, *Inicjacyjna funkcja katechezy,* "Horyzonty Wiary" 1996, no. 3, pg. 56.

[7] S. Kunka, *Sakrament bierzmowania a wylanie Ducha*, "Teologia i Człowiek," Półrocznik Wydziału Teologicznego UMK 2017, no. 2, pg. 38.

[8] See. J. Kudasiewicz, *Chrzest*, EK III, col. 353.

neophyte receives the spirit, which is life (Romans 8:6), meaning the Holy Spirit, who is the Spirit of Christ. Paul goes on to describe the gift of the Holy Spirit conferred in baptism as the seal that impresses holiness and belonging to the People of God upon the baptized (2 Cor 1:21; Eph 1:13, 4:30).[9]

Baptism is the sacrament that purifies the baptized person from original sin; brings about his spiritual rebirth; and welcomes him into and unites him with the Church. Through his reception of the sacrament of Baptism, the baptized person becomes a Christian and can receive the other sacraments. Because of the solemn way in which it is instituted as well as its constitutive character, Baptism is considered the fundamental sacrament and counted among the major (or main) sacraments.

The sacrament of Confirmation is closely linked with Baptism. Confirmation gives man new life by situating his life in the power of the Holy Spirit. The sacrament of Confirmation confers Christian maturity on the recipient.[10] The *Code of Canon Law* (CCL) states: "Every baptized person not yet confirmed and only such a person is capable of receiving confirmation" (Can. 889 § 1). The CCL also explains that the "sacrament of confirmation is to be conferred on the faithful at about the age of discretion unless the conference of bishops has determined another age, or there is danger of death, or in the judgment of the minister a grave cause suggests otherwise" (Can. 891). Generally, the sacrament of Confirmation should be conferred on adolescents between the ages of 15-16 years old. Youth enter into puberty at this age; they being to think about their future; and they experience the problems of life and learn what they believe. This, in turn, enables them to more freely and consciously choose to be confirmed; understand the importance of the gifts of the Holy Spirit in the formation of their personalities; and more effectively take on the obligation to witness to their faith.[11]

In our present age, the issue of not having received the sacrament of Confirmation for a variety of reasons arises during preparation for marriage and family life. In such a situation, the CCL teaches that, "Catholics who have not yet received the sacrament of confirmation

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[9]   The New Testament speaks of Paul, Peter, and John's three different approaches to baptism. See Ibid, col. 354.

[10]   B. Snela, *Bierzmowanie*, EK II, col. 547.

[11]   *Instrukcja przygotowania młodzieży do sakramentu bierzmowania (16.01.1975)*. Warsaw 1975, no. 3. http://www.kkbids.episkopat.pl/?id=179 (Accessed: 03.02.2018).

are to receive it before they are admitted to marriage if it can be done without grave inconvenience" (Can. 1065). It is advisable for the faithful to receive the sacrament of Confirmation in order to fully lead a spiritual life. Confirmation obliges those who are confirmed "more firmly to be witnesses of Christ by word and deed and to spread and defend the faith" (Can. 879).

The Eucharist is the third sacrament of Christian initiation. The Eucharist is the greatest good as well as the center of Christian life. The Eucharist is a mystery, in which the bread and wine are transformed into the Lord's Body and the Blood. Christ instituted the Eucharist during the Last Supper when he blessed the bread, broke it, and gave it to his disciples, saying: "'Take it; this is my body'" (Mk 14:22). Then he took the cup, gave thanks, and gave it to his disciples to drink, saying: "This is my blood of the covenant, which will be shed for many" (Mk 14:24).[12] The Eucharist is considered God's Paschal Feast and New Covenant not only with man, but also with the whole universe. Freed from the bonds of time and space, the Eucharist is the anticipation of the heavenly banquet. On the one hand, the Eucharist is thanksgiving for the gift God gives in the community of the Church, and, on the other hand, it is also that which constitutes the Church so that, within the Church, God and man can be reconciled with each other by the most perfect love.[13]

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The Importance of the Sacraments of Christian Initiation in Preparing Couples for Married and Family Life

Christian initiation plays an essential role in preparing individuals for married and family life not by presenting information, but through the activities and dialogue of those who participate in it.[14] Initiation takes place on two levels. The first level involves the person and his deep intimacy with Christ, such that the person who is preparing for marriage and family life experiences change in his encounter with a new life and new reality. The second dimension concerns the community, which is necessary condition and aim for initiation. This

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[12]   F. Gryglewicz, *Eucharystia,* EK IV, col. 1239-1240.

[13]   See *Redemptor Hominis* 20; J. Tyrawa, *Eucharystia – dzieje problematyki,* EK IV, col. 1247; A. Żurek, *Mysterium Passionis – Corpus et Sanguis Christi – Communio, Eucharystia sakramentem wtajemniczenia chrześcijańskiego w Kościele łacińskim czwartego i początku piątego wieku.* Katowice 2012, pg. 34.

[14]   P. Tomasik (ed.), *Rodzina-szkoła-Kościół. Korelacja i dialog,* Warsaw 2003.

relationship occurs between the community and the one who receives a particular sacrament, and it demonstrates that faith pertains not only to the individuals who profess it, but also to the community that it both creates and necessitates.[15]

In his Apostolic Exhortation *Catechesi Tradendae*, Pope John Paul II speaks of the relationship that exists between the profession of faith and the Church in the following way:

> A person who has given adherence to Jesus Christ by faith and is endeavoring to consolidate that faith by catechesis needs to live in communion with those who have taken the same step" (24). Additionally, in his encyclical *Redemptoris Missio*, Pope John Paul II emphasizes that "convert[s] […] would be greatly disappointed if, having entered the ecclesial community, they were to find a life lacking fervor and without signs of renewal!" (47). Initiation is, therefore, an ongoing process (*Lumen Gentium* 11).[16]

During marriage preparation, the Church must teach engaged couples about the relationship that exists between the sacrament of marriage for which they are preparing, and the sacrament of baptism, which is integrated into the sacramental economy by which faithful Christians live. Pope Francis' Apostolic Exhortation *Amoris Laetitia* refers to this reality when it states that "By their baptismal consecration, they were enabled to join in the marriage as the Lord's ministers and thus to respond to God's call" (75). In the sacrament of marriage, both Baptism and Confirmation are intimately connected with the mystery of God's love. Baptism is a sign of God's love for man, and through marriage, the faithful participate in God's creative work and cooperate with the Creator and Savior's love. In this way, marital love is incorporated into God's love, which embraces every human person in the sacrament of holy Baptism.[17]

The sacrament of Confirmation is the second sacrament of Christian initiation that plays an important role in preparing individuals for married and family life. In parish practice, however, it is clear that individuals know very little about this sacrament and rarely receive it. In addition, many of the faithful are unaware of the Christian mission

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[15]   H. Łuczak, *Wspólnota wiary,* Wroclaw 1986, pg. 42.

[16]   See H. Bourgerois, B. Sesboüè, P. Tihon, *Znaki zbawienia,* Cracow 2001, pg. 222 nn.

[17]   J. Bajda, *Elementy powołania małżeństwa i rodziny,* in *Teologia małżeństwa i rodziny,* vol. 1, K. Majdański (ed.), Warsaw 1980, pg. 51.

with which they are entrusted when they receive the sacrament of Confirmation.[18]

The sacrament of Confirmation, just like the sacraments of baptism and the Eucharist, has a pneumatological dimension. This means that the sense and effects of Confirmation arise from one and the same gift of the Holy Spirit—from the communion that exists between the community and Christ in the Holy Spirit. Confirmation should influence the life of the one who receives it by enabling the individual to strengthen and develop his personal spiritual life. Confirmation should also strengthen the bond that already exists between the baptized and the Church by establishing a more complete union between man and Christ.[19]

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Some theologians assume that Confirmation is not necessary for salvation. As a community, however, the Church needs the sacrament of Confirmation. The grace of a new life in the Holy Spirit that the believer receives through the sacrament of Confirmation is also the grace of receiving the world through God in order to change it. Confirmation fulfills another mission—namely, it makes it possible for the one who receives it to transform the world through the help of the various charisms that the Holy Spirit bestows in this sacrament.[20]

The Eucharist is the highest act of the worship of God through Christ's mediation. It also points to the biblical image of the Church as the People of God who participate in the salvific functions of the Most High Priest, Christ (see *Sacrosanctum Concilium* 9-17, 19). In his Apostolic Exhortation *Amoris Laetitia*, Pope Francis points out "the importance of family spirituality, prayer and participation in the Sunday Eucharist" (223). The Eucharist incorporates man and his family into one body, the Church. Pope Francis teaches that those "who approach the Body and Blood of Christ may not wound that same Body by creating scandalous distinctions and divisions among its members" (186).

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[18]   The Commission of the Archdiocese of Cracow's Liturgical Instruction. *Sakrament Bierzmowania w duszpasterstwie,* "Notificationes e Curia Metropolitana Cracoviensi" 1976, nos. 6-8, pg. 143-153.

[19]   Z. Narecki, *Duszpasterstwo zwyczajne w parafii a urzeczywistnianie Kościoła,* Lublin 2001, pg. 330.

[20]   The pastoral problem with which the Church is struggling today is the age at which the sacrament of Confirmation should be conferred and the mature formation of the Christian receiving the sacrament. Although Christian maturity is not identical with a person's psychophysical maturity, age does matter here. The Church suggests that Confirmation should be conferred on those who have reached Christian maturity so that the fullness of the Holy Spirit can take root in them and impel them to take on responsibility and fulfill functions in the Church. See. Snela, *Bierzmowanie,* EK II, col. 549.

Therefore, the celebration of the Eucharist should serve as a constant call to the faithful to open themselves to greater communion with those who are rejected by society. Receiving the sacrament of Eucharistic love should make Christians one body.

In his encyclical *Deus Caritas Est*, Pope Benedict XVI teaches that the faithful should remember that the

> 'mysticism' of the sacrament [of the Eucharist] has a social character" (14). Families who receive the Eucharist are more open to apostolic activities by, for example, getting involved in helping the needy.[21] In addition, future spouses who seek the proper way to develop a Eucharistic spirituality are able to perceive the deep connection between married life and the Eucharist. In this way, the Eucharist becomes the strength and the inspiration to live the marriage covenant as a 'domestic church.'[22]

The Eucharist expresses the most complete attitude of faith and love, which becomes the source and goal of the Church's salvific activities. A Christian sacramental lifestyle arises from worship, and the Eucharist leads the baptized person into fullness of his initiation, which began at baptism. In the Eucharist, everything that is human undergoes a particular transformation and elevation because the Eucharist is Christ Himself, who, through his Body and Blood, "give life to men who are thus invited and encouraged to offer themselves, their labors and all created things" (*Presbyterorum Ordinis* 5).

The Sacraments of Initiation and Family Life

Christian initiation gives a person who is preparing for marriage and family life the opportunity to form the proper Christian attitudes in oneself and live well within a the family community. It also creates an opportunity for the person to understand living a Christian way of life not as one of many projects, but rather as the most interesting and rational proposition. Christian initiation also extends beyond the dimensions of earthly life and concerns forming man in the "image and likeness of God." This approach to life, which is often strewn with difficulties, is necessary.

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[21]   See *Amoris Laetitia* 186.

[22]   See Ibid, 318. Por. J. Bajda, *Bosko-ludzki charakter Kościoła domowego,* in *Rodzina jako Kościół domowy,* A. Tomkiewicz, W. Wieczorek (ed.), Lublin 2010, pgs. 56-59; K. Więsyk, K. Wojaczek, *Urzeczywistnianie się Kościoła w małżeństwie i rodzinie,* in *Małżeństwo i rodzina w świetle nauki Kościoła i współczesnej teologii,* A.L. Szafrański (ed.), Lublin 1985, pgs. 232-235.

A crisis of faith can bring can cause an individual to realize that the vocation to a marriage and family life must be lived in accordance with God's will. An individual who has received the Christian sacraments of initiation may have never truly encountered Christ in his own life. As a result, such an individual does not understand what the Christian community is and, subsequently, does not feel like a member of the Church in which he or she has been introduced by the virtue of the sacrament of baptism. Those who are preparing for marriage and family life and experiencing crises of faith most often grew up being exposed to imperfect examples of marriage and family life. For Christians, Christ is the best model for marriage and family life. This is why those who follow Christ and lead and introduce people to the sacraments of Christian initiation play such an important role. For, through their behavior, they serve as role models. It is for this reason that every Christian should live according to the teachings of the Church and sanctified by the grace of Christ, from whom every sacrament draws its power (*Sacrosanctum Concilium* 61). In this way, different events that occur in family life can become a means of an individual's sanctification and worship of God.

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For parents, the baptism of a child is often an occasion that makes it possible for them to experience the sacraments of Christian initiation. Just like every other sacrament, Baptism is a sacrament of faith. He who believes in Jesus Christ as Savior and desires to live according to His Gospel and the teachings of the Church can receive Baptism.[23] Celebrations of the birth of a child may become an opportunity for families witnessing the baptism of a child in the parish to better understand the deep bonds that the sacrament of baptism creates between the child and God as well as the child and the Christian community. When presenting their child for the sacrament of Baptism, parents should be aware that they must create in their home a stable, sure, and natural atmosphere where the flame of faith flourishes and the newly-baptized child's conscience is formed and deepened.[24]

When engaged couples enter into the sacrament of Marriage, they express their willingness to be open to new life and their obligation to raise children according to the teachings of the Catholic Church. Therefore, the baptism of a child should be an occasion for parents to

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[23]   C. Krakowiak, *Udział rodziców w przygotowaniu do sakramentów inicjacji chrześcijańskiej*, in *W poszukiwaniu katechezy rodziców. Studium teoretyczno--empiryczne*, J. Stala, E. Osewska (eds.), Tarnow 2007, pgs. 164-168.

[24]   J. Charytański, *Chrzest a życie chrześcijańskie. Studium katechetyczne*, Warsaw 1970, pg. 56; M.E. Jorge, *Chrzest dla mojego dziecka*, trans. W. Dzieża, Pelplin 2016.

deepen their faith. In situations where parents live in civil marriages, their parish priest or deacon should encourage them to enter into a sacramental marriage.[25] Parents who cannot enter into a sacramental marriage should be shown particular pastoral care; they should be encouraged to pray together as a family, raise their children in the Christian faith, and practice penance and acts of mercy.[26]

The sacrament of Confirmation is an important sacrament of Christian initiation. Even before an individual receives this sacrament, the Church emphasizes how it is important to prepare candidates to receive Confirmation by forming in them the proper dispositions and ensuring that they meet the requirements of having reached the proper age and attained the necessary moral qualifications. The goal of Confirmation is to prepare Christians who are preparing to receive the sacrament to be involved in the Church, to share responsibility for their fate and the fate of the parishes to which they belong, and to get involved in activities that are proper to their state and abilities in life.[27] Good knowledge of and familiarity with the structures and theology of Christian initiation will help Christians find the right way, especially when they are confronted with other propositions. Those who are involved in Confirmation preparation should strive to interest these Christians in God the Creator and the saving work of His Son, Jesus Christ, so that these individuals can become open to the working of the Holy Spirit. This process should occur naturally and gradually, rather than mechanically and suddenly. In addition, care should be taken to ensure that individuals who are preparing for marriage and family life are able to systematically discover God's mysteries, since this is a task that lasts a lifetime.

An attitude of authentic faith helps individuals understand the sacrament of Confirmation. Youth who are raised in a spirit of authentic faith easily and courageously witnesses to Christ in their lives. Confirmation

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[25]   K. Dullak, *Chrzest dzieci rodziców żyjących bez sakramentu małżeństwa,* "Colloquia Theologica Ottoniana," 2012, no. 2, pg. 83.

[26]   *Pierwszy Synod Diecezji Rzeszowskiej 2001-2004, Statut* 251, Rzeszów 2004, pg. 134.

[27]   Preparation to receive the sacrament of Confirmation takes place in three stages: long-term, short-term, and immediate. During the first stage, the basic aim is to include and properly prepare families who are raising their children in the faith through their attitudes and behaviors. The second stage of preparation includes doctrinal and metholodogical formation provided through conferences. The third stage of preparation involves participating in meetings with other families, witnesses, and the entire parish community. See *Instrukcja dotycząca Sakramentu Bierzmowania.* Przyjęta na 146 Zebraniu Konferencji Episkopatu Polski, "Częstochowskie Wiadomości Diecezjalne" 1975, nos. 9-10, pgs. 194-198.

is the sacrament that signifies Christian maturity; therefore, individuals who have received this sacrament should live it out in their daily lives by courageously resisting temptations to sin and by boldly proclaiming how one's entire life belongs to Christ.[28]

The Eucharist also plays an important role in preparing couples to for married and family life. Introducing an engaged couple to the liturgy of the sacrament of Marriage during their marriage preparation will help them discover the importance of their Eucharistic Communion with each other on their wedding day and with the those who will participate in the celebration of their marriage. The Eucharist is the main source of love, and it is because of this sacrament that the faithful can enter into the community of love with God and with each other. For this reason, the celebration of the Eucharist should be treated as a natural and essential part of the marriage liturgy that takes place in the context of the celebration of Holy Mass.[29] The Eucharist gives birth to and builds up the Church, which exists thanks to the Eucharist.[30] It is the sacrament of the unity between Christ and his Church and the sacrament that strengthens the unity and love of the spouses.[31]

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The Eucharist should be the center of a Christian family's life. However, whether or not this occurs depends largely on parents. Parents are primarily responsible for introducing children into the mystery of the Eucharist. They can be particularly active in preparing their children to receive First Communion. To this end, parents are obligated to attend catechesis with their children so that they can properly dialogue with their children at home about what the child learns during catechesis. Children, in turn, should be instilled with a sense of the solemnity and importance of their First Communion, which will enable them to fully participate in the Mass by receiving Jesus in the Eucharist. During the celebration of a child's First Holy Communion, parents are able to renew the promises that they made during the child's baptism. For this reason, it is important for the parents and godparents to remind the child about the obligations that arise from the sacrament of Baptism. When a child receives his or her First Holy

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[28] See K. Misiaszek, *Bierzmowanie: sakramentem dojrzałości czy sakramentem kształtowania dojrzałości?* "Studia Koszalińsko-Kołobrzeskie", no. 24 (2017), pgs. 257-264.

[29] *Obrzędy sakramentu małżeństwa dostosowane do zwyczajów diecezji polskich*, 35.

[30] See *Ecclesia de Eucharistia* 1, 21-25.

[31] See *Gratissimam Sane* 19; *Eucharystia a małżeństwo*, edited by Centralna Diakonia Domowego Kościoła, Cracow 2013, pg. 16.

Communion, both the parents and the child are able to unite their family's difficulties and sacrifices with the sacrifice of Christ during the Holy Mass. When families participate in Holy Mass together, then this strengthens family bonds even more.[32]

Participation in Sunday Mass plays an important role in the religious upbringing and education of a child, which parents promise to provide. In a Christian family, religious education should be connected with the Holy Mass (DD 3). Sunday is a day that unites the family around the Person of Jesus Christ who has conquered everything. For the Christian family, participating in the Sunday celebration of the Eucharist is the family's main cause for joy and communal celebration, communal prayer around a common table (the altar), and a communal offering of time. In a Christian family, keeping Sunday holy is the context in which one learns how to live correctly, share in the faith of a community, and learn lessons in dynamic love. It is a duty for Christians, therefore, to personally ensure that Sunday is a day that is spent with family.[33]

* * *

An individual can more easily find the appropriate life path to follow when he knows the structure and theology of Christian initiation. By having a good knowledge of and being familiar with the sacraments of Christian initiation and by properly experiencing these sacraments, an individual can develop a deeper interest in God the Creator and the saving work of His Son Jesus Christ and become more open to the working of the Holy Spirit, particularly when life presents other options and paths that lead away from Christ. It is important that this process occur naturally and gradually, rather than mechanically and suddenly. Those involved in preparing individuals for marriage and family life should take care to ensure that these individuals are able to systematically discover God's mysteries anew throughout their entire lives.

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[32]   "No Christian community, however, is built up unless it has its basis and center in the celebration of the most Holy Eucharist; from this, therefore, all education to the spirit of community must take its origin" (*Presbyterorum Ordinis* 6).

[33]   B. Nadolski, *Eucharystia: dar Boga dla życia świata*, Poznan 2008, pg. 79.

ROLA SAKRAMENTÓW WTAJEMNICZENIA CHRZEŚCIJAŃSKIEGO W PRZYGOTOWANIU DO ŻYCIA MAŁŻEŃSKIEGO I RODZINNEGO

We współczesnych czasach zauważa się, że osoby przygotowujące się do życia małżeńskiego i rodzinnego nie otrzymały wystarczającej formacji w domu rodzinnym co powinno gwarantować sakramenty wtajemniczenia chrześcijańskiego. Sakramenty chrztu, bierzmowania i Eucharystii wszczepiają człowieka w Chrystusa i powodują, że przyjmujący je staje się nowym stworzeniem i pełnoprawnym członkiem Kościoła. Rolą Kościoła jest ukazywanie związku, jaki istnieje między sakramentem małżeństwa, do którego człowiek wierzący się przygotowuje, a sakramentami wtajemniczenia chrześcijańskiego. Wpisują się one integralnie w ekonomię sakramentalną, którą żyje wierzący i praktykujący chrześcijanin. Przyszli małżonkowie poszukując właściwej drogi rozwoju wspólnego życia, mogą dostrzec głębokie więzi między życiem małżeńskim a sakramentami wtajemniczenia. Zdarzają się jednak sytuacje, że osoby, które przyjęły sakramenty inicjacji chrześcijańskiej nie spotkały w swoim życiu Chrystusa. Nie rozumieją czym jest chrześcijańska wspólnota i nie czują się w pełni członkami Kościoła, do którego zostali na mocy sakramentów wprowadzeni. Dlatego należy szukać rozwiązań, które pomogą w tym, aby ich życie małżeńsko-rodzinne zostało przeniknięte obecnością Chrystusa.

Słowa kluczowe: inicjacja, wtajemniczenie chrześcijańskie, chrzest, bierzmowanie, Eucharystia, przygotowanie do życia małżeńskiego i rodzinnego.

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The Moral Dimension of the Religiosity of Poles in an Era of Systemic Change

This article discusses specific statistical indicators of the moral dimension of the religiosity of contemporary Poles. Survey results show that, although the majority of respondents (59%) favor the need to ascribe to moral principles, they are willing to compromise their principles in certain circumstances. Nearly half (48%) of the respondents claimed to be guided by their own consciences and rejected the need to substantiate their morals via religion. Seventy-one percent of the respondents believed that Catholic moral principles are legitimate, but not all of the respondents agreed on which principles. With regard to the specific norms of Catholic teaching on marriage and family ethics, very few respondents agreed with the Church's teaching against pre-marital sexual relations and the use of birth control, while more respondents respected the Church's teaching on the value of marital fidelity, the permanence of marriage, and respect for life conceived in the womb. Taken together, these statistics reveal that contemporary social changes have deepened the already-existing gap between the daily practice of religion and morality in Poland.

Key words: religiosity, morality of religion, moral norms, pluralism, systemic change.

The social changes that the Solidarity movement initiated in Poland came to a climax in 1989 when the communist regime was electorally defeated. At that time, systemic social, cultural, economic, and political changes began to take place on both the macro and micro levels, which affected both the public and private spheres of Polish life. The fidelity of Poles to religious practice and morals is an important component of this change. The scope and dynamics of the changes that

occurred in the religiosity of poles are often referred to in terms of
secularization vs. desecularization, privatization vs. deprivatization,
and institutionalization vs. individualization of attitudes toward reli-
gion. Sociologists, psychologists, and pedagogues have posed questions
regarding changes in religiosity. Pastoral theologians, who have also
come to recognize and analyze the current socio-cultural changes
and contemporary context, have also posed their own questions. The
aim of this article is to answer the following question: What does the
religiosity of Poles in the area of morality look like in the context of
the systemic changes that have occurred in Poland since the fall of
communism? The response to this question requires that two concepts
on which this topic is based be clarified in the following paragraphs.

In Poland, sociological studies on religiosity rely heavily on P. Pi-
wowarski's sociological definition of religion, which can be used in
empirical research. This definition was created from a compilation of
thoughts of Western sociologists of religion.[1] Sociological studies treat
moral attitudes and behavior, which will continue to be the subjects of
further analyses, as consequences of religiosity. Among sociologists and
psychologists of religion, however, there is not one way to understand
this dimension. Charles Glock and R. Stark both write on the clas-
sical concept of religiosity and include in it all religious principles
that determine how people should act, particularly those principles
arising from the religion a given person chooses to follow. This
classical concept concerns the effects that an individual's religious
convictions, experiences, and knowledge have on the secular areas
of his life. The authors themselves differentiate this parameter in
the operationalization of religiosity and realize that it is not possible
to clearly define which activities fall within the scope of religious
commitment and which ones result from it.[2] Although the relation-
ship between religiosity and morality seems obvious to everyone,
this issue is still a topic of lively discussion. Only extreme approaches
uphold that religiosity and morality are either very closely connected

or completely autonomous. The majority of authors take a moderate position; while they are not opposed to these two dimensions of life, they do not acknowledge them either.[3]

Morality Within the Context of the Structural Changes that Occurred in Poland After 1989

Pastoral theology

Identifying the process of change that has occurred in Poland from a sociological point of view is not an easy task. Researchers have analyzed the issue on several levels, and they have identified changes that have taken place within Europe and globally that have affected Polish society. Factors that are unique to Poland are also important, including the socialistic system that was in place when the changes began as well as new phenomena and processes related to the Round Table Agreement; the establishment of a liberal democracy, a free market economy, and a civil society; and Poland's integration into the European Union.[4] The structural changes that occurred with political change, at least during the first phase of change after the fall of communism, are also important in understanding whether people respect moral norms and specific behaviors. These structural changes concern situations that had not previously occurred, such as: unemployment, poverty, and social exclusion. Diversification in the labor market, which continues to increase, has arisen out of new sectors of production as well as new forms of economic organization. Among Poles who are able to become highly qualified specialists and enjoy a certain employment status, are able to be promoted, and earn a high income, there are also those who work only part-time, are self-employed, and work multiple jobs. Changes that have occurred in the economy have also caused both uncertainty and a sense of instability. The labor market involves flexible forms of employment, McJobs, the gray zone, and the working poor. The latter account for 8% of the population of the EU, but in Poland, however, they constitute 13%.[5] For a long time, people have spoken openly about the successful and failed political changes that have taken place in Poland. And, among the strategies that people

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3   R. Boguszewski, *Religia i moralność*, in *Leksykon socjologii moralności*. J. Mariański (ed.), Cracow 2015, pgs. 669-660.

4   E. Wnuk-Lipiński, M. Ziółkowski, *Założenia teoretyczne*, in *Pierwsza dekada niepodległości. Próba socjologicznej syntezy*, E. Wnuk-Lipiński, M. Ziółkowski (eds.), Warsaw 2001, pgs. 16-31.

5   Ł. Krzyżanowska, M. Stec, *Rynek pracy*, in *Współczesne społeczeństwo polskie*, A. Giza, M. Sikorska (eds.), Warsaw 2013, pgs. 537-539.

employ in order to adapt to these changes, there are behaviors that do not pertain to private, social, and civic morality.[6]

Contemporary changes are evident in structural and functional differentiation. In other words, Polish society has become more decentralized. Many social groups that have different views and uphold different values, preferences, and norms exist in Poland,[7] and individualization in creating one's own biography, ways of living, and personal identity has increased. These phenomena are also influencing morality, including Poles' general moral orientation as well as how they morally evaluate concrete situations and matters. For a long time, the social sciences have used the term "second modernity" to describe these changes. This second modernity is characterized by an internal globalization that pertains to work, culture, the economy, personal experiences, and life biographies. A further symptom of this modernity is the individualization evident in the possibility of making different choices and having a variety of options from which to choose. As a result of this individualization, traditional social bonds and belief systems have gradually become irrelevant, the economy has become more risky, and the modern division between nature and culture has been blurred.[8] This process of individualization is evident in Poles' moral life, religiosity, and how they construct their own biographies. This process entails not only liberation from the determinants that have existed thus far, but also new forms of social addictions. As Z. Bauman points out, individualization is our fate, and it gives people more freedom to experiment and simultaneously holds them responsible for the consequences of these experiments. The contradictions arising from modernity can been seen in the gap between the right to determine one's future and the ability to exercise control over social conditions that either enable or take away such self-determination.[9]

Polish society undoubtedly displays many of the features of a postmodern society in which progressive structural and functional differentiation has occurred and where people belong to many separate social subsystems. People uphold and manifest different attitudes,

6   A. Jasińska-Kania, *Przekształcenia moralności w Polsce i Europie*, in *Wymiary życia społecznego. Polska na przełomie XX i XXI wieku*, M. Marody (ed.), Warsaw 2004, pgs. 401-411.

7   J. Mariański, *Religia i moralność w świadomości Polaków: Zależność czy autonomia?*, "Konteksty społeczne," vol. 3 (2015) no. 1, pg. 8

8   T. Szlendak, *Socjologia rodziny. Ewolucja, historia, zróżnicowanie*. Warsaw 2011, pgs. 401-402.

9   Z. Bauman, *Płynna nowoczesność*, T. Kunz (trans.), Cracow 2006, pg. 59.

views, moral norms, behavioral patters, and values depending on which subsystem they belong to. As stated above, individualization in shaping one's own life story and personal identity has grown stronger. Sociologists describe this as a transition from a society of fate to a society of choice. A society of fate is one governed by a kind of determinism; it lacks options, alternatives, and choices. For example, an individual's attitudes, even in the realm of religion, are formed by traditions that social and religious institutions impose. A society based on choice, on the other hand, provides a multitude of options and alternatives, even in situations where making a choice is imperative.[10]

Pastoral theology

Social diversity leads to structural and cultural pluralism. In structural pluralism, many social groups and institutions whose diversity is due to their role in society exist and compete with each other. Structural pluralism is where worldviews, philosophies of life, and systems of meaning compete with each other.[11] During the Polish People's Republic, cultural pluralism arose mostly in individual's subjective consciousness and, to a lesser degree, in social institutions and specialized groups. Since the inception of the Polish People's Republic, cultural pluralism has gained institutional support from parties, organizations, social groups, and minorities. It is no wonder, therefore, that organized and institutionalized activities that center around some politicians, groups, or powerful medial broadcasters foster negative attitudes and outright hostility toward religion, the Catholic Church, Christian values, and Catholic circles. In this context, contemporary pluralism has become a basic social value to such a degree that it requires individuals to be tolerant of all views, activities, and behaviors.[12]

A postmodern mentality that: a) negates the existence of objective truth, which in turn evokes an aversion to individuals and social institutions that declare that they are certain about their convictions, encourages individuals to move away from institutionalized religions, and shifts religious issues to the private sphere of life; b) questions values and norms rooted in tradition, which includes undermining traditional authorities and giving into theories and beliefs that the mass media presents; c) absolutizes the idea of tolerance, where every orientation of life demands the right to be respected without consideration for intersubjective values; d) promotes moral pluralism and

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[10]   W. Piwowarski, *Przemiany Kościoła ludowego w Polsce*, "Przegląd Humanistyczny" 4:1997, pg. 18.

[11]   W. Piwowarski, *Socjologia religii*, pgs. 360, 369.

[12]   K. Święs, "Aktualne uwarunkowania nowej ewangelizacji w Polsce," in *Polskie drogi nowej ewangelizacji*. K. Święs, D. Lipiec (eds), Lublin 2014, pgs. 34-35.

relativism; and e) commercializes many areas of social life, including religion, and encourages a consumer lifestyle is becoming more and more prevalent within Polish culture.[13]

Changes in religiosity are an important element of the processes mentioned above, which are not isolated from the whole of social life. According to many sociologists, concepts of social change manifest numerous trends that can help them interpret the religiosity of Polish society, while the character of Polish Catholicism makes it possible for them to explain many of the phenomena of Polish sociocultural changes.[14] As a cultural asset, Catholicism can shed light on specific transformations that have occurred in Polish values, culture, and consciousness.[15] Pastoral theology questions the repercussions of social change in Polish attitudes toward religion and the Church's role in a pluralistic society. The changes in contemporary religiosity in Poland challenge the Church to be more actively and intensely engaged in its mission to the world.

General Moral Orientations

Research on morality often poses questions related to the general moral criteria that inform and guide people's behavior. This research seeks to determine whether people ascribe to and follow unchanging moral principles, or whether they have a relativistic approach to ethical principles and modify their behavior based on circumstances. Theologians and moralists emphasize that man's moral activity involves cognition and consideration of the moral order as well as the free decision to act in accordance with this order. In this way, personal choice is a tangent point for norms that arise from the objective order and subjective authority known as the conscience.[16] When describing moral convictions, it is necessary to point out the attitudes that people have toward general ethical norms. In every environment,

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[13]   Z. Sareło, *Postmodernizm w pigułce*, Poznań 1998, pgs. 27-31.

[14]   I. Borowik, T. Doktór, *Pluralizm religijny i moralny w Polsce*. Raport z badań, Cracow 2001, pg. 21.

[15]   In a survey conducted by the Institute on Catholic Church Statistics [Instytut Statystyki Kościoła Katolickiego] in 2012, 20.1% of respondents considered themselves deeply faithful, 60.8% described themselves as believers, 10.3% described themselves as undecided but attached to tradition, 5.4% said they were indifferent to religion, and 2.9% said that they did not believe. See E. Jarmoch, *Wiara i religijność*, in *Postawy społeczno-religijne Polaków 1991-2012*, (eds.) L. Adamczuk, E. Firlit, W. Zdaniewicz, Warsaw 2013 pg. 34 [29-57].

[16]   S. Rosik, *Wezwania i wybory moralne*, Lublin 1992, pg. 102.

people create a variety of norms that regulate definitive areas of life. In fact, people adopt different norms as the basis for their moral orientation. Postmodern society generally does away with clear distinctions regarding what is morally good and morally bad and denies that absolute moral values exist. Recent sociological studies of religion have rarely asked whether Poles are aware of the existence of clear, objective moral criteria that can determine what is good and what is bad in every situation. Earlier studies from 2005, however, indicate that 21.1% of Polish youth believed that objective moral criteria exist, whereas in 2009, only 14.2% of high school graduates from five Polish cities acknowledged the existence of such criteria. In 2005, 54.6% of young Poles and 67.6% of high school graduates were of the opposite opinion as those questioned in 2009.[17]

Pastoral theology

The scope of fundamental or purposeful attitudes also reveals peoples' general moral orientations. The former indicates the acceptance or negation of some kind of a rule that refers to a real or possible action. In the case of latter, accepting or negating a rule for behavior depends on weighing a variety of possible behaviors and assessing their effects.[18] Sociology does not ethically evaluate these attitudes in terms of good or evil, even though they may concern a moral good or evil. Rather, these behaviors have an empirical value in sociology of morality.[19] For example, a poll conducted by the Centrum Badania Opinii Społecznej [Center for Public Opinion Research; hereafter abbreviated as CBOS] in February 2009 revealed that, among Polish adults, 31% believed that they should uphold solid moral principles from which they should never deviate; 39% admitted that people should have clear moral values but that they can renounce these values in exceptional situations; 16% said that people should uphold some moral principles but that there was nothing wrong with going against them if life circumstances made it necessary; 9% believed that a people's behavior should not be determined by set moral principles, but that individuals should seek the right way to behave and proceed depending on the situation; and 5% were undecided. In a similar survey that took place in December 2013, the results (which corresponded to the categories of the previous poll) were as follows:

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[17] J. Mariański, *Przemiany moralności polskich maturzystów w latach 1994-2009. Studium socjologiczne*, Lublin 2011, pgs. 2011-2014.

[18] A. Podgórecki, *Socjologiczna teoria prawa*, Ł. M. Kwaśniewska, R. Smogór (trans.), Warsaw 1998, pgs. 51-52.

[19] J. Mariański, *Religia i moralność w świadomości Polaków. Zależność czy autonomia?*, "Konteksty społeczne," Vol. 3 (2015) no. 1, pg. 10.

22%, 42%, 19%, 12%, and 5%. Three years later, in November 2016, the results were as follows: 21%, 39%, 20%, 12%, and 8%. Therefore, from 2009-2016, the number of those who believe that a person should always have clear moral principles and should never deviate from following them fell by 10%. On the other hand, the number of individuals who believe that a person can renounce his moral principles in certain circumstances increased by 4%. Except for those who regularly practice their religion the most and who have clear and absolute moral values,[20] almost every socio-demographic group believed that people should have certain moral principles but that they can violate these principles in exceptional situations.

In Poland, the moral dimension of religiosity is influenced by the Church's pastoral work and catechesis. Today, the Roman Catholic Church and other Christian churches no longer exclusively shape human behavior and they must now compete in this regard with other institutions. As L. Dyczewski observes, "the processes of secularization and desacralization have made it such that the Church and religion regulate the rhythm of life of many individuals, families, and all of society to a lesser degree than before. In turn, these processes have led to the secularization of customs and of a culture that does not observe Sundays and holy days, and have weakened and even taken away the average person's awareness of divine principles. These processes also spread the idea that everything is possible for the human person. Man's attitude toward the sacred is changing. […] Different kinds of cults are appearing in place of religion. Together these processes constitute the phenomenon of secularization."[21] A manifestation of these changes can be seen in the weakening of the relationship that exists between professing a faith and upholding certain moral convictions and behaviors.

In this context, it is important to consider what Poles think the sources of general moral principles are. In other words, what do Poles think the relationship between religion and morality is and, indirectly, what do they think the source for the justification of moral norms is? In 2009, among Polish adults, 24% were convinced that only religion can justify legitimate moral demands; 38% believed that religion justifies their own moral precepts; 33% did not feel like religion was necessary to justify their morals and were convinced that their own conscience was sufficient; and 5% were not interested in this issue.

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[20]   *Moral Principles and Religion*, A Message from the CBOS, nr 4/2017, Warsaw 2017, pg. 2. Edited by R. Boguszewski.

[21]   L. Dyczewski, *Kultura w całościowym planie rozwoju*, Warsaw 2011, pgs. 55-56.

When the same survey was conducted in December 2013, the following results regarding the same questions were obtained: 16%, 33%, 41%, and 10%. And in November 2016, a similar survey revealed the following responses: 12%, 30%, 48%, and 10%. A 12% decline in those who perceived religion as the only source of justification for the right moral demands was observed. The proportion of people who felt that their own conscience rather than religion is sufficient to justify the morality of certain behaviors increased considerably by 15%. Moreover, in the last three years, this has become the predominant position held by the majority of the population that participated in the survey. It is reasonable, therefore, to hypothesize that these individuals created (or, if they have not already, will create) their own moral system that exists completely outside of the Church. It is empirically clear that modern Polish society does not believe that moral values and norms, especially those based on religious tradition, are as important as they did in the past, and pluralism and relativism have become predominant in the moral consciousness of Poles. According to this consciousness, a person's own choice and pragmatic criteria are used to determine personal conduct rather than objective and categorical moral norms.[22] In short, moral principles that inform Poles' concrete personal behavior is being replaced by individualism, which emphasizes an individual's freedom and autonomy in making his own life choices.

When speaking about the moral dimension of religiosity, it is worthwhile to inquire into Catholicism's moral principles and to examine to what extent the behavior of faithful Catholics is consistent with the Catholic Church's normative expectations regarding morality. In response to a nationwide survey that was conducted in Poland in 2006, 31% of respondents acknowledged that Catholic moral principles are the best and sufficient; 26% supported the claim that all Catholic principles are correct, but that, when faced with complex life situations, they could be supplemented by other moral principles; 36% agreed that the majority of Catholic moral principles are correct, but that they do not agree with all of them and that, those moral principles that are correct are insufficient in themselves; 5% confirmed that they are unfamiliar with religious morality, but that some Catholic moral principles are right; and the remaining 1% claimed that they are completely unfamiliar with Catholic moral principles. In 2009, the same survey revealed that, among all adult Poles, the percentages that correspond with the aforementioned categories were as follows: 24%,

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22   M. Ziółkowski, *Zmiany systemu wartości*, in *Współczesne społeczeństwo polskie. Dynamika zmian*, J. Wasilewski (ed.), pg. 145.

30%, 37%, 5%, and 3%. When the same survey was conducted in 2013, it yielded the following results: 18%, 27%, 45%, 7%, and 3%, respectively. In 2016, the results of the survey remained practically unchanged at: 18%, 25%, 46%, 8%, and 3%. The distribution of the data demonstrates that the increasing majority of Poles consider almost all of the Catholic moral principles to be correct, but they do not agree with all of them. This conviction is evident in specific practical attitudes. In a pluralistic society, relativism and moral permissiveness are becoming more predominant. Relativism, which is often linked to situational ethics, asserts that absolute truth or morality that is universally binding does not exist. Therefore, individual sociocultural and economic factors determine the principles of moral behavior.

Many studies have confirmed the thesis that religiosity functions on two levels in Polish society. First, it functions as the faith of the nation. Second, it functions as the religion of peoples' everyday life, which manifests itself particularly in the area of morality. Not only some Catholics question the moral principles of the Catholic Church's doctrine, but also those who are otherwise regarded as deeply religious. Sociocultural changes, pluralism, individualization, and rationalization contribute to the different moral orientations. When Poland changed from a totalitarian state to a democracy, the processes of spontaneous secularization intensified. The position and role of the Church in Polish society as well as changes in religiosity among Poles today manifest this change.[23] Another aspect of these changes is the shift that has occurred in the nature of the relationship between religious and moral values. In this sense, the process of the autonomization and individualization of morality is evident, particularly in the separation of morality from religion. When describing these phenomena, P. Neuner notes that, "in today's world there are no longer areas that have established rules of conduct. Instead, alternatives are possible in every area of life, everything can be different, and many things can be done in differently. [As a result,] everybody constantly has to make decisions and choices. With their inexhaustible offerings, supermarkets are a symbol not only of the choices that can be made when shopping, but also the choices that are available in life in general."[24] Therefore,

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23   W. Piwowarski, "Od Kościoła ludu do Kościoła wyboru," in *Od Kościoła ludu do Kościoła wyboru. Religia a przemiany społeczne w Polsce*, I. Borowik, W. Zdaniewicz (eds), Cracow 1996, pg. 16.

24   P. Neuner, *Psychospołeczne i polityczne uwarunkowania chrześcijaństwa dziś*, in *Chrześcijaństwo jutra. Materiały II międzynarodowego kongresu teologii*

the fundamental question is: What are the consequences of these processes on specific views and behaviors?

Attitudes Toward Moral Norms Pertaining to Marriage and the Family

The previous section selectively presented the surveys results regarding Poles' general moral orientation. This section will focus on the attitudes that Poles have toward specific moral norms, particularly Catholic moral norms pertaining to the ethics of marriage and family life. There are three reasons for narrowing the scope of this discussion: 1) within the scope of this article it is impossible to discuss all issues pertaining to the moral dimension of religiosity; 2) the Church regularly teaches on marriage and the family in catechesis, homilies, and marriage preparation, and modernity puts a lot of pressure on families and how they function; and 3) the vast majority of studies describe the parameter of religiosity based on questions that facilitate access to results. In the very concept of attitudes, the emotional-evaluative element along with the lasting beliefs regarding the properties of the subject of these attitudes and the dispositions to behave in a certain way toward this subject are essential. Already in the very concept of attitudes, the emotional-evaluating element and the persistent beliefs about the properties of the posture associated with it, as well as the dispositions to behave towards this object are important.[25] Based on the attitudes that the respondents have toward moral norms, one can infer that they respect particular values in their individual and social lives. In this way, moral norms guard values and are the means to realize them.[26] Do Pole's attitudes toward marriage and family confirm the moral orientations presented above?

Sociologists often discuss the structural and cultural changes that are taking place in the family today. The former concerns increasing family instability, the dissemination of new ways of living (cohabitation, incomplete families), limiting the number of children in a family, the changing social roles of spouses, and the position of children in a family. All of these are the consequence of the complex process of transformation that has occurred in human consciousness over time

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fundamentalnej. Lublin (September 18-21, 2001), M. Rusecki et al (eds.), Lublin 2001, pg. 255.

[25]   S. Nowak, *Pojęcie postawy w teoriach i stosowanych badaniach społecznych*, in *Teorie postaw*, S. Nowak. (ed.), Warsaw 1973, pg. 23.

[26]   K. Ryczan, *Wartości katolików a typ środowiska miejskiego*, Lublin 1992, pg. 31.

as well as a function of a system of shared moral values. On a cultural level, the privatization of human sexuality, consumeristic and permissive attitudes in marriage, as well as changes in the way families are formed manifest this transformation.[27] When referring to Western analysts, sociologists speak about the phenomenon of the so-called "institutionalized individualization" in reference to the family. This institutionalized individualization refers to the structural transformation of social institutions that has established new relationships between the individual and society. Institutions, educational systems, and the market directly address the individual and change the norms of its daily life, particularly with regard to the choices that the individual makes in his intimate life.[28]

New issues are arising that go beyond the structural and demographic transformations that are occurring in families. Currently, models of the family that differ greatly from the traditional model based on Christian culture and its value system are becoming more commonplace. Postmodernism has destabilized the Christian concept of the family as a community based on the marriage covenant between a man and women who are open to welcoming children, and secularized models of married life and family are being promoted throughout the world. Gender ideology's promotion of the sociocultural concept of gender identity is another component of postmodern ethics. This concept upholds that men and women have a seemingly great number of options regarding their gender identity from which to choose. According to this ideology, the individual must be guaranteed the ability to choose his own social role and sexual identity and behavior at every moment. M. Peeters points out that "according to the new ethic, people who live together arbitrarily, call themselves a family, and accept their mutual obligations in order to ensure the well-being of the other person must equally be considered a basic social unit, meaning a family."[29]

The Catholic Church's teachings strongly emphasize the value of chastity before marriage, marriage itself, family, and human life from the moment of conception to natural death. Although society accepts non-sacramental, partner, and same-sex so-called "marriages," these are modern threats to the institution of marriage and the family about

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[27]   K. Slany, *Alternatywne formy życia małżeńsko-rodzinnego*, in *Jedna Polska? Dawne i nowe zróżnicowania społeczne*, A. Kojder (ed.), Cracow 2007, pgs. 247-252.

[28]   T. Szlendak, *Socjologia rodziny. Ewolucja, historia, zróżnicowanie*, pg. 402

[29]   M. A. Peeters, *Globalizacja zachodniej rewolucji kulturowej. Kluczowe pojęcia, mechanizmy działania*, Warsaw 2010, pg. 97.

which the Church is legitimately concerned.[30] Marriage and family morality entail a number of norms that regulate behaviors in this area of life. Observing these norms guarantees order and harmony in the family, which is why these norms should be highly valued both in and by society. The majority of these norms have their roots in religion. Moreover, these standards have been passed down via tradition for generations and have proven to be worthwhile to imitate. In this way, they are treated as moral values that are deeply rooted in society.[31] Individuals have internalized this moral teaching for decades. Today, however, simple observation points out that many Catholics currently do not follow the Church's moral doctrine on the moral order of married and family life. This moral order ensures that individuals develop harmoniously and in accordance with the ethical norms that regulate the Christians' lives and acts within various social institutions, including the family and marriage.[32]

Many studies on religiosity and morality ask questions about people's attitudes toward marriage and family moral norms. In Poland, a nationwide survey entitled Polski Pomiar Postaw i Wartości [Polish Measures of Attitudes and Values] was conducted in 2009 to ascertain the characteristics of Polish society. Individuals who participated in the survey were asked to rank behaviors and views concerning marriage and family life according to the following: acceptable, it depends, unacceptable. The results were as follows: 18.4% of respondents thought that "free love" and unlimited sex were acceptable; 19.6% expressed that such behavior "depends" on the situation; and 48.4% believed that such behavior is unacceptable. Regarding other behaviors, the survey found the following: cohabitation (31.8%—acceptable, 23.2%—it depends, 34.9%—unacceptable); engaging in sexual intercourse while officially engaged to be married (44.8%—acceptable, 22.3%—it depends, 23.3%—unacceptable); sexual intercourse before sacramental marriage (51.0%—acceptable, 20.3%—it depends, 19.1%—unacceptable); contraception (47.6%—acceptable, 21.7%—it depends, 22.7%—unacceptable); *in vitro* fertilization (30.7%—acceptable, 20.3%—it depends, 36.5%—unacceptable). The respondents were more rigorous in their responses to issues pertaining to: marital infidelity

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[30] S. H. Zaręba, *W kierunku jakiej religijności. Studia nad katolicyzmem polskiej młodzieży*, Warsaw 2008, pg. 284.

[31] K. Ryczan, *Wartości katolików a typ środowiska miejskiego*. Lublin 1992, pg. 152

[32] S. H. Zaręba, *W kierunku jakiej religijności. Studia nad katolicyzmem polskiej młodzieży*, pg. 283.

(2.5%—acceptable, 6.4%—it depends, 85.0%—unacceptable); divorce (12.3%—acceptable, 32.25%—it depends, 49.3%—unacceptable); abortion (6.7%—acceptable, 21.7%—it depends, 64.9%—unacceptable), euthanasia (12.1%—acceptable, 20.6%—it depends, 57.6%—unacceptable); and homosexuality (15.6%—acceptable, 9.7%—it depends, 61.9%—unacceptable).[33] In 2013, a nationwide survey that included 828 individuals who considered themselves Catholic was conducted in Poland; this survey considered the same issues as those listed above. When questioned, the Catholic participants responded to ethical issues pertaining to marriage and family life in the following way: almost three-quarters (74%) of the respondents were more or less in favor of sexual intercourse before marriage, while 21% more or less opposed sex before marriage. With regard to other ethical areas of marriage and family life, the respondents answered as follows: contraceptive use (77%—favored, 17%—opposed); divorce (63%—favored, 34%—opposed); abortion (27%—favored, 65%—opposed); homosexual sexual relations (22%—favored, 70%—opposed); married spouses engaging in sexual intercourse with a person other than a spouse (9%—favored, 89%—opposed).[34]

A similar nationwide survey on issues pertaining to marriage, family life, and sex was conducted in Poland among youth who had completed middle school. How did these students respond as they were considering whether to continue their studies or enter the workforce? In 2013, 14% of the students agreed with the statement "One should have sexual intercourse for the first time only after entering into marriage," while 64% of students disagreed with this statement, and 22% did not have an opinion on this subject. In 2016, 11% of students agreed with the same exact statement, 70% disagreed, and 19% did not have an opinion on the subject. In 2013, 73% of students agreed with the statement "Marriage is not necessary in order for two people who love each other to enter into a sexual relationship," while 14% of students disagreed with this statement, and 13% did not have an opinion on the subject. In 2016, 77% of students agreed with the exact same statement, 11% disagreed, and 12% did not have an opinion on this subject. In both 2013 and 2016, students were also asked to evaluate the statement "love and marriage are not necessary to engage in sexual intercourse; even a fleeting relationship can provide pleasurable and beautiful experiences." In 2013, 31% of students agreed with this same statement,

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[33]   S. H. Zaręba, *Globalny profil postaw moralnych Polaków*, pg. 121

[34]   *Religiosity and Moral Principles*, A Message from the CBOS, 15/2014. Edited by R. Boguszewski, Warsaw 2014, pg. 13.

52% disagreed, and 16% did not have an opinion on this matter. Three years later, in 2016, 35% of students agreed with this exact same statement, 47% disagreed, and 18% did not have an opinion on the issue. Moreover, among the respondents of the 2016 survey, more girls than boys (14% vs. 9%) approved of the first and second statements, while mostly boys compared to girls (47% vs. 21%) agreed with the third statement. The author of the report made the following comments on the survey results: "Although small, the changes that have taken place in the consciousness of [Polish] youth in the last three years reveal a common trend: they are in favor of greater sexual permissiveness. The changes in the attitude of youth demonstrate that the youth are distancing themselves from traditional values in this [sexual] sphere."[35]

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With regard to social discussions on the protection of human life, two-thirds of the Poles surveyed (66%) agreed with the statement that "Human life should be protected from conception to natural death in every situation regardless of the circumstances," 28% disagreed, and 6% did not have an opinion on this subject. Among women up to 49 years of age, 64% of the respondents agreed with this statement, 32% disagreed, and 4% did not respond.[36] Taking into account the nationwide polls as well as some environmental research on Catholic marriage and family ethics, the sociologist of morality J. Marianski noted: "One could generally estimate that, among the youth in Poland, about 25% of respondents approve of the values and norms of Catholic marriage and family ethics, 50% are selective about which norms they agree, and 25% are completely opposed to this morality. With regard to all of [Polish] society, about 40% of respondents approve of these values, 40% partially approve, and 20% are completely opposed to these values and norms."[37]

To summarize the two points made above, general moral attitudes translate into views and behaviors in concrete situations and matters. In addition, if one considers what people declare as the faith that they follow, then it is obvious that the sexual morality of Poles does not correspond with the precepts of their faith and from the institutionalized requirements of the Church. This is certainly a sign of postmodernity, where clear moral models, codes, and principles are increasingly

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[35]   M. Gwiazda, *Młodzież i seks*, in *Młodzież 2016. Opinie i diagnozy*, nr 38, M. Grabowska, M. Gwiazda (eds.), Warsaw CBOS 2017, pgs. 165-166.

[36]   *Opinions on the Permissibility of Abortion*, A Message from the CBOS, nr 51/2016. Edited by M. Herrmann, Warsaw 2016, pgs. 2-3.

[37]   J. Mariański, *Religia i moralność w świadomości Polaków. Zależność czy autonomia*, pgs. 20-21.

scarcer. This does not mean, however, that people should be given unlicensed freedom to create their own life story, but it does signify, however, that we are transitioning from an era that acknowledges and refers to predetermined "reference groups" to an era where everyone compares and weighs their options and in which the ultimate goal of self-creation is primarily and irrevocably undetermined, unknown, and subject to frequent and significant changes.[38]

Conclusion

The statistical characteristics of the moral dimension of the religiosity of contemporary Poles presented briefly above reveals that there is a discrepancy between the Catholic Church's moral requirements and what contemporary faithful Poles think and how they behave. Religious factors that justify moral actions are weakening, thereby revealing that ethical individualism and relativism is gaining a stronghold in the consciousness of Poles, especially the youth. Many sociological studies confirm that Polish people's approach to marital and family morality, especially with regard to the norms that regulate sex, is the most subjective and contentious. In sociological studies on religiosity and morality, a methodological and "cold" approach is necessary. For example, a pastoral theologian would look at the results of such a survey differently than a pastor or catechist. A sociologist must evaluate social phenomena, and the data from sociological research should help the sociologist develop strategies to proceed. Democratic progress, the development of a capitalist liberal economy, social modernization, and a higher standard of living do not necessarily lead to the secularization of society. The high value that Poles place on the family in the context of other values demonstrates that it is highly likely that pastoral ministry will positively influence the views of Poles. This is the case in almost all sociological studies on this subject conducted in Poland.

Pastoral theologians and priests who serve on the front lines should be convinced that they are going out to serve not only Christians, but also the many other people in Polish society who are distant from the Church, but who, as evidenced by religious studies, have not completely broken their ties with it and who, like Zacchaeus, would like to "see Jesus." It is necessary for pastors to reach out to these individuals through different forms of specialized pastoral work. The Church also needs to implement its social mission to shape the religiosity of Poles in area of morality through pastoral ministry. To this end, the

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[38]   Z. Bauman. *Płynna nowoczesność*, pg. 14.

Church must not only implement certain activities, but also assess the current affairs of social life and express its assessment from the pulpit. These issues should be presented in a thoughtful and objective manner that is based on the Gospel and in accordance with the Church's social teaching. The grim results of sociological studies on morality can sometimes depress ethicists and zealous Catholics. In this case, it is important to realize that the indicators of attitudes, the acceptance of norms, and opinions do not exhaust the truth about the moral condition of man. For, the Creator has inscribed into man's very being an objective "moral code." In its concern for man, the Church is called to help him interpret this code and to teach man how to follow it in the concrete cultural conditions in which he lives.

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MORALNY WYMIAR RELIGIJNOŚCI POLAKÓW W DOBIE TRANSFORMACJI SYSTEMOWEJ

W artykule autor omówił wybrane wskaźniki statystyczne, dotyczące moralnego wymiaru religijności współczesnych Polaków. Pokazał, że obecnie większość respondentów (59%), choć opowiada się za potrzebą posiadania zasad moralnych, to jednak skłonna jest od nich odstąpić pod wpływem okoliczności. Blisko połowa (48%) kieruje się wyłącznie własnym sumieniem, odrzucając potrzebę uzasadnienia moralności przez religię. Słuszność wszystkich lub większości zasad moralnych katolicyzmu uznaje łącznie 71%, ale nie ze wszystkimi się zgadza. W ocenie konkretnych norm katolickiej etyki małżeńskiej i rodzinnej wykazano małą akceptację normy czystości przedmałżeńskiej, katolickiej nauki na temat regulacji poczęć. Większym poszanowaniem cieszyła się wartość wierności małżeńskiej, trwałości związku, poszanowania poczętego życia. Ostateczną konstatacją autora było twierdzenie, że współczesne transformacje społeczne pogłębiają rozdźwięk pomiędzy religią i moralnością na co dzień.

Słowa kluczowe: religijność, moralność religijna, normy moralne, pluralizm, transformacja systemowa.

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MARIOLOGY

Rocznik Teologii Katolickiej, tom XVII/1, rok 2018

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Mother of the Communion of the Incarnation

Mary is the Mother of the incarnate Son of God, who became a communion of divinity and humanity. Therefore, the mystery of Mary's motherhood refers to the Holy Trinity. As the beloved Daughter of the Father and the Bride of the Holy Spirit, Mary gave the Son of God His human nature. Through Her Son—Jesus Christ—She also became the Mother of the communion that exists between God and man.

Key words: Holy Trinity, Mary, Incarnation, Mother, communion.

"The superabundance" of that which was bestowed on Mary led Her to receive the graces of becoming the Mother of God and of experiencing a special and unique communion with every Person of the Holy Trinity.[1] Without Mary, God's plan to enter into history would not have been realized—God would not have become Emmanuel (God with us), but rather only God in Himself and for Himself. The woman, who called Herself "lowly," meaning with child (see Lk 1:48), found Herself at the center of a profession of faith in the living God and could not be extricated from it. The Word became flesh, and the deepest meaning entered into the world. In order for this to happen, the Virgin, who would put Her entire person at God's disposal and become the place where God could abide in the world, was necessary.

> Only after fulfilling this condition does the union between the Logos and the body really take place. […] The 'world' to which the Son comes and the 'body' that He receives are not just anywhere or anything; this world and this body are a man and an open heart. Referring to a psalm, the Letter to the Hebrews interprets the Incarnation as a real interior

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[1]   See C.S. Bartnik, *Dogmatyka katolicka*, vol. II, Lublin 2003, pg. 392.

and divine dialogue: the Son says, 'a body you have prepared for me" to the Father. This preparation of a body takes place, however, through the fact that Mary says, 'Behold, I come to do your will' (Heb 10:5-7; Ps 40:6-8). The body was created for the Son because Mary completely entrusted herself to the Father's will and handed Her body over as a temple of the Holy Spirit."[2]

Number 722 of the *Catechism of the Catholic Church* (CCC) briefly states: "The Holy Spirit prepared Mary by his grace. It was fitting that the mother of him in whom 'the whole fullness of deity dwells bodily' should herself be 'full of grace.'" Bartnik points out that theology has neglected the proper and essential-personal dimension of Mary's motherhood, which, after all, was not only a material and somatic act, but also one that She made with Her whole being. It is for this reason that Mary is also a spiritual and personal mother, and this is why we honor not only Her maternal body, "but also (and perhaps most importantly) Her person, Her personal reality."[3]

The Second Vatican Council teaches that "The Virgin Mary, who at the message of the angel received the Word of God in Her heart and in Her body and gave Life to the world, is acknowledged and honored as being truly the Mother of God and Mother of the Redeemer."[4] The event of the Incarnation pertains, therefore, to both Christ and His mother—both are connected by the mysterious bond of motherhood

[2]   J. Ratzinger, *"I za sprawą Ducha Świętego przyjął ciało z Dziewicy Maryi"*, in J. Ratzinger, H. von Balthasar, *Maryja w tajemnicy Kościoła*, trans. W. Szymona, Cracow 2007, pg. 73. "Regardless of its stage of development, the Descending Christology that the individual evangelists presented... was the true and proper theological basis that animated Mariology. Ascending Christology can ensure neither the true 'exalted' being nor the personal dignity and salvific significance of His Mother.' Interest in the person of Mary arises, therefore, out of interest in the person of Her Son, the Lord and Savior. [Theologians] speak about the Mother of God, who is 'full of grace'(Lk 1:28, 30) in order to better affirm Christ's divinity and saving role. Christology and its soteriological meaning are the context of faith with regard to Mary. Theologians speak of Mary in order to honor the Son, to profess His eternal origin, and pronounce His decisive greatness to people." (B. Forte, *Maryja, Ikona Tajemnicy. Zarys mariologii symboliczno-narracyjnej*, trans. B. Widła, Warsaw 1999, pg. 110).

[3]   C.S. Bartnik, *Matka Boża*, Lublin 2012, pg. 149. See also, pgs. 149n, 285. G. Greshake points out the problem of treating Mary's motherhood as a "fundamental principle" or "basic idea" of Mariology. He asks whether it would be better to speak of this idea as "the centering means" of Mary and Mariology (see *Maria – Ecclesia. Perspektiven einer marianisch grundierten Theologie und Kirchenpraxis*, Regensburg 2014, pg. 134n). See E. Adamiak, *Traktat o Maryi*, in *Dogmatyka*, (ed.) E. Adamiak, A. Czaja, J. Majewski, Warsaw 2006, pgs. 182-185.

[4]   Second Vatican Council, Dogmatic Constitution on the Church: *Lumen Gentium* (11.21.1964), 53.

and sonship.[5] Consequently, one cannot speak of Mary other than in reference to Her Son as well as the while economy of revelation and salvation that completely shone in Her.[6] On the other hand, the intensity of the Mother-Son relationship makes it such that Mary reflects on the part of creation the fullness of that which takes place in Christ. This is why Her history is "[t]he history of the world in a nutshell, and the theology of this history spoken in one word." According to B. Forte, and in the words of S. de Fiores, Mary is "a living dogma, the truth of a fully-realized creation."[7] "If the Son of Mary, who was born of Her in time, is the Son of God, born of the Father before all ages, then God, who reveals himself in the motherhood of the Virgin is the One Begotten and the Begetter, Son and Father. The Holy Spirit, who overshadowed Mary and brought about the miraculous and virginal conception of the Incarnate Word, shows that the union between the Father, who gave birth to the Son in eternity, and the Son, who was born in time and in eternity, is also their free openness to each other and to the Holy Spirit; it is the 'communion' and 'ecstasy' of God."[8]

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The Communal Mystery of Motherhood in Reference to the Trinity

The personal and deepest relationship possible—the communion between Mary and God—is the essence of Mary's divine motherhood that filled Her with grace and holiness and raised Her above all creation.[9] B. Forte wrote that "all Marian dogmas have Christological and Trinitarian roots and converge on soteriological interest. [...] The Virgin Mother of God comes from the Holy Trinity, and the humble

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[5]   See C.S. Bartnik, *Matka Boża*, pg. 147. "Der, den Maria geboren hat ist Gott, Gott der Sohn, Gottes Sohn. [...] Maria ist als Mutter des Mensch gewordenen Gottessohnes hineingenommen in das Mysterium der Erlösung und des endgültiges Heils" (G. Greshake, pg. 126n).

[6]   In his encyclical *Redemptoris Mater* (hereafter abbreviated as: RM), John Paul II writes: "If it is true, as the Council itself proclaims, that 'only in the mystery of the Incarnate Word does the mystery of man take on light,' then this principle must be applied in a very particular way to that exceptional 'daughter of the human race,' that extraordinary 'woman' who became the Mother of Christ. Only in the mystery of Christ is Her mystery fully made clear" (4).

[7]   See B. Forte, pg. 154.

[8]   Ibid, pg. 199n.

[9]   See R. Laurentin, *Matka Pana. Traktat mariologiczny*, trans. R. Siemieńska, Częstochowa 1989, pgs. 151-164.

Servant of the Lord leads to the Holy Trinity. In Her God fulfills His covenant to do great things for us and for our salvation."[10]

Mary's motherhood is "divine" primarily because She gave the Son of God His humanity—She conceived and gave birth to Jesus who became one and the same person: the Divine Word (*Logos*).[11] This means

[10]   B. Forte, pg. 142. "Enfolded in the Father's plan, Mary is overshadowed by the Spirit, who makes Her the Mother of the Eternal Son in human form. The Annunciation manifests the Holy Trinity as a womb that is worthy to be praised—a womb that Mary receives and in which, at the same time, She is the womb of God. In this way, a completely unique and profound relationship is established between Mary and the Holy Trinity. 'Mary is redeemed in a loftier way due to the merits of Her Son. United with Him through a close and idissoluble bond, She is given the greatest gift and the most profound dignity—namely, to be the Mother of the Son of God and, through this role, the most loved daughter of the Father and the holy dwelling place of the Holy Spirit.' Mary is the 'temple and resting place of the Holy Trinity." She is an icon or image of the Holy Spirit.'The Virgin is the place where the Holy Spirit is made present, while the Child is the place where the Word is made present: both constitute the image of the Father's mysterious image which is conveyed in the human language of images.' The individual aspects of the Virgin-Mother-Bride can be referred to the three Divine Persons. As a *Virgin*, Mary stands before the Father purely receptive and ready to take Him in. For this reason, She is an etneral icon. She is receptivity, acceptance, and consent to be loved by Her Incarnate *Son*, who came from the Silence. As the *Mother* of the Incarnate Word, Mary is close to him in the gratuitousness of the gift as a source of life-giving love. She is, therefore, the maternal icon of the One who always and forever initiated and began love and Who is the pure source, giving itself, the Bearer, the first Source, eternal Loving Father. As the Ark of the Spousal Covenant between heaven and earth, the *Bride*, in which the Eternal unites to himself the history and fullness of the unexpected novelty of Her gift, Mary remains part of the unity of the Father and Son and the unity between them and the world, which is why She is as an icon of the *Holy Spirit* who it is the eternal spouse, the bond of infinite love, and the mysetery of God's constant openness to human history. In the Virgin Mother, the humble servant of the Almighty, the very mystery of the divine relationship is thus reflected: in the unity of Her person She reflects the life of God in Three Persons." (Ibid, pg. 160n).

[11]   "In the tradition of the faith, the terms 'Mother of God' and 'God's Mother' are practically interchangeable: if the former is more personal and relational and involves the entire realm of the relations and references that exist between Mother and Son, then the latter is more technical and is, from a strictly theological point of view, more precise. The latter conveys that Mary gave birth to the Son of God. The broader and more personal meaning not only excludes the more precise meaning, it also includes it and is based on it. This title confirms the Virgin's absolute uniqueness; She is given the unique and miraculous experience of bearing in Her body the Creator of life. It also describes Mary in such a clear way that Elizabeth is amazed at the miraculous sign and calls Her, according to St. Luke (1:43), 'the Mother of my Lord.' For this reason, from of old the Church has expressed its faith in this mystery in prayer by addressing Mary with the title: 'We fly to thy protection, O holy Mother of God […].' The

that the person of Jesus of Nazareth was realized not in Himself, but in the Divine person of the Word. Therefore, the ultimate living subject is one and the same. The Son of God is also Her Son—Her real and not adopted Son according to His humanity, but not according to His divine nature. There are not "two sons" in Christ, and His humanity and divinity do not in any way cease. Hence, Mary—as the Mother of God—is unique and unrepeatable. As such, She gives us a unique opportunity to change the world in Christ.[12]

Mary's motherhood most perfectly and ineffably participates in the fatherhood of God.[13] In God, fatherhood is also motherhood. Therefore, although human language is very limited in expressing the supreme mystery of the Father, one can say that Mary, as the Mother of God, is the greatest icon of God as Father-Mother.[14]

Mary's motherhood was made possible through the Holy Spirit, whose power created not only Jesus' body in the womb of Mary, but also the Mother and Her human and divine motherhood. The Holy Spirit formed Mary personally, spiritually, and existentially above all in relation to the Father and the Son. He sanctified Her; bestowed on Her His unfathomable personal world; surrounded Her with glory and light; made the full communion between Mother and Son possible; permitted Her to participate in the mission of Her Son and the Holy Spirit in the world;

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center and heart of the mystery revealed in Mary are united in Her being the Mother of the Eternal Son, who became human for us" (Ibid, pg. 194n).

[12]   See C.S. Bartnik, *Matka Boża*, pg. 156; R. Laurentin, pg. 150n.

[13]   R. Laurentin, pg. 147: "Her motherhood is similar to eternal paternity in the fact that it is the fruit of a *spiritual* and *holy* act—in this instance, an act of faith. This similarity is far advanced. When reflecting on the mystery of Trinitarian origin, two concepts must be considered: the *conception* of the Word (by analogy with an act of human reason), and the *birth* of the Son. Similarly, in the Incarnation, Mary *spiritually conceives* by faith and *physically bears* in Her body. However, the comparison should not be exagerated; the analogy is very distant here. While the conceptual dualism (the act of reason - the act of conceiving) depends exclusively on our way of thinking about the Holy Trinity, it is real when it comes to Mary. Through our two complementary ways of thinking, we arrive at the one act of the Father, who conceives or bears the Son. Mary, on the other hand, performs two different acts, although they are essentially compatible and united: one in Her mind, and the other in Her body. The most striking point of this analogy is not the act of conception, but that which results from it. The eternal begetting and conception in time concern the Son Himself: the Son of the Father and the Son of Mary are not two Sons, but one and the same Son: the Second Person of the Holy Trinity. This is the fundamental similarity that governs all others; it draws the divine motherhood like a mysterious satellite into the orbit of God's fatherhood."

[14]   See C.S. Bartnik, *Matka Boża*, pg. 156n; B. Forte, pgs. 197-199, 202.

and enabled Her to enter into full communion with all humankind.[15] For this reason, Mary's motherhood is both social and redemptive.[16]

Mother of the Communion of Jesus Christ's Humanity and Divinity

A communion of natures existed in Christ.[17] S. C. Bartnik calls Mary "Mother of the entire Christ"[18] and emphasizes Her relationship to the One who was created as a man, entered into history, and "connate" in the person of the Son of God because of Her. "Eve prepared the 'genesis of Mary,' while Mary prepared the "genesis of Christ."'[19] Mary was the one who introduced man into the life of God on earth, giving Christ a fourfold maternal gift: humanity, historicity, society, and a unique role in salvation history.[20] "Desiring to become a true and complete person with a body, soul, and human self, and out of love for humanity, the Word of God could not not be 'born of a Woman' (Gal 4:4), meaning conceived with a body, biology, and material human self in the very interior of humanity and born of a real mother, from a human nature, and ultimately 'with a human personality.'"[21] "A 'salvific environment

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[15]   See C.S. Bartnik, *Matka Boża*, pg. 157; R. Laurentin, pgs. 147-150.

[16]   See R. Laurentin, pgs. 166n.

[17]   See M. Jagodziński, *Węzłowe zagadnienia chrystologii komunijnej*, Radom 2013, pgs. 149-229.

[18]   C.S. Bartnik, *Matka Boża*, pgs. 36. Por. Ibid, pgs. 36-40.

[19]   Ibid, pg. 108.

[20]   See Ibid, pg. 36.

[21]   Ibid, pg. 37. Bartnik explains: "Christian anthropology does not have good theories that [respond to] questions regarding what a person—woman (and man) bears: if it is only 'a living body,' or 'biological nature' itself, or perhaps in some kind of way the psyche and the soul of a person, or perhaps ultimately 'the person.' We know, however, that man, who is conceived and born, is not only some kind of material and animated 'product' of biological organisms, but in some kind of sense—as personalism emphasizes—he comes from the "persons of his parents,'even though he comes through their body. In this way, the body is as if a "sign" of man, and the 'person' is the meaning of man. Therefore, the mother surely transmits something more than just the material embryo, the body, and its vital abilitys only. As the concrete medium of human nature, the mother subconsciously and paramountly bears the whole person: flesh from flesh, soul from soul, self from self, even though every person exceeds himself and the results exceed their individual cause. However, we do not know how humanity is generally transmitted to concrete individuals [... We know that] human nature was transmitted to the Son of God through a person—Mary, which consequently means that Christ was bound to human history, to the biotic

arose within the person of Mary, and in this environment the personal union between the Word of God and Jesus took place…"[22]

The oldest Mariological text in the New Testament is a passage from St. Paul's Letter to the Galatians 4:4-5: "But when the fullness of time had come, God sent his Son, born of a woman, born under the law to ransom those under the law, so that we might receive adoption." This text is neither completely historical, nor purely biographical (since it lacks names). Rather, it is historico-redemptive in a more theological sense. At the basis of this text is the fully developed incarnational truth. St. Paul identifies the Messiah with the Son of God and connects His birth with the history of salvation. God sent His Son, who already existed in heaven out of love for man, to became a man born of a virgin. His birth and entire earthly life was His *kenosis*. Because of this, the Son did not cease to be God—he did not "turn into" a man. The text very strongly emphasizes the identity of God and man, which has been called "personal" throughout the ages. "She who gave birth to the Son of God is proof that the divine plan and the Messiah, who lived on the earth—and to whom She gave our blood (Heb. 2:14), and the identity of the Son of God and the Son of Man exist."[23]

The Gospel passages about Christ's childhood (Mt 1-2 and Lk 1-2)[24] as well as the Mariology in St. John's Gospel (1:1-14) confirm the pronouncement in Galatians 4:4. The prologue of John's Gospel contains all of the basic themes: Jesus' pre-existence, His coming from the Father into His own as the light of the world, His virginal birth, His humanity, and His glory as the Only Begotten Son of God. The basic Christian thought: "The Word became flesh and dwelt among us…" (John 1:14) contains this Marian aspect: "The Word of God became flesh from Mary's flesh, meaning Mary made the Son of God 'human' and brought the Son of God into history, a family, Israel, the world, and even life and death."[25]

Bartnik discusses the theories that explain Mary's human and divine motherhood—the motherhood of the communion of the divinity and

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and abiotic world, and to the entire universe. Consequently, Mary's womb is a mystery that lies at the center of history, of the earth, nature, and the universe. But the decisive subject was Mary's person: Her self, Her mind, Her will, and Her action, thanks to which She introduced the Fruit of Her womb (Lk. 11:27) into all structure and and laws of universal reality." (Ibid). See Ibid, pg. 300n.

[22]   Ibid, pg. 39.

[23]   Ibid, pg. 62n.

[24]   See Ibid, pgs. 68-94.

[25]   Ibid, pgs. 94.

humanity in Jesus Christ. The theory that is based on Christological modalism emphasizes that everything in Christ's humanity must be subordinate to His Divine Person as the proper subject. Bartnik approaches this theory critically and notes that it aligns with CCC 486: "today, the majority of theologians accept Jesus' human 'I.' In antiquity, the self was not considered and the person himself was treated as an unnamed substance or as a 'mass of being.' Today it is very ironic to teach that Jesus was 'completely and truly a man who coexisted with us' (the first four Councils of the Church), and that He simply did not have a human self or (at least) psychological subjectivity. Jesus' humanity would be rational (i.e. it would be a pure thing, even Jesus' soul would also be considered a 'thing.' In this case, Mary would be either the Mother of the 'thing' or the Mother of His divine nature, in which the 'human thing' is subjected."[26] Bartnik fantasizes that Mary simultaneously gave birth to God and man in the same sense and on the same ontological plane (God-man" or "Man-god"). Therefore, calling Mary '*Anthropotokos*' or '*Christotokos*' would be to separate Jesus Christ into 'two' and destroy the Mother of God. Referring to W. Granat, Bartnik states that this theory is absurd.[27]

The theory based on the thought of the Council of Chalcedon (451) and St. Leo the Great († 461), which was adopted in the West, stated that the created Mother can beget simply and directly only the human nature. Hence, Jesus Christ was born twice—first in the womb of the Father as God, and then in the womb of Mary as Man. Both births cannot be equated with each other, but Jesus Christ was simultaneously and completely God and Man (His divinity and humanity existed in one and the same hypostatic person)—the divine hypostasis received into Himself the human nature—therefore, Mary indirectly and secondarily gave birth (realistically and really, not metaphorically) to "God according to the flesh"—the Son of God (the person of the Son of God, adds Bartnik), One of the Three (Persons of the Trinity).[28] The fruit of

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[26] Ibid, pgs. 159. Bartnik adds: "in modalist theory, humanity and divinity are identical, thereby belittling the Chalcedonian truth that they 'are not confused' in Jesus Christ and that 'the distinct natures did not disappear when they were united in Jesus Christ.'[...] The Chalcedonion truth asserts that divinity and humanity are two modes (modus) in which the Word of God appears, and even that Jesus Christ is a third type of being 'God-man' or 'Man-god,' where there is no distinction between what is divine and that what is human. One and the same person would appear one time as man, then a second time as God." (Ibid.).

[27] See Ibid, pg. 159n.

[28] "The Father reveals himself in Mary's motherhood as the One who has loved selflessly for centuries and who, therefore, is always present where all true,

Mary's womb (see Lk 1:42) is, therefore, the ontological subject of the Second Person of the Holy Trinity. Bartnik adds that limiting the title

unselfish, and fruitful love is born in time. Finally, the Holy Spirit, who is sent from the Father and overshadows the Virgin and makes Her the Mother of God, reveals Himself in the virginal motherhood in two ways that recall the depth of His divine mystery. On the one hand, the Holy Spirit connects eternal and temporal births, fusing together the Bearer with the Begotton in time and in eternity (He is the *vinculum caritatis aeterne*!), and, on the other hand, by the virtue of this same bond that occurs through His overshadowing, the Holy Spirit unites the eternal source of the life of love—the Father—with the receptivity of the Incarnate Word, and, in it, all of human history. As the bond of love that exists between the Father and Son, the Holy Spirit reveals Himself as their personal way to leave themselves; in the case of the Word, He takes on human nature so that it can participate in its own acceptance and receive the Father's love. As God's issue from himself, the Holy Spirit is a gift of God for the world just as He was the gift of the Father for the Virgin Mary, so that She could give birth to the eternal Son in time. In this way, the depth of the mystery of the Trinitarian God is revealed in the event of the virginal motherhood of Mary. This love gives itself in human history: it is the events of the eternal beginning of love, the flowing source of time and eternity and the ultimate end of everything that happens in the world—the Father; the events of eternal origin and the coming in time ('duplex nativitas') of the pure act of receiving eternal Love in dialogue with the Divine Persons, who—in the Incarnation—make it possible for people to receive this same love—the Son. Finally, the events of the continual "happening" of God, the still new flow of love between the Father and the Son and, at the same time, their being open to the created object of their uncreated love: the Holy Spirit—the One from whom God issues in order to enter into history, while history leaves itself in order to enter into God. Thanks to the event that is expressed in the title "Mother of God,"one perceives that the 'essence of the living God is His love in His eternal self-abasement as Love and accepting himself has a loved Love, He returns to Himself and to the infinite openness to the other in freedom as the Spirit of trinitarian love. The essence of the Christian God is live in its eternal process; it is the trinitarian history of love; it is the Holy Trinity as the eternal story of love that awakens, embraces, and permeats the history of the world—the object of its pure love.' It is precisely this reflection on the Trinity in the event of a fully human, although divine in origin and fruitfulness, motherhood that makes it possible to perceive that the bond between time and eternity, which was established by the Incarnation, is similar to that bond that is realized in the motherly womb between the one Conceived and His Mother. In other words, because She became the 'womb' of the Son of God through grace, Mary testifies that God in the Holy Trinity is the 'womb' of the world that, like Her, is immersed in the darkness of faith through the relationship of the miraculous and transcendent love of the Holy Trinity. In this way, in Her astonishment at the mystery, the Mother of God refers to the Holy Mother of the world, the Holy Trinity—the God who is thrice holy, from whom, in whom, and through whom everything exists. The Holy Trinity appears in Mary, the Mother of God, and became Man for us and for our salvation, as our holy Mother, who is worthy of praise, in the creative mystery of redemptive love." (B. Forte, pg. 201n).

of the Mother of God to the humanity itself threatens Christ's divinity and His hypostatic union, and it deprives Mary of Her relationship to the Second Divine Person. From this, it follows that the title *Theotokos* is praiseworthy and true, even though it will never be possible to fully and adequately explain this mystery.[29]

The modern theory of the economy of salvation deals not so much with Mary's relationship to God in His eternal transcendence, but with the history of salvation as the Bible presents the truth about the birth of the Savior on earth in one and the same salvific phenomenon. The term "*Theotokos*" is the most appropriate and legitimate because, by giving birth to Christ, Mary became the "Holy Niche" in which the Trinitarian salvific economy was realized—the action of the "Trinity of the economy of salvation." Thus, the Virgin Mary can be found within the salvific action of the Holy Trinity who descended to the earth in the Person of Christ. God appeared historically only in the Son of Mary, and She is the "receptacle" of the presence of the Eternal God made flesh (see J 1:14; Phil 2:6n). Through Mary, God became like creation, which is material and exists in time, history, social life, and culture, and the Holy Trinity became "economical" or "historico-redemptive." Mary is the mystery of the real relationship with the Holy Trinity. God, who reveals Himself in Mary, is the one who bears and who is born; whereas the Holy Spirit, who "came upon" Mary created the union between the Father and Son as well as the union between Mary and the Son and, through this, the Son's union with all of humanity. Trinitarian Love (F. Courth) came into the world through Mary, such that She has become the greatest icon of this redemptive Love.[30]

Bartnik also points out the current theory in Mariology, which involves the little considered, general modification of the theory based on the thought of St. Leo the Great. This current theory considers the change that took place in the term "Bogarodzica" to "Bogurodzica" [Mother of God] in the Polish song "Bogurodzica," which presents the "birth of Jesus unto God," His "consubstantiation" with the God—in Christ as God. The Father accomplishes this through the Holy Spirit by allowing Mary ("Daughter of God") to take part on the level of Jesus' humanity in His eternal act of bearing the Son. Ultimately, the *Theotokos* remains an unfathomable redemptive mystery.[31]

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[29]   See C.S. Bartnik, *Matka Boża*, pg. 160.

[30]   See Ibid, pgs. 161.

[31]   See Ibid. In his text, Bartnik cites the first example of an attempt to express this idea: "Virgin, Mother of God, God-famed Mary! / Ask Thy Son, our Lord, God-named Mary, / To have mercy upon us and hand it over to us! / Kyrie eleison! //

Mother of the Communion of God and Men through Jesus Christ

If man's sin is considered a rupture of the communion that God intended, then, "in the Most Holy Trinity's redemptive plan, the mystery of the Incarnation is the superabundant fulfillment of the promise that God made to men after original sin, the consequences of which burden all of human history on the earth (see Genesis 3:15). Thus, the Son—the 'descendant of the woman' who 'crushes the serpent's head'—came to earth."[32] Mary's faith-filled response to God's call, Her direct cooperation in the Incarnation, and Her willingness to put Herself at God's disposal, made it possible for Her to be the Mother of the Son of God and participate in the Incarnation. It also completely changed the redemptive situation of all people. Mary's motherhood was not a "private" relationship to the Son. Christ's uniqueness does not diminish a human person's being for others and with others in relation to God, who can also mediate God to others in communion with Christ in various ways. If this applies to all people, it applies all the more to Mary, who played a unique role in the Incarnation, and this role is both inalienable and unsurpassable.[33]

According to Galatians 4:4, Christ's birth of a woman is His *kenosis*—the Son of God's abasement and "humility" as well as the beginning of the era of redemption in the history of salvation:[34] "In Mary's place and space, the symphony of heaven and earth began (see Eph

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Son of God, for Thy Baptist's sake, Hear the voices, fulfill the pleas we make! / Listen to the prayer we say, / For what we ask, give us today: / Life on earth free of vice; / After life: paradise! / Kyrie eleison!" (*Bogiem sławiena Maryja. Antologia polskiej poezji maryjnej*, Lublin 2000, pg. 7).

[32] John Paul II, RM 11.

[33] See G. Greshake, pg. 102n.

[34] See C.S. Bartnik, *Matka Boża*, pg. 63: "The fact [that Christ] was born of a woman is as true as the fact that He redeemed man, or liberated him from 'bondage to the elements of nature' and from 'bondage under the Law.' The first two eras, including Judaism, became anachronistic (see Matthew). In one respect, [Jesus] had to free [man]: to redeem those who were 'in bondage under the Law' (Gal 4:5). 'The fullness of time' occurs only in the third age, during which a believer 'is no longer a slave, but a child, and if a child then also an heir through God' (v. 7). 'As proof that you are children, God sent the spirit of his Son into our hearts, crying out, 'Abba, Father!' (v. 6). Because [Christ] was 'born of a Woman,' man inherits the entire 'new world,' the new Eden that God prepared for him as his adopted and redeemed son. Because of this event, man receives a new existence free from elements, free from the temporality of the Law, free from sin, and full of God. Thanks to this Woman, the entire world can now call out to God "Abba, Father, Dad! This matter is so rich that it is difficult to describe it."

1:10)."[35] The reference to the woman from whom the Son was born, which moderately emphasizes the He belongs to the human world that awaits Him, "simply situates the woman as closely as possible to the eschatological fulfillment as a being that is closest to the heart of this mystery, the 'eschatological center' of history"[36] and openness to Her paradoxical motherhood. St. Paul begins to link Mariology with Christology by acknowledging Mary's motherhood and providing the first reflection that is rich in content and historico-redemptive reflection on its meaning.[37] The Marian aspect "and we saw his glory" (John 1:14) speaks not only of the incarnate motherhood,[38] but also the realization of the history of salvation and the paschal motherhood.[39] "The person of Mary, who enjoys complete interior communion with God, becomes a redemptive fire for all human nature and for others' personal cooperation with the grace of redemption."[40] Mary is the "rainbow of divine forgiveness that extends over the entire world and the history of each person. This rainbow is the rainbow of the individual and universal covenant (see Gen 9:13-16)."[41]

<div style="margin-left:-2em;">Mariology</div>

In *Redemptoris Mater*, John Paul II wrote that the word "fullness" means the moment fixed from all eternity when the Father sent his Son

> the blessed moment when the Word that 'was with God…became flesh and dwelt among us' (Jn. 1:1, 14), and made himself our brother […] when the Holy Spirit, who had already infused the fullness of grace into

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[35]   Ibid, pg. 158.

[36]   B. Forte, pg. 51.

[37]   Ibid, pg. 52n.

[38]   Bartnik writes the following about John Paul II's Mariology: "Mary gives birth to the Word of God as human. She gives birth through Her 'I,' soul, thought, will, love, consent, *Her fiat*, and faith. She also gives birth biologically and gives Christ real body and blood […]. Her entire person comes forth in giving birth, becoming a Mother, along with the earthly beginning of Jesus the Son of God. In this way, She mysteriously participates in the Father's bringing forth the Word of God. In the dogma of the incarnation, in this 'fullness of times,' in reference to the creation of the world, Mary became fully Herself […]. Jesus Christ, on the other hand, became Himself primarily through the incarnation: His conception and birth. Biological motherhood involves a kind of personal motherhood. Mary shapes the psyche of Jesus, brings Him up, introduces Him to life and work, prepares the human part of Him to encounter the mystery of the Father, and instills in Him the personal structure of Advent […]. Here too, the interior history of Jesus and Mary is intertwined" (*Matka Boża*, pg. 260).

[39]   See Ibid, pg. 94n.

[40]   Ibid, pg. 135.

[41]   Ibid, pg.158. "She gave birth to […] a new era, a new history; and She became a 'grassroots' sacrament of the earth" (por. Ibid, pg. 282).

Mary of Nazareth, formed in Her virginal womb the human nature of Christ [and …] when, with the entrance of the eternal into time, time itself is redeemed, and being filled with the mystery of Christ becomes definitively 'salvation time.' Finally, this 'fullness' designates the hidden beginning of the Church's journey. In the liturgy the Church salutes Mary of Nazareth as the Church's own beginning, for in the event of the Immaculate Conception the Church sees projected, and anticipated in Her most noble member, the saving grace of Easter. And above all, in the Incarnation she encounters Christ and Mary indissolubly joined: he who is the Church's Lord and Head and she who, uttering the first fiat of the New Covenant, prefigures the Church's condition as spouse and mother.[42]

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The description of the Wedding at Cana (2:2, 1-12) is an ecstatic messianic vision concerning the economy of grace—a vision in which Jesus, as the Spouse, opens wide the doors to the messianic kingdom and to heaven and invites everyone to the festivities. "[…] and the mother of Jesus was there (v.1)—as the main representative of Israel and humanity, and, therefore, in a certain sense as a spouse […] Cana had to be the fulfillment and infinite transgression of the covenant entered into on Mount Sinai. […] Christ, who had begun his public ministry to announce the Kingdom of God embodies a new marriage with humanity—a New Covenant—and fulfills Yahweh's former promise by establishing a 'family of God and his people' (Emmanuel)…"[43] "Even though Jesus' reply to His mother sounds like a refusal (especially if we consider the blunt statement 'My hour has not yet come' rather than the question), Mary nevertheless turns to the servants and says to them: 'Do whatever he tells you' (Jn. 2:5)."[44]

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[42]   John Paul II, RM 1.

[43]   C.S. Bartnik, *Matka Boża*, pg. 95. Por. Ibid, pgs. 95-97.

[44]   See John Paul II, RM: "It is certain that that event already quite clearly outlines the new dimension, the new meaning of Mary's motherhood. Her motherhood has a significance that is not exclusively contained in the words of Jesus and in the various episodes reported by the Synoptics (Lk. 11:27-28; 8:19-21; Mt. 12:46-50; Mk. 3:31-35). In these texts Jesus means above all to contrast the motherhood resulting from the fact of birth with what this 'motherhood' (and also 'brotherhood') is to be in the dimension of the Kingdom of God, in the salvific radius of God's fatherhood. In John's text on the other hand, the description of the Cana event outlines what is actually manifested as a new kind of motherhood according to the spirit and not just according to the flesh, that is to say Mary's solicitude for human beings, Her coming to them in the wide variety of their wants and needs. At Cana in Galilee there is shown only one concrete aspect of human need, apparently a small one of little importance ('They have no wine'). But it has a symbolic value: this coming to the aid of human needs means, at the same time, bringing those needs within the radius of Christ's messianic

In *Redemptoris Mater*, John Paul II adds that another passage from the same Gospel confirms Mary's motherhood in the salvific economy of grace during the climactic moment of Christ's sacrifice on the Cross (John 10:25-27). In this event, one can clearly see the Son's particular care for His Mother, but the "testament from the cross" says even more. Jesus highlights and confirms the new bond between "Mother" and "Son." The Mother of Christ is given as a Mother to all people. The Second Vatican Council did not hesitate calling Mary the Mother of Christ and the Mother of Humanity, since Jesus told Her: "Woman, behold your Son." This phrase speaks more deeply about the mystery of Mary and Her particular "place" in the economy of salvation.[45] Pope John Paul II wrote: "the motherhood of her who bore Christ finds a 'new' continuation in the Church and through the Church, symbolized and represented by John. In this way, she who as the one 'full of grace' was brought into the mystery of Christ in order to be his Mother and, thus, the Holy Mother of God through the Church, remains in this mystery as the "woman" spoken of [at the beginning of] the Book of Genesis (3:15) and at the end of salvation history in the Book of Revelation (12:1). In accordance with the eternal plan of Providence, Mary's divine motherhood is to be poured out upon the Church, as indicated by Tradition, according to which Mary's 'motherhood' of the Church reflects and extends how she is mother of the Son of God."[46]

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mission and salvific power. Thus there is a mediation: Mary places herself between Her Son and mankind in the reality of their wants, needs and sufferings. She puts herself 'in the middle,' that is to say She acts as a mediatrix not as an outsider, but in Her position as mother. She knows that as such She can point out to Her Son the needs of mankind, and in fact, She 'has the right' to do so. Her mediation is thus in the nature of intercession: Mary 'intercedes' for mankind. And that is not all. As a mother She also wishes the messianic power of Her Son to be manifested, that salvific power of his which is meant to help man in his misfortunes, to free him from the evil which in various forms and degrees weighs heavily upon his life. [...] Another essential element of Mary's maternal task is found in Her words to the servants: 'Do whatever he tells you.' The Mother of Christ presents herself as the spokeswoman of Her Son's will, pointing out those things which must be done so that the salvific power of the Messiah may be manifested" (21).

[45]   See Ibid, no. 23n.

[46]   Ibid, no. 24.

MATKA KOMUNII WCIELENIA

Maryja jest Matką Wcielonego Syna Bożego, który stał się komunią Bóstwa i człowieczeństwa. Dlatego misterium macierzyństwa Maryi ma swoje odniesienia trynitarne. Jako umiłowana Córa Ojca i Oblubienica Ducha Świętego dała ludzką naturę Synowi Bożemu. Przez swojego Syna – Jezusa Chrystusa – stała się także Matką komunii Boga i ludzi.

Słowa kluczowe: Trójca Święta, Maryja, Wcielenie, Matka, komunia.

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Passion Music at the Turn of the XX and XXI Centuries, Part I: Sofia Gubaidulina and Wolfgang Rihm

The great conductor and scholar of the works of Bach, Helmuth Rilling, commissioned his colleague composers from different countries to write works on the Passion of Christ inspired by the four Gospels. This project known as *Passion 2000* was realized on the 250th anniversary of Bach's death. As part of this valuable initiative and tribute to the Bach, the Russian composer Sofia Gubaidulina, the German composer Wolfgang Rihm, the Chinese composer Tan Dun, and the Argentinian composer Osvaldo Goliovo created four considerable works that completely differ stylistically and provide new perspectives on Passion settings. This article presents the following two European Passions from a historical perspective: the *St. John Passion* by Sofia Gubaidulina and the *Deus Passus* by Wolfgang Rihm. These composers' perspectives of the Passion genre expand the traditional framework of this genre as they present the events of the Passion within contemporary contexts and combine musical styles from different historical periods.

Key words: Passion, Wolfgang Rihm, Sofia Gubaidulina, contemporary sacred music, *St. John Passion*, *Deus Passus*.

One cannot remain indifferent to the topic of the Passion. Every year for centuries, cultures and traditions have recalled the revelation of the mystery of the cross, the sorrow of the Mother of God, and the sacrifice of Jesus Christ. This teaching arises from the moment that is the most important to Christians: the Death and Resurrection of

Christ. The essence of Passion works is to remind man about his need to repent, do penance, and convert. In the history of music, compositions on Christ's Passion are some of Christian culture's oldest works. Regardless of whether these works were sung according to ascetic Gregorian melodies or, in later centuries, full of baroque ecstasy, the Gospel message was always the power behind their influence. The music of the Passion sequences was meant to support the Word, convey its message and emotions, and help the faithful to find the way to God. The richness of the oldest Polish Passion hymns is as remarkable as the Mystery about which they speak. Thanks to these hymns, one can encounter past biblical events, since these works transport listeners back in time so that they can witness the Lord's Passion.

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The word "passion" comes from the Latin word "*passio*," which means suffering, illness, torment, as well as feelings and passions that are intensified. In the Christian religion, the word "passion" is used to refer to the Lord's Suffering and Death—to the last hours of Jesus Christ's life: from when Christ was in the Garden of Gethsemane on Holy Thursday until his death on the Cross on Golgotha on Good Friday.

The Passion first began to be intoned during the Middle Ages. As such, it was one of the first musical genres of that time, which then served to shape Christian consciousness for centuries to follow. As a musical genre, Passions grew out of choral practices; its Gregorian roots influenced the later sounds and structures of individual Passions, the starting points of which were the words of one of the four Gospels. As a very important musical form that took up the key theme of Christianity—namely, the Death and Resurrection of Jesus Christ, both historical and more current Passions deserve to be closely considered. Beginning in the 4th century, the Gospel was intoned during the liturgy of Holy Week. In 900 AD, the monks of the monastery of St. Gallen used dialogue tropes in order to ennoble the celebrations of the most important religious holy days. In this way, dramatic liturgical dramas also known as church dramas or mysteries came to be. *Visitatio Sepulchri*, which is also known as *Ludus Trium Personarum*, is an example of such dramas. The Benedictines in Winchester kept the first record of these kinds of plays. Gradually, the so-called "Passion plays" occurred during Lent from Palm Sunday to Good Friday. Over time, the Passion plays became a popular means to share the Gospel message, and the practice spread to all of the important centers of Catholic worship. The choral Passion was originally sung by three priests each of who respectively played the role of: Christ, the narrator,

and the crowd. Their parts varied in the range of their registers and tempo. For example, the role of Christ was often sung in the lowest range at a slower tempo in keys c-f minor (most often by the bass); the narrator, meaning the role of the Evangelist, was sung at a moderate tempo in keys f-c minor—(most often by the tenor); and the crowd was sung at a quick tempo in the high register of the keys c-f minor. In subsequent centuries, this initial diversity in the specific vocal roles influenced the internal division of form of the Passion plays as well as the character of future Passion works.

During the Renaissance, the Passions took the form of polyphonic arrangements. These include the outstanding works of Obrecht, Palestrina, and di Lasso. Later on in the history of music, Heinrich Schütz's composed three Passions in 1666 according to the Gospels of Matthew, Luke, and John, respectively. Christ dying on the cross has inspired painters, poets, and composers to depict unimaginably powerful emotions for centuries. Among these works of art, there is John Sebastian Bach's brilliant and masterfully composed Passions. In a sense, all of the Passions that were composed after Bach refer either consciously or subconsciously to his masterpieces.

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Passions written in the 20th century began a completely new chapter both in the history of music and the Passion genre itself. For example, the role of these Passions changed in the 20th century; no longer were they intended as musical settings to be used in a church during Holy Week. Instead, they were prepared as concerts. In this way, the Passions' original purpose to aid the faithful in their prayer became secondary. Those who came to listen to the music, therefore, were not so much the faithful who lead a religious life, but those who wish to enjoy musical art. This, however, does not diminish the depth of the message that the Passions convey.

As the context of the music was transformed from church to concert music, composers felt freer to use novel forms of composition that differed from the traditional musical techniques of past composers. The new musical styles of 20th century also resulted in new perspectives both in the Passion genre along with other genres of music wherein composers became open to experimenting by adding new content, including non-Gospel texts and scenic, dance, multimedia, and other experimental elements.

Helmuth Rilling's *Passion 2000* project to commemorate the 250th anniversary of Bach's death, and his request for Passion compositions resulted in four distinct and extraordinary works by composers from four different countries, cultures, and continents. These works provide

new perspectives on the Passion genre. This article will discuss two works—those of Sofia Gubaidulina and Wolfgang Rihm—below.

Sofia Gubaidulina – *St. John Passion*

Gubaidulina's Passion strives to connect different cultures from Eastern and Western Europe as well as Catholicism and the Orthodox rite. This unique piece, which contains an extensive vocal range, uses soloists, choirs, and instruments from the percussion family and organs. Although the work contains many modern elements, is clearly refers to Johann Sebastian Bach's work. Gubaidulina is a Russian of Tartar origin. She was born in 1931 and is currently considered one of the most interesting contemporary composers. When speaking about her works, she frequently refers to the past. She is fascinated by many historical moments, including: the musical renaissance, the great era of Wagner, and the achievements of the new Viennese school. The works of Bach, however, serve as her main inspiration. In addition, Gubaidulina is very inspired by multiculturalism. When interviewed, she frequently states:

> I have a hunch that my personality has been formed by four different cultures. I inherited the Tatar culture from my father's family, and thanks to my mother I came to know Slavic culture. Teachers and the director of the music school, who was Jewish, played an important role in my life. I had such strong affinity for him because he was like a second father to me. However, German culture and the works of Goethe, Hegel, Novalis, Bach, Weber, Haydn, Mozart, and Beethoven were my spiritual inspiration. I feel a diversity of cultures within myself.[1]

Sofia Gubaidulina is also fascinated by numerology, a mathematical approach to the elements of musical works, as well as Fibonacci sequences, which contain many symbolic religious meanings. The spiritual dimension of art is also extremely important to her. Gubaidulina's *St. John Passion* was part of the *Passion 2000* project and serves as a compendium of the mysticism and theological icon of the Orthodox rite. On both the macro and micro levels she uses religious symbols because it was undoubtedly very difficult to translate the content of the Passion into the musical tradition of the Orthodox rite, particularly because musical instruments are not used during the Orthodox liturgy. In addition, in Orthodox religious practices do not have any theatrical musical forms. Gubaidulina shared the following thoughts

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[1]   A scene fom the film *Fire and the Rosen, Portrait of Sofia Gubaidulina*, BBC. Translator's translation.

on this topic: "From the very beginning I realized the fundamental difficulty of writing a Passion in Russian. Russian tradition in the Orthodox Church does not permit the use of instruments during the Mass or during other church celebrations. There is no exterior technical intermediary between man and God—there is only one's own voice and a candle in one's hand. The most important, however, is the fact that the Orthodox church does not even have a tradition of performing the Passion. According to a Russian way of thinking, the 'art of presentation' was always considered secondary in relation to the 'art of direct experience.' Church custom, therefore, rejects the art of theatrical performance."[2]

Although Gubaidulina does not draw from instrumental sources in Orthodox music (since the Orthodox liturgy does not use instruments), she still wrote her work for a huge orchestra, two choirs (one with 24 and another with 80 singers), five soloists—among whom the tenor and basso profondo served as the narrators. The composer also involved atypical instruments, including three Wagner tubas, a powerful range of percussion instruments with different sounds, organs, amplified pianos, and a synthesizer. All of the instruments play at the climax of the work. The prevalent parts of the work are used colorfully as they build surprising, mysterious, and mystical combinations of sound. The orchestral texture is rather rare, and the compositions focuses primarily on generating different shades of colorful connections, which creates the atmosphere of the entire work.

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In her composition, Gubaidulina uses passages from the passion according to St. John as well as other biblical texts, but primarily the book of Revelation. She selected the texts in such a way that their context within the Orthodox religion is clear. Unlike previous Passion pieces, Gubaidulina's wrote a second part entitled *St. John Easter*. This two-part work, which returns to the composer's roots, is a kind of passage from darkness into light and, symbolically, from the betrayal of Christ and His death to the Resurrection. In Gubaidulina's work, she often uses the metaphor of the cross (e.g., in *In croce*, which is played on the cello). In addition, in the *St. John Passion*, there is a characteristic motif of the crossing (from one to the other) of the standing sounds with glissandos applied to them. Such an expression of the symbolism of the cross emphasizes the meaning of this most important symbol.

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[2]   M. Anderson, *Program festiwalu BBC Proms 2002*, przeł. B. Bolesławska, cited in *Książka programowa 46. Międzynarodowego Festiwalu Muzyki Współczesnej Warszawska Jesień*, 2003, pg. 263.

The Passion plays out in a spiral in which the passages from the Gospel and from Revelation are interwoven. The central part of this Passion piece is the crucifixion, which is presented in the subsequent sections of the work. The complete work is made up of eleven parts and constitutes a journey between Heaven and the Earth.

HEAVEN	EARTH
1 – Das Wort (The Word) **6** – Liturgie im Himmel (Liturgy in Heaven) **9** – Eine Frau, mit der Sonne bekleidet (A Woman Clothed with the Sun) **11** – Die sieben Schalen des Zoms (The Seven Bowls of Wrath)	**2** – Fusswaschung (The Washing of the Feet) **3** – Das Gebot des Glaubens (The Commandment of Faith) **4** – Das Gebot des Liebe (The Commandment of Love) **5** – Hoffnung (Hope) **7** -Verrat, Verleugnung, Geisselung, Verurteilung (Betrayal, Denial, Flagellation, and Condemnation) **8** – Gang nach Golgatha (The Way to Golgotha) **10** – Grablegung – (Entombment)

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In the first six parts of the work, Gubaidulina uses passages from St. John's Gospel. In the sixth section of her Passion, she uses passages from Revelation. Thanks to the bells that accompany the choral parts, this section sounds very Russian. After solemnly sounding the parts of the soprano, baritone, and accompanying choir, symbolic figures of the cross appears in the glissandos. In the second part of the work, which recalls the betrayal and condemnation of Christ, the work returns to the Gospel of St. John and supplements it with quotations from the Letter to the Hebrews and the Book of Isaiah.

The longest part of the passion is the *Crucifixus*. The figures of the cross are adapted in choral parties. In dense notes, the choirs dialogue with each other in both horizontal and vertical layers. Static harmonic sections mix with glissandos. The finale, which contains many expressive rhetorical figures, speaks about the plague that the seven angels brought upon the world. In the eighth part, the texts of the Gospel and the Apocalypse are interwoven in an interesting way, such that they coexist simultaneously. The bass soloist presents the Gospel passages, while a baritone sings the lyrics from Revelation. Two choirs accompany the soloists. On the way to Golgotha, the densest texture of intersecting voices occurs. The choral songs take on the role of the crowd (*turba*). The thick polyphony hearkens to the tradition of Bach. The polychorality of the two singing groups shows the corresponding

relationship between worldliness and sanctity, tradition and modernity. The billowing sounds lead to the climax: "The final three parts successively convey: a short burst that expresses the power of the vision in *A Woman Clothed with the Sun*, an elevated moment during the *Entombment* (here Gubaidulina returns to the Gospel of St. John), as well as the terrible conclusion in *The Seven Bowls of Wrath*, where seven angels bring a plague down upon the earth. The only thing that remains is the Word, 'and the Word was God.'"[3]

Sofia Gubaidulina's short and characteristic *St. John Passion* is a Christian attempt to present the fate of man in an existential context. Although it is a deep philosophical reflection, the dominating feature of this music is its simplicity, which the composer specifies in an unusually simply way: "In a certain sense, my music is […] de-dramatized. I wanted all of the performers—musicians, soloists, and the orchestra—to be narrators… as if they were evangelists. This is a different concept than Bach's, where there are specific figures in the drama. In mine, this is not the case. The entire composition is epic. […] It is a kind of story."[4]

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Gubaidulina's art is open to intercultural dialogue and the search for the meaning of humanity. Her musical expression is full of deep philosophical reflections. The delight, loftiness, spirituality, and gravity that dominate Gubaidulina's music situate her composition in a group of very unique and personal works that discuss the subject of religiosity and man's place in the world.

Wolfgang Rihm – *Deus Passus*

Wolfgang Rihm's *Deus Passus*, which was written completely in the tradition of European compositions, is the next work included in the *Passion 2000* project. As a child, Rihm was very connected with the Church; he sang in church choirs and dreamed of becoming a priest. As a young man, he was deeply moved by a performance of Krzysztof Penderecki's *Passion According to St. Luke*. In 1970, Rihms went to Darmstadt, which was known as the mecca of twentieth-century contemporary music. Although Rihm was initially fascinated by the music of Karlheinz Stockhausen, he came to discover that his own musical language was closer to the works of the creators of the new

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[3]   *Książka programowa 46. Międzynarodowego Festiwalu Muzyki Współczesnej Warszawska Jesień*, 2003, pg. 263.

[4]   D. Cichy, M. Stochniol, *Między Ewangelią a ciągiem Fibonacciego*, "Ruch Muzyczny" 2008, 2, pg. 6.

Viennese school. He particularly liked the music of Webern and Berg. The creativity of the Viennese classics of the 20th century, which were dominated by dodecaphonic thinking, inspired the works of Wolfgang Rihm who, although dodecaphonists disliked romantic aesthetics, remained cautious in this approach to music. He believed that music must always be very personal and contain emotional expression; consequently, he sought to express extreme emotional states in his music. He found such a subject in the Passion of Christ, which evokes many emotions. In *Deus Passus*, Rihm wanted to depict not only the suffering Christ, but to translate this suffering into the modern era by noting much of the violence, wars, and holocausts that have taken place during it. Rihm chose St. Luke's Gospel because it contains the fewest anti-Semitic references.

Rihm's entire work is divided into two scenes: *The Way of the Cross* and *Jesus Between the Thieves*. The composer refers only to three of the seven last words of Jesus on the cross. He ignores the most insignificant passages and presents what he believes to be the most important words. In this way, he removes all unnecessary information, descriptive adjectives, and third-person narration in the singular ("He said"), which is characteristic of the Gospels. Basically, he presents only the "skeleton" of historical event without oversimplifying it. This reduction liberates the text from rhetoric and literary features in order to present the most relevant information, thereby making the weight of the words that he chooses greater and more significant. According to Rihm, this arrangement of the text makes it not only an account that describes historical events, but also presents a universal message, the meaning of which is even closer to its contemporary recipients. These references to modern times and the danger, torment, and pain that it suffers make the problems that occurred more than two thousand years ago present today.

A noteworthy part of *Deus Passus* is the solo aria *Und Jesus rief laut…* [*Jesus wept…*], which is sung while a pulsating Bach harmony is played in the background. This part is exceptionally emotional and deeply lyrical, which can be heard in the instrumental echoes of Bach's structures that appear in the form of an oboe that corresponds to the soloists. The final part of *Deus Passus* presents a poem entitled *Tenebrae*, which was written by Paul Celan in 1959. This prayer is recited in Anglican and Protestant churches during Holy Week. In the poem, Celan—a Romanian-speaking German poet, refers to the atrocities of World War II. In a symbolic way he mentions the darkness of the light, the pain in it, and the immensity of human suffering.

Against the wind we went there,
went there to bend
over hollow and ditch.

It cast your image into our eyes, Lord.
Our eyes and mouths stand open and empty, Lord.

We have drunk, Lord.
The blood and the image that was in the blood, Lord.

Pray, Lord.
We are near.[5]

Celan's poem is very poignant. The poet's parents met in a camp, and he himself spent his earliest years growing up in internment conditions. The poem *Tenebrae,* which was written after the end of World War II, is a new type of poetry filled with grief and a prayer based on the author's present time. The lyrical subject of the work is the poet's inability to forgive God for not stopping the evil that the people experienced during the war. Throughout the remainder of his life, Celan, who had been steeped in the suffering of war, could not free himself from this experience and his atrocious memories of it, which led to his suicide in 1970. Wolfgang Rihm's choice of this poem was well thought out. Celan's deep grief associated with the atrocities of the war resulted in his tragic death, and Rihm interpreted this grief as a kind of contemporary suffering of the individual for the sins of others.

The end of *Deus Passus* reflects the tradition of Bach. It contains choral songs and harmonic chords that emerge against a choir of soloists who sing the lyrics "*Nah sind wir, Herr* [*We are close*]." This part, in which a limited number of instruments play, serves as a *catharsis*.

This work was written for five soloists, a chamber choir, a chamber orchestra with an oboe, English horn, harp, and organ. The trombones are the only brass instruments. The work is composed of twenty-seven fragments that chronologically tell of the events of the Passion. Not only is the length of the text reduced, so too is the instrumentation. Following in the footsteps of his master Berg, Rihm often uses instruments in a punctuated manner in order to create color rather than melody. Although Rihm hearkens to Berg, references to Bach's music can be found throughout Rihm's compositions. Overlooking the obvious connection of Rihm's use of same language as the Leipzig cantor, Rihm's work expresses his sense of the coherence of the traditions of

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5   A passage from Paul Celan's poem *Tenebrae, Sprachgitter*, in *Gesammelte Werke*, vol. 1, S.H. (trans.), 1959, p. 163.

both composers. Bach wrote his Passions primarily to bring the Gospel closer to the people and the people closer to God. Rihm creates parallels with Bach by presenting the suffering and sacrifices of victims of war and bringing the events of the Gospel into his own time. Seeking to convey a broad message, Rihm's work draw the listener's attention to search for a place for God in a modern world plagued by conflict.

Despite its bitter message, *Deus Passus* is filled with hope. In the work, the evil of the world ultimately collides with the values of faith, beauty with suffering and pain, and the sadness of many passages with heavenly arias. By building strong emotions through opposites, the composer makes the audience aware of the painful fact that great extremes create the fullness of humanity.

Helmuth Rilling's *Passion 2000* project, which was intended to serve as a celebration of the anniversary of Bach's death, resulted in great works that are full of mysticism, dramaturgy, and references to modern times. The issue of the holocaust, postulates about a world without war, and social inequality all pervade contemporary Passion works. Supplementing the biblical accounts with the problems that affect the modern world results in a work that is significantly deeper and more universal than the traditional compositions.

Rilling's request played a significant role in reviving people's interest in Passion works. This project began a renaissance of this particular genre in the latest contemporary music, including contemporary Polish Passions. In 2008, Pawel Mykietyn debuted his *Passion According to St. Mark*, and in 2013 Dariusz Przybylski presented his work *Passio et Mors Domini Nostri Iesu Christi Secundum Ioannem for 12 voices*. These works are also experimental, which reveals how the evolution of the Passion genre of music that has occurred in recent decades has opened the genre and made space for sonoristic experiments and new contexts within the traditional framework of the Passion. Regardless of stylistic conventions and the means used, contemporary Passions have one overriding aim: to draw people's attention to the events of Christ's Passion that occurred more than two-thousand years ago.

The variety of compositional conventions of the Passions produced in response to Helmuth Rilling's project indicates that this genre is still open to innovation. The aesthetics, compositional techniques, and non-religious inspirations of contemporary Passion works demonstrate the new directions and developments have taken place within this genre. Modernity within the context of tradition as seen through the prism of various cultures creates a bridge between the variety of contemporaneity and the unchanging beauty of Bach's masterpieces.

The Passions of the 20th and 21st centuries are not always characterized by suffering and humility only; instead, they sometimes boldly convey very new content and present resistance to the evil that surrounds us. Often these works convey contemporary history, and they create broad social contexts and expand the universal biblical message to be as current as possible.

Each time those who listen to Passion works and their subject matter they are made aware of the fragility of human life not only in relation to the overriding dogmas of the faith, but also in relation to the social and political realities in which they live and observe all kids of atrocities. Such an encounter with contemporary Passion music certainly makes one ponder, enter into an interior reverie, and cease hurrying to dominate every area of life. Those who compose Passions distinctly invigorate historical events from over two thousand years ago. They also make the subjects of injustice, pain, and suffering—issues that also dominate many areas of the contemporary world and are cause for anxiety—relevant.

Theology of Beauty

PASJA PRZEŁOMU XX I XXI WIEKU – SOFIA GUBAJDULINA, WOLFGANG RIHM

Helmut Rilling, znakomity dyrygent, badacz muzyki bachowskiej zaproponował cenionym kompozytorom różnych narodowości napisanie dzieł pasyjnych inspirowanych tekstami czterech *Ewangelii*. Projekt *Pasja 2000,* zrealizowany z okazji 250 rocznicy śmierci Bacha, przyczynił się do powstania czterech zupełnie odmiennych dzieł, które wyznaczyły gatunkowi pasyjnemu nowe perspektywy. W ramach tej cennej inicjatywy, będącej ukłonem w stronę lipskiego mistrza gatunku, powstały cztery pasje kompozytorów odmiennych stylistycznie, wywodzących się z różnych tradycji i kultur. Efektem tego muzycznego zamówienia są znaczące dziś z perspektywy rozwoju pasji dzieła Rosjanki: Sofii Gubajduliny, Niemca: Wolfganga Rihma, Chińczyka: Tan Duna i Argentyńczyka: Osvaldo Goliova. Artykuł w perspektywie historycznej przybliża dwie europejskie pasje tego projektu: *Johannes-Passion* Sofii Gubajduliny i *Deus Passus* Wolfganga Rihma. Ich spojrzenie na gatunek pasji w omawianych kompozycjach poszerza tradycyjne ramy tego gatunku. Poszukiwanie punktów stycznych religii, nadawanie pasyjnym zdarzeniom współczesnych kontekstów i łączenie muzycznych stylów różnych epok to krótki zarys podejmowanej tematyki.

Słowa kluczowe: Pasja, Wolfgang Rihm, Sofia Gubajdulina, współczesna muzyka sakralna, *Johannes-Passion*, *Deus Passus*.

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