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“News values” and “framing” in the shaping of the image of the Catholic Church on the basis of Polish-language press from 2012

Introduction

This article is an attempt to discover and explain some of the principles used by the journalists when interpreting events. The author looks at the most important problems of the Catholic Church in Poland and worldwide in 2012, based on the official statements of church institutions and their interpretations in representative examples taken from the Polish-language press. The specific examples of journalistic texts reveal the use of the so-called “framing” technique, which is frequently employed in journalist work as a helpful means of describing reality. The article explains the intentionality of these acts of disinformation, i.e. strengthening the stereotypes about the Church and its negative image, which give birth to anticlericalism, while calling for constructive action by the institutions which form the subject of the news piece.

1. The institutional and medial representation of reality

Published at the end of 2012, the report of the Spokesman of the Polish Episcopal Conference lists the most important events in the life of the Roman Catholic Church between January 1 and December 31, 2012. The paper, written by Rev. Józef Kloch, stated that “The Joint appeal for the reconciliation between the nations of Poland and Russia” of August 17, 2012 and October’s synod of bishops concerning new evangelization were the most important moments in both Polish and universal Church from the perspective of the institutional statement. Moreover, the spokesman of the PEC listed the following events and problems which drew the attention of Polish bishops: Poland’s declining demographic situation as a result of low birth rate, the rise of the retirement age, the change in the status of religion teaching in schools, the negotiations between the government and the PEC concerning the reform of the Church Fund. Additionally, Rev. Józef Kloch mentions the role of the Catholic Information Agency in debunking the myth of the affluent Church, the issue of granting a concession to the digital multiplex for Telewizja Trwam, the New Evangelization congress in Kostrzyn nad Odrą. According to the PEC spokesman, one must also mention the announcement of the social document of the bishops and their appeal to respect the freedom of conscience of the MPs during parliamentary votes. The metropolitan bishop of Przemyśl, on the other hand, emphasised some of the regulations in the Convention on the Prevention and

Countering Violence against Women and the profanation of the picture of the Mother of God of Jasna Góra, in addition to the aforementioned events.²

Did the Polish-language press hold a similar view on what was happening in the Polish and universal Catholic Church at that time? This question is posed, because even a cursory analysis of the most important Polish-language dailies and weeklies suggests that only some of the aforementioned events served as the main point of interest for the most popular daily and weekly newspapers. Even a cursory analysis reveals the discrepancies of interpretation between various newspapers.

2. Analytical view

Let us, then, attempt a brief overview of the most important problems of the Polish and universal Church which became points of interest for the press in the year 2012, based on various articles which appeared in Polish-language press at that time. We will confront the echoes in the press with the official institutional statements of the church authorities, looking at the basic differences in the conveyed messages. In this analysis the author will address four problems: the actions of the Property Commission, the attempts of the government and the Polish Episcopal Conference to restructure the Church Fund, the existence of sexual abuse in the Church and the methods of handling this problem, as well as the Joint Appeal for the Reconciliation between the Polish and Russian People.

2.1. The actions of the Property Commission

2.1.1. Institutional statement

The actions of the Property Commission are often confused with the role of the Church Fund, which still functions in Poland. Established in 1989, the Property Commission examined cases concerning the restitution of (or compensation for) Church property which had been confiscated illegally. The Commission, which performed its function at the Ministry of the Interior and Administration, ceased to exist on March 1, 2011. It consisted of the representatives from both the government and specific denominations. A total of 5 commissions were formed: the commissions for the Catholic Church, the Augsburg Evangelical Church, the Polish Autocephalous Orthodox Church and the Jewish communes. In addition, a Multidenominational Regulatory Commission was also established (for other denominations and religious groups).

A comprehensive description of the Property Commission can be found in an article by Marcin Przeciszewski, editor-in-chief of the Katolicka Agencja Informacyjna (Catholic

The Property Commission’s goal was to secure the repossession of the illegally confiscated Church property. However, the commission handed over only a fraction of the confiscated property to legal persons from the Church. To illustrate the point using numbers: the government of the Polish People’s Republic confiscated about 155 thousand hectares of land and over 4 thousand buildings, while the Church regained a little over 1/3 of the confiscated land (65.5 thousand hectares) and about 12% of all buildings (490). Additionally, the Church received compensation amounting to 143,534 million PLN, which in no way made up for the losses. Marcin Przeciszewski points out that only 1% of the cases examined by the Commission have been brought to prosecution (about 30 out of about 3 thousand cases). The author of the report notes that “in 16 cases the prosecutor’s office refused to launch an inquiry or dismissed the case and that none of the charges has been confirmed by the court to date”\textsuperscript{4}.

### 2.1.2. Echoes in the press

The vast majority of the Polish-language press reduced the actions of the Property Commission to the issue of the Catholic Church, while keeping silent about other religious groups.

The actions of the Property commission were echoed in an objective and complete manner by only a handful of newspapers, such as “Nasz Dziennik”. Sławomir Jagodziński points out that the cabinets of the liberal left and their affiliated media share a common myth which claims that the state gave back more than it took from the Church\textsuperscript{5}. The columnist states that “until now the Church could regain only the properties which had been robbed in breach of the communist law. This was the aim of the Property Commission, the closing of which constituted an infringement of the concordat. However, the Church only regained about 30% of its lost property”\textsuperscript{6}.

However, the Polish-language press is frequently biased in its reporting; this is especially true in the case of “Gazeta Wyborcza”. The journalists from this newspaper claimed that they had seen an unspecified, secret 53-page governmental report, which described the incredible chaos and the losses suffered by the state treasury\textsuperscript{7}. The most important findings – the accusations (based on the aforementioned report) against the Property Commission included: not recording submission dates for applications sent by the parishes and religious orders, lack of information concerning the claims or the methods and dates of their settlement, repeated examinations of submissions concerning the same case, unmarked and not organised files, no table of contents, lack of verification for the assessment of land value made by the representatives of the Church, lack of


\textsuperscript{4} Ibid.


\textsuperscript{6} Ibid.

protocols for votes and the carelessness in formulating written justifications for the decisions, appointing members of the Commission without verifying their qualifications and the lack of supervision over the Commission during the 22 years of its existence. Marcin Petraszewski shows the consequences of the lack of structure for the proceedings: Roman Catholic institutions received a lot more in material goods than they should. The columnist from “Gazeta Wyborcza” mentions a case in which the Cistercians received compensation twice: firstly by being granted land in Cracow (1994) and for a second time ten years later, when the order received 66 million PLN in compensation due solely to the fact that the previous settlement failed to mention that it settles all relevant claims (2004).8

Moreover, “Gazeta Wyborcza” quotes the fact that in December 2011 six members of the Commission have been charged with corruption and actions against the state. Katarzyna Wiśniewska refers to Marek P., the plenipotentiary for many Church institutions, arrested on charges of corrupting the Commission9.

Yet “Gazeta Wyborcza” fails to mention the causes for the creation of the Property Commission. Marcin Petraszewski does not mention a word about the unlawful seizing of Church property by the government of the People’s Republic of Poland, while his references to an unknown and unpublished report cannot be considered as an objective interpretation of the issues related to the activities of the Property Commission. Additionally, the attempt present singular errors of the Property Commission is, in the light of several thousand cases examined according to procedure, quite an efficient method of forcing a specific view of the discussed events on the reader10.

Ewa Czaczowska offers a somewhat different medial representation of the Property Commission issue. The journalist notes that the responsibility for the possible abuses made by the Property Commission may not lie entirely on the side of the episcopate11. The government is also to blame. “Rzeczpospolita” argues with “Gazeta Wyborcza”, concluding that the claim that the number of compensations granted to the Church by the Commission exceeded the number of submitted applications is false. The report states otherwise: “The statistical overview of the Commission’s actions is difficult due to the fact that the number of settlements is not the same as the number of submitted applications and cases. This is because a single application could be settled by not one, but many partial settlements issued by the Commission at various times, in various make-ups and forms (partial return, a different real property in exchange, compensation). In one extreme case there were 15 partial settlements related to one application12. Therefore, it was not one application with 15 settlements in favour of the Church, but rather 15 partial settlements which formed one single claim – notes Czaczowska.

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8 See: Ibid.
10 See: Marcin Petraszewski, op.cit.
12 Ibid.
2.2. The attempts at reforming the Church Fund by the government and the Polish Episcopal Conference

2.2.1. Institutional statement

In order to understand the essence of the Church Fund one needs to refer to the *Ustawa z dnia 20 marca 1950 roku o przejęciu przez Państwo dóbr martwej ręki, poręczeniu proboszczom posiadania gospodarstw rolnych i utworzeniu Funduszu Kościelnego* (the Act of March 20, 1950 concerning the nationalization of mortmain estates, on guaranteeing parish priests possession of farms and on establishing the Church Fund)\(^\text{13}\).

The Act states that “all the land property of religious groups is taken into ownership by the state” (art. 1.1) and that “by virtue of law, all the acquired land property becomes nationalised on the date the act becomes effective with no compensation, free of any encumbrances, apart from those specified in this act, including all buildings, companies, facilities, livestock and machinery, unless stated otherwise in this act” (art. 2.1). Reading on, art. 8 of the Act states that “the profit from land property nationalised through this act and state subsidies will be used to form the Church Fund”.

The goals of the Church Fund are specified in clause 1, article 9 of the Act. These consist of “maintenance and restoration of churches, material and medical aid for the clergy, as well as the organisation of rest homes, medical insurance for the clergy in justified cases, special retirement pensions for distinguished members of the clergy, charity and welfare”. These are the provisions of the Act, which, notably, was signed by the state unilaterally; there was no one representing the Church, which clearly indicates that the Art was “imposed” on religious groups.

2.2.2. Echoes in the press

How does the Polish-language press present the information about the Church Fund to the public, i.e. how does it relate the information concerning its establishment in 1950? How do the media perceive the talks between the government and the Polish Episcopal Conference, aimed at restructuring the Fund?

The beginning of 2012 was marked by the announcement of the dismantling of the Church Fund, made by the representatives of Donald Tusk’s government without any prior agreement with the Church, sparking once again the discussion about the state’s

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obligations due to the reappropriation of Church property and the funds gained from its exploitation.

Ewa Czaczkowska quotes the opinion of minister Kołodziejczyk, who states that the Fund is run by contributions from the budget, and that the social insurance of the clergy is not regulated by the bilateral agreement discussed in art. 25 of the constitution\textsuperscript{14}. The journalist of the “Rzeczpospolita” also cites the Secretary-General of the PEC, bishop Wojciech Polak and Rev. Prof. Stanisz, who claim that the changes in the methods of funding of the Church are guaranteed by the constitution and the concordat. The position of Małgorzata Pabis on this issue is even more resolute\textsuperscript{15}. The journalist notes that the government has already breached the concordat by dismantling the Property Commission, and that the attempt of liquidating the Church Fund constitutes another step towards serious destabilisation of the relationship between the government and the Church.

“The Concordat of 1993 upheld the statutory regulations concerning the financial and material situation of the Catholic Church which were in effect at the time of its signing. Therefore, all changes to those regulations should be introduced in the form of a new international agreement, which is stipulated in art. 22 of the concordat. This was not the method used for the liquidation of the Property Commission. Currently, the government intends to handle the Church Fund in a similarly unilateral manner. ‘Now Polish authorities are following up with a clear intent of making another error and breaking the concordat for a second time’”, as the Rev. Prof. Józef Krukowski, the most prominent expert of concordat law in Poland, told “Nasz Dziennik”. The journalist of “Nasz Dziennik” points out that the Church Fund is not merely an issue of the clergy’s social insurance, but also involves charity and the preservation of historic monuments\textsuperscript{16}. Rev. Prof. Krukowski also notes that “it is a disgrace for the current government when one of its representatives quotes declarations made by PM Włodzimierz Cimoszewicz at the time when SLD was blocking the ratification of the concordat, since the declaration was in breach of the Constitution. Therefore, they rely on botched legislation. According to the current Polish Constitution, a declaration made by the head of the government is not the basis for law”\textsuperscript{17}.

Piotr Semka claims that the relationship between the state and the Church is subject to regulation and can be changed only by a mutual agreement between both parties. According to him, this is not to “grant the Church any form of privilege – as the obsessive advocates of anticlericalism would claim – but rather to follow the ‘nothing about us without us’ principle, which is treated as self-evident in relations with other entities which constitute social life”\textsuperscript{18}.

Igor Janke notes that the Catholic Church has always played an important role in

\textsuperscript{14} Sec: Ewa Czaczkowska, \textit{Rząd zabiera księżom, “Rzeczpospolita”}, 15.02.2012.
\textsuperscript{16} Sec: Ibid.
\textsuperscript{17} Sec: Małgorzata Pabis (interview with Rev. Prof. Józef Krukowski), \textit{Tu nie ma miejsca na jednostronność, “Nasz Dziennik”}, 18–19.02.2012.
Poland. Rather than being just one of many institutions in Poland, it played a crucial role in the struggle to preserve the Polish national identity and independence by supporting the opposition. According to the journalist, these are reasons enough to exercise great care when dealing with difficult issues, such as the fate of the Church Fund, rather than issue hasty statements without understanding the problem.¹⁹

Some journalists also express their opinion that the talks between the government and the Episcopate are driven by political factors and poll results, rather than rational arguments.²⁰

Some of the press echoes express outright aggression towards the institutions of the Church.

Katarzyna Wiśniewska accuses the Church of applying the standards of the Polish People’s Republic to the current democratic space. The journalist refers to the withdrawal of the alleged privileges of the Church, with the Fund Church constituting one of those privileges. According to the author, these actions are interpreted by bishops in terms of struggle, while the transfer of responsibility for the Church onto its followers is considered as the reduction of the Church’s role. This is the Church’s view of reality according to “Gazeta Wyborcza”.²¹

Another heated debate sparked around the amount of tax which the members of the Church could donate to the institution, as this was the proposed replacement for the Church Fund. As a consequence, some journalists expressed their concern that this change would allow the clergy to gain an excessive amount of wealth. Let us look at Katarzyna Wiśniewska’s comment on the on-going negotiations between minister Michał Boni and cardinal Kazimierz Nycz. According to the journalist of “Gazeta Wyborcza”, the church is afraid to hand over its own financial affairs to its followers, even though theoretically, the simulations made by the Ministry of Administration and Digitization indicate that the 0.03 per cent could grant the church 11 mln PLN more than the Church Fund did.²²

According to father Maciej Zięba, the public media has not provided a clarification that the Church Fund covers a total of 80 million PLN (a rather small sum compared to the 1.6 billion spent on the salaries for new administration members hired in the past four years, as the Dominican notes). Thus, this is not about “kneeling before the priests” or

²⁰ Igor Janke poses the question whether the careless statements made by some of the government officials were a result of Donald Tusk’s decision to neutralise the anticlerical Janusz Palikot and play the card of anti-Church sentiments to win over his followers (Igor Janke, op.cit.). This is most likely, since the recent election polls showed that in February 2012 PO’s ratings went down by 7 percentage points (in comparison to the CBOS poll performed in January, http://wiadomosci.dziennik.pl/polityka/artykuly/379140, sondaz-cbos-w-lutym-po-33-proc-pis-19-proc.html). Małgorzata Pabis i Agnieszka Gracz share this opinion. By fuelling the anticlerical sentiments, PO attempts to improve its ratings amongst the left-wing electorate. If we look from the perspective of economics, the liquidation of the Church Fund will not close the budget gap, since it constitutes a mere 0.03 per cent of all expenses. This is an even clearer indication of the political aspect of the issue (See: Małgorzata Pabis, Agnieszka Gracz, Gra Funduszem, “Nasz Dziennik”, 16.02.2012).
²² See: Katarzyna Wiśniewska, Rząd – Kościół, czyli spotkanie 0,3 procent z 1 procentem, “Gazeta Wyborcza”, 12–13.05.2012.
about depriving them of unmerited privileges. Father Zięba points out two issues. First, that the Church Fund involves money which belongs to the Churches (it was the government and not the Churches who assessed the income from the confiscated goods and contractually reform it as the Church Fund). Second, the Church Fund provided for only a small group of clergy of various denominations, as well as enclosed nuns, whose average pension amounts to 630 PLN. Father Zięba warns that “using the Church, religious symbols and the good will of the poorly informed public for political goals is dangerous and manipulative. The recent events, the protests aimed at defending the freedom of the media and religious followers, are a game which goes as far as using the Eucharist, the crosses and the images of Christ and His Mother to improve political ratings.”

2.3. Solving the problem of sexual abuse in the Church

2.3.1. Institutional statement

The Holy See and the Polish Episcopal Conference have often demonstrated that the “sexual abuse” amongst the clergy is not treated with any sort of leniency. This is substantiated by numerous documents, including the ecclesiastical letter of John Paul II in the form of motu proprio “Sacramentorum sanctitatis tutela”, which was issued on April 30, 2001 to replace the previous Crimen sollicitationis recommendations of 1922. It is worth noting that the new Code of Canon Law (promulgated in 1983) updated the regulations concerning this issue in can. 1395, § 2. According to the CCL of 1983, the trials should be performed in dioceses. Appeals against court ruling can be made to the Roman Rota, while the administrative recourse for penal decrees should be made to the Congregation for the Clergy.

2.3.2. Echoes in the press

In 2012 the Pontifical Gregorian University hosted a conference on sexual abuse in the Church. During the meeting, which was held February 6-9 and titled “Towards healing and renewal”, card. William Levada publicly presented the numerical data concerning sexual abuse of minors by the clergymen noted by the Congregation for the Doctrine of the Faith in the last decade – over 4 thousand cases in total. These are clear signs that the Church does not look away from the truth, even if it proves to be painful, but rather strives to rectify the situation and draw conclusions for the future.

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24 A cleric who in another way has committed an offense against the sixth commandment of the Decalogue, if the delict was committed by force or threats or publicly or with a minor below the age of sixteen years, is to be punished with just penalties, not excluding dismissal from the clerical state if the case so warrants.
In the Polish-language press the conference in Rome and the cases of sexual abuse caused and emotional response in Poland and contributed to the accusations of “sweeping the problem under the rug” by the Church, as well as the error of *pars pro toto*, i.e. the shaping of the public opinion as if only the Church was involved in such abuse. The vast majority of Polish-language press fails to mention the guidelines of the Holy See, leaving the readers with the impression that the Vatican is unresponsive in the cases of abuse.

In its report on the Gregorian University conference, “Gazeta Wyborcza” accuses the Church officials, for example card. Bernard Law, of whitewashing. According to Sue Cox of Survivors Voice, who was not invited to the university, the conference is a theatrical act of public relations. “Gazeta Wyborcza” also printed a long interview with Barbara Blaine, chairwoman of SNAP – the world’s largest organisation supporting victims of paedophile priests, which received full-page coverage in the newspaper. The article presents the Church as an institution which “sweeps these sorts of cases under the rug” and cares for the priests and its own reputation, rather than the victims. Tomasz Bielecki sees a significant breakthrough in the Church, manifested in its positive approach to the media when discussing the problem of paedophilia in the Church. On the other hand, the journalist from “Gazeta Wyborcza” notes that despite the good will of the Holy See with regards to punishment for criminals, there is no known (at least publicly) case of a Catholic bishop who has been punished for whitewashing paedophilia. One can get the impression that, apart from isolated cases of paedophilia, this particular newspaper does not consider any issues related to the life of the Church newsworthy. This becomes an obsession for the authors, since one conference results in about ten articles, all of them written using the same manner of a ruthless attack on the Church, which is allegedly hiding crimes and their perpetrators. Another example can be found in an article by former Dominican Tadeusz Bartos, who questions the Church’s position by stating that “the clergy should not control the morality of the people, but rather the people – that is, independent ecclesiastical courts – should control the morality of the clergy. But the Church will never consent to that.” Bartos draws into question the judicial independence of the ecclesiastical court, writing that “the bishop will not pass judgement on himself, and if the bishop abuses the law, few have an interest in denouncing him to Rome. Rome is far away, works slowly and is often ineffective. This is why so many things can be hidden”. Meanwhile, Katarzyna Wiśniewska commented on the conference in Rome as follows: “beating other’s breast – this specific form of guilt (Lat. *Confiteor*) is still quite popular in the Church.”

“Gazeta Wyborcza” also quite often refers to isolated cases of paedophilia amongst the clergy in Poland and the alleged lack of reaction from Polish bishops, for example

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archbishop Józef Michalik in the Tylawa case. What is lacking, however, is an objective view of the issue which would show the marginality of the problem and the actions of the Church as an institution which aims to improve the situation and eliminate such cases.

The problem of sexual abuse and its scale are viewed differently by bishop Marian Rojek, who cites important data. He notes that in the US and Italy the clergy is involved in only 0.05 per cent of cases dealing with sexual abuse of minors, while in 30 per cent of the cases the abuse takes place in the family. Out of 210 thousand cases of abuse against minors noted in Germany between 1995 and 2010, only 94 were related to the Catholic Church, which means that only one in two thousand cases of sexual abuse concerns the clergy.

2.4. The Appeal to the Nations of Poland and Russia

2.4.1. Institutional statement

The Appeal to the Nations of Poland and Russia is a document signed by the chairman of the PEC, archbishop Józef Michalik, and Kiryll I, Patriarch of Moscow and all Rus’ on August 17, 2012. The document is a call for mutual forgiveness between Poles and Russians for all the all suffered hurt, injustice and evil deeds. At a press conference organised on July 16, 2012 in Warsaw, PEC press spokesman Rev. Józef Kloch stated that the Appeal is quite possibly the first document in history signed by the representatives of both Churches. Rev. Henryk Paprocki, the spokesman for the Polish Autocephalous Orthodox Church, emphasised that this is the first time in the history of Christianity when the head of the Russian Orthodox Church visits Poland. It is also worth to emphasise that

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32“Gazeta Wyborcza” printed a long testimony by Ewa Orłowska, one of the victims of the former parish priest in Tylawa in the Podkarpackie region, who was allegedly involved in the sexual harassment of young girls for 30 years. According to Orłowska, the Church ridiculed the victims with its lack of reaction. In June 2004 the district court in Krościeno gave sentenced the 65 year old Rev. Michal M. to two years in prison for the sexual abuse of six young girls, suspended with a probation period of five years. Małgorzata Bużarska quotes a letter written by archbishop Józef Michalik in 2001, in which Michalik expressed sympathy for the priest and hoped “that those colleagues and parishioners who know the situation better than the newspapers and persons who remain hostile towards the Church and hold the truth in contempt, will not lose trust in their parish priest, but rather show their support through ardent prayer”. Additionally, the journalist of “Gazeta Wyborcza” quotes Beata Mazięjuk from Mszańa, who in 2001 wrote to archbishop Michalik in response to his letter, comparing parishioners to grass trampled by the Church without any consideration to the damage done. According to the reports of “Gazeta Wyborcza”, Rev. Michal M. lived in Tylawa until 2005. Beata Mazięjuk wrote about this issue to Pope John Paul II, presenting the situation of the victims. Archbishop Dziwisz was to forward the appeal for an intervention to archbishop Michalik. According to the story in “Gazeta Wyborcza”, a request made by the papal secretary at that time was left unanswered. The letters written to all bishops, asking for an intervention to the head of the Przemysł were also of no avail. It was only the letter to cardinal Ratzinger which evoked a reaction from the archbishop of Przemysł. However, this also brought little change, since Rev. Michal M. was still offering Mass at the deanery. “How does this relate to the “zero tolerance” policy advocated by archbishop Michalik?”, asks Małgorzata Bużarska. (See: Małgorzata Bużarska, Jak w praktyce wygląda “zero tolerancji” w Tylawie – “Gazeta Wyborcza”, 20.03.2012)

Kiryll I met with the highest officials of the Polish government.

2.4.2. Echoes in the press

Some journalists consider this historical event to have a political aspect, but the Joint Appeal to the Nations of Poland and Russia, signed on August 7, 2012 by Patriarch Kiryll I and PEC chairman, Rev. archbishop Józef Michalik, should not be interpreted from a political perspective, since its nature is strictly religious as an “expression of faith and a pastoral act, not a political one”. Rather, the point of the appeal signed by the heads of the Churches is to send a message which would translate into specific actions and decisions of the politicians – emphasises cardinal Kazimierz Nycz in an interview by Ewa Czaczkowska.

According to Czaczkowska, the media’s mixed reaction to the document can be interpreted by a centuries-old mutual mistrust between the people of Poland and Russia, reinforced by the fear that the Appeal was in fact the work of politicians who wish to hide something – most probably the Smoleńsk catastrophe.

Jacek Karnowski points out the defence of the civilisation of life and the commandments of the Decalogue which is clearly visible in the Appeal. One can clearly see the opposition against abortion, euthanasia, same-sex marriages, consumerist lifestyle, as well as the condemnation of the increasingly popular hostility towards Christ, the Gospel and the cross. Karnowski does not call into question the importance of Kiry2’s first visit in Poland in the sincere intention of reconciling both Churches. On the other hand, the author considers the Smoleńsk catastrophe as the background for the visit. The journalist of “Uwarzam Rze” goes so far as to speculate that archbishop Józef Michalik disassociated himself from the Smoleńsk catastrophe because it was a requirement for the signing of the Appeal. We must not forget that the work on the document started three years ago, before the catastrophe occurred. It is then unfounded to attribute political intentions to the document which is purely religious in nature. According to Karnowski, we can expect the Appeal to be treated instrumentally: “it will be eviscerated of all religious content, becoming a device for promoting closer relations between Warsaw and Moscow.”

Marcin Król interprets the signing of The Appeal To The Nations Of Poland And Russia purely in political terms. The appeal of Kiryll I and archbishop Michalik for the defence of Christian values is described by the journalist from Wprost as a “sexual obsession of the modern Church”. It is not known why the journalist accuses the Church of a lack of concern for social issues, including the dramatic social inequalities. The main

premises on which this accusation of indifference is based remain unclear. It seems that Król turns a blind eye to the appeals of the Pope, the teachings of the Holy See or PEC’s concern for the defence of social justice. Therefore, the judgement passed on the Church by “Wprost” is unjust and lacks objectivity.

Meanwhile, Katarzyna Wiśniewska notes the PEC’s decision to have the Appeal read out in all Polish churches during the Mass on Sunday, September 9. The journalist calls the act “controversial” and hopes that the priests who also interpret it as a pseudo-reconciliation will find the courage to follow Rev. Isakowicz-Zaleski and “throw it into the bin” without reading 40.

“Nasz Dziennik” looks at the signing of the Appeal without any political subtext. In his discussion with Anna Balaban on the pages of “Nasz Dziennik”, Cracow Cardinal Stanislaw Nagy notes that the signing of the Joint Appeal to the Nations of Poland and Russia should be interpreted through the Gospel 41. Even at the very beginning of the interview the Cardinal points out that “signing this act was a very important historic, religious and national fact, a friendly gesture and a meeting of two nations and two Churches. What’s more, this meeting took place on the grounds of the Gospel and service to God. This atmosphere is prevalent in the entire document and sets its primary tone”. This does not meant that there are no barriers in the way of reconciliation. These exist, but as Christians we are invited to try to come to an agreement, so that, following Christ’s words, “all may be one”. The signed document does not address historical issues due to their complexity; rather than that, it uses the Gospel as its point of reference—notes cardinal Stanisław Nagy. He goes on to remind us that as Poles, we are especially sensitive to the injustices we had to suffer and we have a natural tendency to notice the vastness of the evils done to the Poles by the Russian people, especially by the communist regime. “These gigantic losses and terrible injustices suffered by us for at least two centuries – including their exceptional intensity in the recent times of communism – are difficult to forgive. And this is the point which proves somewhat problematic for closing the gap between two nations. Yet despite all those dramatic events, such as deportations to Siberia, the actions of the KGB, Katyn and communist crimes against Poles, we are still able to reach out to each other. This is because we are reaching out with brotherly and Christian hands”, adds the Cardinal. He also states that the only section of the document which might cause controversies is the one claiming that the injustices suffered by the Russians because of us are equal to the ones we did suffer at the hands of Russians. Apart from that, the document offers important and relevant messages, for example a firm opposition against liberalism, transgressions threatening the family, against abortion and euthanasia.

3. The problem of the neutrality of reporting

By looking at the most important events in the Polish Church, this analysis proves that the reporting of the Polish-language press is not completely neutral. This is because journalistic writing is a result of both the perception of the event by the journalist and the profile of the institution which serves as his or her employer. It is also not without significance that the publisher’s goal is to draw the public attention and increase the circulation of the newspaper. Because of these factors the commercial media, including the press, find themselves at the crossroads: between their mission of objective, truthful reporting and the rules of the market, which “forces” the use of unethical journalistic methods, often involving the abandoning of truth and objectivity, in order to boost sales.

This clash between the journalistic mission and the economic or ideological interests of the publisher requires us to take into account two terms used in the title of this article in order to apply them in our press analysis. These two terms are “news values” and “framing” in the shaping of the image of the Catholic Church in Polish-language press.

4. The difference in reporting events – News values – Framing

The term “news values” should be understood as those elements of the news which draw the attention of the reader and persuade him or her to read the text. Let us name some of them.

“The negativity of the message”, i.e. bad news is more newsworthy than good news. “Bad” news makes the reader interested and creates a news story. This is manifested by the news on the death of a well-known person, and accident, conflict or war. Another element is a situation of conflict, i.e. when there is a contradiction between the interests of people or social groups, the stories of the conflict get picked up by journalists as news. Another component may come in the form of physical or psychological closeness, created by specific facts in people’s lives. In some cases it is the surprising and unexpected element which catches the attention of the public. Sometimes the subject is well known, but has never caught anyone’s attention. As a consequence, the importance of the news lies in the uniqueness of the problem, which is presented to the public for the first time. There are also times when the news is addressed to a specific person or a social group, which catches the interest of third parties.

The features listed above are usually intertwined and should be considered in relation to other news on a given subject.

“News values” are a way of perceiving reality and noting it in the form of news in order to draw the interest of the public. Thus, these elements are not unimportant for journalists, since they determine their methods of work and direct attention to specific areas.

42 Sec: Brian McNair, News and Journalism in the UK, Routledge, New York 2009, pp. 68-75.
The “framing” technique, on the other hand, involves actions which convey the message along with a specific way of interpreting it.\textsuperscript{43}

In our analysis of the institutional and medial image of the Catholic Church on the basis of Polish-language press in 2012 we have noted that the negativity of the message was present in about 20 per cent of news reports on the Church. Let us only mention the comments on the actions of the Property Commission and the media debate about the Church Fund. The press analysis revealed that the structure of the news employs common contrasts, for example those between the institutional reporting of information about the Church and its interpretations, between what has really happened in the Church and the echoes in the press or that which could have happened.

Similarly, the attempt to make a holistic overview of the problem of sexual abuse amongst the clergy elicits emotional responses, which in turn create various journalistic interpretations of the Church’s actions in that regard. This in turn affects the image of the Church as an institution.

If we look at the various ways of perceiving the Church and the interpretations of its actions, we can discern positive and negative interpretations. The first group includes the following:

- the Church as a spiritual and human reality, which carries out its mission with faith and dignity.

Even when viewed by a non-believer, the Church is clearly an institution which looks for consensus, based on the criteria of the Gospel. This was the case with the Appeal signed by archbishop Michalik and Patriarch Kiryll.

- the Church as an organization serving humankind, protecting the dignity of every human being and providing moral guidelines.

This method of interpretation is used by some journalists, who emphasise the educational aspect of religion classes in schools, the importance of the work performed by the Property Commission and the truthful explanation of the existence and functioning of the Church Fund. This interpretation values all actions of the Church which are aimed at explaining the difficult cases of sexual abuse amongst the clergy.

In the second group we can distinguish the following negative interpretations:

- the Church as a religious institution whose members do not practice what they preach.

In this analysis we can clearly see the position of “Gazeta Wyborcza”, which accuses the Church of not taking appropriate measures in the case of those members of the clergy who are guilty of sexual abuse against minors. The newspaper refers numerous times to

the Tylawa case, the conspiracy of silence amongst the bishops and the tactic of “sweeping under the rug”. Thus, this journalistic interpretation involves showing the official documents of the Church which stand in opposition to the actions of the clergy.

The press analysis clearly showed that the existence of the Church Fund, the attempts its restructuring and the actions of the Property Commission, which are presented by some newspapers in such a manner that the reasons for their existence remain hidden from the reader. What is more, this interpretation presents their existence as proof of the greed of the clergy and the Church.

- the Church as a backwards institution located on the margins of social life

This approach includes the perception of the alleged uselessness of The Appeal to the Nations of Poland and Russia. According to this interpretation, the public space is not a suitable place for reporting religious events.

- the Church as a purely human organization, with no transcendental meaning

This approach eliminates all references to the spiritual and supernatural reality. The Church is constituted only by human officials, who preserve the institution they represent.

Generally, the Church receives a lot of attention from the Polish-language press. However, the dominant approach is to provide the readers with a selective presentation of the situation, reducing the Church to only a couple of aspects, for example those related with the Church Fund or the Property Commission. There are many subjects which are omitted by the press, especially those newspapers which offer a negative interpretation of the Church. As an example we can point out the events ignored by most publications: the synod of bishops on new evangelisation, the actions of Caritas or the Church’s involvement in helping the poor (community centres, eating places, baby hatches, shelters for single mothers).

Our press analysis revealed that “framing” and “news values” determine the evaluation of events related to the Church. The image of the Church interpreted by negative press and the media in general inevitably leads to the creation and preservation of stereotypes about the Church. These in turn give birth to anticlericalism and hostile attitudes towards the church (which would be a good starting point for further research and media analyses). What can be done about it? In addition to providing spiritual guidance, the Church also constitutes an institution and has an obligation care about of its own image. It must not evade “difficult and inconvenient subjects”, but rather address them using proper medial spaces. This press analysis reveals a pressing need for objective interpretation.
Rev. dr Norbert Mojrzyn

Believing – Seeing – Knowing

Tadeusz Boruta's paintings in a theological-anthropological approach

The title of this article relates, from the perspective of perceiving works of art, to the famous lecture by the German philosopher, Jürgen Habermas, entitled "Believing and Seeing" in which he announces the end of the "secular" (thoroughly influenced by the spirit of secularization) epoch and announces the beginning of a "post-secular" epoch and society. Habermas neutralizes the gap of Enlightenment, which separated believers and those who keep distance from religion, or even strongly distrust it. The turning point in Habernas' view on religion was a 2004 discussion with cardinal Joseph Ratzinger (Benedict XVI), which resulted in Habernas making serious concessions to religion. In a "post secular" society – according to Habermas – the role of the mediator between religion and science belongs to the "democratically enlightened commons sense", which characterizes man as a unit and the whole society as a living social organism. This "common sense", through public debate, has the ability to neutralize conflicts and important differences in world views.

Homo quaerens intellectum?

Without doubt, art is a sphere that has shown the presence of "common sense" for ages. In searching for symptoms of the "post secular" reality, Tadeusz Boruta's paintings should be used as a prime example of this place. For over 25 years Boruta has been opening his art towards universal values, dialogue, tolerance, respect, in the centre of which stands man in his psycho-physical form. At the same, the artist remains independent in carving his own intellectual path and shaping his world view and religious identity. Boruta's works contain "common sense", that is content and formal components, which create a clear, public message; this message is based on the Platonic triad: beautiful, good and truth, which serve man and make man become himself. Boruta builds his work on a specific to him type of visual theological anthropology, whose subject and object of cognition is man in his spiritual and material construction looking for the causes and aim of his existence (transcendental aspect). Boruta has enough courage and determination to not submit to the pressure of secularization and make art according to his convictions based on the fundamentals of Christian world view. He confronts the aggressive philosophical and artistic secularization which gives the whole human world in human hands and wants to take it away from God at all costs.

It seems that Boruta's work could be put in the frames of three anthropological questions to which the artist seems to be looking for the answer, and which can be
described as the "hermeneutic triangle" – these questions are about cognition, meaning and destiny. In this triangle is the echo of the three basic questions asked by Immanuel Kant, and which in a great extent are the measure of man: what can I know? What should I do? What should I hope for? To paraphrase St. Anselm's famous adagium (Fides quaerens intellectum), it can be said that today man, like never before needs to understand himself (Homo quaerens intellectum). Only through recognizing man's essential openness to God's infinite mystery can he establish an authentic system of values. This system does not make man a slave of things and institutions, but will respect the priority of that, which belongs to the order created by the Creator.

**Homo vas apertum – the content of the shows**

Boruta's work is a contemplation of reality, in which man lives, and through the prism of faith, looking for the sense of existence on the basis of transcendental values. In this contemplation the author uses the body as his material – like a choreographer of an Ancient Greek tragedy, Boruta's canvas open the riddle of man and present his different spiritual states. It can be said, using the licentia poetica, that the artist treats the human body as his own type of an open vessel (vas apertum), which he appropriately models, allowing him to read man as a being that possesses physical and spiritual life. Thus it is a painter's manifestation of the Christian anthropology based on a vision of a man blessed by the Creator with the gift of life. As he himself writes: "Showing man has almost always been accompanied by a pretension about the commonly experienced surplus of out physicalness, whose condition describes the essence of our humanity. To some it is the psyche, and to believers – the soul". In one word, Boruta creates an image of man who is open to God, who consists of a soul and a body, who is suspended between prefiguration, which he defines as expectations and declarations, and transfiguration, which is the crossing, that is the expression of satisfying the longing for the Creator.

In Boruta's work there are many imaginings of passion: the artist focuses his attention on the suffered and exhausted body. It is not a generally suffered body, but a body that participates in the Christ's Passion. Sometimes it is described as pietic, sometimes along with the descent from the cross and sometimes with putting in the grave. These approaches harmonize with the contemporary thesis of the Italian theologian, Battista Mondin who defines Christian anthropology as the anthropology of the Crucified. Such a perspective naturally does not depreciate the Resurrection, contrary, directs towards resurrection and gives it sense, as a category of the future, to which man opens. Man is man the most through participating in the mystery of the crucifixion, when he lifts his cross to imitate Him (cf. Mk 8:34) and only when he beforehand becomes a participant of the mystery of incarnation, to ultimately resurrect with the Resurrected. In this approach Boruta's painting anthropology gains an integral character: it covers Incarnation, Torment, Death and Resurrection. In this understanding man fully becomes himself: Rooted him such a harsh reality, he lives in hope for the future.

In Boruta's image of man the Son of Man can be observed. In the Old Testament the
expression Son of Man usually refers to marking man as such, a representative of all mankind. However already in the Book of Daniel the messianic function of the Son of Man is evoked. Essential in understanding this terms is only using it by Christ in reference to himself. As much as the Son of Man has taken the pains of his time on his shoulders, writing himself in mankind's history, inasmuch contemporary man can see the sense of his suffering and his humanity in the Son of Man; in becoming part of the "history" of the Son of Man, he receives the gift of His freedom. Expanding the passion iconography of the Son of Man is shown in a series of Boruta's works, i.a. W szkarłat odziany (Dressed in Crimson) that shows a man dressed in a red drapery or a red shirt.

Homo res verticalis – the composition of shows

Tadeusz Boruta, through the constantly modelled subject of the body, defines his art through an anthropological perspective. The body, despite how real it appears, evades the laws of gravity, vibrates, as if touched by the Spirit, with a reviving touch. The faces of his characters are focused, in pain, in contemplation, everything that is connected to human existence, with experiencing himself, with the pain resulting from his inner conflict. This is a sign of the deepest of human virtues and predispositions. Ever since man started contemplating his nature has never obtained a satisfying answer without help from outside (God), neither in the rational aspect (which is insufficient in its existential questions), neither through actions (that were inspired by different ideologies), not finally through civilization's development (the disaster that is consumerism). In his encyclical Redemptoris missio John Paul II stresses the need for the existence of man in the vertical and not just horizontal dimension: "In a strongly secularized world a gradual secularization of salvation has arisen, that is why a battle is fought, of course, for man, but for a man who is lessened, a man who is only brought down to his horizontal dimension". Denying being oriented towards God has a direct influence on relations between people. And that is John Paul II's reason for postulating for a "vertical man", open to his future. The echo of this teaching can be found i.a. in the rules of composition used by Boruta. Neutralizing horizontalism for verticalism is a symbol of an ascending direction, a mix of that which is low with that which is high – earth and heaven, ultimately evokes the category of sublimity and transcendence.

The artist uses the rules of symbolic formalism – often use of a rule of composition that highlights vertical lines, which dominate over horizontal lines. A direct reference to formalism can be observed e.g. in the painting Ecce Homo from 1986 (on display at the National Museum in Wroclaw). The artist presents there a naked man standing with windows and a balcony door typical for a People's Republic of Poland block of flats in the background. The axis that connects the windows and the door marks a symbolical column (of whipping), to which the convict is "tied". There are no bounds or chains. Only the hands are crossed, ready to be tied with a rope, which suggests a scene typical of Ecce Homo. This symbolical constraint should be understood as an allusion to the People's Republic of Poland in which culture, religion and social life were enslaved. This reference
is clearly suggested by the grey wall from that time that can be seen through the windows and door, creating a background for the show. This "passion" socio-political context confirms the next work from the same year and bearing the same title, that is in the Silesian Museum in Katowice. This time the man is sitting, and the windowsill (here marking the transverse axis) contains grey bags with groceries (which were rationed at that time); the composition's background is the balcony window and the view on the familiar grey block, built in the 60's of the 20th century with the characteristic frieze of the attic, again suggests the People's Republic of Poland context.

The vertical axis of the painting often remains outlined by the vertical beam of the cross (Intercission from the triptych Mute, 1985-86; Curtain, 1989/92, the Vitae arbor, 1990, 12th Station, 2000) or the Tree of Knowledge (like in Daybreak from the Eden cycle, 1988/89); in some of the paintings the vertical axis is outlined by the Saviour's body carrying the horizontal beam of the cross (from the Eli Eli Lama Sabachtani series 1982-84). As was already said, the vertical axis is outlined by the vertical frame of the window that suggests a column of whipping, with the scene being presented in the background (Ecce Homo, 1986 – Silesian Museum in Katowice, Ecce Homo, 1986 – National Museum in Wroclaw) or through the axial alignment of the naked body lying on the floor (Epitaphios, 1985; The Veil, 1986; Miserere, 1987; Pietà, 2003; Pietà, 2004). Rarely does an asymmetrical composition happen, where the left hand side is different than the right hand side (The Descent from the Cross from Eli Eli Lama Sabachtani, 1983; Pietà, 2003).

Conclusion

The question about human is parallel to contemporary theology and art. In the field of theological studies theological anthropology aspires to accomplishing an integral approach to knowledge on man. Already in the first half of the 20th century Karl Rahner wrote that theology does not possess an appropriately developed theology. Today, theology cannot be not perceived different than being included into the group of theological reflexions on man. Theological anthropology becomes a way to concisely answer the question of who is man in relation to God, the world and himself. As far as contemporary human studies and avant-garde art express their anxiety concerning human condition through alienating man or negating him, Tadeusz Boruta's art strives in the opposite direction. His art is anthropocentric and deeply rooted in renaissance paintings and mannerism. It fulfils a similar task to the one of the artists of that epoch. This task concerns cognition and presenting an integral image of man as Boruta writes, it is not only "discovering anatomy, perspectives, optics and construction of visible light, but showing the soul – meanders of feelings and experiences". The theme of his paintings is man in the existential dimension. Tadeusz Boruta's anthropologically directed art can aspire today to accomplishing the integral approach of the knowledge of man that is currently known to contemporary disciplines that study man. Today, in the hour of various dimensions of human alienation, it is unimaginable that full art not attempt to show man in a specific "here and now". The anthropology in art and art in anthropology that the artist uses become ways to concisely
answer the question of who is man in relation to God, the world and himself. In one word, the artist, by reaching deep into the roots of personalistic and Christian philosophy of anthropological art, tries to realize the postulate of seeing further thanks to the horizon of faith, and by seeing further, learning more of man, towards what Jürgen Habermas tries to persuade the world by prophesying the beginning of the "post secular" era, and who reaches out to those, who wrote off theology and figurative art early.
Philosophical inspirations of Gustavo Gutierrez’s liberation theology

I. Introduction

As John Paul II announced on the inauguration of his ministry in the See of St. Peter, in his pontificate he was going to focus on “opening frontiers, economic and political systems, vast fields of culture, civilization and development to Christ”. Among the many events of his pontificate, apostolic journeys of the "Pilgrim of the world", as Blessed John Paul is commonly referred to, were often mentioned while awaiting his beatification and immediately thereafter.

It is significant that the first papal pilgrimage was a trip to the Dominican Republic, Mexico and the Bahamas, held from January 25 - February 1, 1979. Its central point became John Paul II’s participation in the third Latin American Episcopal Conference (CELAM) in Puebla, Mexico, on 27 January 1979, where - in the context of rapidly developing liberation theology at the time - bishops condemned the oppression on the part of liberal capitalism on the one hand, but on the other hand, they warned against revolutionary commitment of the Church in the struggle for a just world.

During the conference, John Paul II - no doubt driven by his personal experience of living in a "far away country" – said: "the Church does not need to resort to other systems and ideologies to love and defend people and to cooperate in their liberation. (...) I want it [the Church] to be neutral to opposing systems and to stand only for the man". Speaking up for the poor, exploited and harmed (not only in Latin America but in the whole world), John Paul II called for political neutrality of the Church at the same time. After all, Jesus was not a politician or a revolutionary of Nazareth, he was not a fighter with a rifle on his shoulder, as portrayed in the second half of the 60s of the last century by Carlos Alonso, an Argentine painter.

Already on the first encounter with the theology of liberation one can notice the dominance of Marxist philosophy with all its practical consequences. Marxist analysis of society was used by liberation theologians, both in the assessment of the current political, economic and social situation, as well as in the analysis of the magisterium of the Church. In addition, they even wanted to read Revelation from the perspective of Marxist ideology.

The 70s, 80s and 90s of the 20th century marked a confrontation between the Holy See and the representatives of Latin American liberation theology, which became the starting point of a complicated political, economic, social, and to some extent, also
religious situation. The 80s brought two Vatican instructions: on August 26, 1984, the Prefect of the Congregation for the Doctrine of the Faith signed the "Instruction on Certain Aspects of Theology of Liberation" (announced September 3); in less than two years later, on March 22, 1986, Cardinal Joseph Ratzinger signed another document, which was the "Instruction on Christian freedom and liberation".

In the 60s, 70s and 80s of the last century liberation theologians assessed the socio-political and economic situation of the countries of the Latin American continent, mainly from a Marxist point of view, highlighting the differences between rich and economically underdeveloped countries, as well as hostility between the moneyed class and the exploited. Thus, one of the founders of Latin American liberation theology, a Peruvian priest, Rev. Gustavo Gutierrez Merino, born in Lima in 1928, among other things proclaimed that class analysis will enable us to understand the reasons for the opposition between oppressed and dominant countries. He admitted at the same time that taking into consideration only the confrontation between nations gives a false picture of the situation and blurs the reality. Dependency theory will develop in the wrong direction and lead to wrong conclusions if the analysis is not placed in the context of global class struggle.

Latin American view of the political, social and economic liberation of Latin America, and the understanding of liberation in general, go back to the distant past, when contemporary views of the human existence and destiny began to take shape. They were associated with considerable changes in the image of the world and man, and the man's attitude towards nature and himself. The latter took place in the 15th and 16th centuries as experimental sciences and new research methods emerged.

One of the main representatives of the new physics that changed the relationship of man to nature was Descartes. He also started a philosophical reflection stressing the primacy of thought and "clear and distinct ideas", thus emphasizing the creative possibilities of the human spirit, while Kant strengthened and systematized this view. By developing a new method of thought and cognition, and stressing man's subjective sphere, Kant claimed that "we can know a priori of things only what we ourselves put into them". The same reasoning was adopted - according to Gutierrez – by Hegel, who introduced history into his reflections. Gutierrez clearly inclined towards the Hegelian philosophy of the state and history, which was an attempt to deepen the history.

Hegelian idealism was followed by Marx, whose doctrine became a key source of liberation theology. One can also find Marxist influence on E. Bloch's philosophy of hope, which also affected the views of Gutierrez. The priest of Lima drew from many philosophical concepts, but Hegelianism, Marxism and Bloch’s philosophy of hope seem to prevail over others.
2. G. W. Hegel's philosophy

Idealism of Georg Wilhelm Friedrich Hegel was - according to Gutierrez - largely a reflection on the French Revolution and its consequences. In theory, the revolutionaries proclaimed the right of every person to participate in governing the society which they are part of. This right is given to each by someone else, because according to Hegel, self-consciousness exists only when it has been transferred by another self-consciousness. This state of "learning through someone" implies a conflict, "a life and death struggle" because "it is only through staking one's life that freedom is won".

This confrontation leads to the emergence of "dialectic of master and slave", thanks to which the historical process becomes a source of consciousness, which results in the gradual liberation of man. He builds himself up and then reaches the true awareness of his existence and the true freedom that transforms the world and educates people through work.

According to Hegel, the world's history deepens human consciousness, whose "drive" is a difficult process of winning liberty. This process, in consequence, is supposed to guarantee a shift from being aware of freedom to having real freedom and to controlling man's own destiny. Such a man – in Hegel's view – recognizes the need to criticize the society.

Convinced of the unity of a being and a thought about a being inherent in a man, Hegel turned the laws of dialectics into a universal law of being, and spread the triadic nature of development to the whole of reality.

Representing the dialectics of Hegel, as well as a new dimension of philosophy Hegel created- the social criticism - Gutierrez began to identify more with the views of Marx, who deepened and renewed Hegel's way of thinking, giving it a materialistic sense.

3. Marxism

In his proclamation of liberation theology Gutierrez drew on Marxism so much that he claimed that liberation theology would simply not exist without Marxism. He wrote: "Contemporary theology finds itself in direct and fruitful confrontation with Marxism, and it is to a large extent due to Marxism's influence that theological thought, searching for its own sources, has begun to reflect on the meaning of the transformation of this world and human action in history. Further, this confrontation helps theology to perceive what its efforts at understanding the faith receive from the historical praxis of humankind in history as well as what its own reflection might mean for the transformation of the world". The relationship between Christians and Marxists was, according to the Peruvian priest, governed by the common aim of both groups: "confronting a mutual enemy in a more decisive way".

In his assessment of Latin American society, Gutierrez adopted a Marxist approach, which emphasized the existence of the everlasting antagonism between the
exploited and the exploitters. Following Marx’s ideas, Gutierrez postulated class struggle, and in his discussion of dependency theory, he applied the theory of imperialism and colonialism, once formulated by J. Hobson, R. Luxemburg, W. Lenin and N. Bukharin, to the reality of Latin America. According to Gutierrez, research conducted by the Latin American social scientists "led to the reformulation of the theory of imperialism."

Marx claimed, as did Gutierrez, that to know the socio-political situation of the world was something inextricably bound with its transformation. The world - as Marx stated - "needs to be changed". Learning about the world, changes taking place in the world and their history, which Marx and Engels considered to involve class struggles only, could, according to Gutierrez, "help humankind take one more step on the road of critical thinking. It made humankind more aware of the socio-economic determinants of its ideological creations and therefore freer and more lucid in relation to them". This would, in turn, allow - in the sphere of human labor - a change of production mode from capitalist to socialist, so that a man "could live freely and humanly: control nature, create the conditions for a socialized production of wealth, do away with private acquisition of excessive wealth and establish socialism".

Transforming the world would also mean a "continuous creation of a new way to be human" and a "permanent cultural revolution". Gutierrez’s view encompasses a dynamic and historical conception of man seeking a qualitatively different society, deciding fully about his fate and thinking creatively about his future. Gutierrez believed that if people take Marx’s path, "a new humankind will be able to live humanly" in the future. Socialism - according to the theologian from Lima - "represents (...) the most fruitful and far-reaching approach"; however, he claimed that Latin America needs an "indo-American socialism", which will not merely be "an exact copy of others." It is necessary to take into account the specific situation and the specific characteristics of the country and the nation, in which Marxism is to function.

Gutierrez believed that in order to overcome the social, political and economic dependence and to create a "new man", as well as to ensure that the liberation is authentic and complete, it has to be undertaken by an oppressed nation itself. Liberation has to stem from the values appropriate for that nation.

Marx’s claim of man’s liberation from alienating socio-economic structures through abolition of private property, was somehow "adjusted" by Gutierrez to the specific conditions of Latin America. He observed that in Latin America of the late 60s and 70s of the last century "intense revolutionary praxis" began. It should be noted that when writing about revolutionary praxis, the classics of Marxism argued with representatives of utopian socialism, who wanted to transform social structures by peaceful means. Gutierrez rejected the evolutionary process. He agreed with Marx and Engels in this respect, who expressed their beliefs in the "Communist Manifesto". He was afraid, however, of the danger looming over the Latin American revolution, namely the lack of well-established native theory of socialism, which had to be Latin American because of historical realism.
In Latin America, socialism was advocated - among others – by the representatives of the Argentine organization called the "Movement of Priests for the Third World", who believed that Latin American socialism "will contribute to the coming of the era of a New Man".

Promoting socialism, G. Gutierrez expressed his approval of social ownership of the means of production, and called for active participation of the oppressed in the liberation process. He accepted the Marxist concept of praxis, which is based on a dialectical conception of history "necessarily advancing, with eyes fixed on the future and with real action in the present, towards a classless society based on new relationships of production". Referring to Marx's statement, Gutierrez explained how Marx contributed to class struggle and the concept of a classless society. The objective proposed by the co-author of "The Communist Manifesto" was to overthrow the source of existence of antagonistic social classes, namely class organization of society, which cannot be destroyed without prior awareness of the struggle and its requirements in building a new society. The dictatorship of the proletariat, which is the result of this struggle, is just a transitional stage leading to a classless society, according to Marx.

In his doctrine, Gutierrez tried to connect the Marxist idea of liberation with Christian values. A positive example of such a "symbiosis" were the events in Chile in 1964, where the electoral victory of the socialist government became - as Gutierrez thought - a crucial challenge for the Christians of this country. There was a common ground for cooperation between Christians and Communists - the commitment to the poor and solidarity to eliminate poverty and injustice, which is an important step towards the realization of the Kingdom of God on earth.

Gutierrez's attempt of "reconciling" Christianity with Marxism reached its peak when he proclaimed the Marxist principle of class struggle in the name of Christian brotherly love. Founders and supporters of Marxism, justifying the inevitability of class struggle and social revolution, referred to the thesis of the primacy of the base over the superstructure. In the preface to the "Critique of Political Economy" Marx wrote that "at a certain stage of their development, the material forces of production in society come in conflict with the existing relations of production or - what is but a legal expression for the same thing - with the property relations within which they had been at work before. From forms of development of the forces of production these relations turn into their fetters. Then comes the period of social revolution."

The class struggle is, for both Marxists and neo-Marxists, the inevitable way to change the socio-economic system. Not only is it allowed, but it is actually the duty of the exploited. The violence and hatred that accompany class struggle are not the fighters' fault - they are imposed by inhumane social conditions. The class struggle is needed to achieve the ultimate goal of building a fair system.

It is worth noting that Marxists contemporary to Gutierrez pointed out
that the class struggle does not have to go with the hatred of individuals or their physical destruction. Hence, they advocated not to push the limits of using violence if it is not necessary to achieve their goal. Nevertheless, violence does not occur occasionally but remains a general standard of Marxist philosophy.

Gutierrez went far in applying Marxism to his doctrine. "We love the oppressed – he stated after G. Girardi - by liberating them, we love the oppressors by fighting them. We love the oppressed by liberating them from their misery, and the oppressors by liberating them from their sin". To show Christian love is, in other words, to deprive the oppressors of the possibility of exploiting others. "The universal nature of Christian love - according to such reasoning - will remain (...) abstract, if love does not become a real and concrete history and does not lead to conflict. To love one's enemies is to fight them effectively without hating them. Reconciliation implies a dialectical process of resolving conflicts. The class struggle is therefore necessary in preserving the universal character of love, just as we experience the joy of Easter through conflict and the Cross".

Promoting an organic relationship between Christianity and Marxism, Gutierrez quoted - as he himself described - "a bit surprising", but "relevant to today's Latin America" opinion of L. Althusser, who believed that "the future of the Church depends on the number and strength of the Christians who will recognize the need to fight and will join the ranks of the world proletariat (...). The church is going to live thanks to those who through struggle will discover anew that the Word was born among people and dwelt among them, and it will be given a human place among people."

4. E. Bloch's philosophy of hope

Marxism in Latin American countries found a favourable ground to grow in popularity. Many were fascinated by the vision of a socialist future that in theory was outlined by Ernst Bloch, whose ideas were close to Marx’s, especially those from Marx’s youth. Bloch’s position "brings us into the area of the possibilities of potential being, [and] allows us to plan history in revolutionary terms" (as opposed to G. Marcel’s standpoint, which is too personal and too controversial, and - according to Gutierrez - not highlighting the implications of hope for historical and political reality ).

According to Bloch (who in turn became a "precursor" of J. Moltmann’s theology of hope), a man is constituted by hope relating to the future and by dreams about the future. Gutierrez stressed that it is the active hope which undermines the existing order. The Marxist philosopher of hope accepted Marx’s view that "philosophers have only interpreted the world in various ways, but the point is to change it".

The hope was for Bloch a motor drive for searching one’s "homeland", a drive towards better being, towards eternal 'elsewhere'. A man is nowhere "at home", at least not in this world (and here Bloch’s position coincides with the opinion of M. Heidegger). He is, however, in a state of continuous tension directed towards the future.
The author of "Das Prinzip Hoffnung" believed that the strongest urge existing in a man is a widely understood hunger, which leads to the improvement of being and is the revolutionary force that changes the world for the better. A man having hope is willing to create a utopia, which can function on abstract or concrete level. When it functions on the former dimension, bearing no relation to the social determinants of a given era, utopia produces fantasies and is unable to cause a social revolution. Bloch thought that Christianity is an example of such an abstract utopia diverging from reality. Marxism, however, was for him a "concrete utopia", which does not so much project the future as tries to change the present, also thanks to the scientific analysis of the conditions for the transformation of capitalism. Bloch’s hope gives priority to the future, which is to be either socialist or is not meant to exist at all.

Gutierrez did not explicitly advance such a radical thesis. In the presentation of Bloch’s views he focused only on the mobilizing function of hope in human action, and on the possibility of transforming the present in the context of future-oriented hope. Bringing us into the area of the possibilities of potential being, Bloch enabled us, according to Gutierrez, “to plan history in revolutionary terms.” Despite some caution exhibited by the founder of liberation theology, Gutierrez’s acceptance of Marxist analysis of society and class struggle corresponded perfectly with Bloch’s hope for the socialist shape of the future.

Bloch’s hope, analyzed in philosophical terms, became the subject of theological interest of J. Moltmann and W. Pannenberg, who - as Gutierrez claimed - "found in Bloch’s analyses the categories which allow them to think through some of the important Biblical themes: Eschatology, Promise, Hope". The hope is understood by these authors, and by Gutierrez as well, "as a driving force of life, as something that adds dynamics to the human life, as a source of optimism and a catalyst of human energy directed towards a specific purpose - earthly, temporal, practical - in order to build a better future; (...) as a trust, almost confidence that a person can here on earth build an ideal society of tomorrow in the near future, a society that is the realization of both Christian 'Kingdom of God on earth' and Marxist communist society."

5 Discussion

Despite its constraints, this brief and, of necessity, incomplete review of the philosophical sources of G. Gutierrez’s doctrine leads to the conclusion that the Peruvian priest - at a time when he was a proponent of liberation theology – rejected, in fact, almost the whole existing Christian philosophy, including scholasticism. In his deliberations, however, he did not stop there, as he understood that theology had to be based on some kind of philosophy as well as philosophical concepts and terminology. Therefore, he replaced the traditional Christian philosophy with the philosophy of Kant, Hegel and Feuerbach, which in turn allowed him to accept Marxism as a basis for a "new theology".

Changing the philosophical foundations of theology entailed a change in the
subject matter, at least its distortion. Gutierrez in his reflection deals mainly with the problem of man's liberation from exploitation and injustice. Thus, a man becomes the primary object of liberation theology, and therefore we must ask whether liberation theology can be called theology at all.

Accepting the idea of revolution, which is permanent, the representatives of liberation theology did not see it stood in conflict with Christianity. For Christians, the ethical evaluation of revolution is analogous to the assessment of war: both one and the other cannot be treated as normal means of settling disputes, but as a tragic necessity. The theory of permanent revolution is a utopia; it is an illusion that violence has a therapeutic properties. It is also difficult to justify the global affirmation of dictatorship from an ethical point of view. In the case of Marxism, it is the proletariat that exercises power in a way that assumes violence, coercion and hatred. Such a justification is not acceptable, even if we believe, like Bloch for example, that liberation achieved by the proletariat has the "messianic" profile.

A belief in the existence of a classless society, as proclaimed by the Marxist philosophy of hope, is another illusion. The idea that a fully happy and free from any alienation society can exist was rejected by Marxists themselves; even the founder of Marxism - Karl Marx - never witnessed a social revolution, and therefore had no opportunity to verify his views of the ideal and classless society based on the principles of justice.

The criticism of a Marxist method of analysis of the existential situation in Latin American countries was never (and obviously cannot be) a criticism of an indisputable fact that their situation was inhuman and unacceptable (and it still is in many aspects). It is difficult to agree with the belief that "in the context of social and political oppression (...) the only effective way towards justice and freedom is revolution". This can only be the belief of those who do not know the true face of the Marxist revolution, and have not experienced the effects of the so-called dictatorship of the proletariat.

"Although Marxist analysis - as P. Arrupe, The Superior General of the Society of Jesus pointed out in the early 80s of the last century - does not directly imply the acceptance of Marxist philosophy as a whole (...), it implies in fact (...) a concept of human history, which contradicts the Christian view of humankind and society, and leads to strategies which threaten Christian values and attitudes. The consequences have often been disastrous, even though perhaps (...) not always or immediately."

Class struggle is not a sufficient key to the explanation of the history of humankind and cannot be a universal moral standard, even if one sincerely seeks social justice. "Class struggle does not have to go with hatred - as S. Kowalczyk pointed out in the 80s of the 20th century - but it requires a great deal of spiritual maturity, which is not very common on a social scale (...). Class struggle is a sad necessity, but it is difficult to see it as a universal standard of moral behavior. Brotherly kindness is more constructive than struggle in the long run."
Christians argue against permanent revolution and violence, "except the case of an obvious and long-standing tyranny which would do great damage to fundamental personal rights and dangerous harm to the common good of the country", which Paul VI pointed out in his encyclical Populorum Progressio at the dawn of liberation theology. The Church rejects the idea of revolution as a principle of operation and as normal means of implementing the principles of social justice, for "rebellion and uprising inflict more harm and create bigger inequalities, as well as encourage people to cause another bloodshed. You cannot fight the existing evil in a way that would cause an even greater catastrophe."

6. Conclusion

Out of the many sources of Latin American liberation theology, Marxist philosophy eventually became its main point of reference. The Marxist and neo-Marxist analysis of history and society was recognized as the only "scientific" analysis by many theologians of liberation. Thus, a reasonable doubt appeared whether this could be accepted by the Church. The Holy See - in the two instructions mentioned above from the 80s of the 20th century - clearly spoke against the pro-Marxist aberrations of Latin American theologians.

The collapse of communism in Central and Eastern Europe in 1989 discredited not only its tragic and totalitarian praxis, but also the theoretical philosophical system underlying it. Since then, the number of supporters of liberation theology, and its socialist utopia, has begun to decrease significantly, also on the Latin American continent.

At the end of the 80s and the beginning of the 90s of the last century, some of the leading theologians of liberation - including Gutierrez - withdrew from many postulates they had advocated before. The father of Latin American liberation theology joined the Dominican Order and became a professor at several universities, including the American catholic University of Notre Dame and the Pontifical University of Saint Thomas Aquinas in Rome.
Hope in crisis as a chance for development and adaptation

Crisis is an ambiguous term the scope of which kept changing over years. Its biological meaning disappears that had been used already in Hippocratic medicine and meant the turning point of illness after which the patient may either get better or die. The term crisis is used in psychology, in particular in psychiatry and clinical psychology (16).

Psychological crisis, also called emotional, in the so called classic definition by Lindemann and Caplan (2,3) denotes an acute, passing (rarely chronic) state of \textbf{psychic balance disorder} caused by some hazards linked with a sense of living, value system, concept of oneself, in result of confrontation with a critical event (9,10, 16-19) It denotes a healthy man’s reaction to a difficult situation in which the chance for using his existing abilities to solve practical problems diminishes because these abilities turned inadequate.

Crisis is defined as a state of disorganization in which people experience frustration of important aims in life or deep disturbance of their life cycles. Sometimes we use such terms as stress, conflict, difficult situation, abnormal reaction to death in the family, mourning, disorganization (5).

Crisis encompasses many situations to be solved and has several reasons. These are difficulties in the family, in marriage, political tensions, wars, revolutions, disasters, famine, unemployment, terrorism; also existential problems, losing one’s sense of living or value system.

It is believed that even a so far balanced and healthy person may experience some crisis in result of a situation subjectively considered extremely difficult, a crucial and turning moment, in which both individual resources are exhausted and those available as the person’s environmental resources to help struggle with the adversities of fate (18).

However, not every single situation triggers off crisis. Pluzek (16) enumerates the situations that cause very strong tension and make normal functioning difficult. They are
linked with a problem at least subjectively important. Confronted with the problem the person becomes helpless, not knowing how to behave and what to do. Psychic discomfort connected with it stays much longer than with usually lived through difficulties. The person experiencing them has neither help nor support from his family.

The Polish word for crisis sounds pessimistic and pejorative. It negatively connotes with some dramatic and painful experiences in our lives. Often the very thought about crisis evokes fear and temptation to run away in panic. But looking into the etymology of the word we find out it comes from the Greek word “krisis” that has several meanings. “Krisis” is a differentiating power, separation, choice, dispute, preference, judgment, diefiance, condemnation, finding solution, interpretation, etc.

1. **Characteristics of crisis and its adaptive sense**

Crisis is dynamic, phasic in its course, changeable in intensity and menacing for personal integrity and life. Though crisis is an experience common to all, people differ in sensibility and ability to manage it. It happens so in case of both passing and chronic crisis.

In the context of adaptation, it is important to point to some positive elements of crisis. Crisis may become positive experience, opening:

- new horizons
- new opportunities

Unsolved crises bring about negative results:

- in personal integrity
- spiritual life

Besides the ability to manage the crisis, other people’s behavior is also important – especially therapeutic, adaptive, re-adaptive, and resocializing impact, directed at helping, supporting and solving life problems of the vulnerable person who is trying to overcome the crisis.

Competent (constructive) resolving the crisis may be a chance of personal development and the beginning of a road toward solving long-lasting problems.
One must not forget that crisis also means menace. The person in crisis puts several defensive mechanisms into motion. He may manifest aggression aimed at himself or others. Its scope may reach considerable intensity, among others, in suicide or homicide. Psychic decompensation is also possible such as withdrawal from the situation beyond endurance.

Apparent getting over the crisis makes it chronic and impairs functioning in basic roles and interpersonal relations; it blocks the opportunity for personal development.

2) Hope in crisis

Recently psychologists identified and found several psychic phenomena, which are called brain resources, cognitive capital, or the source of personal strength. It turned out that these phenomena play an important role in human thinking and activities. To a large degree, they decide upon social, intellectual and praxeological successes. They include: hope, optimism, self-worth, effectiveness, anchoring the centre of control (8).

Since time immemorial, psychology and medicine pointed to hope as a source of strength in difficult circumstances. Manninger (14) and his co-workers identified hope as positive waiting to reach one’s goal. Zavalloni (24) identifies hope as waiting for a dreamed of result or a reaction to a disadvantageous result of a future event. Thus, he puts hope in the category of waiting.

Herth (6) singled out the categories that originate or prevent hope. They are: love of family and friends, spirituality/faith, goals, good relations with a carer /doctor (the research was conducted on hospital patients), humor, personal traits or memories. Futyma (4) singled out the following sources of hope: man’s inborn conviction that the future is going to be better than the present, and human ability to anticipate future states, especially the desired ones.

The knowledge man acquires validates his predictions about the future and in this way he becomes certain to achieve his aim. Personal experiences play an important role, especially attitudes towards the surrounding reality, the vision of the world and himself, and also personal responsibility.
3) Cognitive psychology

Kozielecki (8) defines hope as a multidimensional cognitive structure which assumes that man is going to benefit in the future (reach some important goal) with some determined probability level.

Multidimensional structure of hope means that it also includes emotions, thoughts about the future, affiliative opinions, motives and causative factors. They constitute certain psychic entity **in which cognition dominates**.

High level of hope becomes an important motivating force in human activities. Thanks to them people concentrate on the desired aim and try to reach it.

4) Adaptive and regulatory functions of hope in individual life

In human lives hope plays important regulatory functions, it can:
- motivate and direct behavior to reach the desired goal
- makes it easier to live through difficult situations (thanks to its protective qualities, man can live through obstacles and successfully combat stress)
- hope can be considered a defense mechanism (running away from unpleasant states of affairs or making up superficial, illusory and unrealistic wishes).

5) Hope of success

According to Snyder (22), hope contains two basic elements. First, a conviction of success; second, success depends on one’s own competence. Consequently, this construct has been called “hope for success” (13).

**High level of hope is associated with generally better adaptation.** Research points to a link between hope for success and a tendency to positive emotional reactions (20), lower intensity of negative thoughts (1), higher self assessment, satisfaction with life, lower depression and better dealing with stress (11).

Besides, the level of hope for success additionally combines with effectiveness and efficacy of the actions undertaken to combat difficult situations, at the same time helping to adapt to them (7).
6) Hope versus social functioning
Hope for success also plays an important role in social functioning. High hopes for success make the person in trouble more likely to ask for help from those with whom he feels bound (9). Besides, people with high level of hope have larger social competences and are more tolerant and ready to forgive (23).

Special attention must be paid to the research results, which looked for connections between hope for success and progress in psychotherapy. Snyder & Sympson (21) maintain that increasing hope for success is of particular significance for those trying to come to terms with death of family or friends or those encountering difficulties in realizing their aims, which require relating with other people.

Kozielecki (8) calls hope ‘positive power’ as contrasted with fear. Thanks to hope, man in crisis can achieve both, his high goal and change. Such hope guarantees achieving the goal in the future, and because of it influences personal development and adaptation.

Describing development of hope, Kozielecki (8) enumerates the methods that enhance and increase it. They are: social impact, individual multifaceted development, self-improvement, improving one’s own psychic reserves. To a degree, these methods lead to: the development that consists of relative change or sequence of changes of the multifaceted cognitive structure, enhance well-ordered life, integration and, what follows, adaptation.

7) Low level of hope
As research proven, in extreme conditions decrease in hope leads to despair and desolation. In such state, when people are unable to formulate high goals, when every attempt at finding means leading to desiring goodness, fails, then, life becomes absurd and crisis negatively influences people’s lives.

For those going through crisis, re-adaptation to family, social and professional life usually becomes a serious challenge. Overcoming personal fears and limitations requires a particular kind of determination that shows in one’s exceptional conviction concerning the possibility of achieving designed goals. It turns out that the effectiveness of managing
various difficult intra- and interpersonal situations, depends not only on some appropriate abilities but also on a strong conviction that one’s competences are going to make the success come true, which is hope (22).

8) Summing up

1. The level of hope is responsible for individual behavior effectiveness, the manner of combating difficulties and perseverance in pursuing one’s goals. It also influences the degree of adaptability toward life, which means adaptation.

2. In particular, two components of hope help overcome psychological crisis and achieve satisfying changes. They are - strong willpower and ability to find solutions.

3. Research shows that higher level of hope corresponds with overall better adaptability and tendency to positive reactions (higher self-assessment, feeling of satisfaction).

4. The level of hope positively relates to effectiveness and efficacy in the activities undertaken to combat difficult situations and to adapt to difficult ones (7).

5. Hope is a multidimensional cognitive structure enhancing development and personal integrity, playing an important role in the process of adaptation. WE MUST CHERISH HOPE AND CARE IT DEVELOPS.

Literature


The Spiritual Aspect of Communication in Faith and Through Faith in the Process of Reaching Sainthood

Introduction

The 20th and 21st centuries are characterized by an incredibly dynamic development of interpersonal communication. It is related to the creation of new and increasingly more precise means of communication. In this field is born a very important problem in communication in faith and in communicating through faith. It results from interpersonal relations, which on the basis of faith arise in the relations between God and human and human with himself, self-communication, as well as inter human relations in the social aspect of this field. The problems arising in the field of communication many times have their sources in a variety of obstacles which can result from someone's fault or from unintended ignorance. This means that in communication relations there can exist factors that deform its proper character. A consequence of this is the degeneration of communication that ultimately leads to it becoming something false. Such a situation creates very serious effects and consequences, which contemporary people can experience in their everyday life, e.g. despite the development of communication techniques man paradoxically becomes distant from himself. John Paul II made a very good diagnosis of the problem when speaking of "a loss of memory of Christian heritage," which created a void and emptiness of sense, fragmentation of existence, lonely egocentrism, alienation, breakdowns of marriages and families, racist attitudes, lack of human solidarity as a consequence of fragmentation, a religious to anthropological leading to materialistic and materialistic portrayals of the world, cognitive and moral relativism, extreme pragmatism and hedonism and a new style of culture created by the media. Pope Benedict XVI too claims, referring to English philosopher Francis Bacon's time, that we are dealing with a beginning of the building a civilization of a world that rejects God, with the next steps being contemporary French revolution, Kant's philosophy, Marx and Engels' ideas and finally promoting the cult of death. This situation causes great emptiness both in the physical, mental, spiritual as well as communal and social life of man.

I. The essence of communication and its meaning

This interdisciplinary phenomenon, which communication is, demands a proper and precise formulation. Surely the definition of communication cannot be only limited to the linguistic aspect. It would serious shallow the phenomenon and it would exclude other possibilities and sphere of human communication. The observations of the spheres of human progress allows to see that communication is a subject of study for many fields:

psychology, pedagogy, philosophy, sociology and theology. Encyclopaedias and dictionaries base on the Latin *communicatio* and define communication as: "exchange, contact, connection". So does E. Kasjaniuk. And so the source remains in the Latin *communicare* which means to give and participate. On this basis he states that communication is: "... a process of communication involving transfer of information and <<the person informing's>> participation in it; it is performed by various means and forms, with taking into account the mutual influences of the above". The problem of defining the essence of communication was tackled by fr. prof. M. Jagodziński in his study, in which he makes it clear that this is a very complex problem, despite the apparently theoretical and pragmatic obviousness. In his work he points towards a few conceptions that aimed to define the meaning of communication, e.g. Meufelles' concept, who puts emphasis on the aspect of mutual transfer with allowing for non-verbal behaviour. This is the starting point for prof. Jagodziński's three important factors: "performing a life process, communication and interaction". Surely this set of distinctions describes the communication process and the factors regarding its realization. However, there is no mention of its meaning. Surely the author is right when he speaks of the basics, to which human existence, which is a form of self-realization, surely belongs. Equally important is taking into account time in the communication sphere. In the face of these ontic rudiments "speaking" is one of the means of communication.

All these references allowing to grasp the communication relation, which realizes itself in the wholeness of a process that has a certain model in its structure. Fr. Jagodziński explains this using R. Jacobson's model in which there is the sender of the message, the message itself, the communication channel, the context of this communication channel, the code of this communication channel and the receiver of the message. One thing should be noted, however, that in a sense we stay somewhere outside of the communication process. From the anthropological point of view, a very important problem is the experiences in a communication process. The emphasis that the above authors put on the fact that the problem cannot only be shallowed down to transferring messages, is correct. Enclosing it only in the dimension of transferring information is a very serious shallowing of the analysis of the communication process. No less, however, should be stressed that the transformation that takes place in the communication process is not only its result, but constitutes for a whole. This problem is especially important from the point of view of media and communication theories, which drive towards a concrete result in their works. It can thus be said that this process has very serious consequences in

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47 *Komunikacja* (Communication), in: *Słownik wyrazów obcych PWN* (PWN Dictionary of Foreign Words), [ed.] B. Pakosz, E. Sobol, C. Szkiłądź, H. Szkiłądź, M. Zagrodzka, Warszawa 1991, p. 445. It is also worth to stress that besides this we are dealing with words whose explanation can be extremely important for the studied subject. The word "Communique" (Lat. *communicatus*) also means transfer of news, information. Equally important is the word "communicate" (Lat. *communico*) which means providing information, notifications, news, connect, being connected, ibidem.


50 Cf. ibidem, pp. 18-19.

51 Ibidem, 33-38.
the shaping of the psycho-physical-spiritual human structure. Equally important is to emphasize the differences in quality in the cognitive-communicative process in reference to the surrounding reality. A completely different meaning is attributed to interpersonal relation in reference of man towards the world of animals and material items. This separation, which seems rather obvious, loses its distinctiveness in contemporary trends. Attempts at personalizing human-animal relations and moving them to the interpersonal sphere is a clear sign of man's crisis. An equally dangerous character is the developing hedonistic tendency of attributing human traits to material items. These directions are signs of spiritual crisis, and at the same time, a crisis in human identity. Because of that studies in spiritual theology become very important. They explain the structure of man and his orientation on two realities of communication – temporal and supernatual. Because of this it was equipped with proper senses, which refer to adequate items of communicative cognition and existence.52

II. Faith as a sphere of communication

Tackling the problem of faith and proving it is a sphere of communication of supernatural character, which has very serious practical consequences, demands defining its relation to religiousness. Unfortunately, it is very often that these terms and their meaning are very often used as synonymous in discussions on the above subjects. This leads to a dangerous degeneration of the understanding of spirituality as well as its development. It remains on a very external level and possesses devotional-cultist tendencies that have no personal reference to God.

II.1. Man's religiousness and man's faith in spiritual life

When analysing the process of communication it is worth to refer its character the religious experiences and faith. In this context, communication has a religious aspect in itself. While considering in general the religious experience of man it should be noted that the whole of its history is very clearly oriented on the legitimacy of the term homo religiosus. At this moment we do not precise the character of religiousness, or the more specific relation with specific religious systems. This fundamental definition refer to religiousness such as, that is the general phenomenon in human existence. On the basis of fr. prof. S. Kowalczyszk's philosophy more precise religious experiences can be distinguished, which result from man's religiousness53. It is justifiable, because religiousness possesses a definitely broader spectrum than only experiences, which can be single cases and can vary in their nature and intensity. Because of this religiousness plays an essential role, because, as St. Augustin claims, it is man's bond with God (religio)54. In

54 The meaning of the term "religion" does not have a clear definition. Reaching to its etymology, we find reference to the Latin word religio and a description that is more of a characteristic and not a definition. Religio means a group of beliefs about the genesis of mankind, its structures and meaning of existence. Reference to God is only a second meaning of religion in the dictionary. This is a rather dangerous definition because it
his definition of religion, J. Bowker, author of the 2000 Oxford encyclopaedic essay, refers to a variety of authorities, such as E. Durkheim, A. Bierce, E. Tylor, A.N. Whitehead, M. Spiro, P. Berger. Bowker's source for his essay is J.H. Leub's work: *Psychology Study of Religion*. Bowker also refers to the Latin word and on its basis claims that "The Latin religio refers to the fear of God or the gods, and <<much later>> to the ceremonies and rites addressed to the gods"\(^{55}\). It should be noted that narrowing religiousness to being afraid of God or gods and only the ritual sphere is a very great distortion and lack of understanding of the essence of religiousness. As Kowalczyk says, the history of human thought on this subject clearly brings out the whole extent of defining religiousness, starting from extremely naturalistic and psychologists, through materialistic, to spiritualistic attitudes, who attribute proper meaning only to this experience\(^{56}\).

Man's religiousness and his religious experiences are inseparably tied to the status of faith and its acts. It is worth stressing that faith can be understood in two ways – as an element of every day human existence, as well as in reference to God. Both meanings are based on a particular truth not by means of understanding the problem, but rather basing on some authorities defining them\(^{57}\).

Referring to the guidelines of the Church's teachings about faith, the *Katechizm Kościola Katolickiego* (Catechism of the Catholic Church), we can observe that it explains the problem in two stages. The first one only means as much as "to believe". And says that it is: "man's personal clinging onto God" and inseparably that it is "a voluntary acknowledgement of the truth revealed by God"\(^{58}\). It also clearly distinguishes believing God and believing human beings. The catechism also explains that "it is futile and false to place such faith in a being"\(^{59}\). Both descriptions clearly show that faith is perceived as an attitude of trustingly submitting to God and accepting His truth. What results from the above is that God is a point of reference and source of support. The catechism should not be hastily judged as rejecting everyday "utility" human of man. A very clear stress of "such faith" is concluded in it, which means that it is impossible to treat supernatural faith and utility – pragmatic faith equally. The same catechism refers to the theological virtue of faith. Stressing its Trinitarian source, it says: "Faith is a theological virtue thanks to which we believe in God and in everything that He has said and revealed, and what the

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\(^{55}\) J. Bowker, *Concise Dictionary of Word Religions*, Oxford 2000, p. 19. The author points out the difficulties in properly translating of the Latin term. He quotes the Latin poet Lucretius and Cicero. This study has a great meaning and puts things in order. However, the author does not evade serious mistakes and confuses religion with beliefs without differentiating them, as well as including in his catalogue such tendencies that generally should be considered ethic, moral or philosophical problems.


\(^{57}\) In this context it is worth to note that everyday human existence, as well as his development would be impossible without acknowledging this fact. The pragmatic aspect of faith accompanies man and allows him to develop. The whole education process is based on this exact experience. The development of science is possible thanks to acknowledging and accepting existing scientific studies results in a given field. Also everyday existence, which needs to refer to a mutual trust shows that at its foundations lies faith that is based on premises and fundamentals.

\(^{58}\) CCC (Catechism of the Catholic Church) 150.

\(^{59}\) Ibidem.
Holy Church gives us to believe, for God is truth itself. As much as the previous
definition presented man's attitude in relation to God ("accepting" and "acknowledging"),
what is apparent in this case is that the function of the virtue of faith is emphasized, which
allows man to adopt such an attitude towards God and the revealed truth.

In referring to St. Thomas, we find the following description of "... and act of the mind
that accepts God's truth by man's will that was touched by God." This way we refer to
the theological meaning of faith. Thus we are dealing with the following levels of faith
becoming true: interpersonal relationship with God, towards other people, towards one's
self and towards the impersonal world around. This way we can observe that faith passes
the boundary of being a certain act and introduces man to a specific way of existence
based on a fundamental axiomatic relationship towards God.

J. Ratzinger discussed this problem in his programmatic work *Wprowadzenie w
chrześcijaństwo* (Introduction into Christianity). He refers to S. Kirkegaard's story, which
was used by Harvey Cox in his books *The Secular City*, and highlights the problems of
speaking about faith in contemporary civilization. This way he emphasises the language,
means and methods used to talk about faith and present it. By juxtaposing religiousness
and faith he states that they agree to some extent. By analysing what faith is he postulates
that it being a personal notion by putting emphasis on the pronoun "I". Despite the great
differences between faith and human nature it is possible to "tilt" the transcending human
towards God. At the same time he claims that there is harmony between "I believe" and
"Amen". On this basis he states that to believe is to: "stand in full trust on a specific
ground not because that it was I who created it and checked it, but because that it was not
I who created it and I cannot check it; entrust to this as a meaning of the world, which
only then opens the gates of free will to us." Cardinal Ratzinger clearly based this on
catechetical guidelines, but at the same time he introduces a very important element of
freedom in actions and attitude of faith. This way we refer to faith and its connection to
will. At this point we encounter a certain paradox of man accepting reality which thanks
to human logic seems irrational. It is worth to take from Ratzinger and observe that man
strives to truth not on the path of knowledge, but through understanding, which must be
inseparable with sense, which then becomes his basis. Ratzinger concludes that faith is a
personal experience of meeting God in Jesus Christ, who is the biggest and deepest
meaning of man kind and the world.

A very important contribution to this was made by fr. prof. J. Nowak, who introduced
genotypical and phenotypical characters of religiousness. However, fundamental meaning
is attributed to coming from the phenotype that is a result of a specific environment in
religious upbringing to grace and experiencing faith as an attempt to unit with God on the
road of personal experience through means that lead to accomplish it.

60 CCC 1814.
61 STh II-II, q. 2, a. 9.
62 Cf. J. Ratzinger, *Wprowadzenie w chrześcijaństwo* (Introduction to Christianity), translated by Z. Włodkowa,
Kraków 2006, pp. 35-36.
63 Cf. ibidem, pp 43-49.
64 Ibidem 73.
65 Cf. ibidem, pp. 77-79.
II.2. Experiencing faith in the communicative-communal process of man's spiritual development

In this regard, an important study of this problem, for theology, is L. Kuc's study. He devotes a great and important part of his study to this problem. His concept proposes that the starting point be a proper analysis of the experiencing of faith in man's life. Because of this it becomes obvious to him and that is why he focuses his attention on its existence, development and relation to actions. In some sense the synthesis is the presentation of direct communication, in which he sees the communicative source of faith, which is God Triune. Intertrinitary communication is not only an example and ideal, but as a gift it manifests itself in man's ontic calling towards holiness, which is the creational communication between man and God (cf. Gen 1:27) and the exceptional historical and salvatory event that is the Incarnation (Heb 1:1-4). Without doubt these events are unprecedented in the communicative view on faith. Actually all others like this described in the Old and New Testament and in the view of parousia are its derivatives.

Because of this experiencing faith, that is accepting God, who becomes a gift for man, time is very important. It is important because of man's experience. The development of the graces of faith, that is successive strive towards unity (communio) with God is done in time. It cannot be considered in reference to God, who is above time and is the master of time. The historical dimension, that is temporal, is connected to nature and the character of man's existence. Because of this, the Greek word kairos should be taken into consideration. In the revelation of the Old Testament we deal with dichotomy that results from two times: God's and man's. Their meeting and permeation, which is faith-inspiring, reflect events. A breakthrough in understanding time comes from the New Testament, because this direct revelation was a pure experience for man that changed the character of the truths of faith. That is why man's life after Jesus Christ is marked with a new meaning of the word kairos, reaching to parousia. That is why faith and its development run according to Christ's words: "Then he said to them all: Whoever wants to be my disciple must deny themselves and take up their cross daily and follow me. For whoever wants to save their life will lose it, but whoever loses their life for me will save it. What good is it for someone to gain the whole world, and yet lose or forfeit their very self? Whoever is ashamed of me and my words, the Son of Man will be ashamed of them when he comes in his glory and in the glory of the Father and of the holy angels. Truly I tell you some who are standing here will not taste death before they see the kingdom of God" (Lk 9:23-27).

Very important meaning in the analysis of the structure of faith rests in the event. It cannot be limited in its understanding to only the extent of actions performed under the

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influence of grace, nor can it be analysed. This way we enter into the whole sphere of praxis, in which we can speak about all salutary moments in history as acts of showing the nature of faith. Their meaning is especially important in uniting the nature of God and the nature of man in Jesus Christ. This way nothing that man experiences is indifferent from the point of view of faith. A very real problem exists on man's side and all his limitations. Due to that it is important to stress R. Garrigou-Lagarde's truth that: "Faith is inspired through a sort of supernatural hearing, a sort of higher ear that is very sensitive to music, which allows us to hear the spiritual harmonies of the God's Kingdom, to as if hear God's voice through his prophets and through His Son, before we are allowed to see Him face to face. Between those who study the Gospel: believers and non-believers the difference is the same as between two people listening to Beethoven's symphony whilst one is musically talented and the other is not. They both hear the sounds of the music, but only one of them grasps its meaning and soul".70

Thus, with only the habitual character of faith in mind, the permeation of the two phenomena - theoria and praxis, as Kuc writes, should be stressed.71 Such an approach is very important from the point of view of Christian spirituality, because it changes the angle of perceiving faith, as well as man's participation in it. God's communication towards man does not in an external character of faith, but in the factor that activates man and thus transforming all of his reality. This way faith is a sphere of communication of a dynamic character, leading to communio with God, development of man's inner unity and relation to others.

III. Man's communicative structure in the light of faith – personalistic spirituality in communication

Man's religious experience reveals his subjectivity, and at the same, objectivity. It is possible to discover these dimensions of experiencing faith to a greater extent, because this is indicated by the fact that man does not only experience its influence, but at the same time has its contribution into its development and dynamic. Man's subjectivity in experiencing faith reveals its personalistic sphere. The personalistic God turns to man as a person, and communicates Himself to him. He is the beginning of this communicative process, but also justifies man to undertake such communication himself, which develops basing on man's faith. The consequences of this communicative-sanctifying exchange are means which man disposes in this process. These are composed of sacraments, God's Word, prayer, the wholeness of ascetic practices. They result from faith and they assume the same faith.72

Faith, which is God's gift to man and man's response to God, also reveals its structure as a subject. In the communicative process we deal with a certain interaction, as has already been stated. The influence of faith on man is connected with the specificity of man as a whole's interaction. Its acceptance is connected with man's functioning. It is very

important that the whole process that is taking place in man, as well as its structure, be perceived in an integral way\(^{73}\). If on the basis of theological anthropology, which belongs to the basics of spirituality, a certain type of division is made that specifies man's spheres, then it is done for showing the course of this process in each of its stages. The truth that faith from man's side is an act of understanding it is stressed in many publications. It seems very obvious when it is defined as accepting the truth. The proper sense, which directs man on discovering and accepting it is the mind\(^{74}\). However, following a classic of Christian mysticism, St. John of the Cross it should be stated that it can also be experienced during all of man's life is an experience that is limited\(^{75}\). This way we avoid a dangerous rationalization of faith on the one hand, and on the other hand we also avoid rationalization of life in a naturalistic character, or narrowing it only to the usability and pragmatic sphere. Faith that is beyond human cognitive abilities is not suspended in an existential void. Of course, the main role in the process of discovery is played by the mind, but it does not work in separation from man as a whole. Following St. Thomas Aquinas' ideas, it should also be stated that he considers the mind as the only function of man's mental control of spirituality\(^{76}\). Thomas Aquinas distinguishes: the mind (mens) – according to Thomism it contains both the intellect and the will; intellect (intellectus) – mental and cognitive control that has the following functions: creating terms, making judgements, concluding; reason (ratio) – intellectual cognitive control, which possesses the ability to permeate from one type of judgement to another – what we understand as reasoning; mental memory – united with the intellect it specifies the intellect in a functional manner. It contains the terms created thanks to imagination and allows to recreate them at any time; speculative intellect aims at learning the truth, practical intellect is connected to acting\(^{77}\).

K. Wojtyła comments on St. John of the Cross and thinks that from his work does not flow a clear subjective relation to faith and reason. The mystic rather uses metaphor\(^{78}\). Such an approach is fully understandable and clear, if we consider the whole extent of St. John of the Cross' theology and direct it to unification through purging. He attributes the central place in this regard under control of the will, because in the wholeness of the trinity of theological virtues it is will that is the essence of complete communio with God, because it belongs to God (cf.) 1 Jn 4:7-21.

This way the character of the connection between the mind and will in faith. The way will functions in this regard is two-fold – the choice between the already known good and


\(^{75}\) Cf. St. John of the Cross, Droga na Góra Karmel (The Road to Mount Carmel), in: Dzieła (Works), translated B. Smyrak, Kraków 1986, II, 3, 1. The saint from Fontiveros notes: "Faith, according to theologians, is the soul's sure and dark ability. Dark, because it forces to believe in truths revealed by God and they, as such, are above all supernatural light and transcend the absolute limits of human understanding", ibidem.

\(^{76}\) Cf. StH II-II, q. 75, a. 1, c. 1 ad 12.


\(^{78}\) Cf. St. John of the Cross, Droga na Góra Karmel, op. cit., II, 18, 15. St. John literally says: "...el cual lugar, que aqui significa el entendimiento, que es el candeleró donde se asienta esta candela de la fe", ibidem.
controlling reason towards learning good. Thus, the choice must refer to values and it possesses a permanent and strict character. In regard to faith uncovering its structure the problem of the subject of faith, which is God, and choosing faith, arises. Since, as already established, the mind experiences darkness and limitation in this regard, then in what way can it be chosen by will as the fullness of Good. St. John of the Cross has an answer to this question. He claims that will functions on the road of choosing an already known good and going towards it, and the road of affectionate attachment to an object that is characterized by a decreasing cognitive degree. In his view the existence of a separate spiritual control, that is the memory, should be pointed out here. At this place he goes away from the Thomist approach. St. John of the Cross distinguishes three types of memory – natural, supernatural and purely spiritual. Each of them possesses an adequate subject they are directed at.

The mentioned sense belong to man's spiritual sphere and it can be said that the influence of supernatural faith on these sense is direct rather than indirect. They remain connected to man's sphere of affections. Man is not a soulless rationalist, or an automated tool of decisions. The whole theology of spirituality very clearly points towards the need to shape that sphere of human life through entrusting it to the guidance of reason and will because of the supernatural and natural motifs. The worth of imagination, fantasy and sensual memory should be noted at this point. They are linked in a way between the human external sensual sphere and the inner, purely spiritual, sphere. Fr. Nowak as a psychologist, and a spiritual theologian at the same time, very clearly defines the importance of imagination in this process "Imagination can be understood as a bridge between mental life and spiritual life, it belongs to the basic traits of spiritual life." An equally important place belongs to external sense, which allow the contents of faith to humans and become internalized. Each of the Aristotelian described sense has its own function and meaning. It should be stressed that they also have secondary functions – helping humans express their faith to the outside world by assuming attitudes of faith.

It can thus be stated, on the basis of a specific summary of this general outline of human structure, that in the act of faith he gives himself to God, he discovers Him thanks to his intellectual control, and human will makes choices, participates through the emotional sphere and assumes specific external attitudes of faith. This way we discover the communicative human structural cohesion. He will ontically be equipped in communicative nature towards himself. At the same time on the road of his development he communicatively directs himself towards God. It is an answer in faith to His Initiative. Man does not remain isolated, however. Humans are social beings. Because of this it,

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79 Cf. STh. I, q. 83, a. 1, c. 4, c.
82 Cf. St. John of the Cross, Pieski duchowa (Spiritual Song), in: Dzieła, op. cit., 18, 7; Droga na Górkę Karmel, op. cit., II, 1, 2, 5; A. Ruszała, Ze Świętym Janem od Krzyża ku zjednoczeniu z Bogiem (Together with St. John of the Cross on the Road Towards Uniting with God), Kraków 1999, p. 62.
84 Cf. St. John of the Cross, Droga na Górkę Karmel, op. cit., III, 146. St. John of the Cross says "With the help of these control mechanisms (man) can consider, search for and achieve to learn objects; with the help of spiritual control mechanisms he can rejoice at the information received through those controls" ibidem.; A.J. Nowak, Osoba: fakt i tajemnica, op. cit., pp. 79-84; S. Kowalczyk, Zarzys filozofii człowieka, op. cit., pp. 230-232.
another communicative dimension of faith that is connected with the communal sphere, should be emphasized. The human community is not only limited to the sphere of the unity of nature, correlations based on functional, economic and political aspects. It is very clearly and rich in consequences based on communication in God. The image of the community is directly dependent of the quality of this communication. Only then can we follow St. Augustine and say "Christus praedicat Christum".

Summary and conclusions

Reference of faith to communication allows to accent its general meaning. This way we cross a certain exterior of faith while touching upon its general meaning for the individual human being and his life in community. It can be said that such an attitude allows to perform a proper spiritual introspective of man. At the same time the passing of the border between individuality and individualism must be coherent with the experience of faith in human life. In its nature it is the communicative-communal existence of man. This relation is the same in God's regard to man, as well as man's regard to himself and other people. Stressing the communicative aspect of faith pulls man out from the shallow and dangerous confessionalism, but at the same time it opposes the libertine manner of shaping his image, and the image of society. God stops being an "enemy of man", as F. Nietzsche tried to describe it in his philosophy of "the death of God" and in which repercussions are contemporary painful experiences. God being the "lover" of man is He, who allows communication based on loving truth.

85 Cf. KDK 32. A very essential matter is to stress the truth taught by the Church: "Just as God created man not to live alone, but to create societies, so did He <<like to sanctify and save people not one by one, with exclusion of all bonds between them, but also make them a nation that would recognize Him in truth and serve him with respect>> (...). This communal character receives its perfection and is carried out in the work of Jesus Christ. For just the Word Incarnate wanted to participate in human societies", ibidem.; L. Kuc, Krótki traktat o teologii komunikacji, op. cit., pp. 62-66.
The Family and the Church in the Aspect of "Communio Personarum"

(Part I. Communion character of the Church)

The Christian's vocation, both individual and community is included in the mystery of the Church and in the fact of participation of individuals and communities in the mystery of the Church. Dogmatic Constitution about the Church, says that „...The Church is in Christ like a sacrament or as a sign and instrument both of a very closely knit union with God and of the unity of the whole human race” \(^{56}\). Both in definition of the Church as well as in the structure of the Christian vocation the moment of unity and unification plays an important role, which comes from grace and in the biblical theology is sometimes associated with the Greek term koinonia \(^{57}\), in the documents of Vatican II - the community.

The salvific unity which is a feature of the Church has its specific source in the covenant between God and human beings fulfilled in the Paschal Mystery. The reality of the covenant is the foundation of the sacrament of marriage, building the community of family. \(^{58}\) In the light of the theology of the family there is a deep bond between the family and the universal community of believers - the Church. In the statements of the Church, especially in the teaching of John Paul II, to determine the specific nature of the family appears the term "communion", which in its full content also points to the Church, in which communion the family participates. In the statements of John Paul II, the term "communion" received a very high rank. It is a key concept in explaining the vocation of the family, that is why the full meaning of the term should be showed, both in the aspect in which it expresses the essence of the family due to itself and in relation to the mystery of the Church, in which mission it participates. Assuming that the Church as a salvific community is on the top, which means that it is the primary and source reality, in the light

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\(^{56}\) Dogmatic Constitution on the Church, Lumen Gentium, 1

\(^{57}\) cf. J. Stępiński, Teologia świętego Pawła, Warszawa 1979, s.261

\(^{58}\) cf. Familiares consortio 13 (FC)
of which we can understand the theological aspects of the establishment of the family, in
this article I will try to determine the meaning of the term communio in relation to the
Church, and in the following I will show to what extent and in what way the family
identifies itself as a communion and realizes itself in its communion character of mission
through participation in the salvific communion of the Church.

The concept of communion (communio personarum)

The communion of persons within the meaning of philosophy.

In the philosophical signification "communion of persons" means a special way of
coeexistence of the human being in the unity, which essence is selfless love, adopting to the
form of a gift. This way of understanding of the communion of persons is appropriate for
personalistic philosophy, in particular, it belongs to the phenomenology stream associated
with the names of Max Scheler and Dietrich von Hildebrand. In Poland, this line of
thought developed by Cardinal. Karol Wojtyla, especially referred to the issue of marriage
and family. ⁸⁹ Cardinal Wojtyla connected the components of phenomenological
philosophy in a logical and organic way to the assumptions of Thomistic anthropology, so
that the world of values in which a person lives, finds its source in the internal dynamism
of the subject, which by its nature is subject of love. Human being as a person is internally
grounded toward self - fulfillment through love, it is the gift coming from themselves.
People joined in this form of bond form the "communion of persons". ⁹⁰ The term
"communion" has more meaning than "community" as the latter word is a form of co-
existence and cooperation, which is also the basis for uniting the community and
coexistence under certain conditions (e.g. economic community). In the communion
persons belong to each other only by virtue of what is specific to human being and make it
transcendent in relation to any material conditions (economic, etc.). Of course they are
together on certain social conditions, but their unity is not based on these conditions, but
on the absolute affirmation of the person for its own, because of the absolute value and
dignity which entitles for every person. The person should be read as a specific and
elementary, regardless of whether other qualifications such physical or mental, of its

⁸⁹ cf. K. Wojtyła, Miłość i odpowiedzialność, Lublin 1982; Ocena możliwości zbudowania etyki chrześcijańskiej
przy założeniach systemu Maksa Schelera, Lublin 1959. ) Osoba i czyn, Kraków 1959
⁹⁰ cf. K. Wojtyła, Rodzina jako communio personarum, AK 83, 1974 s.347 - 361
internal or external "ownership state". The person in this sense is the subject of possible initiatives, constitutionally "their own", a single and indivisible, so that "not at all" cannot be something or someone else, but can - without detriment to its (and others') identity - "host" the other persons inside and "live" in them as a "gift" enjoying mutual affirmation of the community of people.\footnote{cf. K. Wojtyła, Osoba i czyn, Kraków 1969, s.286}

This moment of transcendence in the communion of persons means that the ultimate source of this unity is indeed in the same person - but also beyond it, in an absolute good and absolute love in which it participates. Affirming a person, the Good in which a person participates is also affirming. The real people meeting takes place just by being part of this good. This leads to self-fulfillment through love, and so on co-bestowing this Good, where people reach their fullness. Thus "communio" is a way of being and acting so that by dwelling and working in mutual respect for each other by this dwelling and working, a person mutually acknowledges and affirms themselves as a person.\footnote{cf. K. Wojtyła, Rodzina jako communio personarum, AK 83, 1974 s.353} The basis of all communities and societies, is the man with such structure of its person: a man is capable of selfless giving himself, and thus to the community understood as communio.

*Teological aspect of “communio”*

God created man in his own image: not to be the same man or woman, but a man and a woman (cf. Gen 1:26-27). Man created in this way is able to live in the community, it means communio with others. We can say that this is an important feature of human’s nature, akin man to God. God by His unconditional prevenient love created man, calling him at the same time to participate in his mystery of love and life, to be within the community of the Trinity, which is in turn among man and woman, inside both of them - foundation of perfect communion between God and man. A man and a woman beloved by God accepted His gift, so that they were able to love each other and to give love and life. "Be fruitful and multiply, fill the earth and subdue it" (Gen 1:28). Salvation history is a testament to the gradual and consistent reconstruction of the human community based on the supernatural foundation of vocation. The study of the Second Vatican Council in both the constitutions about the Church, widely and thoroughly shows the essence of the new community, as the result of redemption.

That is why we can talk about the theological concept of the community in which in the
new way communion’s features are accomplishing in the new way. Moreover, in the context of the salvation we deal with the fact of existence of a men communion’s dimension and the presence of the real source of these new unity in the mystery of Christ and the Church. Everything that God has made took aim at the fact that the largest possible number of intelligent beings participated in the reaches of the God’s life. The full meaning of the communion appears only in the light of revelation.93 From the beginning God purposed to create mankind as the community in which he Himself was a source of unity and life, essence of which is to participate in His love. A true communion is the reality given by God. It is based on fruitful love of God, the infinite source of His Trynitarian being. The mystery of salvation cast a new light on the mystery of the person on the sense of the human existence as a created being called to cooperate with God.94 The true about human subjectivity was emphasized in the constitution Gaudium et Spes in an eloquent manner. In this document we read the following text often commented by pope John Paul II: "This likeness reveals that man, who is the only creature on earth which God willed for itself, cannot fully find himself except through a sincere gift of himself."95

Salvific communion

We know from Revelation that the original harmony established in the mystery of Creation was destroyed by a man who put himself in the place of God. The man wanted to be the source of love, his own master. In this way, he cut himself off from the Source. The original sin makes a person unable to fulfill his vocation. The inner order of the human and the unity of marriage were destroyed. In the situation of a man after the original sin we often deal not with a perfect unity, but at least with a common action arising from mutual, physical or mental needs. Life becomes a supplement to humanity.96 Already the first chapters of Genesis show the effects of original sin: Cain kills Abel - brother hates his brother, Lamech, a descendant of Cain, was ready to kill an adult and a child if they wounded him (cf.Gen 4,23-24). In his tribe, there is a "right" of bloody revenge. God’s idea about marriage as a monogamous relationship is erased in human consciousness dominated by sin (cf. Gen 6:1). Falsehood and envy rule (cf. Gen 37.4). Strangeness and

93 cf. W.Kasper, Kościół jako wspólnota, Communio 34, 1986, s.27
94 cf. Jan Pawel II, Encyklika Redemptor hominis, 1979, s. 26 - 27
95 Pastoral Constitution on the Church in the Modern World Gaudium et Spes, 24
96 cf. J.Bajda, Powołanie małżeństwa i rodziny, w: Teologia małżeństwa i rodziny (red. K. Majdański) Warszawa 1980, s.17mm
hatred in the family - here begins the evil that radiates to communities and nations. New people are born, alienated from their humanity, creating a "mass" of humans, deprived of true freedom and dignity. The family affected by the stigma of sin and destruction ceased to be a source of unity for humanity. Meanwhile, the „The well-being of the individual person and of human and Christian society is intimately linked with the healthy condition of that community produced by marriage and family.” New creation of human, restoration of communion in the family, between people, it is not possible for humans. “Willed by God in the very act of creation, marriage and the family are interiorly ordained to fulfillment in Christ and need His graces to be healed from the wounds of sin and restored to their "beginning," that is, to the full understanding and the full realization of God's plan." Nowadays communio is possible thanks to the sacrifice Jesus Christ made for the reconciliation of the world to God and also to remove all the divisions between people. It is like a new creation of man in the individual and community aspect in the image of God. The basis and the source of a new communion between people is a divine communion of Son and the Father, which by the mercy of God, opens up to the world in the mystery of the Incarnation and Paschal Mystery. Savior speaks in the Upper Room: "But it is not for these alone that I pray, but for those also who through their words put faith in me; may they all be one: as thou, Father, art in me, and I in thee, so also may they be in us, that the world may believe that thou didst send me.” (Jn 17:21). Thus, in the present situation of humanity a way to find communion leads through the Paschal Mystery, and consequently by the spiritual revival in the nature of repentance or conversion. This effort also combined with the need to resist the splitting and hatred forces as a consequence of the long history of sin. „This authentically evangelical process is not just a spiritual transformation realized once and for all: it is a whole lifestyle, an essential and continuous characteristic of the Christian vocation. It consists in the constant discovery and persevering practice of love as a unifying and also elevating power despite all difficulties of a psychological or social nature.” Man is no longer alone, as in the Church operates the source of grace, which is also the source of unity among people.

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97 Gaudium et spes, 47
98 Jan Pawel II, Adhortacja apostolska Familiares consortio, 3 (FC)
Communion as a feature of Church

Church as an Image of the Trinitarian Communion

The Church is gathered and united by the Word of God and power of his Love. It is the work of the Holy Trinity. The truth that the Church rooted in the mystery of the Holy Trinity, widely discussed in the study of the Second Vatican Council, gives the base for the thesis, that the inner unity of the Church is not only the effect of a trinity, but also the nature of this unity reveals the characteristics that allow to understand it as an image of the Holy Trinity. Of course the Church – and its feature as the image of the Trinitarian communion - is a mystery and cannot be fully explained. Because God Himself is a community in the sense of the unfathomable. He is the perfect communion of the Father and the Son and the Holy Spirit. His inner life is infinite mutual sharing, it is Love that is between the Son and the Father in Holy Spirit. "God is love and in Himself He lives a mystery of personal loving communion". Mystery, which is the inner life of God, cannot be observed and experienced outside God, but only in Himself. So the mystery of divine communion may be present in the Church (as the picture) - only because God brought the church to its interior by the power of the Holy Spirit. “Therefore the Church, rooted through her own mystery in the Trinitarian plan of salvation with good reason regards herself as the "sacrament of the unity of the whole human race." She knows that she is such through the power of the Holy Spirit, of which power she is a sign and instrument in the fulfillment of God's salvific plan" In this way the "condescension" of the infinite Trinitarian Love is brought about: God, who is infinite Spirit, comes close to the visible world. The Triune God communicates himself to man in the Holy Spirit from the beginning through his "image and likeness." The communion of the Church, which is the image of the Trinity, is not something static: the truth of the Church manifests itself primarily in his work, which is an extension of the sacramental saving work carried out in Christ. " She strives to restore and strengthen the unity at the very roots of the human race in the relationship of communion that man has with God as his Creator, Lord and Redeemer(...) Church as gathered and sent in Jesus Christ and the Holy Spirit - just by his action reveals the essence of the work of God born in the Heart of the Trinitarian

100 FC11
101 Jan Paweł II, Encyklika Dominum et vivificantem, Watykan 1986, 64
communion."\textsuperscript{102} The Church is in Christ like a sacrament or as a sign and instrument both of a very closely knit union with God and of the unity of the whole human race”. \textsuperscript{103}

The grace of Jesus Christ is a grace of brotherhood. „The Spirit dwells in the Church and in the hearts of the faithful, as in a temple. In them He prays on their behalf and bears witness to the fact that they are adopted sons. The Church, which the Spirit guides in way of all truth and which He unified in communion and in works of ministry, He both equips and directs with hierarchical and charismatic gifts and adorns with His fruits.”\textsuperscript{104} Church is the human community (communio), “agape” love of Father, manifested by Jesus in the Holy Spirit.

\textit{The sacramental dimension of communion of the Church.}

The communion between God and human, set up by the Redemption, has its expression and sacramental form. At first I mean the first visible shape, showing in the history the invisible mystery of God. It is about the revelation of the salvific love in the paschal event: the sacrifice of the Cross and Resurrection of Christ. Secondly, I mean detailed sacrament, expresses the unity of Christ and the Church, so the marriage as a sacrament of the New Covenant, which belongs to the integral structure of the Church, to the fullness of his cult, which is an important way of holiness of the People of God. The sacrament is a sign and symbol of the Paschal Covenant draws the whole Church to the "great mystery" (Eph 5:32), from which it draws its origin, its truth, its power of life and growth into the full, to which the Holy Spirit leads him. Church born of the Paschal Covenant shapes itself similarly to life and love, that by the sacrifice of Christ, pour out on the Church. The church is built in the Holy Spirit as the Body of Christ. Therefore, in his inner life it must be alike Christ - the Head. One is the life that animates the head and body. Moreover, the Church is chosen and beloved by the Redeemer spousal love: Love of the infinite and irrevocable gift. It is also the same love, which is supposed to revive the bride - the Church, in response to God's initiative. Covenant requires reciprocity and adequate response from the bride.\textsuperscript{105} Hence the Church’s love for their Redeemer should have the nature of the nuptial gift, unconditional, full and irrevocable. The love makes the bride similar to the Bridegroom. God's will is that we are reborn by baptism, become

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\textsuperscript{102} ibidem
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\textsuperscript{103} Lumen Gentium 1
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\textsuperscript{104} Lumen Gentium 4
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\textsuperscript{105} cf. Jan Paweł II Mężczyzn i niewiastą stworzył ich, Watykan 1986, s. 363 - 387
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renewed in the image of the only begotten Son of God. For we are in Christ, "a new creation" (Gal 6:15) and the new man created in justice and holiness of truth. Participation in the mystery of Christ, defining the being of Church, is also determining the nature of its mission. An important method and form of pastoral activity of the Church is first of all identification and unification with the act of love, donating, issuing each other for the life of the world. Only in this way does the Church provide humanity the fruits of salvation, which are the entrance into the circle of divine communion of Father, Son and Holy Spirit.

Agape - the gift of the Holy Spirit

Establishment of the Church to pass the spousal love of Christ does not regard only the Church as a "super full", but also every single person in the church. The church is made up of people and is fully itself when wealth of the salvific Gift is distributed, shared and made available inside the personal references, having a form of love. It is a love that has been planted by the Holy Spirit in the hearts of believers, for being the content of the Church's life in the context of specific relationships, missions and ministries that make up the building of the Church. That is why Christ commanded to love one another as He loved the Church (cf. Jn 15:12). The specific application of this commandment to the spouses is found in the list of St. Paul to the Ephesians (cf.Eph. 5, 21-33). Christians' Love in the Church, is the same love (participating in the same Love) that God beloved the world (cf.John 3:16) in Jesus Christ. You cannot love God without loving those that He loves and as He loves them. Attributes of God cannot be separated from Him, because the love of God cannot be separated from God. Hence, when we have Him in ourselves, we have also His love. We give another the true love when we pass them God himself. We receive God's gift by a more mature person. It is a participation in the mediation of Christ. Regardless of who the intermediary is - the Holy Spirit is transferred, Christ transfers, Father gives his own gift of life and love. The love of God in the Church, as a gift given to us in God, must be regarded as acquired from him and then we become a source for others. In response to God's love for us can be the love that pours on the love of God. In the Church, this response reflects the love of the Trinity - God the Father, by of His Son "has flooded our inmost heart through the Holy Spirit he has given us." (Romans 5:5). We cannot fully turn to the brothers, if at

106 cf. Lumen Gentium 11
107 cf. K. Wojtyla, U podstaw odnowy, Kraków 1972, s. 54 - 55
first in the faith of Christ we did not turn to God and at the same time we did not really open for "agape" of God, if we did not turn towards our brothers and sisters. Communion with God - the Trinity is experienced in human relationships. A particular reason for this form of unity in the Church is the Holy Spirit. In the Bible we have numerous texts showing the role of the Holy Spirit in the creation of community.

Building up a Church according to the truth of communion

Unity and multiplicity circles communion of the Church

Church is not a "purely spiritual" community, but a complex structure, divine - human, in which all the elements must be properly arranged so that all the Church is and what it lives, contributed to the building of the unity of communion. In the Church there are many communities, but all are in the great community of the Church - in the diocese (the local church) and parishes. The church must be seen in the dimension of universal and particular. The particular dimension of the Church is updating in the diocesan community, which is divided into smaller particularly important communities - the parishes.\textsuperscript{108} Communion with the universal Church does not hinder but rather guarantees and promotes the substance and originality of the various particular Churches.\textsuperscript{109} In the parish basic functions are performed: providing baptism, anointing of the sick, the Eucharist and the other, allowing for full integration of the faithful to the unity of the whole Church. It is "the component that connects the other existing communities of all kinds and action, beginning with the family".\textsuperscript{110} Should pay attention to the term "ekklesia", we see that the Catholic Church is not the sum of the local churches. "Analysis of the New Testament shows that the word" ekklesia "covers the entire People of God, and also its realization in the particular places. Any, even the smallest Christian community represents the whole Church. Even Christians gathered in the individual houses, St. Paul calls the Church "."\textsuperscript{111}

In all communities, we can distinguish two basic elements: the visible human and spiritual, inner, divine. The spiritual element shapes and permeates each of these realities. Cardinal Augustine Bea writes about the spiritual bond between the apostles and Christ:

\begin{footnotes}
\item[109] FC 70
\item[110] M. Żurowski, Communio ecclesiarum, w: Człowiek we wspólnocie Kościoła (red. L. Balter), Warszawa 1979 s.54
\item[111] H. Bogacki, Misterium Kościoła pielgrzymującego, w: Kościół w świetle soboru. Poznań 1968, s.60 - 61
\end{footnotes}
"Their intercourse was not only friendly common life. Father gave them to him, and therefore must be the one as He and the Father, the one with the Father through Him. This mystical bond unites them, even if they are scattered throughout the world. This relationship also connects those who believe by them."¹¹² Making a reality of a man reborn in Christ, connected with him, and with other, forming a communion of the Church, resolves conflicts between unity and multiplicity of communities in the Church - the community of communities. Marriage and the family reach its full truth, being a community, rather than pluralism of individuals among intersecting communities - circles of communion in the great communion of the Church. These are circles having different forms but their connectivity provides authenticity in the divine dimension and divine-human.

The foundation of any communities understood as communion between people is the target that is over historical and temporal life of the community. This goal is union with God. Each true communion corresponding to an ontically human nature is created by God. Constitutive elements of the Christian community are the original source - Jesus Christ - the community of the same origin, the main goal - the future union with God - a community of shared purpose, faith, baptism, Eucharist - a community of shared resources that are used by its members. "Some local churches are bound together not only to external organizational ties, but above all the bond inside: they are bound by the grace of the Father, unites Christ as head of the whole body of the Church, bond the same Spirit dividing his grace. The same faith and sacraments are the common good of all churches (...) because there is only one Church of Christ, but in different places. "¹¹³

*The role of the sacraments in the building of ecclesial communion*

Each sacrament in its own way builds the Church and strengthens its internal bond. The very structure of the sacramental acts, shown in a study of the Second Vatican Council, reveals the personal and communion nature of the liturgical event (dialogue, meeting, celebration of the sacraments in the parish, etc.)¹¹⁴ Firstly the being of the sacramental grace contains and expresses a deeper entry into the mystery of the Church, and experience the communion with Christ - Mediator of the New Covenant.

¹¹² A. Bea, Ut unum sint, Kraków 1973, s.61
¹¹³ H. Bogacki, dz.cyt., s.61
¹¹⁴ cf.B. Mokrzycki, Droga chrześcijańskiego wtajemniczenia, Warszawa 1983, s.23
Baptism is the first fundamental act of uniting the faithful with Christ and the foundation of the unity of the whole Church. "Indeed, baptism creates a new family, which is no longer united family of the earth (...) that is why we have to see in the man child of God, or at least a member of the Mystical Body of Christ, and to treat him the same".\textsuperscript{115} Indeed, by means of baptism, man and woman are definitively placed within the new and eternal covenant in the spousal covenant of Christ with the Church.\textsuperscript{116} "Thus, through the baptism, a man reborn as the son of God.\textsuperscript{117} He becomes a participant in the divine nature, incorporated into the community - communion of the Church.\textsuperscript{118}

Confirmation, together with Baptism incorporates and conforms to Christ. Baptism and Confirmation are two inseparable phases of a process of initiation. Confirmation discovers as a consequence new dimensions as a consequence of the dynamics of the grace of baptism.\textsuperscript{119} The effect of the sacrament of penance is to reconcile sinners with God, which is done by the forgiveness of sins committed after baptism. The church itself is a great sacrament of reconciliation, as John Paul II wrote in his exhortation "Reconciliatio et Paenitentia".\textsuperscript{120} Liturgy is the exercise of the priestly office of Christ. Christ in the liturgy performed consistently for us his priestly office by his Spirit.\textsuperscript{121} Through Baptism, Confirmation, the Eucharist and the priesthood, the Holy Spirit consecrates humanity to become the one Body of Christ. Through the sacrament of marriage is revealed a new sense of unity of the person, whose source is the unity of the Trinity. So conjugal love exalted and included in the spousal love of Christ, is the embodiment of love revealed on the Cross. "Like each of the seven sacraments, so also marriage is a real symbol of the event of salvation, but in its own way. "The spouses participate in it as spouses, together, as a couple, so that the first and immediate effect of marriage (res et sacramentum) is not supernatural grace itself, but the Christian conjugal bond, a typically Christian communion of two persons because it represents the mystery of Christ's incarnation and the mystery of His covenant".\textsuperscript{122} The primacy of the Eucharist in building the communion of Church. Ecclesial communion reaches its full in the sacrament of the Eucharist. It is a sacrament signifying and giving an unity of the People

\textsuperscript{115} A. Bea, dz.cyt., s. 303
\textsuperscript{116} FC 13
\textsuperscript{117} cf. \textit{Lumen Gentium} 11
\textsuperscript{118} cf. \textit{Lumen Gentium} 9
\textsuperscript{119} cf. \textit{Lumen Gentium} 11
\textsuperscript{120} cf. Jan Paweł II, \textit{Reconciliatio et paenitentia}, Watykan 1984, s.13
\textsuperscript{121} \textit{Presbiterorum ordinis} 5,7,12
\textsuperscript{122} FC 13
of God. It is the top and center of sacramental communion, the source of communion that is both uniting with God in Christ and the cross-anastomosis of its participants. „Really partaking of the body of the Lord in the breaking of the Eucharistic bread, we are taken up into communion with Him and with one another. (KK7)“Because the loaf of bread is one, we though many, are one body, for we all partake of the one loaf”. (1 Cor 10,17) „(…)so we, though many, are one body in Christ and individually parts of one another.” (Romans 12,5)

In this way all of us are made members of His Body, "but severally members one of another"." The Eucharist is the center, the source of all the other sacraments. It plays a unique role in creating communion. The phrase that each person takes in Holy Communion "his" Jesus Christ is not true. One Lord unites us, so that in Him we become a community. The period of the Fathers of the Church was a particularly privileged in the sense that the liturgy played the unique role then, or maybe it should play such role in the life of the Church. It was the center of life of the Christian community, centered around the life of the Church and the Church was born in it. The Eucharist was a common food for all the faithful who took part in the liturgy. Already in the second century St. Ignatius of Antioch emphasized the role of the Eucharist as the sacrament of unity. Similarly, it is the cause of the unity of the faithful. The idea of the Eucharist as the sacrament that nascent Church, found its fullest expression in St. Augustine. The Eucharist is the real symbol of the Christ - Head and body, is the sacrament of unity and love. The Eucharist creates, develops and realizes the Church so the one who separates from the Church, cannot perform the Eucharist. The Eucharist was instituted not for consuming Christ, but to unite with Him, not so much do we invite Christ as He invites us. Otherwise, we can say that The Eucharist is a miracle of God's love who wants to unite the people. The natural unity due to the fact that all mankind came from Adam's father, the unity of the supernatural has its base in the natural unity, but in its definitive truth is the gift of Christ. The unity of individuals with God that exists on the basis of the unity of humankind and the resulting sacrament of baptism, becomes by the Eucharist even more real. "When we bless <the cup of blessing>, is it not a means of sharing in the

123 cf. Lumen Gentium 11
124 Lumen Gentium 7
125 cf. Constitutio de Sacra Liturgia Sacrosanctum Concilium 59,61
126 cf. M. Starowieski, Eucharystia pierwszych chrześcijan, w: Kongres Eucharystyczny w Polsce, Warszawa 1986, s.73 - 87
127 cf. ibidem, s. 84
128 cf. ibidem, s. 84
blood of Christ? When we break the bread, is it not a means of sharing in the body of Christ? Because there is one loaf, we many as we are, are one body; for it is one loaf of which we all partake.” (1 Corinthians 10:16 - 17). The Sacrament of the Eucharist is the sacrament of communion of the whole Church. With this sacrament any unity is born and heads toward him in any form of communion between persons realizing the Church. Therefore, in the following articles it is worth to consider a family resemblance to the Church and the intermingling of family and Church’s mission

129 M. Kasper, *Kościół jako wspólnota*, Communio 34, 1984, s. 31 - 34
Shaping the attitudes of catholic school pupils in light of selected recommendations of the educational program of the afcs and guidelines of the ccs in Poland

1. The importance of Catholic schooling and its main goals

Every rational human action is attributed to some value that everyone wants to achieve through that action: else it would have no sense and people would become dependent of random factors. So is the case with education and formation in schools. Catholic schooling is important to the process of educating and forming smart and honest people who carve the footprints of their actions in a concrete life and society. In order to fulfil its mission, a Catholic school should be organized around the four aspects of education, which will be the foundations of knowledge for each of its units: learn to know what it means to obtain the tools necessary to understand God and man and the light as the acts of God; learn to act, to be able to influence their surrounding without domination, but with evangelical love eager to forgive and love one's enemies; learn to live together, to take part and co-operate with others in all fields of human activity; and finally, learn to be – be a Christian – a catholic, a wise and honest man, be proof of Jesus' presence in the world.

This type of learning, which is supposed to focus on mastering the tools of knowledge rather than obtaining encyclopaedic knowledge and codified information, can also be treated as a means and one of the goals of life. As a means, because every unit should learn to understand the surrounding world, at least as much as it is necessary in order to live a decent life, to develop professional skills and communicate. As one of the

130 AFCS – Association of Friends of Catholic Schools (Polish – Stowarzyszenie Przyjaciół Szkół Katolickich – SPSK); CCS – Counsel of Catholic Schools (Polish – Rada Szkół Katolickich – RSK).
131 M. Seweryński, Speech delivered during the inauguration of the XVI Nationwide Forum of Catholic Schools in Częstochowa, 25.11.2005 r.
important goals, because its essence is happiness that is only available thanks to cognition and discovering. Knowledge is, however, only a partial good. It cannot give full joy and happiness. The greatest good is God – meeting and reaching Him on the other side will be real joy and happiness. In a Catholic school, the pupils should achieve that exact wisdom for their whole lives. From this point of view a general matter is that every child, regardless of where its whereabouts be able to learn the scientific approach in a suitable manner and become life-long friends with knowledge. Catholic schooling should provide its pupils with the tools, terms and methods of reference, adequate to the development of knowledge and paradigms of epochs, among which reference to God is fundamental.\textsuperscript{133}

In regard to the above, the teachers and educators that are to teach at these schools should be chosen carefully and in a special way, looking not only at their professional competences, educational and didactic skills, but also ethical values and their practice of sacramental life. Teachers should be characterized by a sound doctrine and righteous life. The teacher and educator of a catholic school should thus be characterized by:

1. thorough education and proper qualifications;

2. high level of morality and ethics;

3. human maturity;

4. orderly personal life;

5. integrity between faith and life;

6. constant increase in faith.

Another thing that should be provided is constant training of educators by adequate priesthoods. It should intend to increase their faith, whose visibility in life becomes the evangelical testament.\textsuperscript{134} School, family and the Church create one tight organism of Christian education. Teachers and educators in Catholic schools should initiate proper contacts with their pupils' parents, which are necessary in order for the educational efforts of the family and school are in harmony with each other and directed at concrete actions.

\textsuperscript{133} Ibidem.

\textsuperscript{134} K. Skoczylas, Środowisko wychowawcze szkoły katolickiej (Educational Environment of Catholic Schools), [in:] Ateneum Kapłańskie 3 (529), p. 451. Cf. also: Rada Szkół Katolickich w Polsce (Counsel of Catholic Schools in Poland), Szkoła katolicka w nauczaniu Kościoła (Catholic Schools in the Church's Teachings), Szczecin – Warszawa 2002, p. 289.
Catholic schools refer to the Christian vision of man and world. They are places of integral education, evangelization, teachings, inculturation and implementation of dialogue between young people of different religions and social environments. Its tasks and program lead to providing a synthesis between culture and faith on the one hand, and faith and life on the other hand. In this perspective Catholic schools are open to all those, who accept and take on the established program. At the same time Catholic identity should not be forgotten. This means that in order for the school to form Catholics who are aware of their calling and place, both within the Church as well as contemporary society. Catholic schools should differ from public schools not only with their level of organization and methodology, but also a specific shape of the whole, which put both teaching material as well as the pupil in the broad frames of God's plans, in reference to a man who is accomplished and presented in Jesus Christ. Originality and identity of the Catholic school, as well as its authentic dynamism, depends on the acceptance and inclusion of the evangelical light in the specific life of the school commune and all its members. Pupils in catholic schools do not only develop intellectually by obtaining new knowledge, but also shape their whole personality. Education and teaching should also refer to the pupil's development sphere (mental, social, physical, cultural and spiritual). Catholic schools are to be places of integral formation of the person by means of working out and assimilate human culture in its various forms and expressions, places of teaching freedom and responsibility, the taste for beauty and artistic work, to be open towards other people. At the fundamentals of this vision are Jesus Christ and His message of salvation.\footnote{Cf. Kongregacja ds. Wychowania Katolickiego (Congregation for Catholic Education), Szkoła katolicka u progu trzeciego tysiąclecia (Catholic Schools at the Threshold of the Third Millennium), [in:] Rada Szkół Katolickich w Polsce, Szkoła katolicka w nauczaniu Kościoła, op. cit., p. 362.}

Obtaining knowledge assumes, first of all, learning to learn by exercising attention, memory and thinking. Since childhood, especially in societies dominated by television, young people should learn to focus their attention on things and people. The series of quickly succeeding media information is dangerous to the process of discovering, which implies persisting and deepening perception. In a Catholic school, learning to pay attention may take up various forms and may use various occasions given by life (fun, a moment of reflection, prayer, admiration of nature as God's creation, turning attention to the sandwich brought from home, journeys, practical implementations of science and so on). Whereas exercising memory is an essential antidote to the overflow of snap-shooting
information given by the media. It was a mistake to think that memory has currently becomes useless as a result of our unusual ability to gather and pass over information. Yes, materials that are to be learned by heart should be carefully selected, but what should also be cultivated is the association aspect of memory that is only unique to man, and which cannot be reduced to something automatic. All specialists agree that the intentionality of exercising memory from the earliest age and the impropriety of eliminating some traditional school practices that are considered boring and stressful. Teachers and educators of catholic schools should not give in to the so called trends of a stress-free school, for our lives, since the moment of our birth, is accompanied by stress. Stress should be minimized, but no one should deceive themselves that it will be eliminated from human life. And finally, exercising thinking, into which children are led first by their parents, and then teachers and educators, should progress from concrete to abstract and the other way around. Thus, two methods should be mixed, both in educating and in studies, which are often perceived as antagonistic: deduction and induction. Depending on the taught discipline, one of these methods may be more appropriate than the other, but in most cases thinking operations require both.

Teachers and educators in Catholic schools should try to create an atmosphere in their surrounding, in which the pupil feels encouraged to take on the duties resulting from being baptised. The heart of all educational actions in Catholic schools is Jesus Christ, who is the example, according to Who Christians should shape their lives.\footnote{136} Education in faith is a task that stretches to the whole of life, however, in Christian development there are moments that require special care (Christian initiation, choosing the state, religious crises, painful experiences). In most cases these occur during the period of school education, when the person is still young. An especially important importance belongs to the role of the teachers, who try to accompany their pupils in such situations of their uneasy road of faith. Teaching and education in faith lead to a synthesis of faith and life, that manifests itself in bravely giving testament of Christ. Education in a Catholic school leads to a conscious choice of one's calling, both the professional and personal way of life. A specially important task is to discover and support the calling to serving God. School gives enough motivation by supporting the atmosphere of faith, magnanimity and servitude. Thanks to this it helps young people to liberate themselves from the pressure of

\footnote{136} Ibidem.
conditions, under which the answer to Jesus' calls may seem as gullible or impossible.  

2. Catholic schooling as the answer to the postulate of new evangelization

Catholic schools, through teaching and education based on Christian values lead the pupil to a full engagement in social and political life so that their work contributes to the good of everyone. To be educated means to be better prepared for life: posses better judgement, what is life, what it has to offer and what man can offer to the human family. A Christian testament of life in accordance to the Gospel builds society that is based on the highest and universal values. Catholic schools, by offering their educational program to people of our times fulfil an important task of the Church: shaping Christians who are responsible for the development and mission of the Church through engagement in life and matters of the Church. Catholic schools graduates should create groups of animators of various religious movements in their environments. They should be the seeds of good in the world.

In its nature, school is a supporting institution that complements the family and Church's work. The educational program of Catholic schools should be developed based on the concept proposed by the Second Vatican Council. The basis of such an educational program is Jesus Christ himself. He shows a new sense of being and transforms this being and makes man able to live as God intended, which is thinking, wanting and acting according to the Gospel. Educators and teachers in Catholic schools are people who help their pupils develop themselves as new beings of which the pupils has become through holy baptism.

The educational program of Catholic schools is foremost characterized by:

- loyalty to the Gospel proclaimed by the Church;

- discipline in cultural studies and setting an appropriate critical base in reference to the rightful autonomy of scientific laws and methods of particular disciplines,

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138 Cf.: M. Nowak, Program wychowawczy szkoły katolickiej i jego konstruowanie (Educational Program of Catholic Schools and its Construction), [in:] Ateneum Kapłańskie 3 (592), pp. 428–429.

139 Jan Pawel II, Nauczyciel chrześcijański wychowawcą sumien młodzieży (The Christian Teacher the Educator of the Counsciousness of the Youth), [in:] Rada Szkół Katolickich w Polsce, Szkola katolicka w nauczaniu Kościoła, op. cit., p. 190.
serving the wholeness of forming the person;

- graduated and adapted educational propositions depending on the various situations of particular persons and whole families;

- ecclesial co-responsibility.

Intellectual work enriches by the religious aspect and leads to interest in reliably carrying out one's school duties and strengthens the Christian personal formation. The educational program should be constructed so that the pupils, with the help of their teachers and educators, are able to develop in authentic human values in themselves: awareness of their dignity, feeling of responsibility, spirit of solidarity, devotion to the common good, feeling of justice, honesty and righteousness. All these attributes are based on evangelical values expressed in God's commandments of love towards one's self and their neighbours. A graduate of a Catholic school that is entering the 21st century needs to understand that the process of learning never ends and can be enriched by every experience. In this sense of the process of learning it becomes more and more often associated with work as much as it begins to lose its routine character. The first education in a Catholic school can be considered successful if it gives an impulse and basics allowing to continue learning throughout life, at work, but also outside of work.

3. A special responsibility for the educators

The main responsibility for an creating authentic Christian educating environment at school rests on the teachers and educators – both on persons in particular as well as their whole group. It is them who actually make their school's educational program, and their testament is an example of fulfilling their calling for most pupils. Teachers, and above all the form tutors, should be the subjects of special priestly care of the school's prefects and the school itself. The school allows to care for the intellectual and spiritual development of its teachers. The profession of the teacher can give the Christian teacher the perfect road towards introducing the pupils into this sphere of life. Without doubt, teaching can be

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presented in many ways in order to inspire the pupil's mind to seeing faith, and these occasions should not be omitted, but far beyond these methods Christian teachers and educators should look for deeper, more important for the development possibilities of the Christian personality.

Educators should, first of all, care for the pupil, and their authentic good, their salvation. The primacy of the person above acting is the basic of educational work, and caring for the pupil's sainthood – the most important educational task. The educator should respect the uniqueness and originality of their pupils, the educator's calling is to listen to the secret that every pupil carries inside. Listening is more than just a technique. It is the incarnation of God's love, which does not judge, but loves man the way he is.

Catholic school teachers and educators should care for their individual contacts with their pupils. Educating in itself drives toward shaping a mature consciousness in man, which allows him to truly be with himself, God and other people. That is why it is important to care for the presence in the pupils' lives of factors that shape consciousness, such as: retreats, teaching religion, educational lessons, meeting national heroes and positive literary characters and people of conscience. But in the formation of conscience there is individual contact. For secular educators it takes on the form of conversation, while for priests it can also be confession or counsel. The Catholic school teachers and educators' roles are to individualize and make requirements appropriate to the pupil's specific situation. The subject of education is not the class, but the pupil, not many, but one. That is why working with a class, no matter how good, will never replace individual work with the pupils. Individual contact with the pupil is the most appropriate and effective educational means. If contact with the educator is not stressful, it will not induce fear, but give a feeling of safety, it will sooner or later create an atmosphere of honesty, trust and increasing openness. The pupil's distrust towards the educator is very bad. Distrust causes a deep psychological repercussion. A man who does not trust is in a state of danger. He treats the person he distrusts like an enemy and a source of potential threat. He feels fear towards that person. In such a situation the educator's actions will be read by the pupil as acts of aggression, which shatters the educational efforts. The pupil's trust towards the teacher does not simply come out of nowhere. Gaining that trust is a process, a road, on which the pupil will many times put the teacher to the test, some of which will be painful, to eventually convince himself that – he really is on my side, he cares about

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141 The AFCS educational program, Częstochowa 2003, p. 41.
142 Ibidem, p. 59.
me, he is about me. Accepting the pupil as he is and his whole and ever-renewed acceptance should be the teacher and educator’s answers to the pupil’s doubts. The deepest and shortest road to building trust and getting to the pupil is getting to the Jesus present in him and uniting with Him. The process of the educator uniting with the Jesus present in the pupils manifests the mystery of education.

Excessive submission towards the demands of the pupils is not good for them, similarly to excessive strictness of the educator. The educational work needs a synthesis of tenderness and firmness. In conversation with the pupil, the teacher should try to present the problem they are talking about in the light of faith, which is looking for a deeper, supernatural sense. Introducing the pupil to God who is present in this event and the challenges resulting from it.

The role of the educator in a Catholic school can be compared to the role of a midwife during birth. It is not the midwife who gives life. She tries to ease the birth. She is there to help the woman who is giving birth. And so does the educator. Although he cannot give life himself, he can create an atmosphere, conditions, environment that will help a new life be born. Speeding up the birth of a new man is always a mistake. The educator who wants to prematurely extract the real life or making requirements that are too high of his pupil will always halt the pupil’s development.

The educator’s patience allows him to calmly observe the events and expect good in a greater perspective, think positively of what will happen one day, not lose hope in a situation of failure. Without the ability of waiting long for the results of the taken efforts, the educator, seeing that his work does not give the expected results, may succumb to the temptations of doubt and resignation.

Wise Catholic school educators and teachers know that they cannot approach the pupil alone. They want to bring them God. And so they resign from their own activity and entrusts himself directly to God’s actions. This allows God to enter the educator’s actions in an extent that they become God’s actions instead. Persons responsible for the faith of others should strive for Jesus to ultimately educate through them, because only He can perfectly, with divine patience, guide other people on the road to sanctification, despite their constant falls and unfaithfulness. Education in Catholic schools is never about the

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143 Ibidem, p. 61.
144 Ibidem, s. 78 - 79.
145 Zeszyty Ruchu Rodzin Nazaretanskich (Ku nowej ewangelizacji) [Writings of the Movement of Nazareth Families (Towards New Evangelization)], Bóg oparciem w świecie ludzkiego zagubienia (God as the Support in Human Loss), Warszawa 1999, p. 23.
educator's honor. It is only about the pupils being educated well. That is why teachers and educators who are aware of the subtle roads that their own egoism can look for, should be constantly humble publicans in their attitude and entrust God with themselves and their pupils.


Children in John Paul II's teachings – inspirations for priesthood

In his message to the Conference of the Polish Episcopate in 1997, John Paul II reminded the bishops that contemporary children and youth should be approached with the same Gospel, but in a manner that is more adapted to contemporary mentality and conditions. This task is still a current one and it requires efforts directed towards creating new methods of dialogue with children and finding the proper means of reaching them. Moreover, the Holy Father, for the first time in the history of the Church, addressed an official letter to children for the Year of the Family. Unfortunately, in many places in Poland, his words have not reached the recipients. Up until now the contents of the mentioned letter remains unknown, not only to the youngest, but also to the many people who raise them, the parents, educators and even priests.

In Polish publications we can find many titles concerned with the problem of children, in which much attention is given to catechesis, teaching religion to children in schools, issues of raising and the family. However, there are little articles devoted to priesthood for children. It can be said that this is somewhat natural, for Jesus taught adults, but gave

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his blessing to children. However, taking into accounts the changes that have taken place in these twenty ages, especially the dangers to religious education of children, we should not only carefully learn to the Pope's teachings, but, first of all, use them in priestly practice.

It is impossible to fully synthesize, in one article, the teachings and documents of John Paul II, in which he discussed issues concerning children, turns to them or talks about Divine childhood, that is why only these of his rich teachings, that were addressed directly at children, are going to be presented here. They are only a basis for reflection, whose goal is not only to explain John Paul II's teachings, but also an attempt at suggesting how these teachings should be taken into account in the Polish Church's priestly activities. This work does not fully expend the topic. However, the personal experience of passing over the teachings of John Paul II allow for a synthesis and formulation of conclusions that may be useful in priestly service. The work uses the teachings of John Paul II that were published in Polish.

This article will present the opinion of John Paul II on the role and importance of children in the Church, his teachings directly addressed at children, and finally inspirations for priesthood.

John Paul II's teachings about children in the Church

In his teachings, John Paul II many times pointed out the position and importance of children in the community of the Church. He conveyed these truths not only with his life but also in the words addressed at children and adults alike. We should speak of them with great cordiality. They are the smile that Heaven entrusted to Earth. They are the jewels of the family and society. They are the joy of the Church. Members of the Church should follow the examples of love and respect of Jesus towards the youngest, for the presence of children in the ecclesiastic community helps them better understand that Christian life is a


149 In the first CD-ROM edition of Nauczania Kościoła Katolickiego (The Teachings of the Catholic Church) shows the word child is used over 1980 times in John Paul II's teachings (up until 2003), in which: 135 times in encyclicals, 248 times in Exhortations, 861 times in letters and manifestos, 282 times in catechises, 423 times in his addresses to Poles and 32 times in other documents. Cf. Nauczanie Kościoła Katolickiego. (The Teachings of the Catholic Church), version 1.0. CD-ROM, Kraków 2003.
selfless gift from God\textsuperscript{151}, and the missionary fertility of the Church draws life from that exact gift. Children are the source of hope for they remind of the innocence God intended for all people and that all believers constantly have to recover because of the original sin. Thanks to the youngest, the remaining members of the Church look at the future with hope. It is in children that the Church and nations see the possible perspectives\textsuperscript{152}. The Holy Father reminded that every child is the beauty of human habitation and adults should also be astonished by that beauty, for the they need the youngest as their guides to Heaven. Sick children are a special boon to the Church\textsuperscript{153}.

The innocence of the child allows the adult to always discover the simplicity of holiness. Boys and girls live in the holiness adequate to their age, which contributes to building an ecclesiastic community\textsuperscript{154}. Innocence and grace that are present in children's lives and the unjust suffering thrown upon them become, according to John Paul II, the source of spiritual richness for them and the whole Church. Referring to the teachings of the Second Vatican Council, John Paul II also reminded the believers that children, as living members of the family contribute, in their own way, the its sanctification\textsuperscript{155}. John Paul II assigns great importance to children in the Church's missionary act, advocating the Pontifical Missionary Childhood, whose goal is to proclaim the missionary spirit among the youngest\textsuperscript{156}. Children are examples of conversion to adults and striving to holiness. This is the truth John Paul II reminded us during the beatification of Jacinta and Francisco Marto in Fátima in the year 2000\textsuperscript{157}.

Childhood is no longer some period in life, from which we try to falsely separate ourselves. It is then that the fates of the children and adults are forming. John Paul II reminded that a child's soul is exposed to every incentive that stimulates the child's imagination, fantasy, affection and instinct. The experiences in that time of life deeply

\textsuperscript{151} Cf. same, Exhortation Christifideles laici, 47.


\textsuperscript{154} Same source, Dzieci w sercu..., p. 36.

\textsuperscript{155} Cf. II Vatican Council, Pastoral Constitution on the Church in the Modern World Gaudium et Spes, 48.


influence the psyche and condition, often permanently, the later ways of regarding one's self, other people and the surrounding. That is why John Paul II appealed for showing children the greatest respect and help them by guiding them towards adulthood\textsuperscript{158}. A great gift for boys and girls at school is religion class, which demands honest and adequate commitment\textsuperscript{159}. The school should become the forge of social virtues, John Paul II said in Łowicz in 1999. Sensitivity from all school workers so they can create a friendly atmosphere that is open for dialogue, which in turn will contribute to children and youth openly admitting to their religious beliefs and acting according to them. The Holy Father appealed to children and youth that they develop and deepen patriotic feelings and their bond with their home country in their hearts. Children and youth should also be taught caring for the good of all and responsibility for their future\textsuperscript{160}.

**John Paul II's words addressed to children**

John Paul II also taught children to consider the Gospel, showed them how to be like Jesus every day. In the letter addressed to the youngest on the Year of the Family showed the deepness of the mystery of Christ's birth. By using the Church's tradition in that celebration, John Paul II also reminded the basic truths of faith, elaborated on Jesus' maturing period and also showed the youngest the responsibilities resulting from faith. In the mentioned letter the Pope directly asked the children what was their attitude towards religion class at school, did they care about catechesis similarly to Jesus in the temple when He was twelve, did they diligent in learning religion in schools and parishes? He also reminded parents of their duty to help the youngest with learning religion and taking participation in catechesis\textsuperscript{161}. The Holy Father showed boys and girls how important they are to Jesus and even said that the Gospel is deeply permeated by the truth about children and it could be completely interpreted as the *Gospel of Children*\textsuperscript{162}.

When reading the letter to the children, one can have the impressions that the author's


\textsuperscript{162} Same source, *Autokatechizacja*, p. 12.
intentions were that parents not only read it to their children, but also think about how they themselves accomplish its ideas. Much of the letter's content is directly addressed to them, e.g. the above questions, or reminding adults they should find in themselves all that which is in the answer to Jesus' call: if you do not change and become like children, you will not enter the Kingdom of God, for only those who are like children can find their Father in God and, thanks to Jesus, also become God's children\textsuperscript{163}. During meetings with the faithful, John Paul II, when directly addressing children, very often mentioned parents, e.g. in 2000 in Fátima at the end of his homily. The Pope also asked of the children to make up to God the wrongs of adults by praying and giving offerings for the sinners. He encouraged the youngest to ask their parents that they send them to the school of the Virgin Mary where they will learn to be obedient to God. The Pope taught the youngest, and at the same time reminded the adults, that more progress is made during a short time of being obedient to Mary, than for years of efforts of one's self alone. That is how Jacinta and Francisco Marto achieved holiness\textsuperscript{164}. While speaking of the children that were sanctified or blessed, John Paul II showed how particularly important was Jesus' trust towards boys and girls, who entrusted them with matters of great importance to the Church and mankind. He reminded the value of prayer that with time becomes an example for adults. Children's prayers seem to be the most important and that is why the Holy Father asked them to prayer for all people and world peace\textsuperscript{165}. John Paul II addressed children with the issue of evangelizing one's self through constantly learning the truths of faith and life in God's and neighbourly love. An effective and reliable evangelization, to which all members of the Church are called, is possible when all of its members first evangelize themselves. Children heard the incentive to, like the Pope did, learn how to listen to the Word of God in prayer, draw from the Holy Spirit, whom they should be obedient and loyal, so that they can pass the Gospel on to others\textsuperscript{166}. John Paul II addressed children multiple times that Jesus is their greatest Friend\textsuperscript{167}, that God loves them and that love is shown fullest in the salvational mission of Jesus, that is made visible during the Eucharist. During his meetings with children, who accepted Communion, John Paul II encouraged them to further their friendship with God. He taught

\begin{itemize}
\item[\textsuperscript{163}] Same source, \textit{List Ojca Świętego do dzieci...}, pp. 5-6.
\item[\textsuperscript{164}] Same source, \textit{Ojczyźnie Fatimy...}, p. 8.
\item[\textsuperscript{165}] Same source, \textit{List Ojca Świętego do dzieci...} p. 6; same source, \textit{Jezus jest naszym najlepszym Towarzyszem drogi} (Jesus is Our Best Companion). Thursday, 14 June 1979, in: same source, \textit{Nauczanie papieskie...}, pp. 721-723.
\item[\textsuperscript{166}] Same source, \textit{Autokatechizacja...}, p. 12.
\item[\textsuperscript{167}] Same source, \textit{Jezus jest naszym...}, p. 721.
\end{itemize}
the youngest that love is inseparable with sacrifice. He encouraged children to take part in the Eucharist, for as every man and woman need food and drink, so does the soul need the Eucharist, so that men and women can live eternally in a life that is God itself. John Paul II pointed at the Eucharistic Crusade, whose goal is to, i.a. shape life around Mass. The Holy Communion is not only a great family event, but also a meaningful celebration for the whole parish. During his visit to Zakopane where he had a meeting with the children who were going to accept the Holy Communion, John Paul II told them: If you want Jesus to live in you, you must try to always have your heart open to Him. Thus your task is as follows: always love Jesus, have a good and pure heart and, through communion, invite Him to live in you as often as you can. Never do that, which is bad. Sometimes, it may be hard. But remember that Jesus loves you and wants that you too love Him with all your heart.

John Paul II showed children all aspects of Christian life, including the worth of renunciation. He explained the youngest what is fasting, taught them that fasting is a firm "no" to everything that our pride and egoism demand. Fasting means listening to one's own conscience and respecting other people. Another task for the youngest is to praise God, with their lives first and foremost. John Paul appealed that children never forget the words of twelve-year old Jesus said to his parents in the Temple of Jerusalem, for they show us that man praises God just by following the voice of vocation in life, and that voice is already present in children's souls. John Paul II encouraged boys and girls to pray for reading the plans God has for their lives properly and the courage of generous answers. He asked pupils of both primary and high schools that they do not fear the truth of themselves and the surrounding world, to use their time for learning as best they can and to be enthusiastic in engaging in the process. He said that wisdom not only opens horizons, but also is also favourable for spiritual development and acquiring wisdom shows one's greatness. John Paul II called the pupils to work on themselves, which is hard, but possible thanks to Jesus. He encouraged them to build a friendship with God who wants to help them and strengthen them in their struggle towards virtues. The Pope also

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168 Same source, *Austrokatolizacja...*, p. 12
reminded the pupils that man is never alone, for he is always accompanied by Jesus, who never fails and understands the most secret desires of the heart. The Pope's wish that every child's home have an atmosphere of love shows how great his goodness was. The Holy Father reminded the young listeners about abiding the fourth commandment, and straightly pointed out that parents are the substitutes of God for their children. It is worth to say, at this place, that it is not often that John Paul II's words to children did not mention parents, which are, e.g. acknowledgements or welcomes during his apostolic travels.

An especially meaningful was John Paul II's meeting with the sick children during which he assured them of his prayers for their health, and also stressed that he asks God more for the gift of faith for them and their closest for all their lives. The Pope explained the sick, including children, that suffering is not punishment for sin nor is it God's response to man's evil. It can be understood only in the context of God's love, which is the ultimate meaning of all that exists in this world. Suffering has been linked with love that creates good, also leads it off from evil, eliminating suffering, just as the greatest good of the Salvation was led out from the Cross and constantly draws its beginning from it.

John Paul II entrusted children with matters of the Church and world, taught them love, required of them, but also said that he rejoices more when meeting with children. He also remembered of all that which is important for children and belongs to them, e.g. candy, pretty clothes in which they would come to the meetings. It can be said that the Holy Father was present in the children's reality and, at the same time, introduced the Gospel into it and its consequences.


tascritions for priesthood

This analysis of the Pope's teachings presents the variety of issues John Paul II touched upon. They can all point the directions to how educate children, both for parents and

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174 Cf. same source, Pomagajmy mlodym ..., p. 91.
177 Cf. same source, Trzy wmiatory..., p. 63-64.
178 Cf. ibidem, p. 63.
179 Cf. same source, Orędzie Fatimy..., p. 8.
teachers. In this section will be presented the tips that can be especially helpful in developing and deepening faith, especially for the youngest members of the Church. Many issues concerning the youngest in the Pope's teachings are noticed and accomplished in our parish communities, e.g. caring for mass for children, special services depending on the child's age, helping single mothers, reminding adults of the duties resulting from the fact that they had been baptised. However, not all adults put efforts into shaping the attitude of faith in the family. Parents, who do not take part in the religious formation in movements and catholic associations can feel alone in the religious education of their children. Besides catechetical meetings organized for parents of children who attend primary school, it is hard to find something else that would support the religious education of the youngest. There is the material help for families, the recently more often organized, free of charge tutoring in parishes, day-rooms, but rarely does anyone see parish announcements e.g. inviting mothers to send their little children to retreats, focus hours or meetings regarding religious education in pre-noon hours, where children would receive proper care. Organizing such events surely requires much more engagement from the parishioners, but it is not impossible to do, especially that parish rooms are usually empty at these hours.

At the basis of effective priesthood towards children lies the permanent religious formation of adults. Even the most best priesthood for children in the parish will not give the expected results, which are shaping attitudes of lively and deep faith and introducing it to the community of the Church if there are no adults in the process. No one, not even the best educator or priest will not replace parents. It is a good thing that priesthood programs mention propositions of formations for adults and there are catechises for them. However, there is still a great need of greater conviction and engagement from the priests in catechesis for adults, as well as using the potential of the laity.

It is clear that the Pope's message is that priesthood for children cannot separate them from their natural environment that is family. It is all the more important because of the increasing effectiveness of the actions taken towards this age group, due to inviting parents to take part in them. But at the same this co-operation cannot be only limited to

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181 Cf. John Paul II, Przemówienie drugie... , p. 31.
182 Cf. Second Vatican Council, Declaration on Christian Education Gravissimum educationis, 3; J. Kurosz, Szkolne nauczenie religii w spotkani..., p. 30.
inviting parents to take care of the order during such priestly initiatives. What is needed most is dialogue between the persons engaged in priesthood for children and their parents and working out some form of co-operation that would vary in respect to the needs and local conditions. In a situation where parents send their children to the held in parish rooms classes only to make them spend their free time in a proper environment, any attempts at co-operation will be hard to realize. However, it is worth to take up the challenge, for this type of co-operation is still too rare in our parishes.

In analysing the teachings of John Paul II related to children there is a question about the validity of priesthood for children that is parallel to priesthood for families. If we consider the following facts: the subjects of priesthood for children are, in the first line, the children's: parents, godparents, siblings, friends, neighbours and after that the parish community; the specificity of said priesthood is introducing the young to the Church community; the subjects of said priesthood are the children; the family is responsible before God for shaping the religious attitude of the child – which begs the question: should the present current for children activity not be assigned to priesthood for families? It seems that the current division of priesthood is practical in accomplishing particular initiatives, but also somewhat fake and not always effective. The stated question does not aim at proposing radical actions in this respect, it should be treated as an invitation to deepening pastoral reflections, whose goal is to, first and foremost, multiply the effectiveness of priestly activities. Regardless of theological reflection, surely various actions leading to a better coordinated co-operation between priesthoods for children and families.

At this place, another questions arises about whether strong activity of priesthood for families in Poland should be more directed, especially in parish communities, at influencing the parents? In many parishes it is limited to, somewhat needed, courses for couples and singular duty hours at dispensaries. That is definitely not enough. The offer of priesthood for children surely cannot substitute the parents in the religious education of the youngest, but they can provide help and support.

In his letters to children, John Paul II shows the adults how to talk with their children about matters of faith – simply and truthfully. The mentioned letter can be a guide for the parents for which talking with their children about religion is a challenge. The Pope also treats children seriously, there is no infantilism in his words, quite the opposite, he talked to them about being responsible for the faith, about important matters of the Church and world, but most of all, he told them the Word of God. Meanwhile, in Polish parishes, in
masses with the participation of children, homilies are mostly dialogue between the priest and children, during which the children are entertained, because there is something going on, and some parents are proud of their children, while others feel embarrassed. And thus arises the question, is the Word of God really being taught? In the Vatican's document\textsuperscript{183} it is clearly said that homily is a special, momentous form of preachings, and \textit{the opportunity to have a dialogue can sometimes be wisely used as a form of explanation}\textsuperscript{184}. Our reality has rather forgotten about wisely making use of its possibilities. It can be assumed that excessive use of dialogue during mass where children are present results from the infantile treating of the children's faith by the adults and difficulties in preparing such homilies. What is also forgotten is the parents' participation in mass, which results in the parents being forced to only observe the priest's dialogue with the children. We must not forget about preachings for adults, especially ones who are parents, and that is why homilies should be addressed at both children and adults. At this point it is worth to mention the various initiatives coming out from the parents, that often take place in some of the parishes in Poland, e.g. masses for which are invited parents with their children. Parents engaged in Sunday liturgy are irreplaceable witnesses to faith for the youngest ones. Preparing priests to working with children is another issue that demands the praying support of believers, including children. Also not without is the time that they spend with children, e.g. in the parish's preschool. Currently most priests have so many duties in their parish that they cannot find the time for direct contact with the children, which would drastically make it easier for themselves to prepare for the Sunday homily. There are many possibilities, but an important role in this case belongs to creativity, but most of all willingness.

Most of the Pope's letter concerns contemplating the Gospel. The Holy Fathers shows adults that they cannot forget about reading and pondering the Word of God together with their children. In many parishes children receive their own Bibles for their Holy Communion, which begs the question: do these children read it? It is worth to remind parents of their duties.

John Paul II reminded the believers of teachings children responsibility and shaping sensitivity to various kinds of poverty that people experience. Shaping the willingness to give help to other people in the offspring is a task not only for their parents. It seems that

\textsuperscript{183} That is, \textit{Instructions on Some Matters Concerning the Co-operation Between the Secular Believers in the Ministerial Service of Priests}, OsRomPol 12 (1998), pp. 30-40.
\textsuperscript{184} Ibidem, p. 36.
children sharing their presents with their poor piers once or twice a year is not enough to
forever embed them with the sensitivity and willingness to help others. There are many
occasions during the year, that is why all of them are worth using. However, honest work
of pupils and obtaining great knowledge is closely relied with shaping responsibility in the
child, which will later prosper in adults being responsible for the Church community. In
his questions addressed to boys and girls, the Pope asked how did they care for their faith
and how did their parents help them? The process of shaping faith with obtaining
knowledge by children requires the engagement of many people, that is why priestly
influences cannot only be limited to lessons of religion at school. It becomes necessary to
supplement these lessons in the parish community\textsuperscript{185}. It is a challenge for many parishes in
Poland, where priestly influences on the youngest are still insufficient.

Reflection on John Paul II's teachings should be proposed to believers in every parish
community so that the inspirations formulated during it will become and inspiration for
priests for taking up their priestly activities. It is that much important, because local
communities have their own specificity and other forms of influence. Besides that
collective reflection will surely increase the building of unity and greater engagement of
the laity in the Church's life. During John Paul II's pontificate the political and social
conditions have changed, but also the calling to sainthood in the Church has become
unchanged, and that is why his teachings are still up to date. It is worth to conclude with a
quote from John Paul II: \textit{The Word of God that we give our children is no different than
the one addressed to adults. It is a joyful message that God loves man and empowers us to
such great love that it reaches Him, our Creator}\textsuperscript{186}.

\textsuperscript{186} Same source, \textit{Trzy wymiary...}, p. 63.
Rev. Dominik Ostrowski\textsuperscript{187}

The significant touch. The Mass offering and the altar

Introduction

This work is an attempt to stress one of the important elements of the Eucharist which is being inadvertently obscured, although it remains one of the most important and interesting liturgical rites. What is meant here is the placing of the gifts on the altar not so much in the literal sense as in the theological one. The problem is by all means relevant because in the pastoral reality we can observe a disturbing scene: the priest who raises the offering above the altar with an exaggerated solemnity, places them on the altar stone without any attention. We can also observe an even more outrageous picture when an altar server rather unceremoniously puts the paten with bread on the corporal, which the priest solemnly raises and … puts back on the corporal! This is an evident sign of losing awareness of the fact that it is not the raising of the offering but placing it on the altar which is the essence of the \textit{offertorium}, whatever we mean by this Latin word (and the matter is not simple as we will see in the next part of the article).

There are, of course, even more difficulties in the liturgical interpretation of preparing the offering and the whole problem is connected with diminishing the value of the altar itself. Indeed, since the offering character of the altar was lost or blurred, it has become not a feast table (which is a frequent accusation of the so-called traditionalists) but a large space for the missal, candles, microphone, Mass intentions, flowers or sermon notes, as well as the ampoules and chalice itself being within reach throughout the whole liturgy. We do not even mention the aesthetic question like plastic foils or glass covers on the altar cloth. In such conditions it is difficult to maintain the meaning and character of the altar and this concerns not so much the faithful, for whom these details are often not visible, as the celebrant who may lose his sensitivity to sacrament when he gets used to the sight

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spoiling the sense of the altar’s sanctity.

Not dealing with each of these problems in detail, we have to stress at the beginning that to fruitfully obey the current norms, it is not enough to thoroughly read the rules but they have to be theologically interpreted with due respect for the liturgical tradition of the Church. Only then will we be able to notice the inappropriateness of placing the offering gifts on the altar before the actual offering and the sitting position of the faithful during the offering. Greater respect and the sense of dignity of the celebration will also be visible in a variety of ministries and active participation of the faithful in the offering.

1. The altar

Let us first briefly deal with the historical and philosophical context of our subject which we will present in three stages: the pagan tradition, the Biblical tradition of the Old Testament and the tradition of the Church in the first centuries.188

1.1 The pagan altar

Considering the pagan tradition of altars let us pay attention to just one aspect, which should be of interest: the physical contact with the surface of the table or stone. We know, above all, that the objects placed on the altar changed their character into sacral becoming a property of a divinity.189 A French culture historian, Jean Hani, stressed this element: stones in the ancient times were ascribed divine attributes, especially the ability of creation, birth-giving and healing. Hani notes the fact that Christian culture did not fight all the ideas concerning stones but assimilated them (the author mentions the “fever stone” in French Puy built into large steps of a Christian basilica). He also recalls that till today in Mériadecczy Sainte-Anne-d’Auray the sick lie down onto a huge hollow megalith. What is important here is not saying any given prayer but, above all, touching the “holy stone”.190

1.2 The Biblical altar

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When considering the Biblical tradition\textsuperscript{191} we find a rather similar mental scheme: The offering is accepted when it is physically placed on the altar. This is, for instance, how Abraham’s offering functioned. Abraham offered his gift, accepted by God, by only laying his son on the altar and raising his hand: the essence of the offering was not killing his son but obedience to God. According to the Bible the altar is the place of sanctifying what has so far been not sanctified and ordinary. It resonates in the dispute between Jesus and the Pharisees about the altar which sanctifies the offering and not vice-versa. From the moment when a thing was placed on the altar it had a completely different meaning. For this reason “being in contact” with the altar became a thing of great importance. An example of that “exclusiveness” of the altar as a holy table was the Old Testament showbread. It lay in the temple on a special golden table (which was not exactly an altar) near the altar of incense and by the fact of placing it there it was excluded from regular use and could only be eaten by the priests.\textsuperscript{192}

1.3 The Christian altar

Although the early Church needed to cut off from the cult of the Old Covenant and pagan cults of which a bloody altar was the most important symbol, the role of the altar was never condemned (contrary to tendentious interpretations of ancient scripts, e.g. Tertulian’s). Christians treated the temple altar and the animal offerings as a forecast of the only true Offering of Christ, the true Priest on the altar of the Cross, where He himself was the true Lamb. The Christological interpretation of the altar was supported by a solemn excerpt from 1 Corinthians where the prophetic events of the Old Testament are realized in the perspective of Christ:

\textit{Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea, all were baptized into Moses in the cloud and in the sea, all ate the same spiritual food, and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ. (1 Corinthians 1, 1-4)\textsuperscript{193}}

This text certainly supported the new symbolism of the altar as a holy stone from

\textsuperscript{191} Na temat oltarza w tradycji biblijskiej zob. A. Tromina, „Ołtarz w Biblii”, w: Encyklopedia Katolicka 14, red. E. Gigilewicz. Lublin 2010, 559-560.


\textsuperscript{193} New King James Version.
which the faithful drink spiritual water of grace. After the period of performing the Eucharist in houses of Christians and on martyrs’ graves\textsuperscript{194}, Christian liturgy bloomed in the 4\textsuperscript{th} and 5\textsuperscript{th} century. In the space of the altar the offering of holy sacramental gifts was openly performed and the altar again became a mysterious source of grace. For when an altar was built on a martyr’s grave, it was done to honour the martyr and not the other way round. The introduction to the rites of altar consecration explains that it is not the relics of a martyr that sanctify the altar but it is the altar which gives them significance through the holiest Offering which is placed on this stone and distributed from this stone like from the Biblical spiritual stone.\textsuperscript{195}

2. The offering

After this useful, though necessarily superficial reference to tradition we can claim without doubt that the altar as an element of church structure is a thing (or rather a “space”) which is absolutely essential. We can imagine, albeit with difficulty, a church without a pulpit, a font or a lectern but not without an altar. That is why a church cannot practically be consecrated without consecration of the altar. That is also why the offering cannot be performed without an altar. The altar remains the key element of the offering. We stress that with reference to the argument of this article: the offering takes place on the altar and not in the hands of the minister.

2.1 Sacrificial terminology

Let us then pass to the heart of our study, that is the Mass offering. There is still a certain discrepancy between the terminology of the official document, that is the \textit{Ogólne Wprowadzenie do Mszału Rzymskiego} (OWMR) [English: \textit{General Introduction to the Roman Missal} (GIRM)] and the everyday pastoral reality of understanding the ”ofiarowanie” [“offering” or better “the giving of the offering”] and “Przygotowanie darów” [“The preparation of the gifts”]. And although the expression “przygotowanie darów” [“the preparation of the gifts”] is rather well assimilated, together with the


\textsuperscript{195} Pomimo swojej roli misteryjnej, oltarz chrześcijański nie przestał mieć także znaczenia uzdrowiającego, spotykamy w tradycji świadectwo o sióstrze św. Grzegorza z Nazianzu, która będąc chora, nocą wyszła ze szpitala i oparła swą głowę o oltarz, co poczynano jej za czyn chwałąby, por. B. Nadolski, \textit{Misterium chrześcijańskiego oltarza}, Kraków 2009, 182.
removal of the word “ofiarowanie”, it seems that the total and categorical removal of the
term “ofiarowanie” from this context is not wholly justified.

It is true that from the formal point of view there is only one “Offering” as a part of
anaphor, after the transsubstantiation, as the liturgics states with the words of OWMR
(GIRM). However, although liturgics has to deal with dividing particular ritual moments
into basic parts and then analyzing them, the liturgy itself as a cultic act does not like such
fragmentation. It is because the liturgy of the offering character begins already from the
preparation of gifts and is strictly connected with the physical matter of the altar.

_Institutio Generalis Missali Romani (IGMR)_ and its Polish equivalent (OWMR) state
that the “super oblata” prayer ends the preparation of the gifts. At first sight it would seem
that all previous actions have no other than preparatory character. In such a case it would
be a profound mistake to refer the word “ofiarowanie” only to this part of the Mass
because it is not yet the offering in the strict sense. However, it is evident that these are
not actions disconnected from the offering since all the gestures, prayers and dialogues
accompanying the part of ”przygotowanie darów” “the preparation of the gifts” have a
strictly sacrificial character (preparation of the altar, procession, filling the chalice,
placing the bread and wine on the altar stone, burning incense, prayers, dialogues). That is
why, regardless of the IGMR naming (after all, apart from IGMR the rite and eucology
also possess the authority) it is clear that both the rite and the texts have a distinct
sacrificial profile. The gestures and words which are typically sacrificial, the word
“ofiara” – (“sacrifice” in the English text] repeated in the dialogue: “Módlcie się, aby
moją i waszą ofiарę... / Niech Pan przyjmie ofiарę z rąk twoich...” [Pray, my brothers and
sisters, that our sacrifice may be acceptable to God ...(Latin: sacrificium.) / May the Lord
accept the sacrifice at your hands...” make it very difficult to exclude the “the preparation
of the gifts” from the area of the real offering / sacrifice which is just beginning.
Similarly, the physical act of raising the gifts themselves before placing them on the altar
stone is not merely a “preparation” in some physical sense but it is an offering rite
accompanied by an offering prayer: in Polish: _Tobie go przynosimy_[bring] ...– [..._We
have this bread to offer_ (Latin offerimus)_] Actually the bringing / offering is realized when
the gift has touched the altar. It does not mean, however the end of the ”offering” which
has only just begun.

A mysterious and elaborate „interplay” between „our” offering and Christ’s offering
is clearly visible here. For a short time it is still only a human offering but with the progress of the rite it will become the Christ’s offering in the strict sense. That is probably why the name “offering” is so deeply ingrained, and it seems somehow correct because the incensing of the gifts is not supposed to “honour” them (as it is usually the case with incensing) but it manifests the Church’s offering which will rise to God.

In Latin the word „oblatio” (lit. “ofiara” - “offering” or “ofiarowanie” “the giving of the offering”) appears twice in the part of IGMR we are now discussing: the first time during the placing of the gifts and incensing them and the second time after consecration. Thus “oblatio” refers to both the gifts placed on the altar and the gifts consecrated in the Eucharistic prayer but not the gifts which do not yet lay on the altar.

The term „oblatio” may mean both the offering itself and the action of the offering. And so in IGMR 75 we read that the priest incenses “dona” in order to demonstrate that the “oblatio” of the Church rises to God. “Oblatio” means here the thing, the offering (“ofiara”). Does it mean that the offering is already taking place? In some sense yes, but only with an anticipation of the real “oblatio” – the offering which will happen inside the Eucharistic prayer, after the consecration, when the „oblatio, per quam (...) Ecclesia (...) hostiam immaculatam Patri offert” takes place as the IMGR states in point 79.

„Oblatio” after the consecration (IMGR 79) means that the faithful perform the offering of themselves this time together with the person of Christ. What we encounter here is the fulfillment of the offering because the offering of the faithful is not effective in itself but needs the offering of Christ. The Polish OWMR translates “oblatio” in IGMR 75 as “ofiara” - “offered gift” or “offering” and the same word in IGMR 79 as “ofiarowanie” “the giving of the offering”. There is a clear intention of reserving the Polish term “ofiarowanie” - “the giving...” for the time after the consecration.

Let us now pay attention not to the gestures but the offering terminology itself used in the Latin description of the Eucharistic liturgy and in its Polish translation. We will begin with the description of the preparation of the gifts in Institutio Generalis Missali Romani (IGMR) and its Polish equivalent Ogólne Wprowadzenie do Mszali Rzymskiego (OWMR).

[We will also sometimes present the comparative English version of The General Instruction of the Roman Missal – GIRM]
2.2 “Offertorium” and “oblatio”

The first pair of interesting terms are the words “offertorium” and its Polish equivalent “przygotowanie darów” (“the preparation of the gifts”)

IGMR 74. Processionem, qua dona afferuntur, cantus ad offertorium comitatur (…), qui protractur saltem usquedum dona super altare deposita sunt. (...) / OWMR 74. Procesji z darami towarzyszy śpiew na przygotowanie darów(...), który trwa przynajmniej do chwili, gdy dary zostaną złożone na ołtarzu.

GIRM 74. The procession bringing the gifts (is accompanied by the Offertory chant [Polish version has: the Chant for the Preparation of the Gifts] (...) which continues at least until the gifts have been placed on the altar.

The next term is „oblatio”, translated into Polish as „ofiara” – the “offered gift”

IGMR 75. (...) sacerdos dona super altare collocata incensare potest (...), ut oblatio Ecclesiae eiusque oratio sicut incensum in conspectum Dei ascendere significantur. / OWMR 75. (...) kapłan może okadzić złożone na ołtarzu dary (...), aby w znakach wyrazić, że ofiara i modlitwa Kościoła wznosi się przed oblicze Boga jak kadzielko. / GIRM 75. (...) The priest may incense the gifts placed upon the altar (...) so as to signify the Church’s offering and prayer rising like incense in the sight of God.

In point 77 the Latin term „oblata”, expressed with the Polish word „dary” (“gifts”) but also the Latin prototype of the expression “the preparation of the gifts” (“praeparatiodonorum”)

IGMR 77. Depositione oblatorium facta (...) per orationem super oblata praeparatio donorum concluditur (...). / OWMR 77. Po złożeniu darów na ołtarzu (...) modlitwą nad darami kończy przygotowanie darów (...). / GIRM 77. Once the offerings have been placed on the altar (...) the prayer over the offerings conclude the preparation of the gifts and prepare for the Eucharistic Prayer. [In Polish there is here one word “dary” for “offerings”
and “gifts” but it is somewhat closer to the English “gifts”]

In the next points of the Polish OWMR the structure of the Eucharistic prayer is described where the term “oblatio” appears anew but not translated into Polish as “ofiara” (“the offering”) – as in OWMR 75 but as the verbal noun “ofiarowanie” (“the giving of the offering”). The difference in the translation between OWMR 75 and OWMR 77 is a clear sign of a theological and pastoral tendency: the Polish term “ofiarowanie” is to be reserved for only one liturgical action, already after the consecration.

**IGMR 79. Praecipua elementa e quibus Prex eucharistica constat, hoc modo distinguiri possunt: (...)** Oblatio: per quam in ipsa haec memoria Ecclesiae, eaque praesertim hic et nunc congregata, in Spiritu Sancto hostiam immaculatam Patri offert. Intendit vero Ecclesiae ut fideles non solummodo immaculatam hostiam offerant sed etiam seipsos offerre discant (…)/ OWMR 79. W strukturze Modlitwy eucharystycznej można wyróżnić następujące zasadnicze części:(...) Ofiarowanie: sprawując tę pamiętkę, Kościół, zwłaszcza tu i teraz zgromadzony, w Duchu Świętym składa Ojcu nieskalaną Ofiarę. Kościół dąży do tego, aby wierni ofiarowali nie tylko niepokalaną Hostię, lecz by się także uczyli samych siebie składać w ofierze (…) / GIMR Offering: By which, in this very memorial, the Church and in particular the Church here and now gathered offers in the Holy Spirit the spotless Victim to the Father. The Church’s intention, however, is that the faithful not only offer this spotless Victim but also learn to offer themselves (…)

### 2.3 “Offertorium” and “the preparation of the gifts”

In Latin the rite of preparing the gifts on the altar has two names: apart from the term „preparatio donorum” (IGMR 77) it is also traditionally called “offertorium”. (IGMR 74)

When it comes to the word „offertorium” we are faced with a certain problem. In the dictionaries of classical Latin in the place of this term we will only find its etymology, “offerō”. This word means to give, demonstrate, present (e.g. oneself); to draw, take out (e.g. a sword), to oppose (e.g. in a discussion); offer, expose (e.g. oneself to danger); to

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make (e.g. somebody happy); to cause (e.g. death) etc. Similarly when it comes to “oblatio” it means “offering, gift, sacrifice. Both terms: “offer’’ and “oblatio” have the same etymological root (“oblatus” is one of the verbal forms of the word “offer’’).

Why does the Polish text translate „offertorium” from IGMR 74 by the expression „przygotowanie darów” [“the preparation of the gifts”]? The answer seems obvious: there is no exact equivalent of the Latin “offertorium” which is an idiomatic expression, “technical” for the Roman liturgy and is absent from classical dictionaries. The ecclesiastical dictionaries give only the word “offering” or similar but in the Polish OWMR 74 the word “ofiarowanie” was clearly avoided. The translator decided to replace the word “offertorium” with another expression taken from IGMR 77: “preparatio donorum”. The question whether the old expression “offertorium” could not be preserved, according to the principle of lectio difficilior, remains unanswered.

2.4 Development of the terminology

Let us now pay attention to an interesting phenomenon of the development of the offering terminology in IGMR 75-79. Regularities which we will mention are not always intended (Caeremoniale Episcoporum seems to ignore them), however they actually exist which may be a guideline for us.

First, before the gifts are placed on the altar, they are called with the Latin „dona”. The term literally means “dary” - “gifts” in the sense of physical bread and wine. Later, when these gifts are placed on the altar stone, IMGR gradually starts calling them “oblatas”. By being placed on the altar they unite with it, and with the progress of the rite become holy gifts. “Dona” would then mean in IGMR only the gifts dedicated for the offering and not yet wholly bound to the altar- the gifts prepared in the vestry or carried by the faithful in the procession and waiting on the altar for the closing of the “offertorium” rite (e.g. incensing).

There remains one more important term, “hostia” [“the Host”]. It is used in IGMR / OWMR in the context of consecration and then the term “oblatas” is no longer used. The Host literally means the “offering”, but it is also a technical term for the Host as bread transubstantiated into the Body of Christ. Without a detailed analysis we could add that “hostia” – [“the Host”] is a particularly sacrificial word whose etymology is both unclear
and old, and always connected with animal offerings.\textsuperscript{197}

3. Magical touch?

IGMR 75 states that the priest incenses the „dona“ placed on the altar but IMGR 77 definitely passes to the term „oblata”

\emph{Depositione oblatorum facta (...) per orationem super oblata praeparatio donorum concluditur...}

We could ask a question about the sense of changing the terminology before placing the gifts on the altar and after placing them. It seems that this is not accidental because the key moment of this quality transformation is binding the gifts to the altar. It seems that it is this liturgical moment, when the gifts touch the altar stone, that is the beginning of a true quality change. Bread and wine cease to be „dona“ and become (with the progress of the rite) „oblata“. It is obvious that this happens in the new context of the altar.\textsuperscript{198}

Both terms („dona” and „oblata”) are translated in the Polish OWMR simply as „dary” – [„gifts”]. This may be caused by less subtle sacrificial vocabulary in the Polish language. They could probably be distinguished on the language level with the use of a suitable marker, such as „złożone dary” – [“the placed gifts”] or „modlitwa nad złożonymi darami” – [“the prayer over the placed gifts”], however it was apparently thought to sound awkward in translation. In any case, this nuance was not demonstrated in Polish and became completely lost on the Polish faithful as well as the priests themselves. It will later become evident that it was somewhat harmful because without noticing this nuance there exists a risk of diminishing the significance of the altar as the place of changing the „dona” into „oblata”. It happens because too big a role is ascribed to the prayer of the priest during raising of the gifts. It has the effect of treating the altar as a kind of an ordinary table needed just for placing the gifts transubstantiated independently due to priest’s prayer. And yet, it is exactly the opposite: the prayer only accompanies the transformation which takes place “itself”, so to speak, on the altar which is something

\textsuperscript{197} Por. także „Hostus”, w: \textit{Etymological dictionary of Latin and the other Italic languages}, red. M. de Vaan (wg asklib.hcl.harvard.edu/a.php?qid=114598, dostęp 27.06.2013).

\textsuperscript{198} Ołtarz jest sam w sobie znakiem ofiary, co podkreśla krzyż przy ołtarzu (okadzenie krzyża nawiązuje do ofiary krzyża, który jak już mówiliśmy stał się ołtarzem ofiary Chrystusa).
more than just a place for “storing” already transformed gifts.¹⁹⁹

Does this change from „dona“ into „oblata” happen suddenly thanks to a “magical” touching of the altar stone? Of course not, because, as we have shown we are inside the whole liturgical process consisting of the space, words, gestures and increasing Divine intervention. Nevertheless, we cannot forget the role of the area of the altar. Because, although God can act without an altar (as we know there happen in pastoral work extreme situations where the consecration is performed outside the altar) the liturgical rite requires respect for the elements for the sake of harmony and internal coherence. The rite of placing the gifts on the altar is the task of the priests who should carry out a difficult transposition: pass from the inspired raising of the gifts to the equally inspired placing of the gifts. A truly ritual raising of the holy gifts towards God happens historically only in one case: during the doxology ending the Eucharistic prayer.²⁰⁰ And this is, after all, a completely different moment.

¹⁹⁹ Spotykamy w literaturze wystarczającą ilość świadectw (Nowowiejski), że modlitwy offertoriałne zrodziły się stopniowo w okresie, gdy wierni przestali przenosić do ołtarza dary dla ubogich i dary mszalne. Akcja liturgiczna przeniosła się całkowicie na obszar ołtarzowy i pozostała w gestii jedynie celebranta, który to dla wypełnienia tego momentu celebracji odmawiał rozmaitie modlitwy. Jungmann (s. 36) ukazuje także na przykładzie Ordines Romani, że w XI w. dużą wagę miały modlitwy offiarnicze, lecz jest to oczywiste, gdyż celem Ordines było przede wszystkim utratlenie tekstów, nie gestów.

Rev. Prof. Jan Przybyłowski

\textit{Coordination of activities in the pastoral}

Optimal results in the organization of ministry can be achieved provided that its various personal and institutional structures function efficiently and effectively. In order to achieve this, it is necessary to coordinate pastoral activities undertaken as part of the Church's mission.

Searching for ways to carry out beneficial changes in the pastoral activity, we need to establish clear rules of pastoral coordination and specify its system of "management". In other words, we have to define the objectives and principles of pastoral cooperation and establish the competence of coordinators.\footnote{Systemem zarządzania określany uporządkowany zbiór formalnych reguł i faktycznie stosowanych metod planowania, organizowania, motywowania i kontroliowania, czyli sprawowania takich funkcji, które składają się na komplementarny sposób zarządzania organizacją. L. Krzyżanowski, \textit{Podstawy nauki zarządzania}, Warszawa 1985, s. 216-217; 256.}

I. The concept of coordination

In general, coordination can be defined as "the inclusion of all the elements and only those elements (e.g. people performing certain tasks, and other groups that fulfill specific functions) that are necessary to ensure success; the elements must be included in such a way that they contribute maximally to the success of the whole (e.g. institutions, groups, or their parts) - thus they must be of the right quality and quantity and they have to be included at the right time."\footnote{J. Zielieniewski, \textit{Organizacja i zarządzanie}, Warszawa 1979, s. 262-263.} The purpose of coordination is to ensure the proper functioning of an "organism", which can be facilitated by connecting, uniting and harmonizing all organizational activities and efforts of people performing certain functions. The result of coordination is the "fruitfulness" of activities undertaken both by the whole organism as well as its individual components.

\footnote{Wprowadzone tu pojęcie organizmu odnosi się bezpośrednio do organizacji w znaczeniu funkcjonalnym i strukturalnym. W sensie najogólniejszym organizacja to „pewien rodzaj całości ze względu na stosunek do niej własnych elementów, mianowicie taka całość, której wszystkie składniki współprzyczyniają się do powodzenia całości”. T. Kotarbiński, \textit{Traktat o dobrej robocie}, Wrocław-Warszawa-Kraków-Gdańsk 1975, s. 148.}
1. **Coordination in achieving the objectives**

Coordination should lead to cooperation (the foundation of a stable community), which requires establishing a hierarchy of objectives and allocating the tasks. In the absence of the division of roles and hierarchy of objectives, cooperation becomes ineffective. Some simple forms of cooperation can exist without a hierarchy provided there is a similar sense of values in a community. The most crucial factor determining the existence of a community, however, is the cooperation in achieving a certain goal which all members of a community care about. The goal can be clearly stated and conscious, or just sensed by the people in a community.

2. **The coordinating body**

The basis of coordination is such cooperation of different people and operating systems that respects their individuality. Such cooperation is facilitated primarily by directing the actions of individual people so that they are fully committed in achieving the goal set in a plan.

An important element of coordination is to motivate people and control the activities identified in the plan of action – these are the functions of a governing body. Its main purpose, however, is to make managerial decisions. In the decision-making process, professionals play an important role, especially in the preparatory phase that precedes the selection. Professional help is needed especially in the training of new staff. With the expansion of an organization, the coordinating body should respond to new requirements through the selection and training of new people according to the principle of competence: "the right man in the right place".  

II. **Pastoral coordination**

In coordinating pastoral activities we should pursue one constant goal of the Church - updating the salvific mediation process, which is to serve every created and redeemed person.

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1. The goals of coordination

At the core of coordination of pastoral activities lies the effective cooperation between the hierarchy and the laity in carrying out basic pastoral tasks. The lay faithful should feel as active agents in the life of the ecclesial community. "It requires on their part, as well as on the part of the clergy, a change in their relationship, ability to cooperate, attitude of patient dialogue, service and mutual trust". The proper relationship of the laity and the clergy is of particular importance in taking action aimed at eliminating the causes of errors and weaknesses in the pastoral ministry. It is also difficult to overestimate the importance of cooperation between the clergy and the laity in reducing real threats that hinder not only the development of the attitudes of faith in the faithful followers of Christ (e.g. striving for perfection or holiness), but also the pursuit of a personal vocation in the world.

Environmental and cultural changes have only a partial effect on the presence of the Church in the world. However, there are exceptional situations requiring an emergency response (intervention) from the Church. Coordination of pastoral actions is in such cases the basic condition for "the success of the whole", i.e. the efficient cooperation between evangelical and pastoral participants. In performing pastoral activities, the cooperation between evangelizers and priests also calls for bringing special awareness to the current tensions and disturbances in the lives of the members of the Church, but also for exploring the real problems of people away from Christ and His Mystical Body, whose faith has been weakened or has even disappeared.

Pope John Paul II recognizes this danger and draws priests’ attention to the negative aspects of the life of modern people. Today, the symptoms of fatigue, apathy, lack of ideological thinking, yielding passively to the cult of money and consumption spread among Polish Catholics. This causes legitimate concerns of many priests. Frustration spreads, exacerbated further by unemployment, which affects particularly the youth. In this situation, young people are exposed to various forms of social pathology. Many are looking for solutions to their problems and escape into alcoholism and drug addiction. In the religious field, you cannot fail to notice the impact of cults and growing pseudo-religious movements known as New Age. However, the young generation of Poles

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205 Jan Paweł II, Przemówienie do biskupów polskich przybyłych z wizytą ad limina Apostolorum Kościół wspólnotą evangelizującą. (12. 01. 1993), L’Osservatore Romano” 14(1993)2, s. 16 (wydanie polskie).
has a rich spiritual potential, which can and should be built upon. There is a lot of sincere desire of goodness, beauty and truth, and there are many examples of radical following of Christ and His Gospel. Such an assessment of the present generation of Poles indicates that one of the objectives of the coordination of pastoral activities should be, on the one hand, an immediate and most effective response to environmental pathologies of the laity, and, on the other hand, the most creative use of their spiritual wealth.

Fulfilling the salvific mission of the Church is possible only with the participation of the laity. That is why John Paul II states that “the moment has come to commit all of the Church's energies to a new evangelization and to the mission ad gentes. No believer in Christ, no institution of the Church can avoid this supreme duty: to proclaim Christ to all peoples". In this context, the primary objective of pastoral coordination emerges, namely a combination of a new evangelization with the functions performed as part of salvific mediation as well as with ecumenical projects, complementary and teleological activities (cultural, social, educational, pedagogical, economic and political). The pastoral ministry must take into account the problems of everyday life of the laity, especially violence (aggression), social injustice and intolerance. However, the most important task of the Church's mission is to make efforts to overcome religious indifference, and to provide any assistance in dealing with religious issues, especially uncertainty and doubt in the faith. The ministry, therefore, cannot ignore the basic duty of the Church, which is the persistence in the Word and careful listening to what the Spirit is saying to the Church.

Taking into account this principle, pastoral coordination and cooperation can be defined in very simple terms by an analogy to performing a music concert by an orchestra. "The functioning of the Christian community – as G. Miller notes - should be like an orchestra putting up a big concert. Each of the musicians plays their own melody on their instrument, but they play by a common score. This common score is the Gospel".

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206 Tamże, s. 17.
2. The hierarchy

The coordinating body of the Church is the whole hierarchy, which functions according to the principle of shared responsibility. The principle should manifest itself in collegiate activities of the Pope and bishops, close cooperation of bishops and priests, as well as friendly and trustful relations between priests. The effectiveness of the joint action of the Church in the ministry is also affected by the cooperation of bishops and priests with deacons and the religious people. It should be noted that careful consideration should be given to the cooperation of the whole clergy with the laity, especially in the case of various groups, teams and associations in a parish since the Church today is characterized by a "new era of various communities".

The pastor of the particular Church is a diocesan bishop. His power is not only juridical, but is based on a deep connection with the presbyterium and the faithful. The modern method of pastoral ministry, namely a dialogue between priests, Christians, believers of other religions and non-believers, focuses on unselfish willingness to serve, manifesting itself especially in humility and love, as the most important condition for the fulfillment of a bishop’s mission. The guiding principle that defines the personality of a bishop and the conditions of his service, is the "goodness of souls". In his salvific mission a bishop "needs to cooperate, and willingly does so, with the right and good people from among the clergy, religious and laity. By allowing them to participate in his

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210 R. Rak, Duszpasterstwo w Kościele po II Soborze Watykańskim, „Ateneum Kapłańskie” 107(1986)464, s. 105-106.
213 Zob. A. Wronka, Zadania biskupów w diecezji, „Ateneum Kapłańskie” 71(1968)356-357, s. 216.
service, he simultaneously allows them to participate in the apostolic mission - though for various reasons and to a varying degree - and entrusts duties to them, in accordance with the norms of prudent pastoral cooperation.\textsuperscript{214} The duty of a bishop is both to stimulate, nourish and enhance the initiatives of the faithful, as well as to coordinate them, being guided by spiritual motives.\textsuperscript{215} However, it is the priests who participate in the pastoral ministry of a bishop in a special way, as an aid and a tool; the priests who are called to serve the People of God and, together with a bishop, constitute one priestly group devoting itself to various duties.\textsuperscript{216}

The most important role of the coordinating body lies therefore in the office of a bishop, who, as the pastor of a diocese, exercises power in the name of Christ. In carrying out this function, a bishop is supported by the work of departments of a diocesan curia, the priests, to whom a bishop entrusts pastoral duties, or the works of a supra-parochial apostolate, understood in terms of a specific territory of a diocese, special groups of the faithful, or a specific type of activity.\textsuperscript{217}

The role of a direct coordinator is performed by a pastor. His duties arise directly from the nature of a parochial community, for which a pastor takes his pastoral responsibility. The true meaning of a parish is the mystery of the Church, which exists and functions in a parish. Since “even if at times it is lacking persons and means, even if at other times it might be scattered over vast territories or almost not to be found in crowded and chaotic modern sections of cities. The parish is not principally a structure, a territory, or a building, but rather the «family of God, a fellowship afire with a unifying spirit», «a familial and welcoming home», the «community of the faithful». Plainly and simply, the parish is founded on a theological reality, because it is a Eucharistic community. This means that the parish is a community properly suited for celebrating the Eucharist, the living source for its upbuilding and the sacramental bond of its being in full communion with the whole Church. Such suitableness is rooted in the fact that the parish is a community of faith and an organic community, that is, constituted by the ordained ministers and other Christians, in which the pastor-who represents the diocesan bishop - is

\textsuperscript{214} Kongregacja ds. Biskupów. Dyrektorium o pasterskiej posłudze biskupów Ecclesiae Imago (22.02.1973), 198.

\textsuperscript{215} Kongregacja ds. Biskupów. Dyrektorium o pasterskiej posłudze biskupów Ecclesiae Imago (22.02.1973), 96-98; 206.

\textsuperscript{216} II Sobór Watykański, Konstytucja dogmatyczna o Kościele Lumen gentium, 28.

\textsuperscript{217} II Sobór Watykański, Dekret o pasterskich zadaniach biskupów w Kościele Christus Domini, 29.
the hierarchical bond with the entire particular Church."\(^{218}\) In the pastoral ministry the function of a pastor is not limited to parochial tasks, as a pastor constitutes the link between a parish and the universal Church. Vicars – pastor’s coworkers, who are to support him in the pastoral work, should strive to be primarily "people of the community."

Only by being rooted in a parochial community can vicars try to educate youth. The participation in the building of a parish community is possible owing to vicars’ participation in a priestly community. This rule has been clearly stated in the Directory on the Ministry and Life of Priests [Dyrektorium o posłudze i życiu kapłanów]: "Pastors should develop a common life in a parish house with his vicars, urging them to be zealous coworkers and members of pastoral care; vicars, for their part, in order to build priestly relationships should recognize and respect the authority of a pastor". A vicar, who is to educate young people and prepare them to live in a community, must first himself be educated.\(^{220}\) This principle appears especially important in the light of a new evangelization, whose biggest problem is "not evangelizing the evangelizing". An "old man", even bestowed with the sacrament of priesthood, requires evangelization. In order to proclaim the Good News of the Gospel, priests have to first accept and take it to heart.\(^{221}\)

The notion of coordination is closely linked to the collegiality of the presbyterium, which is based on the equality of priesthood of all who have been marked by the priesthood of Christ. The collegiality of the presbyterate in the particular Church can only be understood by an analogy to the College of Bishops, as the collegial structure of the diocesan Church is based on the participation of priests in the power of a bishop and a hierarchical communion with him. A bishop holds the sacramental and jurisdictional power, not just the authority granted by the pope.\(^{222}\)

We cannot therefore simply talk about a presbyterial college or a diocesan


\(^{219}\) Jan Paweł II, Adhortacja apostolska „Pastores dabo vobis” (25.03.1992), 18.


\(^{221}\) Zob. J. Salij, Dylematy naszych czasów. Poznań 1994, s. 48.

collegiality. However, a collegial pastoral cooperation is desirable in the activity of the particular Church. The basis of such cooperation is the attitude of love and the consequent obedience of priests to bishops, because in this way the consideration for the common good of the Church becomes the most important objective of the pastoral activities of the whole presbyterium. Freedom also appears to be an important part of the coordinated cooperation of the presbyterium. Freedom is the basis of individual initiatives of priests, through which they make their own contributions to the life of the Church. This is particularly important in the need-specific ministries, where a bottom-up initiative discovers and points to the most current and authentic pastoral tasks to perform with the participation of the hierarchical community.

3 Exchange of information

The free flow of information about the current internal and external conditions that determine to a large extent the effectiveness of the Church’s pastoral activities is still underappreciated. The coordination in the need-specific ministry requires conducting in-depth and thorough socio-psychological and pastoral analyses concerning the condition of religious life of the lay faithful as well as identifying both positive and negative trends taking place in their environment. Such analyses will lead to right decisions that will enable the coordinators to fulfill not only common, but also their individual pastoral tasks. Information is also the basis of pastoral planning.

Pastoral theology, with the help of praxeological science, develops rules and methods of pastoral care for individuals and methods of human management, as well as allows you to adjust the activity of the Church to modern conditions. At the core of pastoral coordination must lie the principle that the highest and actually the only value is to help a man to encounter God and start a dialogue with Him through Christ in the power of the Spirit (the process of salvation). This is the essential content of the idea of salvation both when it comes to the individual and the Church as a community of the redeemed. Everything must be subordinated to this personalistic-christological principle, and this

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principle must be the basis of the ministry, along with a set of rules derived from it defining the concrete realization of the supreme value of the meeting (i.e. salvation, union - the communion, the Church - the community). Theoretical principles for the realization of these values is the task of pastoral theology.\textsuperscript{224}

\textsuperscript{224} F. Blachnicki, \textit{Metoda w teologii pastoralnej}, art. cyt., s. 152-153.
Rev. Prof. Edmund Robek

The Contemporary Status of the Apostleship of Laity

Modern apostleship of laity has a short history and only since the times of the Catholic Action and Pius XI can it be perceived as an indisputable fact. New possibilities of studying secular roles in the Church and their influence on its life and activity opened before theology. The pastoral ecclesiology changed, and that is why bishop Hemmerle, by using the gifts of contemporary secular theology, was able to say that "The Church can recreate itself every time anew from the material of the world, from creation and human history." The reality of the world is a very important element of the Catholic understanding of apostleship.

The revolutionary changes in specifying the place of secular believers within the Church and world were done by the Second Vatican Council. In the 4th chapter of the Constitution Lumen gentium ("Secular Catholics") and in the Decree on the Apostleship of Laity were created the rules of the laity's presence in the Church and earthly reality. The beginnings and conducted reforms during the Second Vatican Council could seem insane to some, while others saw them as timid. The gap between the two controversial camps within the Church – the progressive camp and the ultraconservative camp – shows a serious problem with introducing the Council reforms: the difficulties in applying the reforms were, to a great extent, a result of an insufficient consensus in the theological principles of renewal. And so, for example, bishop V. Saxer claims that "It will always be difficult to identify the state of the laity, while having only purely polemic texts on the one hand and texts that do not directly concern the laity on the other hand. One would say that the situation with the laity is similar to that of God: nothing more can be done here.

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223 E. Weron, Niebezpiecznictwo klerykalizacji laikatu, Communio 7(1987)3, s. 84. Podczas światowego kongresu apostolstwa świeckich (1957) Pius XII zakwestionował prawomocność podziału na biernych i czynnych członków Kościoła i ukazał konkretnie dziedziny aktywności apostolskiej świeckich. Zob. na ten temat A. Zuberbier, Kościół to nie tylko ksiażę, Przegląd Pastoralno-Homiletyczny 2(1988)2, s. 5-59. Od tego czasu uznaje się że świeccy powinni być gwarantami tego, że problemy i doświadczenia świata wejdą w zakres zbawczej służby Kościoła i życie wspólnot eklezjalnych.


225 Tamże, s. 111.
aside than creating apophatic theology. The moment we decide to define what laity is, all definitions become analogous and relative.228

Despite increasing the worth of the Council's studies of the role of the laity and its own role, secular service to the world – of which speaks the Decree on the Apostleship of Laity as well as the Pastoral Constitution on the Church in the Modern World – in the post council years, however, there came a clear decline of the laity's interest in apostleship in the world. However, the interest in apostleship in the Church community had increased. It happened because the Council clearly directed the laity's calling towards the world: "Whereas secular people are especially called to make the Church present and active in such places and such circumstances, where, with their help, it can become the salt of the earth"(LG 33).229

A Church that is more than a secret (cf. CC 40), and lives and works in the world,230 has the duty to study and explain the signs of time in the light of the Gospel (GeS 40). In its readings and interpretation is needed the revaluation of life goals of secular believers. It is true that life in the world demands purification of the heart and will, which is transcending from egoism to love and selflessness. The laity also need to fight against the triple lustfulness, which constantly pushes them towards egocentrically and hedonistically abusing earthly goods. However, one can argue with the arguments of P.C. Phan, who claims that that in the spiritual fight the practice of the three evangelic advices adequate to the state of the laity is necessary. He claims that the "Only poverty understood not as a total renunciation and disconnection from earthly possession, but also sober use (which is avoiding luxury and self-pleasing), can secularly practice alms in many forms: service to the community, charity work, volunteer work, money gatherings for social causes, etc. Only in purity understood not as total abstinence, but also as a transformation and integration of human sexuality in a creating and merging force in life, with the required dose of healthy asceticism and self-discipline, can laymen love in marriage and be faithful to each other. Only in obedience understood not as renunciation of having free will, but

228 Cyt. za A. Faivre, U początków laikatu, w: Laikat w Kościele Katolickim, Warszawa 1992, s. 7.
229 E. Weron, Niebezpieczeństwo klerykalizacji laikatu, Communio 7(1987)3, s. 88.
230 Sobór Watykański II, ukazując pełny obraz Ludu Bożego, przypominając jakieś miejsce mają w nim nie tylko duchowni, ale i świeccy, i nie tylko przedstawiciele hierarchii, ale także instytucjach życia konsekrowane, nie wyprowadził tego obrazu z jakiegoś tylko przesłanki socjologicznej. Oczywiście, że Kościół, jako ludzka społeczność, może być również badany i określany w tych kategoriach, jakim posługują się nauki o każdym ludzkim społeczeństwie. Jednakże kategorie te nie wystarczają. Istotna dla całej wspólnoty Ludu Bożego i dla każdego jej członka jest nie tylko jako specyficzna „przynależność społeczna”, ale istotne jest dla każdego i dla wszystkich szczególne „powołanie” (RH 21).
submission to God's calling and God's encouragement in every situation, can laymen constantly go outside themselves and head towards perfection.\textsuperscript{231}

However, even this view of the three evangelical advices in the life of the laity makes it difficult to shape the laity's own spirituality.\textsuperscript{232} That is why it is worth, at this place, to analyse the Council's instructions on the topic of "classes" within the Church. "A specific characteristic of the laity is their secular character. Although members of the clergy can sometimes occupy themselves with secular issues, even working secular jobs, because of their exceptional calling in a special and somewhat professional way, they are meant for holy service. Whereas monks, through their way of living, give a great and honorable testament that they world cannot change and and give sacrifices to God without the spirit of evangelical blessings (LG 31).

Thus, the state and mission of lay people is different from the monastic state and the members of secular institutes. The basis for distinguishing was firmly and clearly stated by K. Rahner: evangelical advice, take as constant forms of life (along with legalized and approved by and before the Church vows), are for monks, and even members of secular institutes,\textsuperscript{233} the fundamentals of life, which describes and separates them as people different form lay people, despite the latter being similar to them externally and canonically. Monks and members of secular institutes (due to their vows and consecration) are not "in the world" in the theological sense, although "phenomenologically" and "empirically" (especially in the case of secular institutes) live

\textsuperscript{231} P.C. Phan, Możliwość duchowości świeckich, Communio 7(1987)3, s. 76-77.
\textsuperscript{232} W refleksji teologicznej nad wpływem norm duchowości monastycznej na duchowość świeckich nie można przekraczać transcendencji wiary chrześcijańskiej, gdyż może to doprowadzić do uznania laika jako chrześcijanina żyjącego w świecie „z zakonnym sercem”, czyli pozbawionego „świeckiej” duchowości. Nie można jednak zeświecczyć duchowości, czyli doprowadzić do jej sekularyzacji i pozbawić jej elementów ascetycznych i misyjnych. Zob. L. Bouyer. Introduction à la vie spirituelle. Paris 1960, s. 188-191; Y. Congar, Lay People in the Churche, Westminster 1967, s. 400-441. Duchowość ludzi świeckich nie musi jednak nawiązywać do trzech służb zakonnych, gdyż bogactwo całej Ewangelii, a zwłaszcza Kazanie na Górze wskazuje ludziom świeckim możliwości realizowania ich powołania w świecie.
\textsuperscript{233} „Do laikatu konsekrowanego należy zaliczyć także członków instytutów świeckich (Instituta saculario). Z zakonnikami łączy ich profesja rad ewangelicznych w oparciu o więzy służb, przystępu lub przyrzeczeń. Tę profesję jednak mają realizować w świecie i przy pomocy świeckich środków, tudzież w warunkach życia świeckiego. Nie prowadzą oni życia we współnotach. Nie noszą odrębnego stroju ani innych zewnętrznych oznak. Natomiast uprawiają świeckie zawody i w pełni uczestniczą w życiu świeckiego społeczeństwa. W zamierzeniu papieża Piusa XII, który w roku 1947 zatwierdził ten nowy w Kościele stan życia konsekrowanego, mają oni być promotorami świeckiego apostolstwa. Paweł VI wyraził się, że instytuty świeckie są jakby „wysuniętym skrzydłem Kościoła” i „doświadczalnym laboratorium”, w którym wypróbujesz się możliwość realizowania doskonałości chrześcijańskiej w pełni życia świeckiego, w warunkach współczesnego świata”. E. Weron, Święci chrześcijanin w Kościele, Communio 1(1981)6, s. 22-23. Zob. na ten temat artykuły w dwóch zeszytach Ateneum Kapłańskiego: Święccy konsekrowani I-II, AK 105(1985)459-460.
and function in the world. For they are not, theologically speaking, lay people, however canonically they can be regarded as such. Monks and consecrated people, through their deep and ultimate renunciation of the three basic values of life (richness, fertility and freedom of making decisions and choices) move the center of their interest from material life towards a promised future fullness and have already partially accomplished themselves in Christ. In that way they are the sign of the transcendence of the Kingdom of God and His requirements above earthly things and make the Church seem tangibly and existentially as an eschatological and irreversible victory of Jesus' grace for the world. Their mission is to confess that the Church is not of this world and that it leads a life that is stupidity and madness, when measured by the categories of this world.

Secular believers clearly stand out in the hierarchy that is called to holy service, which means taking the responsibility for the salvational mission in the priestly aspect. The clergy's pastoral activity is of "professional" nature, which implies professionalism and mastery in the carried out priestly functions. Clergy is not only priestly dignity, but also intellectual preparation, personal development, spiritual formation. It can be assumed that in the qualifications of clergy men there are elements of secular spirituality, but the general profile of their spiritual competence is shaped by the "exceptional calling" and "meant for holy use". This is the general principle that separates the spirituality of the clergy from "secular properties" and canonical calling.

"The task of lay people, due to their proper calling, is to search for the Kingdom of God by engaging in secular matters and solving them how God intended" (LG 31). Thus, the Council shows an important element of the "secular character" of the laity – searching for the Kingdom of God. They do not receive a ready "product", but they themselves take

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234 Do laików konsekrowanych należą bracia zakonni (nie będący kapłanami) i siostry zakonne. E. Weron uważa, że „z teologicznego i kanonicznego punktu widzenia są oni ludźmi świetnymi, chociaż ze względu na konsekrację (profesję rad ewangelickich) przez słuby zakonne prowadzą styl życia bardziej zbliżony do życia kapłańskiego. Z tego też powodu, w potocznym odczuciu, zaliczani bywają do duchowieństwa i uczestniczą w niektórych jego uprawnieniach i przywilejach. Przez to jednak, że podejmują się i wykonują niektóre prace w świeckich zawodach, zbliżają się oni w jakieś mierze do w pełni świeckiego laikatu. Jan Paweł II, przemawiając do braci zakonnych, stwierdził, że udziałem braci zakonnych (i siostr zakonnych - E. W.), jest szczególnie „charzynat laikatu, udzielony wraz z łaską sakramentów wtajemniczenia chrześcijańskiego. Zwrócił również uwagę na komplementarność (wzajemne uzupełnianie się), jaka zachodzi pomiędzy świadectwem życia braci i siostr zakonnych a świadczeniem laikatu w pełni „świeckiego”. Tak więc bracia zakonni korzystają z przykładu ludzi świeckich w dziedzinie apostolskiego zaangażowania i w trosce o zdrowy postęp społeczny. A natomiast dla ludzi świeckich świadectwa życia braci i siostr zakonnych „może z korzyścią przypominać, że ziemski postęp nie jest celem samym w sobie”. E. Weron, Święci chrześcijanin w Kościele, Communio 1(1981), s. 22-23.


236 „Mogą zajmować się sprawami świeckimi” (KK 31).
care of searching for the sings of the Kingdom of God. It is hidden, like a treasure or a precious pearl, or a lost penny, in earthly matters. To the essence of secular spirituality should thus belong staying in the world, whereas contributing to its sanctification from inside opens them to the dialogue with the clergy.\textsuperscript{237}

The Council teaches that lay people are called to taking up the hardships of restoring the temporal order as their own task, but guided by the light of the Gospel and spirit of the Church, urged by Christian love (DA 7). A new law is required for this, a law that will protect the personal dignity and freedom of man. The Gospel is this law, which heralds and "announces the freedom of the children of God, definitely rejects slavery that ultimately comes from sin, saintly honors the dignity of conscience and its free decisions and always reminds that in order to constantly increase all human talents for serving God and the good of the people, and finally entrusts everyone to the love of all. This corresponds to the fundamental law of Christian economy. Although the same God, who is the Creator and Savior, is also the Lord of both human history and the history of salvation, the just autonomy of creation, especially of man, is not rejected in this order, but rather restored to its proper dignity and strengthen in it" (GeS 41).\textsuperscript{238}

The Council continues to teach that "The Church proclaims with the power of the Gospel entrusted to it, and highly values the dynamism of the modern times, which supports these laws in every aspect. This tendency should be filled with the evangelic spirit and is protected from all kinds of false autonomy" (LG 41). Every man can succumb to the temptation of conviction that his personal rights are fully respected only when he is relieved of all norms of God's laws. However, in this situation the dignity of the human person is not only not protected, but it also dies (GeS 41).

The above warning is also valid when referencing to the apostleship of laity, especially in the context of drastically different interpretations of the parycope of Mary and Martha (Lk 10:38-42). Quietists considered this as an argument for the superiority of prayer and

\textsuperscript{237} " Żyją oni w świecie, to znaczy pośród wszystkich razem i poszczególnych spraw i zadań świata, i w zwyczajnych warunkach życia rodzinnego i społecznego, z których ukana jest ich egzystencja. Tam powołuje ich Bóg, aby pełniąc właściwą sobie misję, kierowani duchem ewangelicznym, jak zacytny, od wewnątrz niejako przyczyniali się do uświęcenia świata, i tak przede wszystkim świadectwem życia, promieniując wiarą, nadzieją i miłośćą, ukazywali innym Chrystusa" (KK 31).

\textsuperscript{238} "Jeżeli jednak przez słowa 'autonomia rzeczy doczesnych' rozumieć się to, że rzeczy stworzone nie zależą od Boga i że człowiek może z nich korzystać bez odniesienia do Stwórcy, każdy, kto uznaje Boga, czuje, jak fałszywe są tego rodzaju stwierdzenia. Stworzenie bowiem bez Stwórcy ginie. Poza tym wszyscy wierzący, jakąkolwiek wyznawały religię, w języku stworzeń zawsze dostrzegali ujawnianie się Boga i słyszeli Jego głos. Co więcej, poprzez zapomnienie o Bogu samo stworzenie staje się niezrozumiałe" (KDK 36).
contemplation on external activity; for activists this constitutes for proof of the superiority of actio over contemplatio. Meanwhile the message of the Gospel in reference to apostolic tasks, in which the importance of prayer (contemplation) as well as the service – the diacony, should be appreciated. The "fullness" of apostleship is accomplished by listening to the Word of God – contemplation and diacony – the service. The first Jerusalem Christian commune lived in this spirit in this spirit, which lasted not only on prayer and breaking bread, but the ones creating it "sold their property and goods and gave them to everyone according to their needs" (Acts 2:45). This fact clearly shows what the relation should be between prayer and contemplation opposed to diacony and service. These relation should be harmony. What results from this is that the Church should be wary of the dangers of giving in to extreme tendencies, two which belong, on the one hand activism (external activity) and quietism and isolation form the world on the other hand.  

In this context should be considered the meaning of the Christians' profession, through which is expressed their calling to building the world. The council's teachings clearly favors the thesis on divine calling towards secular work. The conviction of divine calling to secular work is very important to perfecting professional competence and boldness, and through that to raising the economy, civilization, society and national levels. The well-known that, that generally nations in which the majority of people are protestants, are characterized by a greater wealth than catholic nations, finds, at least partially, its explanation in Luther using the Greek noun klesis in his German translation of the Bible, which means: "Calling towards faith", the sense of divine calling to secular work: (Beruf). That is why professional fluency for protestants also has a character of serving the divine calling. 

In this spirit should also be interpreted the very important instructions of the Council concerning the dangers of renouncing temporality as well succumbing to it. "Far from the truth are those, who know that we do not have an everlasting city, but we are in search for a future one, who think that because of that they can neglect their temporal duties, without realizing that through faith they are obligated even more to fulfil them, according to their calling, which was given to everyone. However, in no less of a mistake are those, who naively think that they can indulge in earthly matters as if they were totally unrelated to religious life, because they think that religious life is about carrying out acts of the cult.

239 J. Kudasiiewicz, Marta i Maria (Lk10, 38-42), w: Kontemplacja i działość, Lublin 1984, s. 41n.
240 E. Weron, Niebezpieczeństwo klerykalizacji laikatu, Communio 7(1987)3, s. 90.
itself and specific moral obligations. This discrepancy between the faith they worship and the everyday life many of them lead should be considered a serious anomaly in our times" (GeS 43).

For temporal matters should be connected with religious life, for the teachings of the Council point to the conclusion that fulfilling acts of cult and loyalty to moral rules do not exhaust all the signs of religious life. Of course, the differences between them cannot be blurred, for these are two difference orders of human existence. Whereas the faithful must take on the hardships of renewing the temporal order, for it is their own task, and this task they must carry out guided by the light of the Gospel and the spirit of the Church and urged by Christian love (DA 7). The second message of man is a fuller development of his personality and a better understanding and confirmation in the awareness of his own rules. "Because the Church has been entrusted with revealing the secret of God, who is the ultimate goal of man, at the same time it shows the meaning of its own existence, which is the deepest truth about man. The Church knows well that the only God, whom he serves, responds to the deepest desires of the human heart, which can never be sated with earthly goods enough. He also knows that man, constantly stimulated by the Holy Spirit, will never be completely indifferent religious problems, how it is proven not only by history, but also knowledge, at least vague, what is the meaning of human life, actions and death. Just the presence of the Church reminds him of these problems. However God, who created man in His image and saved him from sin, gives the fullest answer to these questions, and that through the revelations He introduced through His Son, who became man. Whoever follows Jesus, the perfect man, also becomes closer to being a full man" (GeS 41).

To these of the Council's instructions refers the Canon Code, according to which the basic formation of believers, called to "leading a life according to the evangelic doctrines", is based on Christian education, whose "goal is to achieve the maturity of the human persona" along with "discovering and experiencing the secrets of salvation" (Code 217 of the Canon Code ). In Christian education, there must be place for spiritual formation, the basis of which is asceticism. It is often understood as crude mortification of the body or exaggerated pious practices. "Asceticism, however, is about mastering all obstacles which are on the way of developing divine life in man. All unstrained tendencies, vested or congenital, must be patiently and definitely purified. And especially formed should be the feelings (passions), bad habits eradicated and control over the sense acquired. If, e.g.
someone has tendencies to arguing, jealousy or hatred, he must work on these faults, so that instead of them there is a greater and greater love towards God and other people instead. Asceticism is positive work on one's self, work leading to achieving personal maturity. This also means co-operation with God's grace through intensive life of prayer and sacrament, especially participation in the Eucharist. It assumes realizing and experiencing the Eucharist as Jesus Christ's presence inside one's self, which is identifying more and more with the Master from Nazareth. In this case, it is about work, taken up from grace, which is sometimes called ascetic conversion or a second conversion. It means an inner change of human attitude and serves marking in believers the transition from average religious life to holy life, in deep unit with God".  

Contemporary Christians, lost in the many traps of the world, is in search for a community in which he can become convinced thanks to his own experience that the Holy Trinity lives not just in the souls of all believers, but also in the community. In communal spirituality there is place for man meeting God regardless of how saint someone is, for it is caused by God's mutual love towards man, which decides that the classic steps of inner life (purification, enlightenment and unification) happen at the same time. Individually, each man is at some specific stage, but thanks to a strong feeling of communion, he feels unity with Jesus in the punitive sphere, although such a feeling is more owed to the ability to love, possessed by his brothers and sisters, rather than his own.  

In his apostolic exhortation Christifideles laici, John Paul II shows the contemporary status of lay people against communion. The deepened idea of the Church – communion allows to better understand not only the Church as a whole, but also its parts – its structures, and among them the subjectivity of lay people and their engagement in the life and activity of the Church.  

243 B. Lipski, "Ludzie święccy w komunitnej wspólnoicie Kościoła według adhortacji „Christifideles laici”", CT 62(1992)1, s. 142-143.
Forgiveness that heals

We are not yet healed at the moment when we can say, „OK” but when we can say "I forgive you that you’ve hurt me, because it gifted me with growth and I am grateful that this happened”.

The ability to forgive is traditionally perceived as very favorable for our condition in all three aspects of human functioning – spiritual, mental and physical. In case of the last aspect, several studies over the last decades showed a harmful influence of the lack of ability to forgive on people’s health. A description of a part of them can be found in another part of this publication. Therefore So – does forgiveness heal? Many scientific reports confirm this theory so it is worth to look closer into this question.

Stress anatomy

In 1914 Walter Cannon, a professor at the Harvard University, began his research on the influence of avoiding the expression of anger and fear of on arising physical diseases. Basing on his final results, Cannon stated that both feelings of anger and fear have the impact upon the autonomous nervous system resulting in certain physiological changes.

Both emotions rouse a human organism to defend itself in situation of danger, stimulating it accordingly to react by defense mechanism fight-or-flight.

All emotional stimuli are transferred to the limbic system in the brain and next to the hypothalamus that controls all functions of sympathetic nervous system. In condition of stress the eruption of adrenaline to the bloodstream. Adrenaline stimulates defense mechanism fight-or-flight, which results in the increase of blood supply to those organs that in the state of danger play the major role. These are most of all: brain, heart, lungs and muscles, which are necessary for defense against threats. An obvious consequence of such
reaction is a limited blood supply in the remaining organs, in this situation - having less
strategic meaning. Such processes as digestion or excreting are stopped as a result of
closing of blood vessels of intestines and stomach. One should not be surprised with the
research result showing that eating in the situation of a strong anxiety may result in
indigestion.

An organism being in stress – in reply to emotions as anger or fear – acts with full
efficiency. From the point of view of evolution, in the situation of a real, external threat
this is a favorable reaction. From the psychological perspective, a chronic state of stress,
being a result of experienced frustration, brings serious damage to people’s health. It is
also worth noticing that to activate a hormonal reaction it may only be enough if a person
thinks about an unpleasant incident – a brain’s reaction on imaginations is the same as on
things really happening. This extraordinary ability, successfully applied in psychotherapy
as the dark side just in the situation of stress.

In reaction to a strong stimulation of an organism, a situation of mechanism fight-
or-flight can release the accumulated tension and physiological functions get back to
normal. In case of psychical stress referring to experiencing various frustrations, these
reactions should also be neutralized. According to Carl Simonton, the lack of such
"expressive relief" affects tissues destructively.246 As a result of chronic nervous system
stimulation and depending upon a certain organ’s sensitivity to factors stressing an
organism it begins to struggle against various disorders. These are most of all
psychosomatic disturbances such as: stomach disorders, stomach and duodenum ulcers,
spastic stomach aches, high blood pressure, drop in immunity, dermatological problems
and many more.247 The problems of a modern human are not physical – there is no need to
run away from wild animals or go hunting, however, there is a need to face much harder
challenges, and among them - a chronic psychical stress.

Friedman’s research concerning heart problems just like research of Simonton
exploring problems of going down with cancer made it possible to confirm that restrained
anger and a feeling of guilt play a significant role in appearing diseases of this cause.
However, Lewis Silverman, a psychiatrist from the Harvard Medical School an expert in
psychosomatic medicine says that a stress may be a cause of each illness and the most
important stressing factors are not processed feelings of anger and a sense of guilt.

246 Ibid.
And although no emotional factor is the only one responsible for illness - if we connect it with others like incorrect diet or genetic strain - it stimulates stomach ulcers, cancer and others.\textsuperscript{248}

Friedman and Rosenman, American cardiologists, carried out parallel research for 10 years and proved that, the heart problems concerns twice more persons who have been described as Type A Behavior. This type of personality is characterized by constantly remaining psychical stress and a high level of anger. These person's approach is competitive, they live in a constant striving for perfection. Friedman and Rosenman suggest a therapy directed to processing the feel of guilt and anger. According to these scientists the discovery of reasons of hostility experienced by a patient and a critical examination of one's moral and ethical rules may speed up the healing process and also prevent - among others - Ischemic Heart Disease (IHD), from which such persons can often suffer.\textsuperscript{249}

Interestingly, Whited, Wheat and Larkin presents the results of the research, which confirm reduced physiological stimulation in people, which features a large, easy to forgive your understanding and commitment to reconciliation.\textsuperscript{250} The participants carried out by researchers of the experiment had to play in the memory of the difficult situations of the past. It was found that in people with control group, whose members lack forbearance and that they are persons who are incapable or reluctant to forgiveness, stimulating the physiological remained statistically significantly increased. The participants categorized as feeling forbearance and forgiving, had normalized parameters, among others the systolic and diastolic blood pressure. It should, however, take account of the fact that laboratory tests in this matter may have a standard error. The variable disturbing can be the factor of time-the ability to forgive may be dependent on the time in when the interpersonal conflict took place.

What is therefore the analogy to the process of forgiveness? Envy, regret, anger, and other "negative" emotions that man has experienced as a consequence of the interpersonal conflict, have a similar effect on the organism. Patients reporting to psychological clinics are those with various difficulties, in which suppressed emotions


\textsuperscript{249} D. Linn, M. Linn, Uzdrawianie ludzikich zranień. Kraków 1997.

play usually most important role. For some of them, for example ACA (Adult Children of Alcoholics), overwork of wrath, and finally achieved forgiveness, seems to be the main healing factor.

**Psychotherapy in the process of forgiveness**

In examining painful experiences of the past and their consequences in the form of timely, irregular patterns of functioning the role psychotherapy is indispensable. By increasing the self-awareness and self-acceptance in the course of therapy, clients develop characteristics such as empathy, understanding and compassion, which helps them to forgive the persons by whom they were injured in some way. Achievement of individual human emotional forgiveness changes a person from a victim, to an independent participant in its own, unique line of life.\(^{251}\) Of course, the main aim of the therapy is not forgiveness, but improvement of the quality of life of the patient, however, many of the psychotherapists also include this element in the process of treatment.

It is worth to forgive even only due to the continuous reverting to disagreeable memories and experiencing each time the same unpleasant emotions. Psychotherapy helps with this deal, but sometimes the pain is so strong that the difficult memories return. Forgiveness allows the healing of the past and related memories. In the case of persons of believers it seems to be an indispensable element for each psychotherapeutic process.

Most strands of therapy is based on the so-called reaching the insight with which the patient is able to face with the painful memories and free oneself from the negative schema in accordance with which one has functioned so far. In some directions of psychotherapy it is called a kind of the "catharsis". Some psychotherapeutic directions focus on the positive aspects of the painful experience and on the potential asleep in each individual, which can be used in the future. The way of humanistic psychology allows you to immerse in psychology’s "here and now", to have a look at relations with the closest ones and go through the process of therapy connecting warm, healthy and assertive relationships with people and their surroundings. Psychodynamic therapy goes deep into the past of the patient, which allows for emotional healing and purification, and thus to

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change one’s behavior. Cognitive therapies can help change the perspective and set one free from the negative beliefs about oneself and other people.

However, system therapy emphasizes relationships among individual persons in the family or other environment in which one lives. Despite certain differences in the theoretical assumptions, an essential element in the process of treatment which in each therapy is required, is making the patient work with experiences of difficult emotions, caused by a painful event and learn their proper expression. Only then you can go to the stage of acceptance and get outside the existing scheme of functioning, distorted by a difficult experience. This process can be compared to the function of forgiveness, although not on the spiritual, but psychological level.

Although psychotherapy helps you reconcile with the trauma and achieve the next stage of our long-term self-development, forgiveness is not an essential element of it. This is a good place to mention one very famous publication called a bestseller. Susan Forward, the author of the famous book "Toxic parents", presents the stories of people who went to a treatment of different kinds of difficulties. Forward helps patients navigate the process of removing their painful memories. This is in a way similar to knocking the armor off, which was carried from one’s childhood days. The release from the pain of childhood can be, for example, writing a letter to the parent is not necessarily with the intention to show him his content. According to Forward the release from suffering and from both or one of the toxic parents can occur only after breaking of a contact with them. If you do not have another opportunity to escape from the toxic relationship is it necessary to cut it off once and for all.252

**Forgiveness or reconciliation?**

Reed and Enright pay their attention to the important element of therapy and forgiveness. Therapists leading patients through all stages of the process of emotional cleansing and forgiveness, should be able to distinguish them from the reconciliation, forgetting and

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understanding self-explaining translation a violent behavior of the partner.\textsuperscript{253} The latter are indeed anything other than encouraging the patient to have little constructive mechanisms for defense: expulsion, denial or rationalization. Forgiveness is a process that allows a victim think about what a person really experienced, go through the trauma once again to clean up all painful emotions and do not have the need to call unpleasant memories in the future. Only then it is possible to stage the reconciliation with the experience and the discovery of the sense in it. These concepts can be easily confused, particularly in the course of therapy, which happens both to doctors and psychotherapists, and the member of the clergy.

Forgiveness is possible without reconciliation, although in the course of the therapy, is helpful to aim to achieve both. However, this is not always possible. This concerns primarily the relationship with persons who died (for example, the adult child with a dead, violent parent) and the situation in which the other side of the conflict, consistently avoids contact and does not favor reconciliation.

It is worth to draw attention to the phenomenon, which is a quite widespread tendency to suppress the wrath. Anger is culturally considered as something wrong, incorrect. However, anger or rage (unfortunately, the definition of the word "angry" in Polish is understood in two ways, either as "in a state of nerves" and "bad") are the same emotions as any other and they are also needed. Anger is a natural reaction to situations in which, in a way, the psychological or physical limits are exceeded. Here we are talking both about the situation of the physical abuse against the other person and the mental abuse, sneering and exerting excessive pressure. Anger is also a source of information about the surrounding world, allows both to avoid defeat, and to ensure their own safety.

It seems that in The Holy Bible forgiveness and reconciliation are shown through the story of turning the other cheek. Taking a subsequent blow with the humility might serve as an allegory of the pursuit of reconciliation, despite the aggression directed against oneself. Patients, coming to the psychological clinics sometimes have problems with interpretation of biblical parables dealing with the subject of forgiveness. This problem is a major challenge for a therapist. Forgiveness is not identical with the avoidance of wrath, with its total expulsion. Also in The Holy Bible wrath is portrayed as a reaction to the evil,

as an attempt to bring it to the limit.

Anger is a healthy reaction of the organism, but the way of expressing it may not be correct. Effectively managing the anger, in accordance with social standards, helps unload the tension and resolve conflicts. Also in this case the question of forgiveness plays an important role.

**Forgiveness in therapeutic practice – selected studies**

Reed and Enright compared the effectiveness of the therapy focused on forgiveness with alternative methods of therapeutic indications. They conducted the study on a group of women who have experienced violence in a relationship. The scientists pointed to the fact that the literature on the subject lacks studied of effective means of therapeutic research, despite the large demand for psychotherapy in case this type of trauma. Women, who were mentally and physically abused by their partner, suffered from the psychological effects of this experience even long after a divorce.

The scientists compared the treatment through forgiveness of such methods as: constructive discharge of wrath, training of interpersonal skills, assertive training. In the experiment they conducted they studied women who ended a toxic relationship of at least 2 years previously. Ladies were divided randomly into several groups, each of which had participated for less than a year in regular sessions of therapy. It turned out that among all the contestants, those from therapeutic groups based on work on forgiveness felt much greater improvements, than women, which at the same time participated in one of the alternative therapies. Patients treated with therapy focused on forgiveness much better dealt with such symptoms as: depression, anxiety disorder, posttraumatic stress symptoms or low self-esteem. They managed to achieve forgiveness and find meaning in suffering, which proved to be extremely helpful in enhancing self-assessment and fight a mechanism of learned helplessness.

Moreover, the preliminary test, which was carried out immediately before the commencement of the therapy showed that both the therapeutic group of people participating in the forgiveness therapy and in other groups – of persons treated with

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254 Tamže.
alternative methods, all participants have reached the low results in the scale of noticing the sense in suffering. Next, the final tests, after the completion of the cycle of therapy showed that participants of the forgiveness therapy gained statistically significant differences compared with the other groups. This indicator increased clearly.

The need to have a sense, in each situation, drew the attention of Victor Frankl. According to him, only the discovery of the sense in the experienced suffering can restore an emotional balance to people who have experienced traumatic experiences. This prevents the learned helplessness and changes the approach of the patient from "the one who accuses", to "the one who has survived". According to this theory, sense adds the strength in each venture. Similar results were reached by the participants of the therapy aimed at forgiveness. From the attitude of being a victim of events which was demonstrated as the results of the preliminary test, the women changed their perspective to the more positive one. They considered themselves as witnesses of the events, not the "victims".

Studies of Reed and Enright are the first that refer to battered women psychotherapy. It is proven that forgiveness as the only factor permanently and effectively cures the mental consequences of the trauma. The results of the study suggest that therapy based on forgiveness brings long-term effects. Patients recover a mental balance for a long time, so they are able to enter into a new, healthy relationship.

However, Elliott refers to studies concerning the efficacy of the process of forgiving in the therapy of people who suffer from chronic, psychophysical ailments of the experienced trauma. The efficiency of the process of forgiveness is confirmed by reports based on meta-analysis of efficiency of such therapy and its impact on the state of health of the persons who have experienced sexual abuse, among other things: incest, loss of parents or sense of guilt because of abortion. In the latest research on the effectiveness of the process of forgiveness in psychotherapy the scientists proved the presence of positive physiological changes in the human body and that the changes are its direct effect. They also demonstrated the positive impact of forgiveness, but also a negative impact of its absence on parameters such as hormonal changes and mental functions.

It appears that, despite the passage of time, frustrations resulting from lack of forgiveness can be experienced so intensively that they cause a number of negative mental and physical reactions. Suppressed feelings related to the lack of forgiveness first affect hormonal response. This is reflected in the level of cortisol, the production of adrenalin and the level of the cytokines which are characteristic for people living in a state of chronic, severe stress. Invalid parameters for these three substances can affect, among others, the weakening of the immune system. If they persist over a long period of time, this can lead to long-term consequences and different kinds of chronic diseases.

In the study, which compares the results achieved by people with bad parameters with the results of individuals who have undergone a process of forgiveness, it appeared that only in the case of this second group the physiological changes were positive. Therapy focused on achieving forgiveness resulted in the alignment of the pulse and blood pressure, as well as the reduction of the conductivity of skin. What's more, scientists proved the sheer impact of forgiveness on the structure and functions of the brain. Certain areas of the brain are active during judgments whether to forgive or not, which consequently leads to reactions in the entire body. Interestingly, the area of the brain that is especially involved in the process to forgive is the left frontal cortex.258

Five stages of the forgiving process

Dennis and Matthew Linn proposed the concept of healing of human injuries by achieving forgiveness.259 They developed a theory, according to which this is possible after completing through the five stages of the process, each of which is essential for human development. They proposed a division into the following stages:

1. Expulsion

*I do not accept a thought that I have been injured.*

At this stage a patient realizes personal consequences of an unpleasant experience. Defining one’s fear reduces anxiety.

2. Anger

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258 Ibid.
I blame the others that I have been injured.

At this stage a man reveals unpleasant emotions and directs them to the person from whom he has suffered injuries. Working out one’s anger reduces fear invoked by external factors.

3. Bargaining

I set up conditions to be fulfilled before I will be ready to forgive

Looking at the process of forgiveness or limiting conditions of forgiveness reduces fear and anger.

4. Depression

I blame myself for suffering that I experienced.

Recognition of the disagreeable feelings directed towards oneself also brings some relief. Working out the sense of guilt reduces fear invoked by internal factors.

5. Acceptance

I await for injuries to grow up.

Acceptance of the situation and experienced suffering. Causes of distress and anxiety become progressively a gift.

One of the essential elements of the process of forgiveness is healing memory. Linn and Linn make the effectiveness of the remedy of memoirs dependent the ability of the meeting Christ. They propose, therefore, the daily prayer for healing of painful memories, according to the various stages of forgiveness.260

Healing memories is possible when we admit that painful moments of our lives enrich our personality and experience, rather than destroy them. Adopting this perspective requires a certain maturity – departure outside of its "Self" and adopting a wider perspective, an ability of looking at oneself from the outside.

260 Ibid.
Criticism of the concept of the healing influence of forgiveness

While on the positive impact of forgiveness on the recovery process appears in more publications – especially in the United States, in the literature of the subject, one can see also the votes of the opposition to this theory. Scientists - and among others - Wohl and Thompson, researchers from Carleton University in Canada, oppose to the theory of the positive role the forgiveness.\textsuperscript{261} According to them the concept of therapeutic forgiveness has its dark side, unnoticed by its supporters.

Wohl and Thompson do not question the effectiveness of the forgiveness in the therapy process, however, they pay attention to the fact that this theory is not universal. They proved that the participants of the therapy based on forgiveness were still engaged in disruptive behavior, such as the addiction of smoking. Self-forgiving may therefore constitute a factor which strengthens the negative habits.

The scientists concluded, therefore, that this process is not helpful for people who wish to change the habit, because it affects the lower motivation to change. Wohl, and Thompson refer to the results of the test carried out on a group of addicted smokers of tobacco. Among them there were persons in course of therapy refocused on the forgiveness process and they alleged attempts to break the addiction faster and easier, compared to the control group – smokers who did not participate in the therapeutic process to forgive.

The problem seems to refer mainly to the issues of self-forgiving - unless the interpersonal forgiveness reduces or completely eliminates the desire for revenge and avoiding a hostile person, but to forgive of oneself is a somewhat more complicated process. In this case, it is impossible to avoid "an aggressor", because that is your own "Me" (self). Forgiving oneself is understood as a positive change in the perception of one's own ego – I accept responsibility for committing the injury of my own fault and I accept that. Scientists see a contradiction here.\textsuperscript{262} Meanwhile, Tangney, Baumeister and Boone discovered that the process of self-forgiving leads to reduction of the level of

\textsuperscript{262} Ibid.
emotional control, and increase of the narcissistic behaviors. This process is also criticized by Likewise, Vitz and Meade, according to whom a matter of a particular concern might be the situation when disruptive behavior directed against oneself remains chronic. A typical tobacco smoker may then lose motivation for giving up smoking. Opponents of the theory of human development impact of self-forgiving therefore agree on the fact that this process is loaded with a large disadvantage, because it helps to keep status quo.

You may also want to rely on the opinion of Vitz and Meade, who compared the therapeutic process of forgiveness to working on self-acceptance. In both cases the person eliminates the embarrassment of oneself and one's behavior, accepts one's weaknesses, the environment and relationships with other less critical persons. Scientists do not see therefore the sense of perception of the process of forgiveness as something distinct from psychotherapy and building self-esteem.

It seems, however, that regardless of the perspective from which the scientists perceive the process of forgiveness - associating him with faith, treating as working on self-acceptance or making the same as the idea of living in harmony with nature and the environment, it is a good idea that it becomes a part of each therapy. Depending on the problem or on the disorder it affects its core element, initial or final.

265 Ibid.
The presence of women in the life of the Church.

The active presence of women in the life of the Church is something obvious and natural.
It is based on, or rooted in the nature of baptism (the participation in the threefold mission of Christ: prophetic, priestly and kingly).

Through Baptism everyone is united with Christ. The resulting privileges and responsibilities constitute the legacy, which all baptized people receive.

Consequently, the apostolic commitment of women in the life of the Church and society becomes something natural, as it stems from the fact of being a Christian.

"Lay Catholics participate in the realization of the threefold mission of Christ through common priesthood, which they receive in the sacraments of Christian initiation. The first community where laymen’s mission of salvation is exercised is a family and a married couple, who by virtue of the sacrament of marriage become the domestic church (Lumen Gentium 11). In the domestic sanctuary of the Church parents are the stewards of God's grace and ministers of prophetic, priestly and kingly mission of Christ (Apostolicam actuositatem 11). The mission of the laity is also to sanctify the world from within, especially in the sphere of culture, socio-economic and socio-political life (social apostolate). On the basis of the apostolic mandate, lay Catholics can sometimes fulfill pastoral duties, which, from their nature, belong to the hierarchy of the Church (canonical mission).” These include, for example: the proclamation of the Christian doctrine, certain liturgical actions or pastoral care.

At the same time, the Church is aware of various dangers and difficulties she encounters in preaching the Gospel, which is her mission and apostolate. First of all, it is a matter of 'false prophets' who wish to push their own vision of the Church and man, as well as their own vision of the role of women in the Church.

Reflecting on the presence of women in the Church today, we should look at this issue in the context of the past. Until the Second Vatican Council, there had been a clear division in the Catholic Church between the teaching Church and the listening Church. Members of the former were the Pope, bishops and priests, while the latter consisted of all baptized
believers.

Going back to the 20th century, especially to the time of the 60s and 70s – women’s emancipation movements began to spread in the world, especially in Western Europe. Among these were also extreme forms of feminism, marked by political or religious battle aimed at promoting divorce and abortion. Their objective was to draw huge masses of people – especially women. In terms of faith and religion, their task was, among other things, to pull women away from the Church, religion and faith. Nevertheless, the Second Vatican Council taking place in Rome at the same time also played a huge role in the perception of women’s role and place in society, in the world and in the Church. The Second Vatican Council, stressing the importance of the laity in the Church and in the world, created a new perspective in the perception of people, and thereby in the perception of women.

Simultaneously, it opened up new prospects, which allow all the baptized to act and develop. Speaking of the Second Vatican Council, which was a significant event in the life of the Church, it should be noted above all that the Council itself created a new vantage point, a new basis for discussion and a different, previously non-existent view on the Church.

In comparison with the times before the Second Vatican Council, the Council’s proposal concerning the involvement of the laity in Church’s life, their role and responsibility for the Church, was not only something new, but simply revolutionary.

The Church speaks of the role of women in society and in the Church in a very concrete way.

The presence of women and their role in the life of the Church is very important. Therefore, at the closing of the Second Vatican Council, Pope Paul VI addressed the following message to women.

Address of Pope Paul VI to Women of December 8, 1965 at the closing of the Second Vatican Council.
“And now it is to you that we address ourselves, women of all states—girls, wives, mothers and widows, to you also, consecrated virgins and women living alone—you constitute half of the immense human family. As you know, the Church is proud to have glorified and liberated woman, and in the course of the centuries, in diversity of characters, to have brought into relief her basic equality with man. But the hour is coming, in fact has come, when the vocation of woman is being achieved in its fullness, the hour in which woman acquires in the world an influence, an effect and a power never hitherto achieved. That is why, at this moment when the human race is under-going so deep a transformation, women impregnated with the spirit of the Gospel can do so much to aid mankind in not falling.

You women have always had as your lot the protection of the home, the love of beginnings and an understanding of cradles. You are present in the mystery of a life beginning. You offer consolation in the departure of death. Our technology runs the risk of becoming inhuman. Reconcile men with life and above all, we beseech you, watch carefully over the future of our race. Hold back the hand of man who, in a moment of folly, might attempt to destroy human civilization.

Wives, mothers of families, the first educators of the human race in the intimacy of the family circle, pass on to your sons and your daughters the traditions of your fathers at the same time that you prepare them for an unsearchable future. Always remember that by her children a mother belongs to that future which perhaps she will not see.

And you, women living alone, realize what you can accomplish through your dedicated vocation. Society is appealing to you on all sides. Not even families can live without the help of those who have no families. Especially you, consecrated virgins, in a world where egoism and the search for pleasure would become law, be the guardians of purity, unselfishness and piety. Jesus who has given to conjugal love all its plenitudes, has also exalted the renunciation of human love when this is for the sake of divine love and for the service of all.

Lastly, women in trial, who stand upright at the foot the cross like Mary, you who so often in history have given to men the strength to battle unto the very end and to give witness to the point of martyrdom, aid them now still once more to retain courage in their great undertakings, while at the same time maintaining patience and an esteem for humble beginnings.
Women, you do know how to make truth sweet, tender and accessible; make it your task to bring the spirit of this council into institutions, schools, homes and daily life. Women of the entire universe, whether Christian or non-believing, you to whom life is entrusted at this grave moment in history, it is for you to save the peace of the world.”

2) The Church not only notices, but also emphasizes the important role of women.

In the Address to Women at the closing of the Second Vatican Council, the Church reminds women of their fundamental equality with men. In comparison with the approach to women present in those times, this was a huge step forward when it comes to this social issue. The address stresses: ”women of all states - you constitute half of the immense human family!”. Therefore, it is also women who should fulfill the honorable duty of apostolic commitment in the life of the Church, and by analogy, it is women who should perform half of the apostolate work in the Church.

In the documents of the Second Vatican Council, the Church:

- for all the baptized, especially for women, points out to Mary ”as a model of apostolic commitment in the life of the Church. Mary, who cooperated in the work of human salvation through faith, hope and charity” (the Dogmatic Constitution on the Church);

- discusses various fields of apostolate. Among them, the Council lists: church communities, the family, youth, the social milieu, and national and international levels. A huge range of apostolate activities is an invitation for believers to a greater apostolic commitment but, at the same time, a challenge facing women and the whole Church (the Decree on the Apostolate of the Laity).

The presence of women in the Church and in the world is very important. Pope John Paul
II in the Apostolic Letter Mulieris Dignitatem gives thanks to God for their commitment, but also asks that the manifestations of the Spirit "are attentively recognized and appreciated so that they may return for the common good of the Church and of humanity, especially in our times”.

"The Church gives thanks for all the manifestations of the feminine ‘genius’ which have appeared in the course of history, in the midst of all peoples and nations; she gives thanks for all the charisms which the Holy Spirit distributes to women in the history of the People of God, for all the victories which she owes to their faith, hope and charity: she gives thanks for all the fruits of feminine holiness.

The Church asks at the same time that these invaluable manifestations of the Spirit (cf. 1 Cor 12:4ff.), which with great generosity are poured forth upon the ‘daughters’ of the eternal Jerusalem, may be attentively recognized and appreciated so that they may return for the common good of the Church and of humanity, especially in our times. Meditating on the biblical mystery of the woman, the Church prays that in this mystery all women may discover themselves and their supreme vocation.”

We should also highlight the issue, emphasized strongly by the Council, namely an active and responsible participation of women in the life and mission of the Church: "Since in our times women have an ever more active role in the whole life of society, it is very important that they participate more widely also in the various fields of the Church's apostolate."

Another aspect regarding the role of women in the Church and in the world, emphasized by Pope John Paul II in his Letter to Women, is the need to pass national and international laws that would "bring out the full truth about women”.

“You can see then, dear sisters, that the Church has many reasons for hoping that the forthcoming United Nations Conference in Beijing will bring out the full truth about women. Necessary emphasis should be placed on the ‘genius of women’, not only by considering great and famous women of the past or present, but also those ordinary
women who reveal the gift of their womanhood by placing themselves at the service of others in their everyday lives. For in giving themselves to others each day women fulfill their deepest vocation. Perhaps more than men, women acknowledge the person, because they see persons with their hearts. They see them independently of various ideological or political systems. They see others in their greatness and limitations; they try to go out to them and help them. In this way the basic plan of the Creator takes flesh in the history of humanity and there is constantly revealed, in the variety of vocations, that beauty - not merely physical, but above all spiritual-which God bestowed from the very beginning on all, and in a particular way on women.”

The participation of women in the Church and society through their talents leads to their self-realization (...) and is their unique contribution to the enrichment of ecclesial communion and growth of apostolic dynamism in the People of God.

In search of some new forms of apostolic involvement of women in Church’s life, there appear voices asking about the equality in the Church, and thus about the priestly ordination for women. Probably many factors led to posing such questions. First of all, consider the problem of the crisis of vocations to the priesthood, especially in Western Europe. Another factor encouraging feminists to bring up this issue is the priesthood of women available in the Anglican Church for several years now. Hence the question arises: if there (i.e. in the Anglican Church) it is possible, why not here, in the Catholic Church?

Let us look at the question of the priesthood for women in the Catholic Church from philosophical and theological perspective. The reflections quoted below were made in the first half of the 20th century. The author of these reflections - Edith Stein – was a philosopher, theologian, a Jew converted to Christianity, who entered the Carmelite and during World War II was murdered in the Auschwitz concentration camp. It should be noted that the reflections of Edith Stein quoted below were made much earlier than the claims of the feminist movement of the 60s and 70s of the 20th century.
Edith Stein presents some interesting arguments in favour of the priesthood reserved only for men, and thus against the priesthood for women. The idea that the priesthood should be reserved for men is supported by the “whole tradition from the beginning.” “But in my opinion, says Edith Stein, even more significant is the mysterious fact emphasized earlier - that Christ came to earth as the Son of Man. The first creature on earth fashioned in an unrivaled sense as God’s image was therefore a man.” Thus, Edith Stein concludes her reflections very clearly: “God wished to institute only men as His official representatives on earth.”

The official position of the Catholic Church on the possible ordination of women was presented by Pope John Paul II in 1994 in his Apostolic Letter Ordinatio Sacerdotalis. Blessed John Paul II ruled out the possibility of women’s admission to the priesthood. As can be seen from the above, the sacramental priesthood is reserved only for men and is not available to women.

But speaking of the priesthood in the context of Church’s teaching after the Second Vatican Council, a certain "novelty" concerning priesthood should be mentioned. This novelty is the concept of 'common priesthood'. Common priesthood involves everyone who received the sacrament of baptism (The Second Vatican Council, common priesthood: through anointing the Spirit of Christ, the faithful participate in the priesthood of Christ, become holy and royal priesthood, and they make spiritual sacrifices to God as well as proclaim the wonderful works of God (Gaudium et spes 2; Lumen gentium 31, 34; Sacrosanctum concilium 14; Apostolicam actuositatem 2, 3; Ad gentes 15).

Emphasizing the unique role of women as well as their unique mission in the Church and society, it is worth quoting the words of Edith Stein - St. Teresa Benedicta of the Cross O.C.D - from her work entitled: A woman and her task according to the nature and grace:

"God bound Himself so intimately to one woman as to no other on earth: He formed her so closely after His own image as no other human being before or after; He gave her a place in the Church for all eternity such as has been given to no other human being. And
just so, He has called woman in all times to the most intimate union with Him: they are to emissaries of His love, proclaimers of His will to kings and popes, and forerunners of His kingdom in the hearts of men. To be the Spouse of Christ is the most sublime vocation which has been given, and whoever sees this way open before her will yearn for no other way. It is the vocation of every Christian, not only of a few elect, to belong to God in love’s free surrender and to serve Him. Whether man or woman, whether consecrated or not, each one is called to the imitation of Christ. The further the individual continues on this path, the more Christlike he will become. Christ embodies the ideal of human perfection: in Him all bias and defects are removed, and the masculine and feminine virtues are united and their weaknesses redeemed; therefore, His true followers will be progressively exalted over their natural limitations. That is why we see in holy men a womanly tenderness and a truly maternal solicitude for the souls entrusted to them while in holy women there is manly boldness, proficiency, and determination.

We are thus led through the imitation of Christ to the development of our original human vocation which is to present God’s image in ourselves: the Lord of creation, as one protects, preserves and advances all creatures in one’s own circle; the Father, as one begets and educates children for the kingdom of God through spiritual paternity and maternity. Transcendence over natural limitations is the highest effect of grace; however, this can never be attained by an arbitrary battle against nature and by denial of natural limitations but only through humble submission to the God-given order.”

3) The apostolic commitment of women in the life of the Church.

In our times, the apostolic commitment of women in the life of the Church should be perceived as something natural as it stems from the fact of being baptized.

We should not forget that the Church, as a community on the way, is a continually evolving, dynamic and living organism. Hence, the need appears to constantly look for new forms of apostolate today, including the "apostolate of women in the life of the Church."
In the light of the above deliberations, the question arises: What, then, is a woman allowed to do in the Church? Let us look at the issue of women’s apostolic commitment in the Church also from the perspective of canon law, as outlined in the Code of Canon Law.

According to the Code of Canon Law, women can participate in various forms of churchly activity and at different levels, starting with the smallest unit which is a parish, then at a diocesan level and finally at the level of the universal Church.

At the highest level of the universal Church, women can be called upon at an ecumenical council, and at the invitation of the Pope - can take part in the synod of bishops as auditors and experts.

At a diocesan level, women can be called by a bishop as members of a diocesan synod, and may sit on the board of a pastoral council of a diocese; they may also be members of a diocesan Finance council, and even act as a diocesan Finance officer.

Another place where women can become involved in the Church’s apostolate on a diocesan level are ecclesiastical courts, which is a major change compared to the previous canon law of 1917. In ecclesiastical courts, women can be judges, auditors, assessors, notaries, advocates or legal representatives.

At a parochial level, women can be members of a pastoral council as well as finance council of a parish.

The Code of Canon Law also allows women to perform many different liturgical functions, previously unavailable to women. Thus, a woman can serve as a commentator, cantor, lector, acolyte and, in some cases, extraordinary minister of Holy Communion.

Another area of apostolic work for women in the Church is broadly defined theology. Women are also allowed to study theology, earn degrees in this field and teach theology at
universities. These possibilities highlight the impact of women in the formation of the young generation of Christians.

Yet, whether the apostolic commitment of women in the life of the Church will be fruitful or not depends to a large extent on their participation in the Eucharist on a daily basis. For all activities of Christians should lead to the Eucharist and result from it. As the Church says in the words of the Second Vatican Council: the Eucharist "is the summit toward which the activity of the Church is directed; it is also the font from which all her power flows". Therefore, pastors need to ensure that all the baptized participate in the liturgy "fully aware of what they are doing, actively engaged in the rite, and enriched by its effects".

The enormous potential of the Christian apostolic activity resides in the hearts and minds of the laity. However, it is necessary to find a way to this potential, which is not used at all, or is only partially used, so that it may be used properly. Hence, the laity and their role is described as a "sleeping giant", which should be awakened. Women have a huge role to play in this field: first of all, through their own involvement, but also through the influence on the "other part of the humankind" - men.

The commitment of women in the Church’s apostolate is a participation in the life of the Church and a form of co-responsibility for the Church, its development and the proclamation of the Good News. In other words, it is the fulfillment of the Catholic apostolate, which is the responsibility of all the baptized.

Apostolic commitment of women should spread to all environments and transform them. Therefore, the appeal addressed to women at the end of the Second Vatican Council is still up-to-date: "Women, you do know how to make truth sweet, tender and accessible; make it your task to bring the spirit of this council into institutions, schools, homes and daily life".
Rev. Henryk SZELÖCH

The creation and main forms of work of the Wroclaw Archdiocese Caritas in serving the idea of Christian mercy

Introduction

Next year will be the year of the silver anniversary of the creation and work of the Wroclaw Archdiocese Caritas. It is thus a good occasion to use this article to already present the most important aspects of the work of the oldest, created in 1989 and 1990, diocesan charity organizations functioning within the Church in Poland.

"The Wroclaw Archdiocese Caritas tries to be a home for those in need of support, and at the same time is the threshold to a greater home, that is the Church. And so it has in its spirit the commandment of love towards others, creating bonds between the poor and the rich, the sick and the healthy, the disabled and the able-bodied and those, who are doing well in their lives" wrote bishop Edward Janiak, the current Ordinary of Kalisz, in the introduction to the book the Wroclaw Archdiocese Caritas dedicated to the metropolitan of Wroclaw, archbishop Marian Golębiewski.

The still recent, long-time general vicar of the Wroclaw Archdiocese stresses in his words that "building relations appropriate for the Church, which is our home, cannot omit charity activity. Charity work cannot be done without concrete acts of mercy, in which the community needs to engage in helping those who are in need. The hungry need to be given food, the thirsty given drink, the naked need to be given clothes, the sick need to be visited as well as those in prison. Care for the sick, suffering and poor, continues the Wroclaw Archdiocese Caritas first director, has always had an important place in the Church. Also at the beginning of the third millennium of Christianity, when the calling for New Evangelization arises, it does not lose its validity. This care in the Church in
Wrocław, in unity with its bishop, in co-operation with other church and secular charity institution and in connection with all people of good will is combined in the Wroclaw Archdiocese Caritas" and this way it serves the idea of Christian mercy.

What is this Christian mercy?

The word mercy comes from Latin. The Latin misericordia: miseri cor dare means "to give a heart to someone poor". Christian mercy is a form of loving other people that is expressed in compassion, solidarity and willingness to help people who are, because of their own or someone else's fault, or because of bad luck, in need and are unable to do anything about it. In practice Christian mercy is about helping to satisfy the basic existential and developmental needs of man. As a social virtue and rule of social life it is an important complement to justice. It draws its source from God's mercy.

People attempted to identify Christian mercy already in the patristic times. St. Augustin defined this term as "a sad feeling related to someone else's misfortune, thanks to which we are willing to help that person as much as we can" (De civitate Dei). The great philosopher of the Middle Ages – St. Thomas Aquinas calls Christian mercy a virtue assigned to loving other people, that consists in loving other people, which in turn consists in doing good towards the needy through compassion and kindness in various forms.

A serious and more contemporary definition is dictated by the post-council theology. According to the encyclical Dives in Misericordia, which is the result of that theology, Christian mercy in its proper and full shape manifests itself as a form of building up one's self-esteem, extracting their good from below all the layers of evil that is present in man and the world.

In that understanding good is man himself and his dignity, and Christian mercy is about loving other people, and which results in efforts for rectifying negative conditions of human existence.

1. The beginnings and difficult years of Caritas' work.

Since the beginnings of its existence, the Church gave help to the poor and needy.
Charity is inscribed in Christianity, finds its roots in it and the strengths given to us all by God's Son.

To every believer it is obvious that the tendency to helping others is inscribed in human nature, who was created in God's image. That is why they realize themselves fully, giving themselves to others. They have been doing it for ages, every one in their own way. Only at the end of the 19th century attempts were made to combine the efforts and to create a central charity institution that is now Caritas.

In 1929 the first Caritas Institute was founded in Poland as the general organ of coordinating Caritas' diocesan actions. In the thirties more were successively created in the whole country. Their influence stretched throughout all Church charity subjects, which were orders, Catholic associations, sodalities, brotherhoods, etc.

During the German occupation the Church still continued its charity activity, which intensified after Poland's liberation due to the massive needs. During the war, almost every family lost something and there were more casualties than people who did not need any support.

The dynamic development of the Church's charity activities caused by the fighting and the oppressor's cruelty was brutally ended by the communistic authority. In 1950 they disassembled Church-side Caritas and gave its possession to the regime's Association of Secular Catholics "Caritas". They intentionally introduced this deceitful similarity of the name of the new organization that had nothing to do with the previous one.

Caritas' charity work was continued by orders and parishes. Unfortunately, its range was drastically limited and to a great extent dependent of government-side factors. This introduced a lot of chaos and confusion into the situation. However, the Church kept trying, as much as it was possible, to get out of this problematic situation.

Some of Caritas' tasks were taken over by the Episcopate Committee for Priesthood of Mercy. For example, every year the Committee organized Mercy Weeks. Whereas parishes took over the task of giving concrete help to those expecting it. After 1980 the Committee for Priesthood of Mercy was replaced with the Polish Episcopate's Charity
Committee. Its members discussed important issues in charity work. An invaluable role in these hard times belonged to the late bishop Czeslaw Domin. He was one of the creators of the re-created Caritas. The new Caritas received gifts from abroad and distributed them to the people who we were in need the most. In 1986 the Episcopate issued a document thanks to which parish charity units were formed. Initially they only received and sorted gifts from abroad. Along with time they also started taking up own initiatives that aimed at helping. Charity units were created in increasingly more communities, however, their development varied in particular regions of Poland.

2. The Church Caritas reactivated.

The year 1989 was a breakthrough in the reactivation of the Church's social work. An act from May 17th allowed for the creation of Caritas Poland and its diocesan units. From that moment the reactivation of the former Church charity structures began.

They successively began to recreate across all dioceses. On the 10th of October 1990 Caritas Poland was founded as the organ coordinating joint charity work, stretching out to the whole country or the help given abroad. The 1950 confusion by the communist authorities resulted in Caritas never returning to its pre-liquidation state. Its new organizational structures did not involve orders, which did not stop doing charity work even under the communist regime. Neither does the new Caritas involve Catholic associations.

The reactivated Caritas only partially regained its identity under the form of parish charity units, vindicated property and some facilities. In reality, the diocesan Caritas units were built from scratch, and the fundamentals on which they were created, were very fragile. Despite that most of them successively increase the range of their work and increase the forms of their help.

Caritas Poland, as the central priestly charity institution that is subject to the Polish Episcopate, coordinates many actions taken up by diocesan Caritas units. Other nationwide help programs, overseen and coordinated by Caritas Poland are: "Wigilijne Dzieło Pomocy Dzieciom" (The Great Christmas Act of Helping Children), "Chlebki
Wielkanocne" (Easter Bread), "Jalmażna Wielkopostna" (Lenten Alms), "Znicze" (Memorial Candles), "Kromka Chleba" (Slice of Bread), Caritas’ vacation actions, activation offices for the unemployed, feeding actions. During the biggest natural disasters that the inhabitants of some regions of Poland, Caritas Poland is often the first, and only, to give immediate help, which then becomes a long-term and complex program aimed at liquidating and repairing the damages.

3. The creation of the Wrocław Archdiocese Caritas and the beginnings of its activity.

The Wrocław Archdiocese’s range is an area of 8,850 square meters. The almost 300 parishes total 1,164,200 inhabitants. In dozens of help facilities and in the Wrocław Archdiocese Caritas Central Unit there are over 800 workers professionally and charitably engaged in the Wrocław Church’s acts of mercy. On the 16th of November 1989 the Metropolitan of Wrocław announced a decree that created the Wrocław Archdiocese Caritas. The Wrocław Archdiocese Caritas’ work was entrusted to the care of the Saint Patrons of Lower Silesia Ground, especially St. Hedwig of Silesia.

The patron of the Wrocław Archdiocese Caritas, St. Hedwig of Silesia, was born c.a. 1174 in castle Andechs in Bavaria. Her parents were Bertold and Agnes, the counts Andechs, who were also titled princes of Merani, Creotia and Dalmatia. When she was 12 years old, she married the prince of Wrocław Henry the Bearded, with whom she had 5 children: Conrad, Henry, Agnes, Sophie and Gertrude. The family was very religious and cared for the development of the Church, among others through funding churches and monasteries, including the Sanctuary of St. Bartholomew in Trzebnica, near Wrocław. The saint was known for her great mercy for the sick and poor. She engaged in charity, organized a travelling hospital for the poor, funded the hospital for lepers in Środa Śląska. In her personal life, she accepted all hardships with humility. The death of Henry the Pious, who died as the commander of the Christian army in the fight with the Mongols under Legnica in 1241, was a hard blow to her. After her husband’s death in 1238 she moved into the Cistercian monastery in Trzebnica that she had founded when Gertrude became its prior.

She died considered a saint on the 15th of October 1243 and was buried in the Sanctuary
of St. Bartholomew in Trzebnica. She was canonized by Pope Clemens IV on the 26th of March in 1267. The grave of saint Hedwig was visited by kings and their wives: Władysław the Short, king of Hungary Matthias Corvinus, the wife of the later king Stanisław Leszczyński, Katarzyna Opalińska. In 1680, by king Jan Sobieski and his wife’s request, pope Innocent XI increased the cult of St. Hedwig of Silesia to the whole Catholic Church. After that the saint was worshipped in other regions of Poland. The Church celebrates St. Hedwig on the 16th of October and her name appears in the Litany of the Saints. St. Hedwig is also the main patron of Silesia and the whole Wrocław Archdiocese.

According to the Statute of the Wrocław Archdiocese Caritas, it is a priestly charity institution of the Wrocław Archdiocese, referring in its work to the traditions of the pre 1950 Caritas. It serves the diocesan Church in its Christian mission of charity in Poland and outside its borders.

At the beginning of the 80's card~inal Henryk Gulbinowicz established the Archbis~hop Charity Committee and the Wrocław Association of Prisoner Care. In reference to the best and oldest traditions of the Catholic Church in Lower Silesia, on the 16th of October 1989 the Metropolitan reactivated the once shut down by the commun~ists, Wrocław Archdiocese Caritas. Fr. dr Edward Janiak, who is currently the Ordinary of Kalisz, and who had been creating the structures of Caritas and inaugurate successive charity actions, became its director. The Wrocław Archdiocese Caritas was first based in a small room in the House of Retired Priests at Katedralna 12 street. Fr. Janiak began creating Caritas' structures and facilities. The first kitchens for the homeless were created, and Parish Charity Units, Rest-homes and Centres for Helping Migrants and Refugees. Specialistic eq~ipment was donated to hospitals, actions of feeding children and youth at schools were organized. The first vacation center for children was bough at the seaside location of Ulinia. The action "Wigilijne Dzieło Pomocy Dzieciom" was initiated.

When fr. Janiak became the bishop, he place replaced by fr. dr Adam Dereń, who later became the director of Caritas Polska. He began his work in the Wrocław Caritas during a great flood. By organizing versatile help for its victims, he said that there were many regions that were poor and its inhabitants helpless. That intensified and gave his actions a new direction. During the time of 8 years, when fr. Dereń was the head of the Wrocław Archdiocese Caritas, more kitchens were opened, as well as new vacation centers, rest-homes, and Parish Caritas Units. Environmental da~y rooms, care stations and group
therapy workshops were created. Caritas undertook directing two schools. It also created a co-operation with the order of the Scalabrynnian Sisters, which came to Wroclaw on his request, to take care of migrants. After Fr. Dęben was transferred to Warsaw, for a year the work of Caritas was managed by Fr. dr Miroslaw Kiwka, who was then replaced by Fr. ma. Tomasz Burchardt, who was in turn replaced by its current director, Fr ma. Janusz Jastrzębski.

4. The Wroclaw Caritas in service to children and youth.

A special place in Caritas' activities belongs to children and youth from poor and pathological families and environments. Environmental day rooms and sociotherapy are organized for these children, which are meant to socialize and educate children who are endangered by pathology. Workers and volunteers help them satisfy their needs of safety, acceptance, building a feeling of their own worth and provide psychological help. The children can learn, play, they receive meals, and during the vacation period, go out for vacation breaks. This didactic-therapeutic process aims at teaching the child good by approaching it with love, tenderness and acceptance and creating a family atmosphere. Caritas also carries out its program of feeding children and youth in schools. Last year, this form of help reached out to pupils of hundreds of schools in Lower Silesia. The Wroclaw Archdiocese Caritas, as the first in Poland, took on managing elementary schools that would otherwise have been disassembled. In these schools work highly qualified teachers, who provide versatile development to the children. Pupils take part in after class, free of charge language, computer science, dance, drama, music, art and other lessons. Schools run by Caritas create their pupils the possibility to present their achievements and successes during contests on school, commune and district levels. The children feel safe and there is no violence or drugs. In September 2001 the Wroclaw Caritas took over the elementary school in Wiry, which was about to be closed. With the parents' help, many renovations were made, school equipment and the school's proper functioning and development provided. During that time the school became named after John Paul II and increased the range of its activity to many after class lessons. The school has been managed by the Świdnica Diocese Caritas since 2004, which took it over after the Wroclaw Archdiocese created the Świdnica Diocese in 2004. Under the Wroclaw
Archdiocese Caritas' care still remains the elementary school in Kotowice, just outside Wroclaw. During the tragic 1997 flood the school was severely damaged. The 2 meter high water would persist for 3 weeks inside the building walls. Nothing useful was left. Various institutions, companies and private people helped repair the damages. Despite that in 2001 the municipal council of Święta Katarzyna decided to close the school down. The parents, who did not accept this decision, turned to the Metropolitan of Wroclaw to ask for his support for the initiative to create a Catholic elementary school in Kotowice. On the 28th of June 2002 cardinal Gulbinowicz instructed the Wroclaw Archdiocese to manage the school. After the approval of the local and educational authorities, on the 9th of August 2002 Caritas signed a lease with the council of Święta Katarzyna, which granted Caritas the property, furniture, equipment and didactic help. Since 2002 the school is a Catholic school and carries out didactic-educational work. On the 22nd of June 2004 the Wroclaw Archdiocese Caritas named the school after father Jan Twardowski. Since that moment the school's activity is closely tied and inspired by its patron's work. On the day of its celebration, archbishop Marian Gołębiewski gave the school a banner. The Catholic elementary school in Kotowice educates its pupils in the spirit of respecting Christian values, traditions, history and national culture, but also teaches them to be open and to respect other cultures and nations. It helps the pupils' personal development in the intellectual, social, health, aesthetic, moral and spiritual aspects. It creates a positively influencing educational environment and supports the families of its pupils. It allows the pupils who need help to receive individual help. All teachers are fully qualified and constantly perfect their professional skills. The school also engages in the local life. The pupils visit the Social Care Houses in Oława and Święta Katarzyna and present artistic programs and integrating with the pensioners, not only within the frames of the Mercy Week and World Day of the Sick. Every year, before its celebrations the school collects food for the most needing families of its pupils. Thanks to the program "I ty możesz zostać Świętym Mikołajem" (You Too Can Be Santa Claus) the school receives school supplies and toys for pupils who come from orphanages. It also takes part in other actions such as "Sprzątanie świata" (Clean Up the World), "Góra grosza" (lit. "Pile of Dimes", a money gathering event that supports the poor) and "Pomoc ofiarom tsunami" (Tsunami Relief). The school also prepares festivities and events of environmental character: battles of the families, pupil fitting, Secret Santa, school Christmas, Christmas concerts, carnival parties, Grandmother's Day, Grandfather's Day, family picnics, the patron's literary poetry café's, Child's Day,
pupil achievement picnic.

The Wroclaw Archdiocese Caritas help a great amount of homeless and extremely poor people. It organizes kitchens that dispense hundreds of warm meals every day. They can be eaten in or taken home for bigger families. The Wroclaw Caritas Social Center has been helping since 1999 by not only providing warm meals to its wards, but also clothes, cleaning supplies, household equipment, furniture and other indispensable items. Many homeless and poor people also use the bathhouse that was established in 2000, thanks to which they can care for their basic hygiene needs. They also receive clothes and shoes there. The Wroclaw Caritas constantly provides care to families that have multiple children, or are dysfunctional or are facing various problems. They receive all help in the hardest times of the year, e.g. during winters and before Christmas. The Wroclaw Caritas also remembers about the children during holiday breaks, as well as all year round.

5. Help to the homeless, poor, elderly and sick.

The Wroclaw Caritas is not indifferent to the problems of ageing and sickness. Its three rest-homes give shelter to elderly, somatically ill, as well as intellectually and physically impaired. The St. Hedwig of Silesia rest-home of the Wroclaw Archdiocese Caritas is based in a post-Cistercian monastery complex in Henryków (Ziębice commune, district Ząbkowice Śląskie). In 1997 the southern part of the western outbuilding was adapted by the Wroclaw Archdiocese Caritas, and on the 2nd of March 1998, cardinal Henryk Gulbinowicz sanctified the ready-to-use facility. Its first inhabitants moved in on the 24th of March 1998. The St. Hedwig of Silesia rest-home of the Wroclaw Archdiocese Caritas in Henryków is a non-public agency that carries out the tasks of social care for the chronically ill. Currently, there are 70 residents – 40 women and 30 men. The building has 2 storeys, does not have architectural barriers, is equipped with an elevator, a transport-emergency system and anti-fire and alarm systems. The agency is placed in a closed location, next to a park, and allows the terrain to be used for walks, therapy and recreation. The house has 2, 3 and 4 person rooms, each with its own toilet and bathroom. The inhabitants have at their disposal a day room, chapel, television room and a spacious...
dining room. The facility provides its wards with physical and mental activity. Group therapy allows them to take part in music, art and practical lessons. There are also lessons whose goal is to activate the inhabitants through a program of individual support for them. The pensioners also participate in rehabilitation. The facility employs qualified general practice staff, which is part of the therapeutic-care team (therapists, physiotherapist, nurses, carers, psychologists, social workers and chaplains).

Another care facility managed by the Wroclaw Archdiocese Caritas is the Fr. Jan Schneider rest-home in Malczyce. It was created thanks to the initiative of bishop Edward Janiak. The building was built between the 20th of September 2002 and the 20th of June 2003. It was sanctified and opened on the 21st of June 2003 by the apostolic nuncio archbishop Józef Kowalczyk in the presence of Henryk Gulbinowicz, the metropolitan of Wroclaw, the old bishop general Sławoj Leszek Głódź and supporting bishops of Wroclaw. The first pensioner was admitted on the 1st of August 2003. This agency is above local and is meant for elderly people. The architecture of the building is adapted for the needs of the impaired. The house meets all required standards, and its goal is to provide the inhabitants with 24 hour care and satisfying their existential, social, cultural and religious needs. The house inhabitants have two person room with bathrooms, a day room, a chapel, a group therapy and exercise therapy. They are given 24 hour nurse-care and complex medical care, discharged by the general practitioner from the local health care center. Above that they provide consultations and specialist advice from the: ophthalmologist, orthopaedist, psychiatrist, laryngologist, cardiologist and other doctors. In every room there are alarms, thanks to which immediate help is available. The facility offers rehabilitation in the fields of: physiotherapy, physical therapy, therapeutic massage. Occupational therapy helps activate its inhabitants. These include: bibliotherapy, art therapy, art classes and music-relaxation classes. The inhabitants go out to grow-up walks. The works created by the pensioners are used to decorate the house during celebrations, such as birthdays, names days, anniversaries, Grandmother's Day, Grandfather's Day, St. Andrew's Day, Secret Santa, New Year's Eve, Senior Day and Valentine's Day. The facility employs people, in most cases unemployed, from regions where the problem is great.

The Wroclaw Caritas also runs a rest-home in Dobroszyce, which has been active since 2003. It was created for the graduates of the Special School and Educational Center that was taken over by Caritas in 2002.
In the structures of the Wroclaw Archdiocese Caritas there are many care stations that are non-public subjects functioning on the basis of a deal with the National Healthcare Fund for health care services. They carry out nursing functions towards families and their members, in their living environment. They also carry out complex, individual care for women and new-born babies. They are an example of a properly understood environmental-family nursing and midwifery based on the most modern standards. In connection with the care stations, there are also consultation-rehabilitation clinics. Equipped with stationary equipment they allow motor rehabilitation to those who need it. The Wroclaw Archdiocese Caritas actively participates in cancer prevention programs. In 2000 the Wroclaw Caritas bought a mobile mammography thanks to which it can reach people in many villages and towns. The patients are women from the so-called high risk group, who live in rural regions and in small towns. Many of these patients, thanks to timely diagnosis, had their health, and even lives saved.

Important places in the Wroclaw Archdiocese Caritas' charity work that take care of the disabled. For them are specialist facilities whose task is the general development and increase their physical fitness, which are necessary for independent, individual and active life. In the School and Educational Center in Dobroszyce, help is offered to those who are impaired in the mental, emotional-motivational and executive fields. The wards are usually social orphans, whose parents have limited or no parental rights. To many of them the facility is their family home, which satisfies their needs for membership, recognition, understanding and safety. The Special School and Educational Center of the Wroclaw Archdiocese Caritas in Dobroszyce is the oldest agency in the Oleśnica district, and has been caring for mentally disabled children for 100 years. Among these types of centers, this one stands out thanks to its rich history, size and architectural value. The building was built between 1892-1894 and was meant for orphans. The orphans were taken care by the Sisters of Saint Elizabeth from Wroclaw, Sisters De Notre-Dame and school monks, who were responsible for the orphans' education. After the II world war the facility was taken over by the Salvatorians, who also created a Small Spiritual Seminar besides educating the orphans. The then authorities led to it being closed down in 1960. The agency was re-established in 1966. The Wroclaw Archdiocese Caritas on the 1st of September 2002. Currently it houses over 100 wards of various mental disability – small, average, high and extreme. They mostly come from poor and dysfunctional families or are social orphans. The Center is a temporary place of living.
substitutes the family home and satisfies the need for membership, recognition, understanding and safety. Here, the wards receive elementary, middle and trade school level knowledge, depending on their disability. Extremely disabled children acquire the knowledge in the rehabilitation-educational section. On the 1st of December 2003 the facility in Dobroszyce was expanded by an Occupational Therapy Workshop of the Wroclaw Archdiocese Caritas, which is a social and professional rehabilitation facility for disabled persons. Therapy is carried out by a qualified staff of therapists, physical therapists and a psychologist. The participants can also use the services of a social worker. His work is funded by the Governmental Fund for Rehabilitation of Disabled Persons. The wards participate in lessons conducted by 8 workers: ceramic, household, tailoring-embroidery, art, computer science, music therapy, re-education, rehabilitation. Each of them improves its participants in a different sphere of social life, according to the suggestions of the "Individual Rehabilitation Program".

The Occupational Therapy Workshop in Wroclaw at Lwowska street began its work as part of the structures of the Municipal Social Care Center in Wroclaw, and since the 1st of July 2002 it has continued it under the Wroclaw Archdiocese Caritas. It is meant for people who suffer from intellectual backwardness. It accomplishes tasks within social and professional rehabilitation, as a result of which its wards have a chance to enter independent, individual and active lives. Every day there are conducted classes in household, knitting and gardening, art, ceramic and social skills re-education. The goal of group and individual rehabilitation lessons is mainly to increase the general motor fitness, working on coordination and concentration and correcting posture. The classes also cover the abilities to express emotions, expressing in general, basic feelings, verbal and non-verbal communication, building own needs. The disabled are also under medical care. The items produced by the wards in the workshops are sold in auctions and presented during symposiums and conferences. Attractions are organized for the participants, such as field trips, going to the cinema, theatre, etc.. They also take part in various integration events, among other, the Lower Silesia Athletic and Swimming Olympia for Disabled Persons.

On the 1st of December 2004 the Occupational Therapy Workshop in Malkowice began its work. It was created thanks to the cooperation, efforts and engagement of cardinal Henryk Gulbinowicz, archbishop Marian Golębiewski, bishop Edward Janiak, the Governor Wroclaw Andrzeje Wąsik, the then director of Caritas Polan fr. Adam Dereń
and the director of the Wroclaw Archdiocese Caritas fr. Miroslaw Kiwka. Its participants can be disabled people over 18 years of age, who have a decision with special instructions about their disability. Every day, for 7 hours, they participate in 6 lessons: household, music therapy, computer science, handicraft, gardening, art and patterns. The therapists responsible for the workshops, together with the social workers and the psychologist work out and carry out individual therapy programs for each of the participants. The source of financing the workshop is the Governmental Fund for Rehabilitation of Disabled Persons and donations from private persons. Thanks to them, participation is free of charged, and its participants are transported there with a specially adapted bus.

6. Caritas also remembers about other people.

The Wroclaw Archdiocese Caritas supports the victims of armed conflicts, as well as migrants and refugees. This work has resulted in various forms of help for foreigners. During the last Balkan war, Caritas took in a group of 64 war victims from Kosovo, gave versatile help to the Kurdish family who were deported from Germany, and organized a nationwide seminar "Problems of Refugees in the Modern World". The debate was patroned by bishop Janiak, delegate of the Polish Episcopate for migration, Adam Bernatowicz, chairman of the Counsel for Refugee, Jaime Ruiz de Santiago, representative of the United Nations High Commissioner for Refugees (UNHCR). It was attended by: the delegate of the Pontifical Council for Migration from the Vatican, missionaries, representatives of the government and non-government organizations. Refugees can count on the help of the Wroclaw Archdiocese Caritas in legalizing their stay, easier access to medical care, education and help in contacts with their religion's representatives.

The Wroclaw Archdiocese Caritas' help also reaches victims of natural disasters in Poland and abroad. This help was used victims of earthquakes in Turkey, India, Mongolia, Iran, flood victims from the Czech Republic, German and Ukraine, and inhabitants of Lower Silesia and Lesser Poland.

Currently, there are over 100 Parish Caritas Units in the Wroclaw Archdiocese. Their
tasks are, among others: recognizing the needs and possibilities of helping the needing in the local environment, providing help to the needy, setting up help centers if possible, obtaining funds for its charity work, co-operating with the Caritas central diocese and other units. The general source of financing Caritas comes from government and local funds, which usually do not cover all the expenses related with managing the facilities. That is why it is so important to obtain funds from individual donors. Even the smallest help from their side is all the more valuable because it is offered while buying candles, bread or memorial candles. The funds obtained through the sale of the above have allowed to organize summer holidays for children and youth, purchase meals for schools, cover the costs of complex medical treatments for children as well as helping the poorest pupils of schools in Lower Silesia.