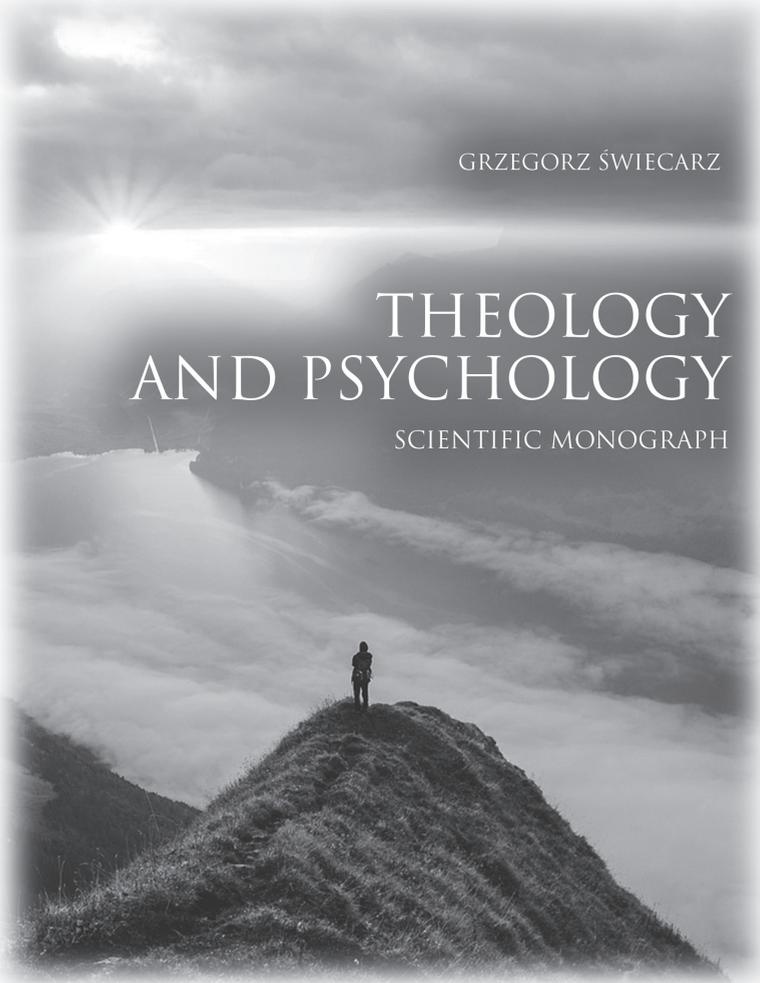


# THEOLOGY AND PSYCHOLOGY

SCIENTIFIC MONOGRAPH

GRZEGORZ ŚWIECARZ





GRZEGORZ ŚWIECARZ

# THEOLOGY AND PSYCHOLOGY

SCIENTIFIC MONOGRAPH

AUTHOR

GRZEGORZ ŚWIECARZ

REVIEWER

ANNA KOWALCZYK PH.D

PROOFREADING AND COMPOSITION

DIANA ŁUKOMIAK

KAROL ŁUKOMIAK

COVER DESIGN

KAROL ŁUKOMIAK

© COPYRIGHT BY AUTHOR & ARCHAEGRAPH

ISBN: 978-83-67074-14-8

ELECTRONIC VERSION AVAILABLE ON THE PUBLISHER'S WEBSITE:

[www.archaeograph.pl](http://www.archaeograph.pl)

AND IN THE DIGITAL REPOSITORY OF THE NATIONAL LIBRARY

ARCHAEGRAPH  
*Wydawnictwo Naukowe*

ŁÓDŹ 2021

# LIST OF CONTENT

The issue of the reality of hell in the teaching of the Catholic Church.....	7
A New Evangelization in the life of the family and the church.....	27
The mystery of Christ - the fate of man. Analysis of scientific literature.....	43
Hell in the hope of salvation for all.....	53
Church music in Silesia in the light Vatican Concil II.....	63
Functions of the liturgical music in the light Vatican Concil II.....	73
Selected aspects of motivating in the organization. Theoretical study.....	79
Biblical sources of hope.....	89
The experience of mercy in the teachings of the catholic church.....	99
Psychologiczne aspekty zarządzania i rozwojem pracownika naukowego.....	107



# THE ISSUE OF THE REALITY OF HELL IN THE TEACHING OF THE CATHOLIC CHURCH<sup>1</sup>

## **Abstract**

One of the foundations of the Christian faith is the truth about eternal life. All people are well aware that life on earth will end sometime. Death is the end of earthly existence, but it is not the end definitive. As Christians, we believe that death is the beginning of a new life, a transition to a new reality, a reality that will never end and will pass away. God, offering us salvation through Jesus Christ, wants that for every person this new existence is heaven, where He will be the greatest reward. The creator, however, does not deprive man of free will and the possibility of deciding his fate, which is why he accepts the unreasonable possibility of rejection by the creatures of his proposal of heaven and self-grieving of man, that is, the voluntary election of the eternal punishment of hell. The object of reflection of this article is to present a modern teaching about the eternal punishment, called hell. It is shown what today's theology talks about the reality of eternal damnation. The truth about hell is the dogma of our faith. Often, however, this topic is not addressed in preaching and teaching. There is no doubt that this is a difficult subject because it concerns a reality that transcends human existence and is difficult to understand, but that does not mean that one should stop being interested in hell.

**Keywords:** hell, the final judgment, condemnation, eschatology, Catholic Church

---

<sup>1</sup> World Scientific News. 120(2) (2019). pp. 205-219.

## INTRODUCTION

Belief in eternal life is the last article of the Christian profession of faith. The Catholic Church teaches that eternal life is a gift of Jesus Christ offered on the Cross, and death is the gateway to him. The moment of death, which does not bypass any man, is for believers sometimes a transition from this world to the reality of eternal life. Even death can not destroy this reality. This reality is possible only thanks to Him who overcame death and all evil threatening man, by the power of his blood, shed on the cross [1]. Questions about eternal life, what it will look like, have always intrigued man and stimulated discussion. This curiosity is in a way inscribed in human nature. This indicates that a person is aiming for something greater to something that transcends it. As Christians, we know that this striving is to return to the eternal homeland that is in God.

The issue of the reality of condemnation called hell is worth addressing, because it concerns eternal life, which - as Jesus said - we have to look first, and everything else will be added to us (see Mt 6, 33). We choose eternal life, hell or heaven now. Already here on earth we decide how our eternity will look like.



**Picture 1.** Stephan Lochner “The final judgment”.

Even today, the ultimate reality is ours, because today we can be in communion with God, or be disconnected from God. Eternal life is not a reward for the hard work and well-lived life on earth, but we live our eternal life right now. Therefore, the reality of eternal life, which may also turn out to be hell, should be the source of our constant concerns and considerations [2], (Picture 1).

## HISTORY OF THE CHURCH

The following are important results:

- **313 yr.** Edict of Milanski authentic in vain in the Roman Empire and the end of the persecution of Christians.
- **315-403 yr.** Epiphanius of Salamis destroyed the colorful image of Christ because he recognized the painting of saints as a new kind of biblical valor. Unpack yourself for a movement that opposes sacred art - or iconoclasm.
- **325 yr.** Council of Nicaea I under the leadership of Emperor Constantine. Formulating special time Christmas "movers", recognized in Roman Catholicism until the present day.
- **380yr.** Adoption of the tradition of the official confession of the Roman Empire. Celebrated on April 25, the holiday "Sol Invictus" (the invincible sun) is replaced by Christmas. The persecution and murder of "not Christians" begin.
- **381yr.** The Council of Constantinople I. Faced with disputes in the Church, the religious identity of Nice. Raising the date of the higher Bishop of Rome and other Bishops.
- **385-406 yr.** SW. Hieronim translated the Bible into Latin, so-called "Vulgate"
- **428 yr.** The new Patriarch of Constantinople - Nestorius, rejecting in relation to the Bible "the mother of Christ" (literally we read in the Bible about the mother of Jesus).
- **431 yr.** The Council of Ephesus, convened quickly, under the leadership of Cyril - Bishop of Alexandria, exclusively for the followers of the Egyptian and Roman system. It was a response against Nestorius in the title of Maria - Jesus' part THE THEATOKOS - the mother of God. In a very short time, explained, finished the first Marian office "On God's Motherhood of Mary", to which the next

Marian dogmas are quoted at the beginning. It is time to acknowledge the emission nowadays: "Mother of God", "Mother of God"; (in the Bible, reading only and applications of "Mary - the mother of Jesus").

- **440-461 yr.** The pontificate of Leon and the Great. He tried to introduce the primacy of Rome during the equivalent rule of the church circles (Pentarchia), reaching in support of this as the first bishop of Rome to the Gospel of Matthew 16:18.
- **451 yr.** Council of Chalcedon. Awarding the same dignity to the bishop of Constantinople and Rome (canon 28).
- **502 yr.** The Roman synod announced that the Bishop of Rome was not subject to any court.
- **530 yr.** Monk Dionizy Mały (zm.540r.) Calculated the date of the birth of Jesus and proposed accepting it as a year zero, which began to be accepted only in the middle of the eighth century
- **553 yr.** The Council of Constantinople II. The second Marian dogma was proclaimed. For the first time on the Council it is said that Mary - the mother of Jesus, was not only the mother of God, but also bears the title "always a virgin" (point VI)
- **590-604 yr.** The pontificate of Gregory the Great (monk), who was the only one who used the title of "servant servant" in his humiliated position.
- **649 yr.** The Lateran Synod under the leadership of Marcin I confirms the Council's position from 553. talking about Maria, always a virgin.
- **680-681 yr.** The Council of Constantinople III. He did not bring in anything fundamentally new, but only briefly confirmed the teachings of the two previous councils, mainly in the theme of the divine and human nature of Christ.
- **754 yr.** Synod in Hiercii (near Constantinople). 338 bishops opposed the cult of images. The 'Izydoryjskański Decree' ('Pseudo-Isidore Decree') was created, which, stirring the truth and falsehood, was supposed to prove the superiority of the bishop of Rome over other bishops and kings, formulating a new title - the pope, heads of the whole world (caput totius orbis). Instead of achieving the intended effect, it only contributed to strengthening the conflict between the Western and Eastern Church. The authenticity

of the work was not undermined until the fifteenth century, and in the meantime the papacy has undergone an enormous strengthening.

- **855 yr.** After the death of Leon IV, according to many chronicles from the 13th century a woman sat on the throne of the bishop of Rome - Joanna, to stay on the post for over two years, until she was unmasked and born. (a movie about "The Pope Joanna" was created on this topic).
- **869-870 yr.** The Council of Constantinople IV. Ordering Roman legates to sign a document recognizing the superiority of their patriarchy over others. It provoked a sharp dispute with the emperor and other bishops. Eventually, the documents of the Council were later destroyed in the East, but in the West it was recognized, and after Eastern Schismast it was recognized as the 8th General Council.
- **882 yr.** The murder of the bishop of Rome, John VIII, by oppositionists, headed by the bishop of Porto - Formozus, who was being banned by him. This was an introduction to the "saeculum obscurum" (meaning the dark century).
- **896 yr.** Synod of the dead, or one of the darkest incidents in the history of the Roman bishopric. Stefan VI ordered to exhume the body of the former bishop of Rome, Formosus, for his posthumous judgment (the body was planted in the synod room, and after reading the charges, his fingers were cut off and blessed, and then thrown into the Tbil river). In 897. Stefan VI was murdered, and his successor arranged the funeral ceremonies of the found body of Formozus in the river. The consequence of the trupe synod was the opening of the darkest century in the history of the Roman church - political and financial influences in filling the position of the Bishop of Rome and many murders, which without any doubt makes it impossible to claim any "apostolic succession".
- **1054 yr.** As a result of the efforts of the bishop of Rome, East Schism came to power over the entire Church. Christianity shared this reason for the Eastern and Western Church - Orthodox and Roman Catholic.
- **1055 yr.** The election of Victor II to the Bishop of Rome, which for the first time can be recognized and entitled "Pope," the head Roman Catholic Church.
- **1123-1139 yr.** Introduction of the obligation to observe CELIBAT throughout the Roman Catholic Church, adopted at the Lateran

Council I (canons 7 and 21). In more modern centuries (from about the ninth century) only such recommendations were made, accepted at local synods in some regions.

- **1198 yr.** 37-year-old Innocent III is elected pope. For the first time in the history of the Church, this pope assigns himself a number of privileges and titles, announcing that he is: the deputy of Christ, the successor of Peter, God's anointer set between heaven and earth. Already in his coronation speech he also stated that he is the one who judges everyone, but he can not be tried by anyone. As every knee is supposed to bend before God, so all his people are guilty of boundless submission and obedience to his deputy on earth. He adopted the title "summus pontifex" (the highest priest) and "supremus princeps" (the greatest ruler). Absolutism of Innocent III was fully expressed at the Lateran Council IV (1215). His pontificate is considered a top achievement in strengthening the institution of the papacy, which happened very quickly, for only 150 years! (from 1055) Innocent III strongly supported and continued the idea of crusades, organizing IV of them. The Pope subjugated most secular rulers to himself and had absolute power close to him.
- **1215 yr.** Lateran Council IV. Formulation of the dogma of transubstantiation, the so-called "Transsubstance", meaning the real transformation of bread (wafer) into the body of Jesus and wine in the blood of Jesus, during the Mass.
- **1231 yr.** The appointment by Grzegorz IX of "HOLY INQUISITION", an investigative and judicial institution, in order to quickly detect and punish people suspected of spreading heresy. The guilty did not have the opportunity to appeal, defend them, and were burned alive at the stake, as was decided. St. The Inquisition operated with varying intensity until the 19th century and in the 20th century it was renamed the Congregation of Saint. Office and ultimately the Congregation for the Doctrine of the Faith.
- **1264 yr.** Introducing the ceremony of "Corpus Christi", established by Bull Urban IV.
- **1378-1417 yr.** The Great Western Schism (also called the "papal") - at the same time the government exercised first two and later (from the Council of Pisa) three popes. In total, in the course of 39 years, the office was organized by as many as 8 popes! The final resolution of the conflict took place during the Council of Constance, at the end

of which the Conclave was held, selecting Marcin V.

- **1439 yr.** Announcement of the dogma about the existence of the CLEANER. As a result, the sale of indulgences appeared, which turned into the present Mass intentions for the dead. This idea was defied by Martin Luther in 1517.
- **1517 yr.** Beginning of the REFORM. Announcement of 95 also by Martin Luther in Wittenberg. Its direct cause was the sale of indulgences for rescuing the financially finalized church finances, which was largely contributed by Leon X. The money was also intended for the construction of the largest basilica - St. Peter.
- **1854 yr.** The third Marian dogma was proclaimed: "On the Immaculate Conception of Mary" (NPNMP)
- **1870 yr.** The Dogma "ON POPE FAITHFUL" was introduced.
- **1910 yr.** Unification of the sacrament and the First Communion celebration in the whole church and determination of one age of children joining him (minimum 7 years).
- **1929 yr.** Establishment of the Vatican State.
- **1950 yr.** The fourth Marian dogma "On the Assumption of the Blessed Virgin Mary" (WNMP) was announced. Making 15.VIII a holiday, which replaced the "Feast of the Dormition of the Virgin Mary" which lasted from the eighth century in the Eastern Church (today Orthodox Church).
- **1996 yr.** John Paul II in a letter to the Pontifical Academy of Sciences stated that Darwin's theory of evolution is more than just a hypothesis.
- **20 ... yr.** (Outline of History of Religion "a collective work under the guidance of Prof. Dr.
- Józef Keller).

## LEARNING ABOUT THE LAST THINGS

Just as the experience of death, like the state of purgatory and heaven, hell is a mystery. In contrast, however, from the hopes of the mystery of heaven and purgatory, hell is seen as a terrible and terrible secret, the mystery of eternal tragedy [3].

When we write or talk about the possible alarming finale of human life, we feel some embarrassment. Some contemporary writers define hell as a

"scandal", "unfathomable mystery" and "a reality that is difficult to adequately capture, referring only to reason." Although hell is a terrible, difficult to understand and accept mystery, it is the truth of our faith, which one must humbly accept [4].

The issue of eternal damnation, which we call hell is extremely important in its existential dimension, because it refers to the eternal fate of man. Therefore, teaching about hell should be considered insightfully in all its multifaceted reality [5]. The original science of the future fate of man was associated with death, after which the destiny of all people was identical, all went to sheol.

In theology of the Fathers of the Church, the science of hell is taken in the aspect of its eternity and the type of penalties existing there. We have learned from the biblical revelation that hell is not the main message of Christ's salvific mission and preaching, but the dramatic possibility of rejecting the merciful God and the good news of salvation. In the theology of the Fathers of the Church, we can see that the drama of hell and the condemned is the total and eternal loss of God. In turn, the Church, in her teaching, gives us a clear answer, stating that hell exists and is a real possibility, and that this state lasts forever.

## LEARNING ABOUT HELL IN THE HOLY BIBLE

In the mystery of Christ, the fate of every human being is illuminated. The Church in her teaching states that hell, as well as its eternity, are a fact. Souls who leave this world in a state of mortal sin immediately after the trash go to hell, where they are faced with eternal suffering. God's punishment consists in eternal separation from God [6]. In a clear and clear way it can be seen that the Scriptures and the teaching of the Church about hell are - as the Catechism confirms - a call for accountability and conversion (Picture 2).

Hell is a condition only for those who turn away from God and do not accept His love, and thus remain in this state for all eternity. This is eternal damnation that threatens all who die in a state of severe sin. All this is decided at the time of death. It is worth emphasizing, however, that God does not wish hell to anyone, but man himself, through his choices, condemns himself to eternal damnation. It is not God who condemns man to hell, but man himself excludes himself from the condition of heaven. Thus he condemns to eternal prison in darkness, forever connected with torment and torture without any relief, break and comfort [7].

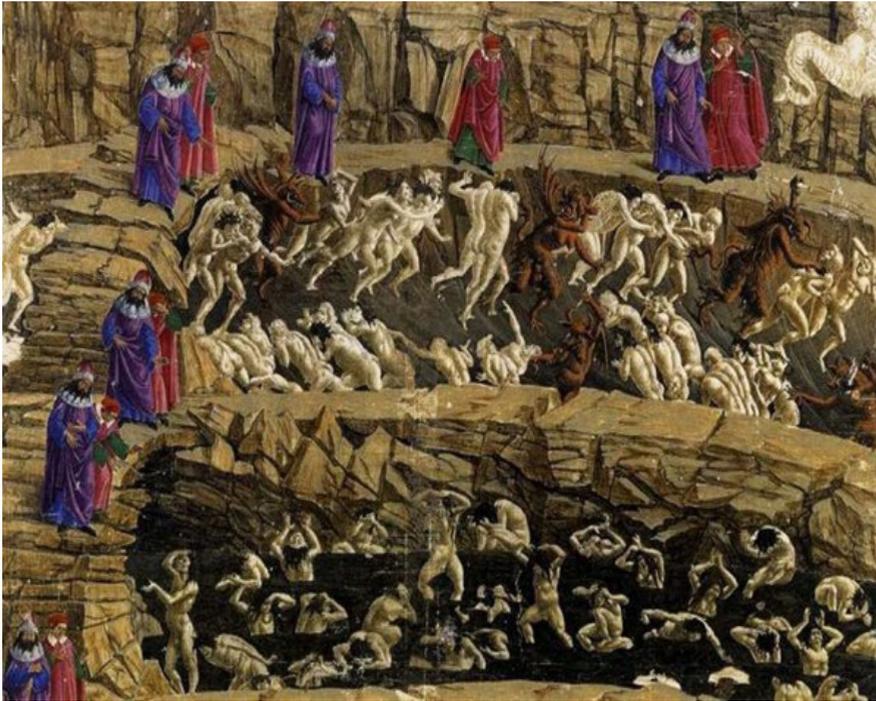


**Picture 2.** Hieronim Bosch „Hell”.

According to the Magisterium of the Catholic Church, the transformation of life is possible only in worldliness. Later there is no way to improve and convert. Only in Christ can hope be found out of the darkness of sin, because only He alone is the Savior of the world. He is the only source to which we can direct to avoid the eternal punishment, which deprives man of a chance for eternal life and eternal happiness (Picture 3).

Hell is the loss of a saving relationship with God. It is a terrible torment for a man who for ever away from the Triune Love. In the Old Testament, it is called an underground place (see Genesis 37, 35), where nothing and no one can be seen (see Job 10, 22); the land of silence (see Ps 94,17), the kingdom from which there is no return (see Job 7,9) or an eternal prison (see Isaiah 24:22); it is a "place" that God knows (see Job 26: 6). Sheol was "a land of darkness and shadow of death, a country where dawn is a black night, where

the shadow of death covers disorder, and light is a black night (cf. Hi 10,21)" [8] Similarly, a worm. From the very beginning, he symbolized the sin and humiliation of man. On the basis of various studies, Władysław Kopaliński gives different meanings to this term. We meet, among others, meanness, laziness, destruction, death of the dead, eternal punishment, illness, anxiety, sadness and finally hell. It is also said about hell as a long death, which can not be broken in any way.



**Picture 3.** Botticelli „Hell”.

The New Testament shows hell as an abyss (see Luke 16:23), a fiery hell (compare Mk 9:44, Mt 5,22-29), a fiery furnace (see Mt 13,42-50), a lake of fire and sulfur (see Revelation 19.20), eternal fire (see Mt 18, 8), the abyss (see Luke 8: 31), the place of torment (see Luke 16: 28), the dungeon of Tartarus (see 2 P 2, 4) and others. Looking at all these terms, we can conclude that hell is not something pleasant for man, but only leads him to ruin. It is a payment and it is eternal for committed sins. The rejection of God's love closes to eternal participation in joy and the next life with the Creator. In this way, man condemns himself to eternal abandonment without Him. [9]

The teaching that flows from the Old and New Testaments shows that after death there is a state of eternal punishment, which is the result of human action during life. An unconverted sinner, that is, who in his temporal life, having an eschatological direction by God's will, did not accept the gift of God's grace, condemns himself forever, that is, he becomes his own hell for himself.[10] Scripture counts with this possibility, which is why it tries to guard against its occurrence. Like the salvation he bears in the Scriptures - especially at St. John - the name of eternal life, so you can rightly call it an eternal death.

Basically, the Bible teaches the science of eternal life, but it also seeks to save people from eternal punishment, which he can receive. The danger lies in the fact that - being in a state of hell - man is forever without salvation, because he is a good that he definitively rejected. In addition, man loses the possibility of communication with God, which entails the loss of spiritual goods, which in heaven are associated with eternal happiness, for example, community with saints or learning the ways of God's providence. The punishment of hell is therefore not just any. It reaches not only the external sphere of the human being, but permeates its interior, or spirit. It is a great suffering that you can not get out of.

From the Biblical message, we learn that the Apostles asked the Lord Jesus whether all believers would be saved or only a few. As Czesław Stanisław Bartnik emphasizes, Christ did not give an answer to this question, at least they did not have such a response from the inspired book. Jesus preached the doctrine of the possibility of salvation or irreligion. As we read in the Bible, the will of God is "that all men may be saved" (1Tm 2,4). Revelation, however, does not decide who will be condemned and whether it will be a large number. As noted by the author quoted above, the question of the Apostles is repeated by the followers of Christ to this day. Theologians also try to answer the answers. And as usual, these answers are diverse.

## THE PASSION OF CONDEMNATION

The first torment in hell is self-condemnation, which is associated with the rejection of God. Otherwise, it is also called the curse of God. With him is connected to despair, which consists in loss, and thus also hatred - as the fruit of this curse [11]. As the Lord Jesus Himself said: "Go away from me accursed" (see Mt 25: 41). The second torment is expressed by fire (see Mt 13, 41-42). This is a suffering that burns, but does not destroy, penetrates not only the

body, but also the soul. He has something spiritual in himself, not only in his essence, but also in its effects. The image of fire means spiritual self-destruction, fixed for eternity and spiritual dwarfing (Picture 4).

Hellfire is called eternal only because it does not end. It is worth noting that the heat of hellfire exceeds all others because it is fueled by the breath of God. Another punishment that Jesus Christ himself spoke about is weeping (see Mt 24, 45). It is more internal and spiritual than external. All these images try to show us that the definitive loss of closeness with God is a tragic ruin of human existence and, consequently, one of the most severe human pains [12]. The task of these descriptions is to convince a man that turning away from God is not only referring to grief and torture, but also what is most painful in its consequences - a loss of hope for salvation.



**Picture 4.** Hans Memling “The final judgment”

Jesus, however, did not come to earth to defeat a man or to throw him into hell. He came to "seek and save what was lost" (Lk 19, 10), but he can not force a man into heaven because he respects his freedom. God's message is still full of hope and promises eternal joy for the saved. Only in this perspective should we consider the reality of hell. Those in hell are not known to God, but they are strangers. For man, the most important thing is to know God and let him know us and want to acknowledge us at the end of time.

Hell is also a mysterious and real revelation of God-love, who "loved the world so much that he gave his only Son, that whoever believes in him would not perish but have eternal life" (Jn 3:16). This new perspective of looking at condemnation shows that everything depends on accepting or rejecting God's love [13]. We must therefore consider them in the light of the immeasurable love of the Triune God, who leaves us with a free choice: eternal life in happiness or in condemnation.

The Church believes both in the happiness of the just and in the punishment of hell, which will meet everyone who has turned away from God. He also believes that it will embrace the whole of man's being. Hell exists and takes away hope for the salvation of man, just as there is God's love and human freedom. Love does not impose itself, as is freedom, which can not answer God. Despite this answer, God still loves a man who condemns himself to loneliness and misfortune.

Theology, however, is considering the possibility of mitigating the punishment of hell, which is connected with the "inequality of punishment". God allows us to alleviate the suffering of those who have drifted away from God's love, but it is not possible to soften the punishment to the point where hell ceases to exist. This is impossible because of the righteousness of God and the free decision of every man who chooses a state of damnation [14]. It should be emphasized that this last view is not a dogma of faith, but it can be described as a science generally accepted by the Church, based on numerous passages of the Holy Scriptures (see Mt 10,15, Rom 2,6, Ap 13,20).

The exclusion from the Kingdom of God and the deprivation of his participation in his joy forever constitutes a picture of hell outlined from the negative side, that is, from the one who says what the sinner will be deprived of. In addition to contact with God, one must also take into account the participation in the eschatological feast, which he speaks of, among others the parable of wise and foolish virgins (see Mt 25:12). St. John emphasized that whoever does not believe the Son of God is unworthy to see eternal life. The state of hell is a negation of the state of heaven or, in other words, a man's loss of the right to have heaven [15], assuming that the sky is called eternal life, hell is called eternal death. We can already be sure that we will find ourselves in one of the states (Picture 5).

Man himself has already made a choice here on earth, how the state of mind will get after death. A man who lives without God, that is, rejecting him in his life, condemns himself to hell, and thus makes a conscious choice of frustration, making himself a subject suitable only to be cast into hellfire, that

is, eternal damnation. This is the definite defeat of a man who was sentenced to eternal abode in such a state. The realization of this reality not only takes away the hope of salvation, but also "has the right to cause unbearable pain, decaying into all eternity, assuming that this defeat is beyond any possibility of repair.



**Picture 5.** Giovanni da Modena „Hell”

## LOSING HOPE

The truth about Christ's descent into hell has been interpreted differently over the centuries. There is no doubt that it is a mystery difficult to explain, because it concerns a reality that is completely unknown to us. Nevertheless, the above-quoted authors unequivocally state that modern theology sees in Christ's descent into hell above all a salvific event. Christ, descending into the abyss, appeared to the dead of all times, proclaiming his victory over death and satan. With reference to the reality of hell, the quoted theologians conclude

that descent into hell has had an impact on this reality, somehow initiating its existence. Souls who did not choose God before, saw the evil of their choice.

The possibility of losing hope for salvation is very real because it fits into the dynamics of the relationship between the gift of grace and open freedom. By rejecting favors flowing from God throughout our lives, we ourselves make a choice for eternal life. God loves man to such an extent and he respects his freedom so much that he agrees that his love will be rejected and condemned. [16] The great love of God is manifested here, but also understanding and respect for man. Hell is open to those who consciously make a choice against God and confirm this choice with their deeds and attitudes. It is the effect of man's absence from the omnipresent and omnipotent God.

The idea of hope in the New Testament is contained mainly in the gospels, especially in the preaching of Jesus. This is particularly evident when he speaks of the last days, the arrival of the eschatological Kingdom of God and the parody of the Son of Man. The good news that Christ proclaims is a very important message for those who listen to it. Jesus proclaims a kingdom that has eschatological characteristics: it is close (see Mk 1:15), it is among us (see Luke 17:20), but it appears unexpectedly (see Luke 12.39). In the synoptic gospels we find joy that supports human weakness. It's about "knowing that there is one who also escorts me in death and whose stick and stick give me comfort, so that I will not get angry, it has become a new hope that is rising in the lives of believers."

The New Testament calls for eschatological hope. The term is used, "as in Mk 15,43; Lk 2,25; 12.36; 23.51, to signify the expectation of the Kingdom of God, or the Kingdom of the Lord." Her reference is not only judgment on the last day or resurrection. We understand the Kingdom of God and the final victory over Satan, which has already begun. The man of hope accepts the words of Jesus seriously: "Behold, I am with you all the days, until the end of the world" (Mt 28:20) and refers these words to herself. You have to believe it; with faith and hope, accept His Good News of the Kingdom.

The New Testament argues that "the believer is born into hope", to enter into a close relationship with Christ. It is connected with placing hope in the grace that Christ gives. He came to people to stimulate the hope that they would become a living hope. All difficulties can be overcome only in hope, thanks to the basis of your life on Jesus. This explains that "for Christians, the principle of hope is the person of Jesus Christ and His message." Once again, the person of Jesus is shown as the basis of Christian faith and hope.

Jesus in four gospels, especially the gospel according to Saint. Łukasz,

is constantly on the road on which he wants to meet a man. He constantly strengthens the hope in his disciples: For human anger, jealousy and hatred, which touch Jesus and pose a serious threat to all who, thanks to him, regained hope, Jesus on the way to Jerusalem, and above all in Gethsemane and on Calvary, corresponds to an infinite love for a human being. It shows that he has been a model of human relations and relationship with God for man. The end of human hope is not the death of Jesus (Picture 6).



**Picture 6.** Anniversary of the Eucharistic event in Poland.

In order to save yourself from the punishment of hell, and thus against the hopes of salvation, one should not stop only in focusing on not letting mortal sins, but also fight against evil tendencies and avoid dangerous opportunities for sin. It is about applying for a holy and Christian life that is consistent with the teachings of Jesus Christ himself. It is worth fighting for your salvation and for not destroying your own life. Unfortunately, only the condemned man discovers that he has lost God by his own fault; it is extremely bitter to say that his rejection of God and hatred for him are irreversible. It is sad, but the hell roots man in evil forever, depriving him of eternal happiness and joy [17]. At the gates of hell there is only one inscription: entrance; there

is no way out of it. Bearing in mind the possibility of total and eternal loss of hope of salvation, or hell, it should be emphasized that the biblical basis from which we left, and the tradition of the Church do not contain the statement of any man who has been condemned and lives forever in hell. It is only a real possibility of condemnation [18].

## CONCLUSIONS

In modern eschatology and soteriology a breakthrough has taken place. It has changed to look at God as a strict Judge. In addition, these fields reject the juridical and penitentiary language in the description and interpretation of the Detailed Court, which will take place immediately after death and the Final - at the end of history [19]. The eschatology of hope is more evident at the expense of the eschatology of fear. The idea of universal salvation is becoming less and less foreign. Hell exists, regardless of whether someone believes in them or negates them. The existence of eternal punishment is a dogma of the Catholic faith. This truth was revealed by God, and the Catholic Church constantly preaches it and reminds the faithful [20]. Teaching about the punishment of eternal damnation is a talk about supernatural and eternal reality. Unfortunately, no one in the world can express or comprehend great eternal truths. If the Bible teaches about heaven that "the eye has not seen, neither the ear has heard, nor the heart of man has been able to comprehend how great things God has prepared for those who love him" (1 Corinthians 2: 9), so too - according to the author quoted above, no one can understand what awaits for incorrigible sinners. Just like heaven, the science of hell is presented in metaphorical language. We know and understand that this is a completely different reality from the mundane. That is why what we say and think about this reality is more unlike anything similar to our present reality. This fact, however, does not absolve us from trying to speak and learn about the nature of this terrible reality called hell. When we contemplate the study of eternal hell, we often feel spontaneous questions that arise spontaneously: Is it possible to reconcile God's mercy with the eternal suffering of the damned? If God's will is for man's salvation, can there be a state of condemnation? Why can not the condemned person change his condition? These questions require serious consideration and the answers to them are not easy at all.

## REFERENCES

- [1] Sachs, John R. Current eschatology: universal salvation and the problem of hell. *Theological Studies* 52.2 (1991) 227-254
- [2] Yandell, Keith E. The Doctrine of Hell and Moral Philosophy. *Religious Studies* 28.1 (1992) 75-90
- [3] Stoeber, Michael. Hell, Divine Love, and Divine Justice. *Logos: A Journal of Catholic Thought and Culture* 2.1 (1999) 176-199
- [4] Himma, Kenneth Einar. Eternally incorrigible: the continuing-sin response to the proportionality problem of hell. *Religious Studies* 39.1 (2003) 61-78
- [5] Brown, Frank Burch. The beauty of hell: Anselm on God's eternal design. *The Journal of religion* 73.3 (1993) 329-356
- [6] Sachs, John R. Apocatastasis in patristic theology. *Theological Studies* 54.4 (1993): 617-640
- [7] Hull, Brooks B., and Frederick Bold. Hell, religion, and cultural change. *Journal of Institutional and Theoretical Economics (JITE) / Zeitschrift für die gesamte Staatswissenschaft* (1994) 447-464
- [8] Cheetham, David. John Hick, authentic relationships, and hell. *Sophia* 33.1 (1994) 32- 42
- [9] Sim, David C. Angels of eschatological punishment in the Jewish and Christian apocalyptic traditions and in the Gospel of Matthew. *HvTSt* 55 (1999) 693-718
- [10] Toussaint, Stanley D. The eschatology of the warning passages in the book of Hebrews. *Grace Theological Journal* 3.1 (1982) 67-80.
- [11] Ladd, George Eldon. Eschatology and the Unity of New Testament Theology. *The Expository Times* 68.9 (1957) 268-273
- [12] Meier, John P. Salvation-history in Matthew: In search of a starting point. *The Catholic Biblical Quarterly* (1975) 203-215
- [13] Bauckham, Richard. Moltmann's Eschatology of the Cross. *Scottish Journal of Theology* 30.4 (1977) 301-311
- [14] Christoyannopoulos, Alexandre JME, and Joseph Milne. Love, justice, and social eschatology. *The Heythrop Journal* 48.6 (2007) 972-991

- [15] Woodruffe, Helen R. Eschatology, promise, hope: the Utopian vision of consumer research. *European Journal of Marketing* 31.9/10 (1997): 667-676
- [16] Moltmann, Jürgen. *Theology of Hope: On the Ground and the Implications of a Christian Eschatology*. Fortress Press, (1993): 14-24. ISBN: 9780800628246
- [17] Kvanvig, Jonathan. Heaven and Hell. *Stanford Encyclopedia of Philosophy* Stanford University, (2010).
- [18] Wallis, Wilber B. Eschatology and social concern. *Journal of the Evangelical Theological Society* 24.1 (1981) 3-9
- [19] Barrett, Charles Kingsley. New Testament Eschatology. *Scottish Journal of Theology* 6.2 (1953) 136-155
- [20] Oestigaard, Terje. The materiality of hell: the christian hell in a world religion context. *Material religion* 5.3 (2009) 312-331



# A NEW EVANGELIZATION IN THE LIFE OF THE FAMILY AND THE CHURCH<sup>1</sup>

## **Abstract**

The Church is at all times guiding the truth and credibility of the Gospel. Reflecting on the role of the New Evangelization in the family, it is worth stopping at the concept and meaning of the family. The family is holy, as St. John Paul II is a place where life is properly protected and can develop. The family is a community of people who aspires to eternal life. In Christian terms, the family is a community of parents and children built on the relationship of man and woman. As the Dogmatic Constitution on the Church of Lumen Gentium emphasizes, the family is referred to as the home church. This is where the functions of the Church are fulfilled: priesthood, royal and prophetic.

**Keywords:** New evangelization, family, Familiaris consortio, Lumen Gentium, Church, St. John Paul II.

## INTRODUCTION

The Church is at all times guiding the truth and credibility of the Gospel. It is she who is the heart of the whole Church and its activities. The family, which is the basic social unit, plays an important role in the Church's activity. It is in her that the first evangelization begins. An example of parents affects children who are evangelized directly through them. Today, more than ever,

---

<sup>1</sup> World Scientific News. 89 (2017), pp. 1-4.

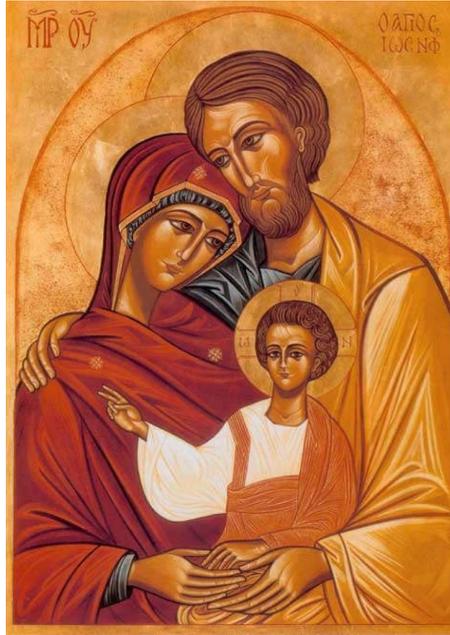
the Church must pay attention to the role of the family in self-evangelization. It is thanks to her that man is to experience the presence of the Resurrected Jesus Christ.

## FAMILY DEFINITION

Reflecting on the role of the New Evangelization in the family, it is worth stopping for a moment on the concept and meaning of the family. St. John Paul II, teaching about the family, showed that „it is a sanctuary of life. It is holy and a place in which life, the gift of God, can be properly received and protected from numerous attacks, and can develop in accordance with the requirements of real human life.” [24] In turn, in another place he emphasized that „the family is a divine-human community that is a living reflection of the mystery of the Church.” [22] In the theological sense, the family is a community of persons, life and love, aiming together for eternal life. St. As Paul II emphasizes her relationship with the Church in the apostolic dimension. [25] Under the philosophical account, „the family as the basic community of parents and children built on the voluntary act of the contract of two people (man and woman), is oriented towards the realization of the good of the person.

Family relationships consist primarily of giving and receiving life, in an integral whole of all dimensions of life. [31] The family is a widely recognized form of human life realizing. Her task is to give birth and raise children as well as to secure material and spiritual existence. That is why dialogue between the clergy and the laity is so important. [11] An interesting concept in his article on the subject of the family is shown by Dawid H. Olson, whose definition includes three related dimensions: cohesion, flexibility and communication. The more they are connected, the more the family is satisfied. [9] Undoubtedly, religion affects family relationships.

The Church of Jesus Christ, through all the centuries of its history, has made the Holy Family of Nazareth a perfect model for all believers. Her life is an ideal for the life of a Catholic family. He paid particular attention to the need for prayer, frequent looking at the holy model and imitation of the Holy Family. Today we can see that in families, which have even slightly deviated from God, an erroneous hierarchy of validity can be noticed. That is why it is so important to have a personal relationship with Jesus Christ. [7]



Picture 1: Icon of the Holy Family of Nazareth

Often the first place belongs to the material values that are put before the spiritual goods. Often these spiritual goods are of little importance to the family, although it must be emphasized that this is not always the case. This leads to people losing their self-esteem and losing their dignity. Sorrow and pain appear. They often break down and, in addition, feel helpless. Children without educators and models have difficulties in growing up, respecting human and Christian values and proper functioning in the community. Often they lack faith, which is the driving force of our mundane life. They begin to err, looking for other patterns that are far from the truth, leading you astray. Then it is stated that such a man went down the wrong path. This leads to the growing phenomenon of secularization and agnosticism among people. [4]

## FAMILY AS A “DOMESTIC CHURCH”

When we reach for the Dogmatic Constitution on the Church of Lumen Gentium, we see a new concept. She calls the family „the domestic church.” [30] The Constitution Lumen Gentium clearly defines the tasks of the family, as well as strongly emphasizes that the family participates in the mission of Christ. He emphasizes that the family contains not only the human but also

the divine element. [10] The expression „Domestic Church” originates from the Acts of the Apostles, we can also come across them in the Letters of Saint. Paul.

The family is a place of value transfer. The early Christian author who spoke a lot about the family as a small church was Saint. Jan Chryzostom († 407). He instructed fathers and mothers about their pedagogical tasks and instructed how to evangelize the youngest. [32] Partnerships that ruled between husband and wife were important to him. [12] What’s more, the husband is supposed to manage his wife, which leads to home harmony.

[13] We can find similar content in the Colossians’ Letter (Col 4:15). Here, the concepts „Church” and „domestic” are connected with each other, which indicates the awareness that the home is a place worthy of a local meeting for believers with Christ. [29] Credibility and hospitality were the hallmarks of the „domestic church.” [33]



Picture 2: The sign of the “Domestic church”

In this portrayal of the family as a domestic church, it is important to remember that this term should not be reduced; that he should not be understood merely to multiply religious practices, bypassing all the riches of internal values given by Christ to the family in his sacramental dimension and not presenting her spiritual dynamism, resulting from union and participation in the covenant of the Son of God with the Church community.” [6] Had the unfortunate fortune succeeded, the family would be deprived of a sense of

inclusion in the reviving current of the mystery of life and resurrection, as well as unaware that the Spirit of God is the first to take the initiative of Christ's saving action by introducing family life into the orbit of the paschal powers" [6]

We can confidently say that „domestic church is the smallest human community in relation to God through Jesus Christ in the Holy Spirit. At the same time, it is a unique place for realizing the basic functions of the Church, thanks to which he himself realizes himself, thus becoming the sign of the resurrected Jesus in the world. In the Dom Church, the spouses perform a unique function. They are involved in the love of Jesus Christ. Which does not mean that the family is not at risk and vulnerable. Looking at American society, it is often seen that high levels of marital disruption remain the main factor in the American family experience. [5] Therefore, it is worth emphasizing the power of the marriage sacrament, which joins the spouses with Christ, thanks to which the spouses, included as the unity of the two into the spousal bond of Christ and the Church, are specifically gifted and obliged to perform functions appropriate to the Church, that is, the prophetic, priestly and royal functions. [2] All these premises indicate that the family is a small church that has a moral obligation to become part of the universal work of the New Evangelization.

The future of the home Church largely depends on the Church's housework. St. John Paul II emphasized the new evangelization in the Church by referring to the teaching of the Second Vatican Council. [3] As *Familiaris consortio* emphasizes: „to what extent the family receives the Gospel, lives it and grows in faith, so it becomes a community proclaiming the Good News.” It follows that the family is to be a teacher of faith for their children. It is parents who are to be the masters of spiritual life for their children. Parents not only have a moral obligation to raise children in faith, but also they are the most important formators of faith for their children. The correct process of evangelizing children leads to the future and they will be the carriers of the Gospel.

The family is called to carry out the Church's tasks. Without a family, one can not speak about the existence of the Church. It fulfills its vocation as a place of apostolate and evangelization. The Christian family of the 21st century, as a domestic church, is to overcome not only external but also internal problems, such as religious indifference among family members.



Picture 3: Pope John Paul II with catholic family

## FAMILY IN THE SCIENCE OF SAINT. JOHN PAUL II

Showing the image of the family in the vision of Saint. John Paul II, it's worth visiting *Familiaris consortio*. Every day the family is exposed to various dangers resulting from the changing world. The Church's task is to help find the right path to God. Evangelization is to serve this purpose. St. John Paul II calls us to love another human being through God. We love sharing with others. According to him, the more you love, the more you do. We often forget to love because we are „sad.” We feel lonely all the time, we are deprived of joy and hope. We are waiting for a miracle, and yet God helps us through people. It must be added that we do not notice this love many times. We should not look at the world so snobbishly. Unfortunately, many people isolate themselves from society and suffer. [2]

We can not remain indifferent. Just as in the family everyone helps each other, we should do so to our brothers and sisters, because the family starts in love. In this way, we love in the family of an invisible God through visible people. John Paul II wants us not only to love with thought, but also with deed. We must proclaim love, and I do not have to mention that what is so beautiful leads to the Creator. We are so often afraid to sacrifice for loved ones, and yet „Love that is ready to give a life will not die”. This sentence can be interpreted not only literally, but also figuratively. Simply: just love, just want. [24]

Family for Saint John Paul II is a community of people „for whom the proper way of being is communion: *communio personarum*. The family as a community of people is also the first human „community”. [27] The gift of self, which is the essence of conjugal and family love, is „the model and principle of giving the gift of self” to all other communities. „Communion and participation every day lived at home - write Saint. John Paul II - in times of joy and in difficulties is the most concrete and effective pedagogy for the active, responsible and fruitful inclusion of children in a wider society.” [19]

The family is the first environment where children are brought up. This marriage and family communion is a model for building interpersonal relationships, people and the community. St. John Paul II in the exhortation *Familiaris consortio* shows God’s plan for marriage and family, in order to save and realize the whole truth and full readiness of these communities. [14] He teaches about the „mission and educational service” of the family. [20] The Pope emphasizes that it is the parents’ duty to raise their offspring. This is the most important reality, primary in relation to other educating entities, which excludes substitution. [15] Father of Saint. he teaches that the essence and task of the family is ultimately determined by love. This family is supposed to protect love, reveal it and pass it on. [16] Parental charity is the soul and norm in parenting in the family. The fruits of this love are tenderness, permanence, goodness, servitude, selflessness and the spirit of sacrifice.

St. John Paul II shows the family as the basic educational and upbringing environment. Indicates the following family functions, which is:

- a) „the school of richer humanity”;
- b) a community that serves life;
- c) „the first and primary school of socialization”;
- d) „cradle and the most effective tool for humanization and personalization of society”. [17]

According to the Pope, education should be based on the family. As he emphasizes, the future of people is included in the family, which is a common way to human development. It is a special, unique and unique way, just like every man is unique. We owe the family to the very fact of being a human being, and the life of nations, states and international organizations runs through the family. [27]

The family being the first and natural model society by giving daily witness to life and words is able to show the integral upbringing of children and young people. The family as a community of persons where love is the norm

and the principle of life should educate for dialogue, meeting, participation in social life, respect for the law, solidarity and peace by cultivating the fundamental virtues of justice and love. [21] St. John Paul II, addressing the issue of the family in the life of the modern world, its role and function, appears to be, as it were, its Reliable Guardian and Guardian.



Picture 4: Catholic family with children

## POPE BENEDICT XVI AND THE NEW EVANGELIZATION

On February 2, 2011, a document was prepared for the next Synod of Bishops, XIII Ordinary General Assembly, entitled: *The New Evangelization for the Transmission of the Christian Faith - Lineamenta*. The document contains proposals for matters and problems to be analyzed for the duration of the Synod on the subject of the new evangelization. Archbishop Nikola Eterović, secretary general of the Synod of Bishops, pointed out that the synodal assembly will aim to determine what the current situation in particular Churches is in order to lay out new methods and forms of expression of the Good News in communion with Benedict XVI with a view to communicating it to the contemporary man with new enthusiasm. [34]

We live in a new evangelization. *Lineamenta* calls all believers to readiness. They must be able to react to these signs of the times in a new way -

in the spirit and action, in other words in the spirit of a new evangelization. All believers must learn how to master and implement a long-term change, keeping as a reference the requirement for evangelization. „The process of proclaiming faith in Jesus Christ is inextricably linked to the testimony and personal development of the faith of the evangelizing person. It is done most fully in full and healthy families. The family, by passing on the faith which lives, gives testimony of it. The subject of preaching the Gospel is the whole Church, which manifests itself in the local Churches, which are both fruits of this proclamation. [35]

The Christian experience is important, which consists in the need to stop the problem of the process of initiation into the Church community. He notes that new methods should be developed to involve parents of young children who will be baptized and, in addition, sensitize priests to the issue of the formation of adult catechumens. Speaking of other sacraments of Christian initiation: First Holy Communion and Confirmation. Benedict XVI notes that such proclamation of the kerygma tends to convert them, prepare them for introduction, deepen their faith and incorporate them into the Christian community. In the *Lineamenta* document, we read that evangelization and the introduction of faith are accompanied by the Church's educational activity towards the world. Benedict XVI notes that „thanks to the involvement in education, it helps to understand the deep content of basic human experiences, such as: natural conception, the right to life and natural death, etc. [36]

What is extremely important is the concern of the evangelizers for their formation. The need for spiritual formation, a school of faith in the light of the Gospel of Jesus Christ, under the direction of the Spirit, to experience the fatherhood of God. Only those who submit themselves and submit to evangelization, who is willing to be renewed spiritually through encounter and life union with Jesus Christ, can evangelize. [37]

*Lineamenta* is a document of great importance and importance for the contemporary Church. He emphasizes the importance of proclaiming the kerygma in the work of the new evangelization, defining and defining the scope, the place of its service. [36]

The second document, which speaks of the new evangelization, is the apostolic letter of Benedict XVI, who wrote on October 11, 2011, in the form of the *motu proprio*, *Porta fidei* - The Door of Faith, in which he proclaimed the Year of Faith. [28]

The Pope recalls the threefold rule of virtue, clearly indicated by Saint Paul: faith, hope and love, and the superior role of the latter. It shows the necessity of deeds of mercy flowing from faith.

The Pope places a strong emphasis on the testimony of believers. The renewal of the Church will come through daily living in accordance with the Gospel of Christ. Such a testimony, thanks to the fact that in Jesus Christ there is full sense of all anguish and longing of the human heart. It helps contemporary people discover joy in faith and find enthusiasm in experiencing faith. This experience of relationship with God can only take place when it is experienced as the experience of love received, and faith becomes a new criterion of thinking and action that transforms all life. [26]

Pope Benedict XVI and his darkened pages. In this way, he supports Him. Therefore, lead all the poems to the glorious direction of Christ, „who leads in the faith and perfects it” (Heb 12: 2).

The Pope puts a strong emphasis on the need for systematic and frequent familiarization with the speeches, homilies and other speeches of the Holy Father, in order to deepen his faith. In addition, the National Bishops' Conferences are encouraged by the Congregation to organize study days dedicated to faith, personal testimony about it and passing it on to new generations. At the same time, the bishops must evoke in themselves a new awareness of the teachers' ministry that bears upon them and heralds of faith. [28]

The *Instrumentum laboris* document shows that the main purpose of evangelization is the transmission of faith, and evangelization itself is the normal activity of the Church. In the Introduction, the authors of this document outline the general state of the Church before the assembly of the XIII Synod of Bishops, set reference points for the convening of the synod, the expectations that appear in relation to the synod, and the themes of the synodal assembly. Then follows a brief historical outline of the new evangelization from the Second Vatican Council. [23]

Already in point 18, the document clearly states that Christian faith is not a set and moral principles, but „a real encounter, a relationship with Jesus Christ”.

The Church can not ignore the fact that every human being expects to know the true face of God and wants to live in a friendly relationship with Jesus Christ today. „ That is why it is so important to appreciate shaping a new generation and educating it in family values. This work of the new evangelization undertaken in families gives birth to new members of the Church. This testimony is the foundation of the new evangelization. The proclamation

of the kerygma, which is based on the witness of life, is the proclamation of the word of God.

The Gospel gives hope and joy to every person who preaches and listens to her. An important statement is also that the new evangelization does not mean the proclamation of the „new Gospel”, but it is an adequate response to the signs of the times, for the needs of modern people and nations.” We see how a very important problem, the mission is a new evangelization, not only in the life of the family or the parish community. It is also important for the Holy Father to revive his faith in the life of the whole Universal Church. In the first place, the new evangelization is to lead a live encounter with Jesus Christ, the only Savior of man. He puts great emphasis on personal commitment and authentic testimony of life according to the words of the Gospel. Through this ministry, evangelisers are to share what they have the most precious, a relationship with a living God. [18]

## CONCLUSIONS

Summing up, in this article I wanted to show the importance of evangelization in the life of a family. One can not speak about the existence of the Church in isolation from family life. The documents of the Church *Familiaris consortio* or *Centesimus annus* indicate this very strongly. Over the years, we have seen a strong fight for the definition of a Christian family. The family as a basic unit of human functioning and development gives man the opportunity to grow. It is in her that man can grow spiritually and intellectually.

The family is attacked at every step in the life of a modern man. It is important to defend it from the very beginning - building the correct definition of the family. The family is a community of parents (a man and a woman) who pursue a common goal - the birth and education of their offspring.

The holy family of Nazareth is a model for Christian families. In Christian terms, the family is to be a kind of home church. It is to convey spiritual values to new members of the Church. The family itself is a teacher of faith for their children. The love that connects the family is love. It results in a sense of closeness, trust, goodness, selflessness.



Picture 5: Intergenerational Family

## REFERENCES

- [1] Alwin, Duane F. „Religion and parental child-rearing orientations: Evidence of a Catholic-Protestant convergence”. *American Journal of Sociology* 92.2 (1986): 412-440.
- [2] Flannery, Austin. *Vatican council II: The conciliar and postconciliar documents*. Liturgical Press, 2014, p. 45-48.
- [3] Dulles, Avery Cardinal. *Church and society: the Laurence J. McGinley lectures, 1988-2007*. Fordham Univ Press, 2009, p. 149.
- [4] Bennett, J. M. *New Evangelization, New Families, and New Singles*. *Journal of Moral Theology*, 5(2), p. 122.
- [5] Bumpass, Larry L., Teresa Castro Martin, and James A. Sweet, *The impact of family background and early marital factors on marital disruption*. *Journal of family issues* 12.1 (1991): 22-42.
- [6] Pryba Andrzej. *Znaczenie i wartość sakramentalnego małżeństwa*. *Teologia i Moralność*, 2012, 12: 49-61. 233.
- [7] Cecil M. Robeck Jr., *Evangelization or Proselytism of Hispanics? A Pentecostal Perspective*, *Journal of Hispanic/Latino Theology*, Volume 4, Number 4, p. 44.

- [8] Celary I., Ireneusz. Troska o stałą formację intelektualną młodych prez-biterów w kontekście nowej ewangelizacji. *Studia Pastoralne*, 2014, 10: 146-161.
- [9] Dawid H. Olson, Olson, D. H. (1986). Circumplex model VII: Validation studies and Faces III. *Family process*, 25(3), 337-351.
- [10] De Mey, Peter, The sacramental nature and mission of the Church in *Lumen Gentium*." *International journal for the Study of the Christian Church* 14.4 (2014): 348-361.
- [11] Feillet, Bruno, „Family Synod Questionnaire in the Context of Evangelization”, *Revue d'éthique et de théologie morale* 3 (2014): 35-51.
- [12] Witherington III, Ben. *Letters and Homilies for Hellenized Christians: A Socio-Rhetorical Commentary on Titus, 1-2 Timothy and 1-3 John*. Vol. 1. InterVarsity Press, 2010. [13] Barth, Markus. „Conversion and Conversation: Israel and the Church in Paul's Epistle to the Ephesians.” *Union Seminary Magazine* 17.1 (1963): 3-24.
- [14] Foley, Mary Ann. „Toward an Ecclesiology of the Domestic Church.” *Eglise et théologie* 27.3 (1996): 351-373.
- [15] Bourg, Florence Caffrey. „Domestic Church: A New Frontier in Ecclesiology.” *Horizons* 29.1 (2002): 42-63.
- [16] Atkinson, J. C. (2005). Family as domestic church: Developmental trajectory, legitimacy, and problems of appropriation. *Theological Studies*, 66(3), 592-601.
- [17] Roberts, William P. „The Family as Domestic Church: Contemporary Implications.” *Christian Marriage and Family: Contemporary Theological and Pastoral Perspectives* (1996): 125-140.
- [18] Walldorf, Friedemann. „Towards a Missionary Theology for Europe: Conclusions from the Ecumenical Debate on the New Evangelization of Europe between 1979-1992.” *European Journal of Theology* 13.1 (2004).
- [19] Cahill, Lisa Sowle. „Notes on moral theology marriage: Developments in Catholic theology and ethics.” *Theological Studies* 64.1 (2003): 78-105.
- [20] Cahill, Lisa Sowle. „Marriage: Institution, Relationship, Sacrament.” *One Hundred Years of Catholic Social Thought Celebration and Challenge* John A. Coleman, Ed. Maryknoll, NY: Orbis Books (1991): 103-119.

- [21] Rubio, Julie Hanlon. „The dual vocation of Christian parents.” *Theological Studies* 63.4 (2002): 786-812.
- [22] Atkinson, Joseph C. „Family as domestic church: Developmental trajectory, legitimacy, and problems of appropriation.” *Theological Studies* 66.3 (2005): 592-601.
- [23] Colecchi, Stephen M. „The advocacy of the us catholic bishops for international religious freedom”. *The Review of Faith & International Affairs* 10.3 (2012): 81-88.
- [24] Green, Ronald M. „Centesimus annus: a critical Jewish perspective.” *Journal of Business Ethics* 12.12 (1993): 945-954. [24] John Paul II, Encyclical Letter, *Redemptoris Missio*, in J. Michael Miller (Ed) *The Encyclicals of John Paul II*, (Huntington, Indiana; Our Sunday Visitor Inc, 1996). Church is used to signify the Catholic Church unless otherwise stated.
- [25] Engen, Charles Van. „Toward a theology of mission partnerships.” *Missiology* 29.1 (2001): 11-44.
- [26] Przybecki, A. (2012). Kościół musi wyruszyć w drogę. Polskie duszpasterstwo w poszukiwaniu duchowych korzeni. *Teologia Praktyczna*, (13), 33-41.
- [27] Colosi, P. J. (2008). The uniqueness of persons in the life and thought of Karol Wojtyła/Pope John Paul II, with emphasis on his indebtedness to Max Scheler. Chapter, 3, 61-100.
- [28] Benedikt XVI „Porta fidei.” *Apostolsko pismo u obliku motuproprija kojim se proglašava Godina vjere* 11 (2011).
- [29] Lampe P., *Zur gesellschaftlichen und kirchlichen Funktionen der „Familie” in neutestamentlichen Zeit*, Ref 31, 1982, p. 535–542.
- [30] Kosicki, Piotr H. „Vatican II and Poland.” *Vatican II Behind the Iron Curtain* (2016): 127-198.
- [31] Schindler, David L. „Homelessness and the modern condition: The family, evangelization, and the global economy”. *Logos: A Journal of Catholic Thought and Culture* 3.4 (2000): 34-56.
- [32] Talbot M., *The Byzantine family and the monastery*, DOP 44, 1990, p. 119–130.

[33] Vogler W., Die Bedeutung der urchristlichen Hausgemeinden für die Ausbreitung des Evangeliums, TLz 107, 1982, p. 785–794.

[34] Fiałkowski, Marek. „Nowa ewangelizacja-w poszukiwaniu nowych form i metod głoszenia Dobrej Nowiny. Na marginesie dokumentu pt. Nowa ewangelizacja dla przekazu wiary chrześcijańskiej. Lineamenta.” Roczniki Pastoralno-Katechetyczne (Pastoral and Catechetical Annals) 5 (60) (2013): 066-079.

[35] Czesław, Parzyszek. „Drogi nowej ewangelizacji w rodzinie i przez rodzinę.” Studia Theologica Varsaviensia 53.1-Rodzina wobec wyzwań współczesności (2015): 37-56.

[36] Benedict, X. V. I. „New technologies, new relationships: Promoting a culture of respect, dialogue, and friendship.” Pontifical Council for Social Communications. Available at:(accessed 15 October 2012) (2009).

[37] Boff, Leonardo. New evangelization: good news to the poor. Wipf and Stock Publishers, 2006.



# THE MYSTERY OF CHRIST - THE FATE OF MAN. ANALYSIS OF SCIENTIFIC LITERATURE<sup>1</sup>

## **Abstract**

In the mystery of Christ the fate of every man is brightened. The Church states in her teaching that hell, like its eternity, is a fact. According to the Magisterium of the Catholic Church, the transformation of life is possible only in temporality. Later on, there is no possibility of improvement and conversion. Hell is the loss of salvific relationship with God. The New Testament shows hell as: an abyss. But Jesus did not come to earth to crush or throw man into hell. The Church believes both in the happiness of the righteous and in the punishment of hell, which will meet anyone who has turned away from God. In examining the doctrine of eternal hell, the authors quoted above start from the concept of eternity. Since God is Love, as the Bible teaches, hell should not be possible, but the Church teaches the real possibility of eternal damnation. But the truth about God's infinite love does not deny the existence of hell. The research method is based on a literature review.

**Key words:** mystery, Christ, fate, man, hell, happiness

## INTRODUCTION

In the mystery of Christ the fate of every man is brightened. The Church states in her teaching that hell, like its eternity, is a fact. Souls who leave this world in a state of mortal sin go to hell, where they suffer eternally. For God's

---

<sup>1</sup> International Interdisciplinary Scientific Journal CZ-WNS, vol. 3. pp. 60-75.

punishment consists in eternal separation from God. It is clear that the statements of Scripture and the Church's teaching about hell are, as the Catechism confirms, a call to responsibility and to conversion. Hell is a condition that concerns only those who turn away from God and do not accept his love, and thus remain in this state for all eternity. It is an eternal condemnation that threatens all those who die in the state of grave sin [1]. It is all resolved at the moment of death. It is worth emphasizing, however, that God does not wish anyone hell, but man himself, through his choices, is condemned to eternal damnation. It is not God who condemns man to hell, but man himself is excluded from the state of heaven [2]. He thus condemns himself to eternal imprisonment in the darkness, eternally connected with torments and tortures without any relief, break, or consolation [3].

## THE TRANSFORMATION OF LIFE

According to the Magisterium of the Catholic Church, the transformation of life is possible only in the temporal. Later, there is no possibility of improvement and conversion [4]. Only in Christ can we find hope for a way out of the darkness of sin, for he alone is the Savior of the world. He is the only source to which we can turn to to avoid eternal punishment, which takes away man's chance of eternal life and happiness.

## HELL AS LOSS OF SALVIFIC RELATIONSHIP WITH GOOD

Hell is the loss of salvific relationship with God. It is a terrible ordeal for a man who is forever moving away from the Triune Love. In the Old Testament it is called an underground place (cf. Genesis 37:35), where nothing and no one can be seen (cf. Hi 10:22); a land of silence (cf. Ps 94:17), a kingdom from which there is no return (cf. Hi 7:9) or an eternal prison (cf. Is 24:22); it is a "place" which God nevertheless knows (cf. Hi 26:6) [5]. Sheol was "the land of darkness and the shadow of death, a land where the dawn is a black night, where the shadow of death covers disorder and light is a black night (cf. Hi 10:21)". [6]. So does the worm. From the very beginning it symbolized sin and the humiliation of man. Based on various studies, Wladyslaw Kopalinski gives different meanings of this term. We find here, among others: meanness, laziness, destruction, annihilation of the dead, eternal punishment, illness, anxiety, sadness or finally hell [7]. Hell is also spoken of as a long death [8], which cannot be interrupted in any way.

## HELL AS DEFINED IN THE NEW TESTAMENT

The New Testament shows hell as: an abyss (cf. Lk 16:23), a fiery hell (cf. Mk 9:44; Mt 5:22-29), a burning furnace (cf. Mt 13:42-50), a lake of fire and sulphur (cf. Revelation 19:20), eternal fire (cf. Mt 18:8), the worship (cf. Lk 8:31), a place of torment (cf. Lk 16:28), the dungeons of Tartarus (cf. 2 P 2:4) and others. Looking at all these terms, we can conclude that hell is not something pleasant for man, but only leads him to perdition. It is the reward and eternal for the sins committed. Rejection of God's love closes with eternal participation in the joy and life to come with the Creator. In this way, man is condemned to eternity without Him. The doctrine that flows from the Old and New Testaments shows that after death there is a state of eternal punishment, which is the result of man's actions during life. An unrepentant sinner, that is, one who, in his mortal life, "having an eschatological orientation by God's will, has not accepted the gift of God's grace, condemns himself forever, that is, he becomes, for himself, his own hell". [9]. Scripture counts with such an opportunity and therefore tries to prevent it from happening. Just as salvation is called eternal life in Scripture - especially in St. John's - the omission of salvation can rightly be called eternal death [10].

Jesus, however, did not come to earth to crush or throw man into hell. He came to "seek and save that which perished. (Luke 19:10), but it cannot force man into heaven because it respects his freedom. God's message is nevertheless full of hope and announces eternal joy for the saved. Only in this perspective should we consider the reality of hell. Those in hell are not known to God, but they are strangers. For the most important thing for man is that he knows God and that He knows us and wants to confess to us at the end of time [11].

## THE CHURCH PROMOTING THE HAPPINESS OF THE RIGHTEOUS

The Church believes both in the happiness of the righteous and in the punishment of hell, which will meet anyone who has turned away from God. She also believes that it will embrace the whole being of man [10]. Hell exists and takes away hope for man's salvation, just as there is love of God and freedom of man [12]. Love does not impose itself, nor does freedom, which can answer God no. Despite this answer, God still loves man, who condemns himself to loneliness and misery.

Theology, however, considers the possibility of mitigating the hellish penalty, which is related to the "inequality of punishment. God allows the torment of those who have moved away from God's love to be mitigated, but it is not possible to mitigate the punishment to the point where hell ceases to exist [13]. This is impossible because of God's justice and the free decision of every man who chooses a state of condemnation himself. It should be stressed that "the latter view is not a dogma of faith, but can be described as a teaching generally accepted by the Church, based on numerous passages from Scripture". [14] (cf. Mt 10:15; Rom 2:6; Rev 13:20).

Here on earth, man himself makes a choice as to what state of mind he will enter after death. Man living without God, that is, rejecting him in his life, condemns himself to hell and thus makes a conscious choice of frustration, making himself a subject fit only to be thrown into the fire of hell or eternal damnation [15]. It is a definite defeat of a man who has condemned himself to eternal life in this state. The realization of this reality not only takes away hope for salvation, but also "has the right to cause unbearable pain, spreading to all eternity, assuming that this defeat is beyond any possibility of repair [16].

In order to escape the punishment of hell, one should not only stop concentrating in order not to commit mortal sins, but also fight against evil tendencies and avoid dangerous occasions of sin. This consists in striving for a holy and Christian life that is in accordance with the teachings of Jesus Christ himself [17]. It is worth fighting for your salvation and not to destroy your own life. Unfortunately, it is only the condemned who discovers that "he has lost God through no fault of his own; it is also extremely bitter to say that his rejection of God and hatred for Him are irreversible". [18]. It is sad, but hell rooting man in evil forever, depriving him of eternal happiness and joy. At the gates of hell there is only one inscription: entrance; there is no exit from it [19]. Bearing in mind the possibility of a total and eternal loss of hope of salvation, that is, of hell, it must be stressed that neither the biblical basis from which we have emerged nor the tradition of the Church contain a statement about any man who has been condemned and who stays in hell forever. It is only a real possibility of condemnation.

Hell exists, regardless of whether one believes in it or denies it. The existence of eternal punishment is a dogma of the Catholic faith. God has revealed this truth, and the Catholic Church constantly proclaims it and reminds the faithful [20].

Teaching about the punishment of eternal damnation is talking about supernatural and eternal reality. Unfortunately, no one in the world is able to express or understand the great eternal truths. If the Bible teaches about heaven that "neither the eye has seen, nor the ear has heard, nor the heart of man has been able to comprehend the great things God has prepared for those who love Him. (1 Corinthians 2:9), it is also, likewise, that no one can comprehend what awaits the wicked sinners [21].

When we consider the doctrine of eternal hell, we are often spontaneously confronted with disturbing questions: Is it possible to reconcile the mercy of God with the eternal suffering of the condemned? If God's will is the salvation of man, can there be a state of condemnation? Why can the condemned not change their condition?

We learn from the teachings of the Catholic Church and from biblical revelation that hell is eternal. Eternity means a state of infinity. It means that the sufferings of the condemned will never end [21].

The teaching of the eternity of hell, while causing much trouble and controversy, has been preached in the Church for centuries. This problem has been, and still is, very difficult to fully explain theologically. Despite the difficulties, the Church has always taught about the existence of hell, emphasizing that it is eternal, just as heaven is eternal [22].

God Himself has revealed to people the eternity of hell's punishments that await those who transcend God's commandments, given for love. In Scripture, where hell is spoken of, there is always an assurance of its eternal existence. The eternal duration of hell is as unquestionable a truth as the existence of God himself.

However, man living in this world, how unhappy he would be, hopes that one day, sooner or later, his suffering will end. But in eternity, suffering will not be

## TEACHING ABOUT ETERNAL HELL

In examining the teaching of eternal hell, the above quoted authors start from the concept of eternity. The theologians quoted above define eternity as an unchangeable state beyond the time that begins at our death. Therefore, hell, as a possible posthumous possibility, is also eternal, that is, it will never end. The authors quoted also stress that we can choose hell on earth when we completely reject God's forgiveness. After death this condition will only be perpetuated for eternity.

In hell, condemned souls are punished twice. This is the punishment of being deprived of seeing God (*poena damni*) and the punishment of the senses (*poena sensus*). For every heavy sin carries a double anger: the sinner's complete turning away from God and turning to creation, so this double punishment is due to the sinner [29,33].

The first punishment, that is, the loss of seeing God, expresses the personal side of the torment of hell, which is expressed by the biblical words: "Go away from me, cursed, into eternal fire". (Mt 25, 41). This punishment is understood as the result of man's negative response to God's call. The penalty of the senses is expressed in the Bible in words: "There will be weeping and gnashing of teeth." (Mt 25, 28) [31].

All other punishments in hell result from the double punishment described above. It can be said that hell is also a lack of true and real social coexistence, a lack of love, and consequently chaos and inner disorder, loneliness. But all these effects are contained in this double punishment, the loss of heavenly happiness (*poena damni*) and being subjected to some unknown material punishment (*poena sensus*) [34].

The suffering in hell is so great that it cannot be expressed with our categories. This inability to understand and speak the drama of departing from God forces Scripture to enrich its language with symbolic images. From these symbolic images the theology has derived the science of the existence in hell also of the punishment of the senses, that is, "pain inflicted on the condemned by an external factor and perceived by its receptors, normally called the senses". [35].

In the past, the material punishment was combined with the action of hellfire, understood literally: it was to be a material fire. Contemporary theology, on the other hand, considers fire to be an image used in Scripture and does not give it the role of a factor tormenting the condemned. However, it does not oppose the notion of the penalty of the senses [36].

The nature of material punishment in hell, also called sensory punishment, has caused many problems and difficulties for theologians. Contemporary theology departs from the literal understanding of fire, which symbolizes material punishment. Theologians, however, do not deny the existence of material punishment, but - "do not agree on the qualifications of science, and moreover, they do not equally explain the nature of this fire and the attitude to spiritual beings". [37]. In a similar vein, Fr. Ubaldo Terirroni states that the nature of the torment of the senses cannot be definitively determined

and that "the biblical revelation and the Church's Teacher's Office take a restrained position with regard to (poena sensus)"[38].

## GOOD IS LOVE

Since God is Love, as the Bible teaches, hell should not be possible, but the Church teaches the real possibility of eternal damnation. Theologians tell us to look at this problem from another angle. Father Ubaldo Terrinoni makes it clear that the full reflection on eternal life and the possibility of eternal damnation should be done in the light of God's love.

Good is full of love and mercy even towards sinners. In Christ's conversation with Nicodemus, Jesus himself explains that God does not want to condemn man, but his salvation: "For God did not send his Son into the world to condemn the world, but to save the world through him (John 3:17). Reflecting on the truth about the incarnation of the Son of God and God's redemptive work, God wants neither sin nor eternal hell, but eternal happiness for man [39]. But the truth of God's infinite love.

The truth about God's infinite love does not deny the existence of hell. For God loves and trusts man to such an extent that he has given him free will, through which man can choose what his life on earth and in eternity will be like. God cannot give man eternal happiness by force, against his will, the choice always belongs to man [41].

Blessed John Paul II spoke in an authoritative way about God's Love and the possibility of eternal damnation, during one of his audiences Pope John Paul II stated that "God is an infinitely good and merciful Father. However, a man who is to give Him a free answer can unfortunately choose to finally reject His love and forgiveness and thus forever deprive himself of joyful communion with Him. It is precisely this tragic situation that Christian doctrine points to when it speaks of condemnation or hell". [40].

Analyzing the mystery of God's love, we come to the conclusion that God, who desires happiness for all, wants that happiness also for man himself. God has promised to work with those who desire heaven, but does not force anyone to be happy. God does not violate human freedom.

Besides God's infinite love, hell reveals another mystery. The great mystery of man's freedom, which man cannot comprehend. For God created man in such a way that he could make free choices. In freedom, however, man can lead to the loss of himself and his own enslavement.

In summary, hell is eternal, and already in earthly life, we can initiate this state, which will only become established in eternity. Hell was not created by God, but only allowed by Good, respecting man's free will, in which someone may not want Good. Theologians also point out that suffering in hell will be caused by a lack of love, or absence of God.

## CONCLUSION

Presently, sending out hundreds of CVs in response to the placed job offers is hardly effective. Thus, job seekers reach for more and more innovative ways, often using the Internet as one of the tools. The web also serves employers who use it as a source of information about their potential candidates. Therefore, it is important to remove from the Internet (especially from social media) any shameful information or photos that could disqualify us as successful candidates.

Besides job portals, social media is another place for searching current job offers, where employers publish their new recruitment vacancies on a regular basis. It is thus worth filling in own user profile according to the professional interests and being a member of work groups. Another key thing is to follow the company profiles within our interests.

These days, the Internet is the main source for job search. Analogue methods should not be forgotten though. Still, traditional firms exist, and recruit their employees through putting job offers in jobcentres or local media. Corporations too have their own system of employees reference, hence it is worth sometimes telling our friends that we are seeking a job. Regardless of the way of job search, we have to be patient.

To a large extent has the Internet simplified the process of recruitment, but it also has caused that we are more vulnerable to job related scams. The data collected during a recruitment may be sold to dishonest companies for marketing purposes. The most determined job seekers are able to do much only to obtain the job, at the same time being most prone to identity theft.

It is therefore very dangerous to pass your credit card details or identity card number for the purpose of recruitment. When searching a job, it is worth browsing on recognised and trusted advertising portals. This will certainly minimise the risk of encountering a fake offer and scam.

REFERENCES

- [1] J. Finkenzeller, *Eschatology. Manual of Dogmatic Theology*, Cracow 1995, p. 199.
- [2] Preder, *Way to Father's House. On Final Things for Ordinary People*, Częstochowa 2005, p. 43
- [3] F. Cozel, *where are you going. Where are you going to go, that is, there is eternal heaven and eternal hell!*, Krakow 1921, p. 83.
- [4] W. Hryniewicz, *Hope teaches otherwise. Medytacje eschatologiczne*, Warsaw 2003, p. 135.
- [5] S. Mrozek, *The Final Fate of Man*, Kraków 2009, p. 91.
- [6] S. Sync, *Five Books. Introduction to the Books: Genesis, Wyjścia, Kapłańska, Liczb i Powtórzonego Prawa*, Kraków 2000, p. 28.
- [7] W. Kopaliński, *Dictionary of symbols*, Warsaw 1991, p. 354
- [8] H. Szmulewicz, *On that side of life. Zarys eschatologii*, Tarnów 2003, p. 131.
- [9] H. Szmulewicz, *Po tam stronie...*, p. 137 Por. A. Y. Collins, *Śmierć druga*, in: *Encyklopedia biblijna*, ed.: P. J. Achtemeier, Warsaw 1999, k. 1204
- [10] *For the sake of the fullness of faith. Documents of the Congregation for the Doctrine of the Faith 1966-1994*, tł. Z. Zimowski, Królikowski, Tarnów 1995, p. 131.
- [11] Cf. *ibid.*, pp. 122-123
- [12] Z. Kijas, *Hell...*, p. 281
- [13] H. Szmulewicz, *On that side...*, p. 138
- [14] *Ibid*, p. 138
- [15] W. Kopaliński, *Dictionary of symbols*, Warsaw 1991, pp. 266-270
- [16] T. D. Łukaszuk, *Final fate...*, p. 245
- [17] L. G. de Ségur, *Hell...*, p. 72
- [18] U. Terrinoni, *After that...*, p. 194
- [19] B. Preder, *Way to...*, p. 49

- [20] M. Ziółkowski, *Eschatology*, Sandomierz 1958, p. 206.
- [21] T. D. Łukaszuk, *The Final Fate of Man...*, p. 264.
- [22] Szmulewicz, *Po tam...*, p. 139.
- [23] L.G. de Segur, *Hell...*, pp. 53-54.
- [24] M. Cochem, *Cztery sprawy ostateczne, śmierć, sąd, piekło, niebo* Gdańsk 1995, p. 158.
- [25] T. Spidlik, *Życie po śmierci, Maranatha*, Kraków 2009, p. 149.
- [26] C. S. Bartnik, *Myśl Eschatologiczna...*, p. 215.
- [27] L.G. de Segur, *Hell...*, p. 55.
- [28] T. Spidlik, *Life after death...* s. 149.
- [29] M. Ziółkowski, *Eschatology...*, p. 224.
- [30] L.G. de Segur, *Hell...*, p. 56-57.
- [31] M. Ziółkowski, *Eschatology...*, p. 224.
- [32] C. S. Bartnik, *Myśl Eschatologiczna...*, p. 209.
- [33] M. Ziółkowski, *Eschatology...*, p. 224.
- [34] W. Granat, *Eschatology, The Final Things of Man and the World*, Lublin 1962, p. 224.
- [35] M. Ziółkowski, *Eschatology...*, p. 219.
- [36] T. D. Łukaszuk, *The Final Fate of Man...*, p. 263.
- [37] W. Grenade, *Eschatology...*, p. 231.
- [38] U. Terrinoni, *On that side...*, p. 194.
- [39] Cf. W. Grant, *Eschatology...*, p. 203-204.
- [40] John Paul II, *L'Osservatore Romano* no. 11/1999, quoted after B. Dodds, *Guide ...*, p. 100.
- [41] Cf. Z. J. Kijas, *Hell...*, p. 338.

# HELL IN THE HOPE OF SALVATION FOR ALL<sup>1</sup>

## **Abstract**

The New Testament shows hell as: the abyss (cf. Lk 16.23), fiery hell (cf. Mk 9.44; Mt 5,22-29), the burning stove (cf. Mt 13,42-50), the lake of fire and sulfur (cf. Rev 19.20), eternal fire (cf. Mt 18.8), abyss (cf. Lk 8.31), place of passion (cf. Lk 16.28), Tartar sows (cf. 2 P 2, 4) and others. Looking at all these terms, we can conclude that hell is not something pleasant for man, but only leads to his doom. It is an eternal payment for sins committed. Rejection of God's love closes us for eternal participation in joy and future life with the Creator. In this way, man condemns himself to eternal presence without Him.

**Keywords:** new will, hell, abyss

## INTRODUCTION

The teaching that flows from the Old and New Testaments shows that after death there is a state of eternal punishment, which is the result of human actions during life. An unconverted sinner, that is, one who in his mortal life, "having God's eschatological orientation, did not accept the gift of God's grace, is condemned forever, that is, he becomes his own hell." The Bible considers this possibility, which is why it tries to guard against its occurrence. Like salvation he carries in the Scriptures - especially with John - the name of eternal life, so to miss him can be called eternal death.

Jesus, however, did not come to earth to oppress man or throw him into hell. He came to "seek and save what was lost" (Lk 19:10), but he cannot force

---

<sup>1</sup> International Interdisciplinary Scientific Journal CZ-WNS, (2019 )vol. 5. pp. 12-25.

man into heaven because he respects his freedom. God's message is still full of hope and foretells eternal joy for the saved. Only in this perspective should we consider the reality of hell. Those who are in hell are not known to God, but they are strangers. For man, the most important thing is that he would know God and that He would know us and would like to admit us at the end of time.

## OPINION OF THE CHURCH REGARDING HELL

The Church believes in both the happiness of the righteous and the punishment of hell that will meet anyone who has turned away from God. He also believes that it will cover all human being. Hell exists and takes away hope for human salvation, just as there is God's love and human freedom. Love is not imposed, nor is freedom that can answer God no. Despite this answer, God still loves a man who condemns himself to loneliness and misery.

Theology, however, considers the possibility of mitigation of the punishment of hell, which is associated with "inequality of punishment." God allows the suffering of those who have moved away from God's love to be eased, but it is not possible to ease the punishment to the point where hell ceases to exist. This is impossible because of God's justice and the free decision of every person who chooses a state of condemnation. It should be emphasized that "this last view is not a dogma of faith, but it can be described as a teaching generally accepted by the Church, based on numerous passages of the Holy Scriptures" (cf. Mt 10,15; Rom 2,6; Rev 13:20).

Man himself already here on earth chooses what state of mind he will get after death. A man living without God, i.e. rejecting him in his life, condemns himself to hell, and thus makes a conscious choice of frustration, making himself a subject suitable only for throwing into the fire of hell, i.e. for eternal damnation. This is the definitive defeat of a man who has condemned himself to be in such a state forever. The realization of this reality not only deprives us of hope for salvation, but also "has the right to cause unbearable pain, spreading for all eternity, assuming that this defeat is beyond any possibility of repair.

## PROTECTING AGAINST THE PUNISHMENT OF HELL

To save yourself from the punishment of hell, you should not stop just focusing so as not to commit mortal sins, but you must also fight against evil

inclinations and avoid dangerous opportunities for sin. It is about seeking a holy and Christian life, which is in accordance with the teaching of Jesus Christ himself. It is worth fighting for your salvation and not to destroy your own life. Unfortunately, the damned discovers that he has "lost God through his own fault; it is also extremely bitter that his rejection of God and hatred of God are irreversible. " It is unpleasant, but hell takes root in evil forever, depriving him of eternal happiness and joy. There is only one inscription at the gates of hell: entrance; there is no way out. Bearing in mind the possibility of total and eternal loss of the hope of salvation, or hell, it should be emphasized that the biblical foundations from which we came out, and the church's tradition do not contain a statement about any man who has been condemned and stays in hell forever. It is only a real possibility of condemnation.

Hell exists, regardless of whether someone believes in it or negates it. The existence of eternal punishment is a dogma of the Catholic faith. God has revealed this truth, and the Catholic Church constantly proclaims it and reminds the faithful.

Teaching about the penalty of eternal damnation is talking about supernatural and eternal reality. Unfortunately, no one in the world can express or grasp the great eternal truths. If the Bible teaches about heaven that "neither the eye could see, nor the ear did not hear, nor did the heart of man understand how great things God had prepared for those who love him" (1 Cor 2: 9), so too - no one can understand what awaits incapable sinners.

When we consider the doctrine of eternal hell, disturbing questions often arise spontaneously: Can God's mercy be reconciled with the eternal suffering of the damned? If God's will is human salvation, can there be a state of condemnation? Why can't the damned change his condition?

## CHURCH TEACHING

From the teaching of the Catholic Church and biblical revelation, we learn that hell is eternal. Eternity means a state of permanence. Which means that the suffering of the damned will never end.

Teaching about the eternity of hell, although it causes a lot of problems and controversy, has been preached in the Church for centuries. This problem was and still remains, however, very difficult to explain fully theological. Despite the difficulties, the Church has always taught the existence of hell, stressing that it is eternal, just as heaven is eternal.

God Himself revealed to people the eternity of the punishments of hell that await those who transgress God's commandments, given out of love. In the Scriptures, where hell is mentioned, there is always an assurance of its eternal duration. The eternal duration of hell is as unmistakable as the existence of God Himself.

A man living in this world, how unhappy he would be, but he hopes that someday, sooner or later his suffering will end. In eternity, however, suffering will have no end.

Cardinal Thomas Spidlik has a different approach to reflections on the eternity of hell. The cited author believes that the images of infinitely long suffering caused many doubts and fear of God in people. For many people saw in them a denial of God's infinite love, as well as an obstacle to the happiness of the saved, staying in heaven, seeing the suffering of their relatives and friends. To free himself from these hardships and doubts, Cardinal Spidlik believes that the Christian concept of eternity must first be clarified.

A man who, at the time of death, ends his life on earth, does not definitively end his existence, but goes into a completely different dimension of duration. This new way of life is no longer space-time, but devoid of any boundaries.

Bishop Louis Gaston de Segur states that eternity is not time. Eternity is not a time that consists of consecutive moments, and creating minutes, hours, days, years and ages together. In eternity - notes Bishop Louis Gaston de Segur - there are no moments that would follow each other and be different from each other. Eternity is a way of existence that is completely different from that on earth.

What is eternity also corresponds to Pope Benedict XVI in his encyclical *Spe Salvi*. The Pope teaches that "eternity is not a series of consecutive calendar days, but something that resembles the moment of final fulfillment, when fullness embraces us and we embrace fullness. It would be a moment of immersion in the ocean of infinite love, in which time - before and after - no longer exists ...".

Explaining the concept of eternity, Cardinal Thomas Spidlik concludes that eternity should not be identified with time. For eternity will not be a time that lasts forever. Eternity will rather be the anamnesis of past time. This means that everything that man has done and what has happened in the world will not be erasable. This is connected with the fact that every good and every evil done by man will gain eternal value. Blessed in heaven, they will

rejoice to see the good they have done, but those who do evil will no longer be able to undo or repair it<sup>1</sup>.

An Anglican theologian John Wenham, studying the teachings of Jesus about eternal condemnation, notes an interesting detail. Jesus, in the same sentence, speaking of eternal life and eternal punishment, used the same adjective. As an example, the quoted author points to the words of Jesus in the Gospel according to St. Matthew: "Go away from me, cursed, into the eternal fire, prepared for the devil and his angels" (Matthew 25:41), and to the concluding words of Jesus: "And the righteous will go to eternal life" (Matthew 25:46).

The reason for the eternal punishment of hell is not only the lack of time in eternity itself, but also the lack of grace. For time alone is not enough to convert. You also need grace to convert. In earthly life, God gives us grace for conversion, which becomes the beginning of the resurrection. Grace can be rejected, however, by despising God's mercy. There will be no more grace for sinners in eternity. Without grace, however, it will not be possible to convert and forgive sins. Therefore sin and the consequence of sin will last forever, and punishment will last forever.

When studying the teaching of eternal hell, the above mentioned authors start from the notion of eternity. The theologians of eternity, quoted above, define eternity as an unchangeable state beyond the time that begins at the moment of our death. Therefore, hell, as a possible posthumous possibility, is also eternal, so it will never end. The quoted authors also emphasize that already on earth we can choose hell when we completely reject God's forgiveness. After death, this state will only be perpetuated for eternity.

In hell, condemned souls suffer double punishment. It is a punishment of deprivation of seeing God (*poena damni*) and a punishment of senses (*poena sensus*). For every grave sin carries a double anger: the sinner's total turning away from God and turning to creation, and therefore this double punishment belongs to the sinner.

The first punishment, the loss of sight of God, expresses the personal side of the hellish Passion, which is expressed in the biblical words: "Go away from me, you cursed, into eternal fire". (Mt 25, 41). This punishment is understood as the result of man's negative response to God's call. The punishment of the senses, on the other hand, is expressed in words in the Bible: "There's gonna be crying and gnashing of teeth." (Matthew 25:28).

All other punishments in hell result from the double punishment described above. One can say that hell is also a lack of true and real social coexistence, a lack of love, and consequently chaos and inner disorder, loneliness.

All listed effects are contained in this double punishment, loss of heavenly happiness (*poena damni*) and being subjected to some unknown material punishment (*poena sensus*).

The suffering in hell is so great that it cannot be expressed in our categories. This inability to understand and express the drama of departing from God forces Scripture to enrich language with symbolic images. From these symbolic images is derived in theology the science about the existence in hell also the punishment of senses, means "pain inflicted by a condemned external factor and perceived by its receptors, normally called senses".

Material punishment used to be combined with the action of hellfire, understood literally: it was supposed to be material fire. Contemporary theology, on the other hand, considers fire to be an image used by Scripture and does not give it the role of a tormenting factor for the condemned. In so doing, however, it does not oppose the existence of a sensory penalty.

The nature of material punishment in hell, also known as the punishment of the senses, has caused many problems and difficulties for theologians. Contemporary theology departs from the literal understanding of fire, which symbolizes material punishment. Theologians, however, do not negate the fact of the existence of material punishment, but - "do not agree on the qualifications of science, and also do not equally explain the nature of this fire and the attitude towards spiritual beings". Ubaldo Terrinoni, stating that the nature of the torment of the senses cannot be definitively defined and that "the biblical revelation and the Magisterium of the Church take a restrained position in relation to (*poena sensus*)".

If God is Love, as the Bible teaches, hell should not be possible, but the Church teaches us the real possibility of eternal condemnation. Theologians are telling us to look at this problem from a different angle. Father Ubaldo Terrinoni clearly states that a full reflection on eternal life and the possibility of eternal condemnation should be carried out in the light of God's love.

God is full of love and mercy even towards sinners. In Christ's conversation with Nicodemus, Jesus Himself explains that God does not want to condemn man, but his salvation: "For God did not send his Son into the world to condemn the world, but to save the world through him (Jn 3:17). In considering the truth about the incarnation of the Son of God and God's redemption work, God does not want either sin or eternal hell, but the eternal happiness of man.

But the truth about the infinite love of God does not deny the existence of hell. For God loves and trusts man so much that he has given him the free

will to choose what his life on earth and in eternity will be like. God cannot give man eternal happiness by force, against his will.

Blessed John Paul II spoke in a decisive way about the Love of God and the possibility of eternal condemnation. During one of his audiences, Pope John Paul II stated that "God is an infinitely good and merciful Father. However, a man who has to answer him freely can, unfortunately, choose to reject his love and forgiveness definitively and thus forever deny himself the joyful communion with him. It is precisely this tragic situation that Christian doctrine points to when it speaks of condemnation or hell.

Analyzing the mystery of God's love, we come to the conclusion that God, who wants happiness for all, at the same time wants that happiness for man himself. God has promised to work with those who desire heaven but do not force anyone to be happy. God does not violate the freedom of man.

Apart from the infinite love of God, hell reveals another mystery. The great mystery of human freedom, which man is unable to comprehend. God created man so that he could make free choices. In freedom, however, man can lead to the loss of himself and his own enslavement.

The Bible tells us that the Apostles asked the Lord Jesus whether all believers would be saved or only a few. As Father Czesław Stanisław Bartnik emphasizes, Christ did not give an answer to this question, at least the inspired Books did not record such an answer. Rather, Jesus preached the doctrine of salvation or salvation. As we read in the Bible, God's will is "that all men should be saved" (1Tm 2,4). Revelation does not, however, rule out who will be condemned and whether it will be a large number. As the author notes above, the question of the Apostles is repeated to this day by successive followers of Christ. Theologians are also trying to provide answers. And as usual, the answers are different.

Father Josef Finkenzeller emphasizes that "the harmonization of the eternity of hell with the universal saving will of God is one of the most difficult problems in the history of theology in general and no satisfactory answer to this question has been found to this day.

In the third century, the great writer of the Church, Orygenes, hoped that also in the next life, people would have the opportunity to repent and do penance. Father Zdzisław Józef Kijas points out that according to Orygenes' teaching, there was a possibility of changing the decision after death. So if someone was a living adversary of God, after his death he still had the opportunity to change his wrong choice and could stand for God.

Father Czesław Stanisław Bartnik states that - apart from Orygenes - in the first centuries a group of theologians appeared, who dealt with the problem of salvation of all non-Christians. Among them were such authors as: Dydym Bledy, Teodor from Mopsuestia, St. Gregory from Nysa, St. Gregory from Nazi Germany, St. Ambrose, Eriugen. The theologian quoted above emphasizes that these fathers referred to the doctrine of the so-called apocatastasis, according to which one day there will be an omnipresence, a return to the ideal state of beginnings. Then even the greatest sinners will be saved.

The precise definition of apocatastasis is given by Father Jozef Finkenzeller. The quoted author states that this is a "definitive introduction to the state of perfect happiness of all creation, including sinners, condemned and demons"<sup>20</sup>. Another author, Zbigniew Danielewicz, points out that it is important that Orygenes' views on universal salvation were strongly exaggerated by his pupils. This led to the fact that the theory of apocatastasis, which spreads among the theologians, was rejected by the Church at the Synod of Constantinople.

Father Edward Sienkiewicz believes that although the Church's Magisterium is opposed to the doctrine of apocatastasis, which negates the burden of human freedom, it must be reminded that the Church has never stated definitively that someone is in hell. The Biblical texts on hell are intended to remind us of the immanent risk to every human being. Father Józef Zdzisław Kijas emphasizes that Orygenes did not explicitly claim that everyone would be saved. Alexandria's scholar only hoped that God would succeed in saving everyone.

Another author, Jan Ambaum, is also of the opinion that Orygenes did not preach the theory of the renewal of all things as a dogma. The author, quoted above, points out that Orygenes spoke rather of a hypothesis of universal salvation which could remove many tensions in the Christian faith. Orygenes, with his intellectual modesty, defended his views as a hypothesis.

Father Lucjan Napoleon Balter states that the possibility of salvation of all, including the reconciliation of Satan with God, is treated very positively by Father Waław Hryniewicz - precisely as hope. The hope that God, in a way that is known only to himself, without violating human freedom, will lead everyone to reject his own condemnation and accept salvation. The author, quoted above, believes that if the Bible speaks of a 'new heaven and earth' as a hope for a new, fully reconciled world, then it would be difficult to reconcile the fact that next to this ideal world there is somewhere near a world of condemned beings. Father Lucjan Napoleon Balter is of the opinion that

the mistake of Father Waclaw Hryniewicz's concept is that he proclaims the hope of universal salvation, not as hope, but as a 100% certainty.

## CONCLUSION

Ending our considerations, let them be a good summary of the words of Father Czesław Stanisław Bartnik, who teaches that "one can - and should - proclaim the possibility of salvation of everyone under certain conditions and hope for universal salvation, that I and that all people will be saved by God's grace. But one cannot proclaim that someone has actually condemned himself or that salvation is and will be a numerically common fact, as apocatastasis claims. Christ did not reveal this to us. The hope of universal salvation is therefore perfectly justified, and God wants it, and "everything is possible with God" (Mk 10: 23-27), but apocatastasis, according to which everyone will be saved, is not a Catholic teaching ... "

Theologians unanimously believe that it would be a great mistake and a threat to Christianity to preach the doctrine that one cannot be damned because there is no hell. The authors cited above state that one cannot go so far as to conclude that this is a mystery that Jesus did not reveal to us. Theologians strengthen their views with mystical experiences of saints. They also believe that, without removing Catholic teaching about the possibility of condemnation, one can and should hope that no one will condemn. It is necessary to undertake specific actions to make this hope come true, remembering that God is the source and fulfillment of hope and salvation for all.

To sum up, hell is eternal and already in earthly life, we can usher in a state that will only be established in eternity. Hell did not create God, but only let them in, respecting the free will of man in which someone may not desire God. Theologians also point out that suffering in hell will be caused by a lack of love, i.e. the absence of God.

## BIBLIOGRAPHY

1. Barrett, Por CK, NT VII, and Listy do Koryntian. "Nowy Testament." (2010).
2. Mędała, S., and Ewangelia według świętego Jana. "Nowy Komentarz Biblijny." *Nowy Testament* 4: 225.

3. Popowski, Remigiusz, and Michał Wojciechowski. "Grecko-polski Nowy Testament." *Wydanie interlinearne z kodami gramatycznymi* (1994).
4. Pismo Święte. "Stary i Nowy Testament", red. ks. M. Peter, ks. M. Wol-niewicz, Poznań (2006).
5. Testament, Grecko-polski Nowy. przeł. R. Popowski, M. Wojciechowski, Warszawa (1994): 904.
6. Schillebeeckx, Edward. *Jezus: het verhaal van een levende*. Nelissen, 1975.
7. Kotecki, Dariusz. *Jezus a Bóg Izraela w Apokalipsie św. Jana*. Wydawnictwo Naukowe Uniwersytetu Mikołaja Kopernika, 2013.
8. Dąb-Kalinowska, Barbara. "Ziemia, piekło, raj." *Jak czytać obrazy religijne*, Warszawa (1994): 134-135.
9. google.pl

# CHURCH MUSIC IN SILESIA IN THE LIGHT VATICAN CONCIL II<sup>1</sup>

## **Abstract**

Music is one of the most beautiful and richest areas of the human spirit. In the life of the Church, she is present from the very beginning. The Christian community enjoyed this beautiful art during the liturgy. In a special way, this singing is the building factor of the community. The main purpose of church music is to proclaim the glory of God and sanctify the faithful. The history of church music in Silesia begins when Poland receives the baptism of Saint. and the establishment of a bishopric in Wroclaw. Since then, these church centers have been for many years and even centuries were the main places of practicing and nurturing art, and the liturgy, which is "the summit to which the Church's activity is heading, and also the source from which all its power flows", has always been an important cultural event, including music. A large amount of information about musical culture in Opole Silesia is provided by the studies of Kazimierz Dola "Christianity in the Millennium of the Opole People", "Catholic Church in the Opole region in 1945-1965" or J. Kopiec "History of the Catholic Church in Opole Silesia". Particularly noteworthy are the numerous articles by Piotr Tarlinski, which were published, among others in "Music in the Liturgy", "WUDO" and other publications. Individual periods in the history of music in Silesia were the subject of research by several scholars. The oldest period - from its beginnings to the end of the Middle Ages - was presented by F. Feldmann. An irreplaceable source of knowledge about the musical culture of the diocese of Opole are also various encyclopedias and lexicons, beginning with the nineteenth-century but still valid Carl Tonus Schlosser Carl Julius Adolph Hoffmann (1801-1843), by the famous encyclopedia Die Musik in Geschichte and Gegenwart, and ending with on the Schlesisches Musiklexikon issued in 2001. Especially the latter position is a treasury of knowledge, not always objective, concerning the history of music in Silesia until 1945.

**Keywords:** church music, Second Vatican Council, Saint John Paul II, diocese of Opole.

---

<sup>1</sup> International Interdisciplinary Scientific Journal CZ-WNS, (2019) vol. 5. pp. 49-60

## INTRODUCTION

Music to one of the most beautiful and richest impressions. It has been present in the life of the Church from the very beginning. The Christian community used this whole art during the liturgy. In a special way, singing depends on those who build the community. The main purpose of church music is to proclaim the glory of God and sanctify the faithful. Church music, especially singing, is an integral

part of the liturgy. That is why you need to take care of the development and beauty of church music, support choirs and singing groups, and create singing songs. The goal of church music is to proclaim the glory of God and sanctify the faithful.

The Constitution on the Sacred Liturgy of the Sacrosanctum Concilium of the Second Vatican Council introduces the term 'sacred music'. Her participation is to serve in the liturgy. Sacred (church) music is associated with liturgical activities and enriches the liturgy, giving it a general form. It is not what the liturgy is, nor is it a form of glorifying the service, but it is an integral part of the liturgy. Music in the liturgy must be ministerial to the working secrets of our faith. Both the organist and the choir leader as well as the singing groups are the answer for the liturgy to become a sacrament of the Church.

Singing is very friendly in liturgical music. As *Musica Sacram*'s instruction emphasizes: "There is nothing more elevated and nicer in sacred activities than the gathering that is available in the singing of your faith and piety. Therefore, the active participation of the faithful manifested in singing should be urgently encouraged. This should above all include acclamation, responses to the greetings of the priest or ministers, (responses) in litany prayers, in addition antiphons and psalms, responsive verses, as well as hymns and canticles "

## OPINION OF THE CHURCH REGARDING HELL

The Church believes in both the happiness of the righteous and the punishment of hell that will meet anyone who has turned away from God. He also believes that it will cover all human being. Hell exists and takes away hope for human salvation, just as there is God's love and human freedom. Love is not imposed, nor is freedom that can answer God no. Despite this answer, God still loves a man who condemns himself to loneliness and misery.

Theology, however, considers the possibility of mitigation of the punishment of hell, which is associated with "inequality of punishment." God allows the suffering of those who have moved away from God's love to be eased, but it is not possible to ease the punishment to the point where hell ceases to exist. This is impossible because of God's justice and the free decision of every person who chooses a state of condemnation. It should be emphasized that "this last view is not a dogma of faith, but it can be described as a teaching generally accepted by the Church, based on numerous passages of the Holy Scriptures" (cf. Mt 10,15; Rom 2,6; Rev 13:20).

Man himself already here on earth chooses what state of mind he will get after death. A man living without God, i.e. rejecting him in his life, condemns himself to hell, and thus makes a conscious choice of frustration, making himself a subject suitable only for throwing into the fire of hell, i.e. for eternal damnation. This is the definitive defeat of a man who has condemned himself to be in such a state forever. The realization of this reality not only deprives us of hope for salvation, but also "has the right to cause unbearable pain, spreading for all eternity, assuming that this defeat is beyond any possibility of repair.

## THE BEGINNINGS OF THE OPOLE DIOCESE

The history of church music in Silesia begins at the moment of Poland's baptism, and establishing a bishopric in Wrocław. Since then, the church centers have been the main places for practicing and cultivating art for many years, and even centuries, and the liturgy, being the "summit to which the Church's activity is heading, and also the source from which all its power flows", has always been an important cultural event, including music.

A closer look at the rich bibliography of the Opole diocese shows that not all periods enjoyed equal interest. The balance of achievements of historians and musicologists in the history of church music in Opole Silesia is impressive.

Part of the Opole diocese was incorporated in 1992 into the newly created diocese of Gliwice. Most historians dealing with the recent history of the Church stop in the seventies or eighties of the twentieth century. At this time, the diocese of Opole was Franciszek Jop - the first bishop of Opole, under whose rule music culture was undergoing its development. It was a time when the musical culture of the Church came out "from underground". In addition, the latest history evokes emotions and lively discussions, and often controversies and polemics.

The territorial scope of the described issues needs to be clarified, as the boundaries of the Opole diocese have changed. The Opole diocese was founded by the bull of Paul VI *Episcoporum Polonia coetus* from June 28, 1972 from the archdiocese of Wrocław. The boundaries of the diocese after the division of March 25, 1992 were used as the basis for reflection. Pope John Paul II, by means of the bull *Totus Tuus Poloniae* from the diocese of Opole separated the diocese of Gliwice and Kalisz. The parishes that were included in the newly created dioceses were not included in this publication.

Basic terms such as "church music", "liturgical music", "religious music", and "sacred music" will be used interchangeably. The author is aware of some abuse in this respect, but the adoption of this principle was caused by the desire to avoid monotony and a number of explanations as to the legitimacy of the use of a given term [1].

## STATUS OF RESEARCH TO DATE

Church music in the life and culture of Opole Silesia as well as the Opole diocese was the subject of interest of many scientists. Many selected monographic works, major or minor studies have been devoted to its selected aspects. The publications of historians and musicologists in German dominate until 1945 [2].

A large amount of information on the subject of musical culture in Opole Silesia is contained in the studies of Kazimierz Dola 'Christianity in the millennia of the history of the Opole people', 'The Catholic Church in the Opole region in the years 1945–1965', and J. Mound 'The History of the Catholic Church in Opole Silesia'. Particularly noteworthy are numerous articles by Piotr Tarlinski, which appeared, among others in "Music in the Liturgy", "WUDO" and other publications. Individual periods of the history of music in Silesia were the subject of research of several scientists. The oldest period - from its beginnings to the end of the Middle Ages - was presented by F. Feldmann. An irreplaceable source of knowledge about the musical culture of the Opole diocese are also various types of encyclopedias and lexicons, starting from the 19th century but still valid *Die Tonkuenstler Schlesiens* by Carl Julius Adolph Hoffmann (1801–1843), by the famous encyclopedia *Die Musik in Geschichte und Gegywszy*, on *Schlesisches Musiklexikon* released in 2001. Especially the latter item is a treasury of knowledge, not always objective, regarding the history of music in Silesia until 1945 [3].

The history of Evangelical sacred music in Silesia was monographed as early as 1975. So far, no similar publication has appeared that would systematically describe the history of church music in Opole Silesia. Finally, in 1988, a paper on the history of church music in Silesia was published under L. Hoffmann-Erbrecht, in which only selected issues were discussed [4].

The above achievements will probably not be balanced by numerous items about music culture in the Opole diocese in Polish. Helmut Jan Sobeczko devoted a lot of space to music culture. Joachim Waloszek also wrote about church music in Opole Silesia. At the beginning of the 21st century, an interesting position of Remigiusz Pośpiech appeared, discussing the traditions of liturgical music in Silesia, with particular emphasis on the creators and performers of that in the 17th and 18th centuries [5].

Noteworthy are numerous studies by Grzegorz Poźniak. Among the Polish lexicons one should mention the very interesting "Encyclopedia of Music" edited by A. Chodkowski. The Department of the History of the Silesian Music Culture of the Academy of Music in Wrocław is engaged in the study of Silesian musical traditions, as well as the thriving Department of Church Music and Musical Education of the Theological Faculty of the Opole University. Materials from conferences organized by these centers are published in special publications [6].

Despite the great interest in the history of church music in Opole Silesia, no comprehensive research on musical culture has been undertaken in the Opole diocese after the Second Vatican Council. Musicological publications before 1989 completely omit the manifestations of the church's musical culture due to the existing censorship of the ruling party. Numerous articles related to musical culture in the Opole diocese were published in the "Musicam Sacram" and "Liturgia Sacra" notebooks. Noteworthy are also the "Theological Annals of Opole Silesia (since 1973. Theological and Historical Studies of Opole Silesia)" [7].

Pastoral and liturgical situation of the Church in Poland in the post-war period [8].

## PASTORAL AND LITURGICAL SITUATION OF THE CHURCH IN POLAND IN THE POST-WAR PERIOD

World War II caused numerous material and spiritual losses in the entire Polish nation. The change in the territorial orientation of the new state was

associated with changes resulting from the movement of people to the areas of Opole Silesia. According to estimates from mid-1946, there were 91% Catholics in Poland. However, the church began to struggle with the new communist authorities, which were negative about him and the Holy See. On September 12, 1945, it was announced that the concordat between Poland and the Holy See was broken due to the Vatican's fault [9].

At the beginning of the new situation in 1945, Cardinal August Hlond took church jurisdiction over the entire territory incorporated into Poland from the current German state and appointed administrators in Wrocław, Opole, Gorzów, Gdańsk and Olsztyn. The government did not accept these nominations, but ordered that they not be disturbed in carrying out their tasks. Full canonical stabilization of the canonical organizational structure of the Church in the German territories, including the Opole region, took place after the conclusion of the treaty between Poland and Germany on December 7, 1970, ratified in May 1972. Pope Paul VI bull *Episcoporum Poloniae coetus* reorganized on June 28, 1972 diocesan: he resumed the diocese of Wrocław, to which he incorporated new dioceses in Opole and Gorzów [10].

After 1948, the situation of the Church in Poland proved difficult. After the death of cardinal August Hlond, his successor was Archbishop Stefan Wyszyński. Consistent liquidation of the Church's freedom of action has begun: religion has been removed from schools, and ministries have been banned in prisons, treatment facilities, hospitals, orphanages, and retirement homes. Church Caritas was liquidated and church properties were taken over. The peak of restrictions for the Church was the issuing of a decree on filling clerical positions of February 9, 1953, and the imprisonment of Cardinal S. Wyszyński. One of the places of seclusion was in Opole Silesia in the monastery of the Fathers. Franciscans near Prudnik [11].

After Primate Wyszyński's return to Warsaw, the foundations of the Church's work were re-organized. He wanted to renew the moral and religious life of national life by introducing a program called The Great Novena (1957 - 1965), which was inaugurated at Jasna Góra on May 3, 1957. It referred to the renewal of family life, respect for life, and rebuilding trust in the Church [12].

This met with the reaction of the state, which imposed high taxes on the Church. Attempts to surveillance and control seminars and to collect alumni for basic military service were severe. The post-war period was a time of rebuilding and building new churches, which also encountered problems on the part of the authorities. Those that were brought were financed thanks

to the generosity of the faithful [13,14].

In 1962-1965, the Second Vatican Council was held in Rome. A very important fruit of this event was the adoption of the Constitution on the Holy Liturgy - *Sacrosanctum Concilium* (December 4, 1963). It was published exactly on the 400th anniversary of the end of the Council of Trent. It is a continuation of the Great Reformation Council, which did not solve all problems related to the liturgy. As the Constitution on the Holy Liturgy emphasizes: "The liturgy is the summit towards which the activity of the Church is heading, and at the same time is the source from which its power flows. For the apostolic works are aimed at making everyone who become children of God through faith and baptism come together, worship God among the Church, participate in the Sacrifice and eat the Lord's Supper (...). Therefore, from the liturgy, and mainly from the Eucharist as a source of grace, we receive grace and with it the most effective sanctification of man in Christ and the glorification of God, which is the goal of all other works of the Church. " This important document recalls the most important principles of the post- conciliar liturgical renewal. It contains both positive and negative achievements. First of all, it outlines the program of work and renewal of the liturgy [15].

## CONCLUSION

To sum up, in this article I wanted to show the process of formation and development of the Opole diocese by focusing on the beginnings of musical culture in this diocese. It was the Vatican Council that was a great impulse, which introduced many changes in the liturgy of the Church, and thus also in music. After the Second Vatican Council, a series of instructions appeared directly or indirectly related to music. Each of them specified certain rules regarding liturgical music. To understand what music culture looks like in Opole Silesia, one has to go back to history, when it was formed and transformed in ethnic terms.

## BIBLIOGRAPHY

- 1 Instruction on music in the sacred liturgy *Musicae Sacram*, Sacred Congregation of Rites, 5.03.1967.
- 2 Catechism of the Catholic Church, Poznań 2002.
- 3 Paul VI, Constitution on the sacred liturgy, *Sacrosanctum Concilium*, Vatican 1963.

1. Acta Apostolicae Sedis 64 (1972).
2. C. J. A. Hoffmann, Die Tonkuenstler Schlesiens. Ein Beitrag zur Kungstgeschichte Schlesiens, vom Jahre 960 to 1830, Breslau 1830; Die Musik in Geschichte und Gengenwart. Allgemeine Enzyklopaedie der Musik, ed. 2. L. Finscher, Sachteil, vol. 1-10, Kassel 1994–1999; Die Musik in Geschichte und Gegenwart. Allgemeine Enzyklopaedie der Musik, ed. 2, L. Finscher, Personenteil, vol. 1-8, Kassel 1999– 2002; Schlesisches Musiklexikon, L. Hoffmann - Erbrecht, Augsburg 2001.
3. Music culture of People's Poland 1944–955, edited by J. M. Chomiński, Z. Lissa, Kraków 1957.
4. Feldmann F., Die schlesische Kirchenmusik in Wandel der Zeiten, Luebeck 1975.
5. Hinz E., Outline of the history of church music, Pelplin 2000.
6. Feldmann F., Musik und Musikpflege im mittelalterlichen Schlesiens, Breslau 1938
7. Hoffmann – Erbrecht L., Geistliche Musik in Schlesien, Duermen 1988.
8. John Paul II, Apostolic Letter Vicesimus Quintus Annus - On the twenty-fifth anniversary of the proclamation of the Conciliar Constitution on the Holy Liturgy.
9. Konstitution uber die heilige Liturgie. Einleitung und Kommentar von Univ. – Prof. Dr. Josef Andreas Jungmann SJ, Innsbruck. 2Vat I 9- 10.
10. Kopiec J., Church in Poland after 1945, Opole 1999.
11. Lesiński A., Military service of clerics in the PRL (1959 - 1980), Olsztyn 1995.
12. Pawlak I., On terminology related to music related to worship, RBL, 36, 198.
13. Pocij B., Sacrum in liturgical music, AK, 72, 1980.
14. Pośpiech R., Multi-voice music in the Eucharistic celebration in Silesia in the 17th and 18th centuries, Opole 2004.
15. Scientific Notebooks of the Karol Lipiński Academy of Music in Wrocław, nos. 28, 43, 49, 59, 65, 69, 75; Training of church musicians in

Silesia. Materials of the symposium organized by the Department of Church Music of the Theology Department of the Opole University in Kamień Śląski on November 21-22, 1995 on the 20th anniversary of the Church Music Studies in Opole, edited by R. POŚPIECH, P. TARLINSKI, Opole 1997.



# FUNCTIONS OF THE LITURGICAL MUSIC IN THE LIGHT VATICAN CONCIL II<sup>1</sup>

## **Abstract**

Music is one of the most beautiful and richest areas of the human spirit. In the life of the Church, she is present from the very beginning. The Christian community enjoyed this beautiful art during the liturgy. In a special way, this singing is the building factor of the community. The main purpose of church music is to proclaim the glory of God and sanctify the faithful. The history of church music in Silesia begins when Poland receives the baptism of Saint. and the establishment of a bishopric in Wroclaw. Since then, these church centers have been for many years and even centuries were the main places of practicing and nurturing art, and the liturgy, which is "the summit to which the Church's activity is heading, and also the source from which all its power flows", has always been an important cultural event, including music. Music is one of the most beautiful and richest areas of the human spirit. In the life of the Church, she is present from the very beginning. The Christian community enjoyed this beautiful art during the liturgy. In a special way, this singing is the building factor of the community. The main purpose of church music is to proclaim the glory of God and sanctify the faithful. The work of liturgical renewal, as well as the related reform of music, takes place in time. Many generations of theologians, liturgists and musicians prepared them. The effects of her creative reflection were consolidated in discussions and then in the documents of the Second Vatican Council. The most important document of the Second Vatican Council is the Constitution on the Sacred Liturgy of the Sacrosanctum Consilium. It gives general changes that were to take place in the space of liturgical music after the end of the Second Vatican Council. The post-conciliar document, which specifies the direction of liturgical renewal, is the Instruction on Music in the Sacred Liturgy of Musicam Sacram [1-6].

**Keywords:** liturgical music, Second Vatican Council, Saint John Paul II.

---

<sup>1</sup> International Interdisciplinary Scientific Journal, CZ-WNS, vol. 5. pp. 61-67.

## INTRODUCTION

Music is one of the most beautiful and richest areas of the human spirit. It has been present in the life of the Church from the very beginning. This is an integral part of the liturgy. The Christian community is based on this art during the liturgy. In a special way singing is a factor building community. The main purpose of liturgical music is to proclaim the glory of God and sanctify the faithful. Hence the great concern for the development and beauty of liturgical music.

The work of liturgical renewal, as well as the music reform associated with it, takes place over time. It was prepared by many generations of theologians, liturgists and musicians. The effects of her creative reflection were recorded in the discussions and then in the documents of the Second Vatican Council. The conciliar reform contained in the documents of the Church's legislation constituting the subject of the study will be presented later in this paragraph.

This will show its main directions and tasks set by individual legislative bodies. It is worth mentioning only that the most important document of the Second Vatican Council is the Constitution on the Holy Liturgy *Sacrosanctum Consilium*. It gives general changes that were to take place in the space of liturgical music after the end of the Second Vatican Council. Another post-Conciliar document which specifies the direction of liturgical renewal is the Instruction on music in the sacred liturgy *Musicae Sacram*. The documents of the Polish Bishops' Conference of 1980 and 2017 should also be emphasized, which detail the transformation of renewed liturgical music.

## LITURGICAL MUSIC

Liturgical music is associated with sacred activities and enriches the liturgy, giving it a more dignified form. It is neither an addition to the liturgy, nor a form of splendor to the service, but an integral part of the liturgy. Liturgical activities take on a "more dignified form" through music. Both the organist and the choir leader or singing group are responsible for making the liturgy a sacrament of the Church. Gregorian singing in this document was called "his own singing of the Roman liturgy", therefore he should occupy the first place among other, equivalent customs of singing. The Constitution reminded that other types of music are also allowed for the liturgy, e.g. polyphony or folk singing, but it cannot violate previously developed principles. The role

of the pipe organ was reminded and the possible admission of other instruments to the liturgy was mentioned. They were encouraged to complete the edition of the model books with chorale, which was undertaken at the time of Pius X, and to publish a special book with choral melodies to be performed by the people. Regarding the creators of music, the legislator demanded that their work be characterized by the features of real liturgical music. The source of the texts should be Scripture and liturgical sources. The texts should be in accordance with Catholic teaching.

## THE CONSTITUTION ON HOLY LITURGY

The Constitution on Holy Liturgy in No. 112 presents the functions of liturgical music. He states that it should be closely connected with the liturgical activity, cordially express prayer, contribute to unanimity and give solemn character to sacred rites. This thought is also taken by the Musicam Sacram instruction of 1967: "Liturgical action takes a more dignified form when it is combined with singing and clergymen of various degrees take part in performing their functions, and the people participate in it. Thanks to this form, prayer acquires a special anointing, the secret of the sacred liturgy and its hierarchical and social character are more directly revealed, thanks to the unification in singing, the unity of hearts deepens, the magnificence of sacred rites facilitates the raising of thoughts to heaven, and the whole celebration becomes a clearer announcement of this, about takes place in the holy city of Jerusalem."

## THE LITURGY IS COMMUNICATION

The liturgy is communication with God, whose fruit is grace flowing to the faithful's thighs. It is recommended that silence and silence also be present in the liturgy. As the Musicam Sacram instruction states: "By keeping them, the faithful not only cannot be considered strangers and silent observers of the liturgical action, but they penetrate deeply into the mystery exercised through the internal instructions that arise in them from the word of God heard, from the songs of prayers and from a spiritual union with the priest speaking the texts assigned to him. " The meditative function manifests itself in the liturgy in two moments related to singing:

a. Psalm after reading or responsorial psalm - the most important song of the liturgy of the word, which consists of sitting and listening to the word

of God and their meditation. The refusal of this reflective character of singing would be, for example, performing songs together by the entire congregation. Silence is closer to the nature of the psalm than to singing together. In the liturgy, the moment of meditation is a responsorial psalm, so be careful not to lose its specificity.

b. Worship after Holy Communion - this rite did not enter the liturgy until 1967 under the instructions of *Tres abhinc annos*. We read in it: "In masses with the participation of the faithful, before prayer after Communion, as appropriate, you can either keep holy silence for a while, or sing or recite a psalm, or make a canticle worshipping, e.g. Ps. 33 ". It's all about worship, not thanksgiving. It refers to God the Father, not Christ. We praise the Father for all gifts and also Jesus Christ as a gift of the Father. Nothing prevents a proper song from being performed by a choir or a choir. You can also fill this time with instrumental music, e.g. organ music. Good music should not interfere with meditation. Instrumental music rises to the rank of liturgical music and the most spiritual, because meditative.

## MUSIC IS THE DECORATION

Music is the decoration of the liturgy. There can be no doubt that the inclusion of high-quality vocal, vocal-instrumental or instrumental compositions in the liturgy enriches rites, beautifies them and "adds majesty to church ceremonies, raising the minds of the faithful to God and heavenly matters.

The decorative function of music is opposed by artistic minimalism manifested in the use of only the simplest melodies, in the performance of the easiest and still the same singing accompanied by choirs, choirs and instrumental ensembles. The one-sided interpretation of the *Musicam Sacram* instruction recommendation is very harmful: "There is nothing more elevated and nicer during sacred activities than a congregation which together expresses its faith and devotion. Therefore, the active participation of the faithful should be urgently promoted. " However, Cardinal warns against this understanding of the role of music in the liturgy. J. Ratzinger saying: "Wherever beauty has been thrown away and where only useful things are valued, terrifying impoverishment is more and more clearly visible. Experience has taught us that following only one principle: understandable to everyone - did not make the liturgy more understandable, more open, but clearly impoverished. Simple liturgy does not mean coarse or cheap ... great music was rejected in

the name of active participation. Is there really nothing active in listening, intuitive comprehension, emotion? The church, limiting itself to performing fashionable and popular music, falls into inefficiency and becomes useless. The church cannot be satisfied with everyday, usable food. If the Church is to continue converting, or humanizing the world, how can she reject beauty from the liturgy? Beauty so strongly entwined with Love ...? "

## CONCLUSION

To sum up, in this article I wanted to show the process of formation and development of the Opole diocese by focusing on the beginnings of musical culture in this diocese. It was the Vatican Council that was a great impulse, which introduced many changes in the liturgy of the Church, and thus also in music. After the Second Vatican Council, a series of instructions appeared directly or indirectly related to music. Each of them specified certain rules regarding liturgical music. To understand what music culture looks like in Opole Silesia, one has to go back to history, when it was formed and transformed in ethnic terms.

## BIBLIOGRAPHY

1. Waloszek, Why music in the liturgy?, in: Music in the Liturgy. Information bulletin for organists 1, Opole 1986, p. 4.
2. J. Kopeć, Liturgical Movement, Liturgical Reform and Renewal, RBL (1985), pp. 4-5, pp. 276-278.
3. P. Madejczyk, On the road to reconciliation. Around the message of Polish bishops to German bishops from 1965, Warsaw 1994.
4. B. Nadolski, Report on the state of faith, Kraków 1986.
5. Instruction on music in the sacred liturgy *Musicae Sacram*, Sacred Congregation of Rites, March 5, 1967, No. 17.
6. I. Pawlak, Functions of music in the liturgy, in: Music in the liturgy. Information bulletin for organists, No. 1 (13), R. VI: 1992.



# SELECTED ASPECTS OF MOTIVATING IN THE ORGANIZATION. THEORETICAL STUDY<sup>1</sup>

## **Summary**

This article presents selected theories of motivation in terms of motivators related to the content of the work performed. One of the clearest and most scientifically verified theories of motivation is presented in McClelland's theory of the trichotomy of needs. The selected theories of motivation presented above are only a part of the concept of motivation formulated over the last several decades. However, they provide a general basis for analysis. The article uses a review of the theory of motivation. The author assumes inspiration for practical research.

**Key words:** training, motivation, finance, hotel

## INTRODUCTION

The salary of an employee of any organization, especially at the beginning of his professional career, is not of the greatest importance. The situation on this labor market allows you to find employment for a salary even several times higher than elsewhere. And yet there is a large group of employees who, regardless of the level of earnings, perform their work with great dedication and commitment, deriving satisfaction from it [Kuzmiński et al., 2020; Wojtaszek and Miciuła 2019]. It is worth looking at the theories indicated.

---

<sup>1</sup> International Interdisciplinary Scientific Journal CZ-WNS, vol. 1. pp. 45-57.

The author indicates the possibility of inspiring further scientists to develop further theoretical and practical assumptions.

## SELECTED THEORIES OF MOTIVATION

Over the centuries, many theories of motivation have been formulated. Each of them grows on a slightly different substrate. Although they differ in many respects, they all focus on three things: the causes of human behavior, its directions, and persistence in pursuing a goal.

In theoretical considerations and research on motivation, at least six research traditions can be distinguished. Each of them presents the issue of motivation from a slightly different perspective [Franken 2005, p. 24-25].

Those are:

- theories of instinct
- theories of needs
- theories of drive (learning)
- theories of development and improvement
- humanistic theories
- cognitive theories.

All these theories underwent significant modifications over time.

For the purposes of this paper, only some of the most significant and current theories of motivation will be presented.

It seems that the theory of needs is of particular importance for the analysis of issues related to motivation to work. Understanding the essence of needs as well as their hierarchy is the basis for the human resources manager to plan and implement an appropriate incentive system, which on the one hand will guarantee the achievement of the organization's goals, and on the other will create conditions for satisfying the needs of employees.

One of the best known concepts of determining this type of needs, their number and structure is Abraham Maslow's theory of the hierarchy of needs. This American psychologist in 1954 hypothesized that a person is not motivated by external stimulants, but by a certain internal program of needs creating a hierarchical structure based on elementary needs.

Hierarchy of needs by A. Maslow classifies human needs into five categories, ranked according to their importance, as follows (from the lowest to the highest needs):

- physiological needs - basic human needs including air, water, food, sleep, sex drive;
- security needs - needs for certainty, no fear or danger, physical, mental and emotional security.

Next in line are the needs of security, including both the pursuit of personal security and social security related to the fear of deteriorating financial situation. The needs of certainty, constancy, care and freedom from fear in this category can be satisfied in the organization by, among others, continuity of employment, insurance, health and retirement benefit programs.

Social needs include the need for love, friendship, attachment, social contact and acceptance from loved ones and colleagues. In the workplace, this group of needs is satisfied by the possibility of belonging to a team or a working group.

The needs of recognition include their two different teams, ie the need for a positive image in their own eyes and self-respect, and the need for respect and recognition in the eyes of others. The organization can satisfy this group of needs through the use of external symbols of achievement, such as service titles, awards, promotions. The employer may also set the employee ambitious, interesting tasks, the performance of which will give him a sense of success.

At the very top of the hierarchy are the needs of self-realization, i.e. the individual's need for individual development, self-improvement and the use of one's own potential. An organization that wants to meet these needs should create an appropriate organizational culture that allows such self-fulfillment.

The two-factor theory of Frederick Herzberg, published in 1956, made a great contribution to the knowledge about motivation to work. This theory focuses on the factors that determine job satisfaction. According to Herzberg, there are two types of motivating factors:

- motivators
- hygiene factors

Motivators are internal factors that play a decisive role in shaping job satisfaction and ensure effective motivation. These include, among others: the ability to do a good job that requires the full mobilization of all skills, responsibility for the tasks performed, recognition, the possibility of promotion and acquiring new skills, compliance of the work performed with the interests of the individual.

On the other hand, hygiene factors (external factors) do not have a direct impact on shaping job satisfaction, and thus on motivation. They consist of elements that determine the psychological and social comfort of work, such as:

physical conditions at the workplace, appropriate wages, relations with superiors and colleagues, personnel policy, and social conditions. Hygiene factors correspond to basic safety needs and should be met first. In Herzberg's theory it is important to say that the improvement of working conditions, defined by him as hygiene factors, does not increase satisfaction and motivation to work, but only reduces dissatisfaction.

To sum up, motivators related to the content of the job play a decisive role in shaping job satisfaction and motivation. Employers' focus on hygiene factors will not provide effective and efficient motivation. It can only be achieved through the use of motivational factors related to the content of the work.

The ERG theory of C. Alderfer, formulated in 1972, was a significant modification of Maslow's hierarchy of needs theory. According to Alderfer, motivation should be understood as the desire to satisfy the needs classified in the following groups:

- living needs (E - existence) - which include, among others physiological and material needs, improvement of working conditions (physiological and safety needs in Maslow's theory);
- needs of social relations (R-relatedness) - needs and aspirations, the need for team integration (social needs and recognition in Maslow's theory);
- the needs of personal development (G-growth) - the needs of self-realization in Maslow's theory).

In Alderfer's theory, the motivational force is a function of the intensity of the impact of a specific need. However, he assumed that the order of importance of needs may be different for different people.

Although the ERG theory assumes that motivated behavior is arranged in a hierarchy somewhat similar to that proposed by Maslow, there are two differences between the two concepts.

First, the ERG theory suggests that human action may be triggered simultaneously by several categories of need, eg people may be simultaneously motivated by a desire for money (existence), friendship (relationship) and the ability to acquire new skills (growth). Second, the ERG theory includes an element of frustration and regression that Maslow's theory lacks, who argued that the individual would stay on one level until a given class of needs was satisfied. ERG theory, on the other hand, suggests that if a given need is not met, the individual will feel frustrated, descend to a lower level, and start looking again for a way to satisfy lower-order needs. [Kozioł 2002, pp. 42-43]

The conclusions of Alderfer's theory should encourage organizations to use a wide range of motivating measures simultaneously, satisfying the

different needs of employees, at the same time. The impact on one of the needs is usually insufficient.

One of the clearest and most scientifically verified theories of motivation is the theory of McClelland's trichotomy of needs. It is based on the needs of a higher order proposed by Maslow. In research on employee motivation, McClelland distinguished the following three groups of perceived needs:

- need for achievements,
- need to belong (affiliate),
- need for power.

According to this author, the need for achievement is one of the strongest motives for work. The need to achieve performance can be defined as the willingness to stand out (achieve success) in a competitive situation. The management staff should be particularly interested in stimulating this type of needs. An employee who wants to show that he is better than others will have a high internal motivation to perform the entrusted task in the best possible way. Realization of this goal will be treated as his great achievement, which should be noticed by the manager in order to increase his motivation. In order to stimulate the need for achievement, employees should be given a lot of freedom to act, bearing in mind that the achievement of the set goals must be rewarded.

The need to belong is the need to maintain warm, friendly relationships with other people. People with a high need for positive relationships seek the support of others, while caring for their feelings. They often think and act with the belief that others would wish them to. The way to properly motivate employees with a strong sense of belonging is to create a collaborative environment for them.

The need for power is the need to influence others and your environment. This need takes two forms: personal and organizational. The first one makes the employee want to dominate and demonstrate his power. He expects his colleagues and subordinates to be loyal to himself above that to the organization. On the other hand, the organizational form of the need for power causes the employee to focus on solving organizational problems and is particularly strongly involved in achieving the organization's goals. Such a person is ready to sacrifice his own interests for the sake of the organization. Motivating such people consists in giving them a chance to become the organizer of the work of others.

According to McClelland, the need for achievement is disproportionately stronger than the other needs he lists. His theory of needs trichotomy is therefore often called the achievement need theory.

The most valuable in McClelland's theory is that need can be learned and not learned. In individuals who initially feel the need for achievement very weakly, it can be shaped under the influence of appropriate external influences. [Kozioł 2002, p. 45]

The youngest theory included in the theory of needs is the theory of achievements by J.W. Atkinson. [Łukaszewski and Doliński 2006, p. 461-463]. According to Atkinson, motivation to act is a function of the need understood as a relatively constant state of the subject and cognitive factors, which are:

- subjective assessment of opportunities, i.e. the probability of achieving success and predicting the degree of certainty with which success will be achieved;
- the rewarding (gratifying) value, which is the goal of the action due to aroused need; the rewarding value of success is higher the smaller they are the chances of its implementation.

In every motivation to act, two opposite tendencies are distinguished: positive motivation, i.e. striving for success, and negative motivation, i.e. striving to avoid failure. Failure in easy tasks is much more of a disappointment than in difficult tasks.

According to Atkinson, successful people tend to choose tasks where the probability of success is moderate. They are not interested in tasks that are too easy, because solving them does not mean success, or very difficult tasks, because when performing them it is easier to fail than to be successful.

On the other hand, people whose behavior tends to avoid failure tend to choose very easy tasks that guarantee success, or very difficult ones, because in their case the failure can be explained by the nature of the task, not the lack of skills. These units, however, do not undertake moderately difficult tasks, because success depends on individual knowledge and efficiency, and failure means their lack.

For the purposes of analyzing issues related to motivating employees in organizations, it is also worth discussing McGregor's theories of X and Y.

Theory X says that man inherits an aversion to work and will avoid it if he can. For this reason, most people have to be forced, controlled, guided and punished. Moreover, people have low ambitions, avoid responsibility and care first and foremost about safety.

Theory Y holds that for a human being, physical and mental effort is just as natural and pleasant as playing or resting. The entity does not have to be controlled and does not need to be led because it is looking for new responsibilities and wants to be responsible for them. It is not punishment but reward that encourages sacrifice.

The assumptions of the theory X and Y can be presented as follows [Stoner 2001, p. 84]:

Theory X

- The average human being does not like to work and will avoid work whenever possible.
- In order for people to make enough effort to achieve the organisation's goals, they must be coerced, controlled, guided and even sanctioned.
- The average human being is lazy, prefers to be guided, desires to avoid responsibility, has relatively little ambition, and above all, security.

### THEORY OF Y PHYSICAL AND MENTAL EFFORT AT WORK IS AS NATURAL AS IT IS IN PLAY OR REST

- Commitment to goals is a function of the rewards associated with achieving them.
- People in the service of the goals they commit to exercise self-control and self-direction.
- The average person learns under the right conditions not only to assume responsibility but also to pursue it.
- The imagination, creativity and ingenuity needed to solve an organization's problems are scattered throughout the workforce.
- In the conditions of modern industrial life, the intellectual capacity of the average human being is only partially used.

In companies adopting the model based on theory X, motivation is limited to two lower levels according to A. Maslow's hierarchy of needs, i.e. physiological needs and safety needs, moreover, it is rather a threat of depriving the employee of the possibility of satisfying these needs than an offer to supplement them as an additional stimulus [Gick and Tarczyńska 1999, p. 39].

In contrast, enterprises adopting assumptions in line with the Y theory place less emphasis on control and try to ensure that employees can use their real potential by consulting employees and taking them into account in their activities; Giving people more powers; greater tolerance for errors than for

inactivity; supporting employees in their development by acquiring greater skills or taking on additional tasks and greater responsibility [Ibid, p. 40].

As important for the considerations being the subject of this paper, it is also worth presenting the two most famous theories of the process, namely the theory of expectations and the theory of justice.

The theory of expectations was developed by V. H. Vroom and then further developed by L. W. Porter and E. Lawler. In this theory, motivation to work is understood as the function of the desired results of an action and the expectation that these results will be achieved by the individual. According to V. H. Vroom, motivation depends on the strength of the desire and the expected probability of its satisfaction. Man undertakes specific activities to achieve the intended goals. These goals are values that are being pursued, prioritized and which are lacking. However, the values alone are not enough to take action, it is still necessary to determine the feasibility of obtaining them and the existence of a procedure leading to the goal. L. W. Porter and E. Lawler supplemented this approach with a subjective feeling of satisfaction accompanying the achievement of the result. If, in the employee's opinion, the achievements are rewarded rightly, i.e. in proportion to the effort put, the employee not only feels satisfied, but is also aware of the real relationship between the effort and the reward [Penc 1996, p. 162].

In light of the above theory, a person's behavior depends on the development of expected outcomes. Generally speaking, it can be said that the expectation theory is based on the following assumptions: [Gableta 1998, p.101].

Enterprises which follow the principles of the theory of justice undoubtedly benefit from this. Fair treatment of employees makes them feel valued, they know that their effort is noticed and properly assessed.

For many people, this relationship between their work and the reward they receive is more important than getting a higher salary. The feeling of fair evaluation of one's own work increases motivation to work and, equally importantly, reduces the willingness of employees to leave the company and depart for competition.

The selected theories of motivation presented above are only a part of the concept of motivation formulated over the last several decades. However, they provide a general basis for analysis.

## CONCLUSION

The author realizes the theoretical study that theories of motivation have existed for a long time. Much depends on whether we really intend to motivate and who? It seems that the will to motivate is enough and there is no need to construct a paid payment. Let this article be your inspiration for the practical scope of research therein.

## BIBLIOGRAPHY

1. Czermiński A., Czerna M., Nogalski B., Rutka R., *Organization and management*, Publishing House of the University of Gdańsk, Gdańsk 1995, p. 98-100.
2. Franken R., *Psychology of Motivation*, Gdańskie Wydawnictwo Psychologiczne, Gdańsk 2005, p. 24-25.
3. Gableta M. (red.), *Potencjał pracy w przedsiębiorstwie*, AE Wrocław 1998, p. 101.
4. Gick A., Tarczyńska M., *Motivating employees*, PWE, Warsaw 1999, p. 39.
5. Jasiński Z., *Motivating in an enterprise*, Placet Publishing Agency, Warsaw 1998, p. 18.
6. Koziół L., *Motivation at work*, PWN, Warsaw-Krakow 2002, pp. 42-47.
7. Kuźmiński, Ł., Nadolny, M., & Wojtaszek, H. (2020). An Innovative Approach to Generational Motivation. *European Research Studies*, 23, 679-692.
8. Łukaszewski W. Doliński D., *Mechanisms underlying motivation*, [In:] Strelau J. (ed), *Psychologia T2*, GPW, Gdańsk 2006, p. 461-463.
9. Penc J., *Motivating in management*, PSB, Kraków 1996, p. 162.
10. Reykowski J., *Theory of motivation in management*, PWN, Warsaw 1975, p. 88-92.
11. Sajkiewicz A. (ed), *Ekonomika Pracy*, PWE, Warsaw 1971, p. 406.
12. Stoner J., *Kierowanie*, PWE, Warsaw 2001, p. 84.

13. Wojtaszek, H., & Miciuła, I. (2019). Analysis of factors giving the opportunity for implementation of innovations on the example of manufacturing enterprises in the Silesian province. *Sustainability*, 11(20), 5850.

# BIBLICAL SOURCES OF HOPE<sup>1</sup>

## **Abstrakt**

"Blessed be the God and Father of our Lord Jesus Christ. He, in his great mercy, by rising from the dead Jesus Christ, has reborn us to a living hope: to an inheritance that is indestructible and immaculate and unholy, which is preserved for you in heaven". (1 P 1,3.4). For a believer the most important is hope based on trust and faith in God. For what would one without the other? Scripture, undoubtedly a great book of hope, is the most important book for Christians. Both the Old and New Testaments speak of hope as the desire that every person expects. The whole Bible is, in a way, based on hope, which is linked to trusting the word of God and waiting for its final fulfilment. As W. Hryniewicz wrote, hope in Scripture has different faces. On the one hand, it refers to God, and on the other it turns to temporal and material matters. It is also contained in interpersonal relations. Man should hope that God will enable him to reciprocate his boundless love and act according to the commandment of love. The hope of the Old Testament was strongly connected with the person of Yahweh. It is He who chooses people to whom He shows special promises and makes covenant with them. The meaning and source of hope is God Himself. The problem of hope in the Old Testament focuses on God's covenant with the Elected People. This covenant is a guarantee of the reliability of hope. For an Israeli, hope was trust in God, who has permanently entered human history, so that it is dynamic, not static. The Old Testament emphasises that it is not an easy reality to live in hope. The New Testament, however, calls for eschatological hope. By it we understand the ultimate victory over Satan. A man of hope accepts the words of Christ: "And behold, I am with you all day long, until the end of the world". (Mt 28,20). The New Testament convinces us that a believer, as G. Sauret writes, is "born to hope" to enter into a relationship with Christ. For Christians, the principle of hope is the person of Jesus and his message. The issue of hope is addressed in both the Old and New Testaments. The characteristically, theistic themes of these approaches are primarily: showing hope in terms of the promises that God gives to His chosen prophets, in order to fulfil them. All these realities are reduced to one, the salvation of oneself and others.

**Key words:** hope, christology, the Bible

---

<sup>1</sup> International Interdisciplinary Scientific Journal CZ-WNS, vol. 2. pp. 27-38.

## INTRODUCTION

Scripture is the most important book for Christians. We see in it many promises that will come true for man's future, which include looking forward to the coming of the Messiah. Christians live in the hope that Jesus Christ will come to earth again. The fundamental reference of human hope is God's revealing to man of his name, Yahweh (cf. Ex 3:14).

In Scripture we find many verses about hope which show us what hope is. As we begin to study the Bible from the first pages, we will see that all God's promises come true over time. Those that have not yet come true, we hope that they will come true.

In this article, we want to know the biblical sources of hope. In the first part, we will start with the Old Testament sources and then move on to showing the talk of hope in the Gospels. In the third part we will show how hope is presented in the New Testament Apostolic Letters. At the end, we will formulate our conclusions.

## HOPE IN THE OLD TESTAMENT

What is hope? Hope is the desire to fulfil what we expect. For a believer the most important is hope based on trust and faith in God: "Blessed be the God and Father of our Lord Jesus Christ. He, in his great mercy, by rising from the dead Jesus Christ, has reborn us to a living hope: an inheritance that is indestructible and immaculate and unholy, which is preserved for you in heaven (1 Peter 1:3.4). To unbelievers Scripture says: "Does papyrus grow without mud, or do rush without water? Still fresh, unfit to be cut down, [and already] it witheres away, quicker than grass. So with the way of the unremembered to Allah; the hope of the unrighteous will be lost, for a short time, their trust as the thread of a cobweb. He who grasps it will not cease, falling down seeking support". (Hi 8:11-15).

The Bible is based on hope, which is connected with trusting the word of God and waiting for its final fulfilment. Hope in Scripture has different faces. On the one hand, it refers to God, and on the other hand, it turns to temporal and material matters. It is also contained in interpersonal relationships. Man should hope that God will enable him to reciprocate his boundless love and act according to the commandment of love.

The hope of the Old Testament was strongly connected with the person of Yahweh. It is He who chooses people to whom He makes special promises

and enters into a covenant with them. The meaning and source of hope is God Himself (cf. Ps 33:20). The object of hope refers to the divine promises which are reserved for the chosen people. Hope in the Old Testament has a direct reference to God (cf. Ps 39:7; Is 51:5), is identical to his name (cf. 52:9) and stems from his promises (cf. Gen 49:18). In many places in the Old Testament, the hope that is described has no precise reference, either in prophetic statements (cf. Jr 29,11; Ez 19,5) or in wisdom (Hi 8,13; Prz 11,7). As E. Sienkiewicz emphasises: "It often ends up in man himself" . In order to realise hope, it must be linked with a sense of justice.

The first chapters of Genesis (Genesis 1:11) describe the appearance of sin in the world, which distances man from God, destroying relations between them. The first man had the task of making himself a subject of the earth (cf. Genesis 1:26 nn). As Z. Pawłowski notes, "it is only Abraham, both in the Jewish and in the Christian tradition, who is treated as the father of believers, as the one in whom the attitude, characterising the Jewish and Christian relationship to God, was first born" . He is a model of faith, trust and above all hope. Abraham shows two dimensions of hope. On the one hand, it is human hope based on its own possibilities, and on the other hand, in opposition to the former, it is based solely on divine power - hope by divine promise . It is easier to lose human hope, but then the divine one appears, which makes hope against human hope. Divine hope stands above human hope.

The basis of hope in the Pentateuch is faith in Yahweh.

E. Sienkiewicz emphasizes that the point is "that the man of his hope should not only stop at created goods, even if they are the result of God's blessing and the object of God's promise, and thus also at hope whose only and sufficient reference is God Himself, faithful to His own will and promise" . Therefore, hope is to be seen in God.

The Catechism of the Catholic Church states that "through the prophets God forms his people in the hope of salvation, in the expectation of a new and eternal Covenant, destined for all people, which will be written in the hearts" . The prophets of Yahweh persistently call for hope, because its absence leads to the loss of the values that God has promised man. Hence the prophets have shown the need to hope and to turn to Yahweh.

The preparation for a lasting covenant with God is the vocation and work of Moses. His history shows that living by hope means totally entrusting oneself to God in all dimensions of human existence. As A. R. Carmona stresses: "Looking at Moses with hope leads the nation to understand that the realization of the promises belongs to God, who wanted to associate his work

with man. His mission is continued by Joshua, who, after taking possession of the land of Kannan, fulfils all the hopes of Israel. The prophet Isaiah has constantly maintained the nation's hope that Yahweh will not abandon them in difficult times. He prayed and asked for his help (cf. Is 37.14 nn). Ezekiel stresses that: "the hope of a nation that expects to return to the country of Israel cannot even be met by death and a grave, because Yahweh opens the graves, gives his spirit to those who are in them to come alive and leads them to the country" . God will make their people the only nation ruled by one king (cf. Ez 37:22).

## HOPE IN THE GOSPEL

The New Testament continues the theology of hope in the Old Testament. It is based on the eschatological act of salvation in Jesus Christ and waits for him to appear in parity. In Jesus all the promises of the Old Testament are to be fulfilled. According to G. Sauter, "hope is born from the fact that Jesus Christ is seen as the One who is to come as the Last. The eschatological dimension of hope is therefore shown here. Jesus clearly directs human hopes towards the promise of communion with God. In this way hope in the New Testament takes on a salutary character. It leads to the presentation of the work of Jesus - the Church.

Neither in the Synoptic Gospels nor in the Gospel of St. John does the word "hope" appear there. Only St. Matthew and St. Luke use the phrase "hope" only once in the spiritual sense. In turn, St. John uses this phrase once, but in a different context. It refers to the Jews to whom Jesus Christ addresses himself: "Moses, in whom you place your hope." (J 5,45). The Evangelists show that great Hope is rooted in small hopes. The idea of hope in the New Testament is mainly contained in the Gospels - the preaching of Jesus. This is evident when Christ speaks of the end times, of the coming of the eschatological Kingdom of God and of parity.

The New Testament calls for eschatological hope. This term is used in Mk 15:43; Lk 12:36 to signify the expectation of the Kingdom of the Lord. By it we mean the final victory over Satan. A man of hope accepts the words of Christ: "And behold, I am with you all days, until the end of the world". (Mt 28,20). The New Testament convinces us that a believer is "born to hope". to enter into a relationship with Christ. For Christians, the principle of hope is the person of Jesus and his message.

Jesus in the four Gospels, especially in the description of St. Luke is constantly on the move. He strengthens hope in his disciples. St John shows the discourse between the realized hope and the hope that will be realized in the future. Words bear witness to this: "the hour is coming, yes it is". (J 4,23). The hope of fulfilling the promises of Christ results from faith in the resurrection.

The New Testament also presents the problem of false hope. Jesus points out the Jews' lack of faith and the weakening of hope. They only lay it down in Moses or Abraham. Only Jesus gives true hope because it destroys sin. Losing the hope to be freed from sin is not only a resignation, but an experience of the powerlessness from which the Son of God can free us (John 3:5). Man has the opportunity to choose hope or to reject it.

Human hope does not transcend the contradiction that freedom experiences. It is only "thanks to God's hope that life has flown out of death". Anyone who believes in Jesus can hope for true eternal life. St John shows it as supernatural, not subject to rubbish. Believers in Jesus can hope that they will always be with God, for He has prepared a place for them (John 14:2). The condition is faith in Christ.

St John emphasizes the hope for the coming of Jesus in the final time. For this judgment is inevitable. It is a unique focus on human hope because people can choose Jesus or reject Him.

## HOPE IN ST PAUL'S LETTERS

The Gospels focus on the different dimensions of the term hope. St. Paul, in turn, is considered to be the theologian of hope. In his writings he devotes much space to this issue. That is why the vocabulary and themes of the theologically understood hope fully appear in St. Paul: "Hope is an essential characteristic of Christian life and the main feature of Paul's theology. One of Christ's greatest persecutors, after his conversion, deeply understands "the need for faith, hope and love to be properly incorporated into the structure of human existence".

The Acts of the Apostles clearly show the object of Christian hope, and that is the resurrection. St. Paul believes that hope and resurrection were the main reason for his detention in Jerusalem, Caesarea and Rome. St. Paul emphasizes in the Acts of the Apostles that the hope that was fulfilled in Christ through the resurrection has its source already in the Prophet David. This aspect is often highlighted in the Acts of the Apostles and in St Paul's

Letters. One can quote from A. De Vogüé that: "The Acts of the Apostles define our expectation more precisely: the eternal life we wait for is neither an exemption from death nor an extension of death by the existence of a soul separated from the body. Just as Christ entered glory through death and resurrection, so will Christians.

In his letters, St Paul shows hope in a perspective of parity. The kingdom of God will be fully realised in the end. It will not be without difficulties. That is why the Apostle stresses that, apart from faith and love, there is also a need for hope - an attitude of readiness and expectation.

Christian hope encounters obstacles and is put to the test. It is about overcoming sin and death, which will be definitively defeated by Resistance 1 Cor 15:26), which will lead to the final victory of Jesus Christ. For 'God's action, however incomprehensible it may be to us, is not without hope, moreover, it is done precisely because he has a hope in perspectives'. This leads to the conclusion that a life without hope loses its meaning.

In the First and Second Letters to Timothy (cf. 1 Timothy 6:11 and 2 Timothy 3:10) and in the Letter to Titus (Timothy 2:2), hope is replaced by the term perseverance. St Paul wonders whether Christ is the basis or the object of hope.

He goes on to show that hope, which is a kind of way out of the encounter with future, eternal goods (cf. 1 Theses 1:10; 2 Thes 1:4; Rom 5:2; 8:17; Phil 3:20), trust (cf. 1 Thes 2:19; 2 Cor 1:10) and patience in their expectation (cf. 1 Thes 1:3; Rom 5:4), is inseparable from faith and love. These three elements of expectation, trust and patience form the Pauline concept of hope. As the Letter to Thessalonians underlines, "those who do not believe that Jesus died and rose again have no hope (cf. 1 Theses 4:13-14)". According to St Paul, the object of hope is Christ, who suffered, died and rose from the dead.

In his Letter to the Ephesians, Saint Paul stresses that people have never had any promise before. Yet they often live without God and without hope (cf. Eph 2:12). A similar thought is conveyed in his Letter to Thessalonians (cf. 1 Theses 4:13). Hope for believers is the resurrection. On the basis of these texts, Benedict XVI draws the conclusion that "according to Paul, hope is a feature of the Christian, and hopelessness is a feature of the atheist".

Through his teaching, St Paul wants to stimulate hope. According to him, belonging to Christ consists in having hope. Hope consists in the fact that death will not destroy the community with Jesus Christ and man, after passing through the gate of death, will continue to live with him forever. St Paul, above all, emphasises hope in the resurrection. She cannot fail

(cf. Rom 5:5). When we speak of hope, Saint Paul has something in mind that elevates man to God. In the key of hope, he sees death as following Christ in the glory of God the Father, to whom Christ has already entered (cf. Phil 1:23; 2 Cor 5:8).

Hope in St. Paul's Letters is connected with the ghostly vision of Christ and the anticipation of His coming again. The day of pariah is an expression of the fullness of what hope is all about and therefore believers are to expect Christ towards it. What happens to us in life should be aimed at meeting Jesus in glory.

In his Letter to Titus, Saint Paul raises the question of the hope of eternal life, stating that his task is to develop that hope. It is Jesus who is the fullness of all that God has offered man. He has merited the gift of a certain hope, which is given by the Holy Spirit. In St. Paul's, there also appears an apocalyptic picture of pariahosis, presented as a procession of believers to meet God. In the Letter to the Romans a certain paradox is revealed: having hope against hope. Living without hope is particularly difficult in the face of suffering.

## CONCLUSIONS

In conclusion, the issue of hope and its biblical sources is explained very precisely. The issue of hope is addressed in both the Old and New Testaments. The characteristic themes of these approaches are, first and foremost, the presentation of hope in terms of the promises God makes to the prophets of his choice in order to fulfil them. The history of the Chosen People shows people who have served God with great commitment, placing their hope in God. The new dimension of hope is shown by the person of Jesus Christ. Hope is based here on the eschatological act of salvation that took place in Jesus. It is He who calls for hope in Him, so that all His promises can be fulfilled. Another element is to draw attention to the kingdom of God, which is linked to the final coming of Jesus Christ. The hope contained in the Acts of the Apostles and the Letters of Saint Paul is to await the coming of the kingdom of God, which will be fulfilled in the final days. Hope is characterised here by an attitude of readiness and expectation for the second coming of Christ in parity.

**BIBLIOGRAPHY**

1. Amato A., Hope, whose source is Christ, *Com* 23 (2003), No. 5, pp. 51-69.
2. Carmona A. R., Hope in Scripture, *Com* 17 (1997), No. 5, pp. 12-27.
3. Chantraine G., Eschatology and History of Salvation, *Com* 4 (1984), No. 4, p. 37-54.
4. De Vogüé A., *Pragnąć życia wiecznym*, Kraków 2005.
5. Gieniusz A., Hope for an innocently suffering creature (Rz 8,19-22), in: *Hope - from where, for whom and for what?*, *VVi* 9 (2006), pp. 71-104.
6. Góralczyk P., *Jak żyć i po co żyć?*, *Com* 23 (2003), no. 5, p. 127.
7. Hryniewicz W., *Dlaczego głoszę nadzieję* (Why do I preach hope), *PPow* 2 (2005), p. 355-364.
8. Jankowski A., *Eschatology of the New Testament*, Cracow 1987.
9. *Catechism of the Catholic Church*, Poznań 1994.
10. Lemański L., Abraham - the beginning of a new community (Gen 12,1-4a), *VVi* 6 (2004), p. 19-33.
11. Lourenco J., Abraham a hope of the Jewish people, *Com* 17 (1997), No. 5, pp. 40-46.
12. Nagórny J., *Życie nadzieją w świetle Pisma Świętego*, in: *Nadzieja w postawie ludzkiej*, ed. W. Słomka, Lublin 1992, p. 95-109.
13. Neumann J., Hope as a criterion of faith in the message of the encyclical "SpeSalvi" by Benedict XVI, in: *Salvation in Hope. Around the encyclical "SpeSalvi" by Benedict XVI*, Olsztyn 2010.
14. Pawłowski Z., Abraham. The One who believed in hope against hope, *VVi* 9 (2006), pp. 15-31.
15. Popielewski W., *Zawierzyć życie Bogu - faith of Job and Kohelet*, *VVi* 5 (2004), pp. 53-72.
16. Ratzinger J., *Eschatology - death and eternal life*, Poznań 1984
17. Sauter G., *Living hope. Main features of Christian discourse about the future*, Warsaw 1999.

18. Sicari A. M., Between "Promise" and "Fulfilment", *Com 4* (1984), no. 4, pp. 16-25.
19. Sienkiewicz E., *Już i jeszcze nie. Doczesny i eschatologiczny wymiar ludzkiej nadziei* [The temporal and eschatological dimension of human hope], Szczecin 2007.
20. Stasiak S., *Uwielbiony Chrystus i życie wieczne - nadzieję kościoła apostołskiego w świetle listów pasterskich*, in: *Nadzieja - skąd, dla kogo i na co?*, *VVi 9* (2006), pp. 105-120.
21. Urbański S., *Hope in Christian prayer*, in: *Hope...*, ed. W. Słomka, pp. 167-202.



# THE EXPERIENCE OF MERCY IN THE TEACHINGS OF THE CATHOLIC CHURCH<sup>1</sup>

## **Abstrakt**

One of the dimensions of Christian hope is precisely mercy. It appears in the Gospel as a pedagogical principle of universal application. Jesus Christ, in the Sermon on the Mount, said: Blessed are the merciful, for they will obtain mercy (Mt 5:7). Jesus Christ Himself convinces us that the Blessed are those who show mercy to others. Love and mercy are the basis of human life. They always have a reference to hope. Believing in God's mercy means believing in the forgiveness which God wants to bestow on man. The qualities of God's mercy do not in any way stand in opposition to other God's qualities. One of the works of mercy is the incarnation of the Son of God. Another is the Sacrament of Penance and Reconciliation, which is clearly called the Sacrament of Mercy. Also the Eucharist is the manifestation of God's mercy and the summit of God's mercy. Speaking of God's mercy, one should mention the Church, which is also its manifestation. It is in it that God's mercy is proclaimed.

**Key words:** Mercy, Sr. Faustyna, the Catholic Church

## INTRODUCTION

The truth about God's mercy, revealed in the pages of the Holy Scriptures, was reminded to the modern world by Jesus Christ Himself through the person of Sister Faustina Kowalska. To understand it, it is necessary to go back to the times in which Christ lived. When the Apostles preached the

---

<sup>1</sup> International Interdisciplinary Scientific Journal CZ-WNS. vol. 2. pp. 39-49.

Good News, Jesus Christ confirmed their words with extraordinary signs and miracles. Even today, the proclamation of the truth about infinite mercy is confirmed by God with miraculous signs. One of the dimensions of Christian hope is precisely mercy. It appears in the Gospel as a pedagogical principle of universal application". Jesus Christ, in the Sermon on the Mount, said: *Blessed are the merciful, for they will obtain mercy* (Mt 5:7). Jesus Christ Himself convinces us that the Blessed are those who show mercy to others. The Blessing is nothing less than the extraordinary power of words that each of us can utter every day. These words have a special promise that if we utter them, in a real way, by invoking the Word of God, we will strengthen our homes, multiply the good, make our lives fertile. The first word addressed by God to man was a blessing. Man, showing mercy to others, acts as a true follower of God himself. Jesus Christ shows the face of God as the merciful Father. He is full of forgiveness and mercy, which He directs to people.

It should be stressed that love and mercy are the basis of human life. They always have a reference to hope. In one of his articles Mariusz Bernyś notes that "the basis of mercy is goodness, because it is in its essence to give oneself, so everything that God has created comes from it (...), while mercy consists in the fact that God removes deficiencies from the world". Mercy exists in all that God has created and given man possession. What is most beautiful in God's own attitude are merciful plans, God's providence and, as Pope Leo the Great teaches, God's mercy itself, which has no limits. It is true that human hope is closely connected with mercy and watches over man. However, man must open himself to divine action. Restoring the face of the merciful God to the world is a rediscovery of the Holy Scriptures, in the light of which we can experience the Gospel more deeply, in order to carry it like a ray of light to the people of our times. This is a great hope for the modern world, which God gave to the Apostle of Mercy to prepare mankind for the final coming of the Lord Jesus - the so-called "pariah". Faustina was above all the secretary of the spiritual diary of events and words which she treated as revelations and words of God himself. In her Diary she emphasized that: "there are souls in whom I can do nothing; they are souls who constantly follow others and do not know what is happening inside them. They constantly talk about others, even in a time of strict silence, which is meant to talk to me; poor souls, they do not hear my words, they remain empty inside them, they do not look for me inside their own heart, but in a talk where I am never there. They feel their emptiness and yet do not recognize their own guilt".

Believing in God's mercy means believing in the forgiveness that God wants to bestow on man. Jesus teaches to forgive, even to His tormentors. He teaches that one forgives many times, which is also closely related to God's mercy, whose secrets were discovered by Revelation. Through this action, man experiences victory over mistrust and betrayal, and human hope has nothing to do with utopia and cannot be reduced to any futurology. E. Sienkiewicz, in his book on Christian hope, writes that "the witnesses of this hope are to announce to the people of all times that the Lord has risen and defeated death, which until now has been the end of all human hope, and has sent his Spirit to us". which comes to convince the world of sin, of justice and of judgment (cf. Jn 16:7nn). The hope that comes from such an experience is to discover the relationship with God in one's daily life.

### THE ATTRIBUTES OF GOD'S MERCY

The attributes of God's mercy are in no way in opposition to other attributes of God. The greatness of God's mercy is determined by the terms which they wish to give personal meetings with the God of mercy. Among them we can find such as: the sea of mercy, the abyss of mercy, the bottomless ocean of mercy, the mantle of mercy and others. They express the truth that God's mercy is a special form of God's love and goodness which God bestows on every man. It is impossible not to notice that "God's mercy is the eternal perfection of the Creator, Redeemer and Sanctifier with regard to creatures, and in particular to men; through them God brings creatures out of misery and makes up for their deficiencies".

It is, therefore, the help offered by the Lord God to man. Mercy is revealed through God, who himself is rich in mercy. In addition, the plan of God's love and His mercy is fulfilled by the action of the Holy Spirit. Thus, God's mercy lasts from generation to generation. It is the eternal cause of everything that exists. God Himself created the world out of love and has given it love from the very beginning. This love is merciful, because Mercy is simply love in action. Everything that exists, that was created, the whole universe is a work of Mercy.

### THE DIMENSIONS OF GOD'S MERCY

One of the works of mercy is the incarnation of the Son of God. The fact that Jesus united in the body with mortals was the result of His great

mercy. However, this does not mean that He renounced His divine power. The work of God's redemption was a manifestation of God's justice and mercy. In this way, man can hope for eternal life. Hope is so much higher than our everyday life. It is commanded for us, as is every duty incumbent on a believer. Apart from these gifts, the grace of trust in God's mercy also deserves attention. As St. John Paul II emphasizes: "The God who "inhabits the inaccessible light". (1 Tm 6, 16), at the same time speaks to man in the language of the whole cosmos: "For from the creation of the world, the invisible qualities of his qualities - his eternal power and his deity - become visible to the mind through his works". (Romans 1:20). This indirect and imperfect cognition as the work of the mind seeking God through creatures, through the visible world, is not yet a "vision of the Father". "No one has ever seen God..." writes St. John, to make the truth all the more clear: "The only-begotten God who is in the womb of the Father has instructed [about him]". (J 1, 18). This "instruction" reveals God in the unfathomable mystery of his being - one and Trinitarian - surrounded by a "light inaccessible". (cf. 1 Tm 6, 16). But through Christ's "teaching" we know God above all in his relationship with man, in his love: "philanthropy". (cf. Tt 3:4). And it is here that the "invisible qualities of him" become particularly "visible", incomparably more so than through all his other "works". They become visible in Christ and through Christ, through his actions and words, ultimately through his death and resurrection on the cross.

It is impossible not to mention here another dimension of God's mercy. The Sacrament of Penance and Reconciliation, which is obviously called the Sacrament of Mercy, should be indicated. It is the sacrament during which man is purified of all sins. Thanks to it, we hope that the Lord God will forgive us all the sins that we have committed against His will, showing our disobedience to God's will and breaking the commandments. Everyone needs God's mercy, because thanks to him we are purified and receive a "clean sheet". He prepares us to fill our soul in the Eucharist. J. Krasieński notes that "God's mercy has established this sacrament, God's mercy works in it and God's mercy is granted through it". God gave it to man, thus showing him his great love.

In addition to the sacrament of reconciliation, the Eucharist is a manifestation of God's mercy. One can safely say that the Eucharist is the summit of God's mercy, which takes place on earth. Moreover, the sacrament of the sick was instituted in order to awaken in the sick person a feeling or attitude of trust in God's mercy. Thanks to it, it is easier to endure all temptations of Satan. Therefore, hope must always be placed in the person of Jesus Christ.

Mercy is the source from which everything takes existence. Therefore, "St. John Paul II - speaking of God manifesting Himself as Mercy - puts it succinctly: *as Love that bears, raises from the fall, invites to trust*". The Pope has repeatedly called for mercy to help modern man and recommended to experience God's merciful love. Without "the message of God's mercy it is very difficult to be a man of hope in the modern world". Once again, it is clear that one cannot speak of hope by separating it from God's mercy.

Mercy, if properly understood, does not mean leniency and permissiveness. It is only by the grace we receive from God that we are able to apply in our lives all the Christian attitudes that build the true man in us. Not only threats and punishments transform us, but also God's mercy. This proclamation of mercy has become the main task of a Christian in today's world. It enables man to return to the Father. Everyone has the right to mercy, even the most hardened sinners, if only they repent of their sins and trust in God. This thought comes from the conviction that mercy opens all, even the most resistant hearts, giving them a new beginning and new opportunities. Everyone who experiences or has experienced God's mercy finds a new life and a new motivation even after a long time.

There are different voices in theology regarding the problem of the emergence of this great gift from God, which is mercy. Some theologians see that this appearance of sin has led to the birth of mercy, because previously it was not necessary for God, because there was only love in him. St. Thomas' teaching also states that God's mercy is closely related to human misery. If human misery is connected with it, we can confidently state that there is also room for not only human, but above all divine hope to get out of all evil. Mercy is not closely connected with help, but it is an escape and a refuge for all souls, especially those who are lost in their lives.

From a different point of view, we can say that God reveals Himself to man from the beginning of creation through mercy. We see this in both the Old and New Testaments. We can confidently state, after Bishop Kazimierz Romaniuk, that God's mercy is one of the major and fundamental themes of biblical theology. It occupies an important place in the teaching of today's Church.

When talking about God's mercy, one should mention the Church, which is also its manifestation. It is in it that God's mercy is proclaimed. St. John Paul II states that "the Church confesses to the mercy of God himself, the Church lives it in her extensive experience of faith, as well as in her teaching -

constantly gazing at Christ, concentrating on him, on his life and Gospel, on his Cross and Resurrection, on all his mystery".

It follows that the Church cannot exist or act and develop without proclaiming the doctrine of God's mercy, which is infinite.

By proclaiming mercy, the Church also proclaims the hope of Jesus coming again and the hope of a better future. It is impossible to separate mercy from hope. These two aspects of God's love work closely together. "The Church must not forget prayer, which is a cry of God's mercy towards the multiple evils that weigh upon humanity and threaten it". This is undoubtedly a fundamental task of the community of the Church.

God is the mercy that creates us, redeems us, brings us out of nothingness, saves from evil and leads to happiness. Saint John Paul II emphasized that only "in God's mercy will the world find peace and man find happiness". Therefore, it is necessary for each of us to fully be a man of God's joy. He further emphasized that only the imagination of God's mercy allows to see in the face of Jesus Christ the face of the Good Father who speaks to the human imagination through concrete actions and words: "all that you have done to one of these least of my brethren, you have done to me" (Mt 25:40). If man understands in this way the essence of God's mercy, he can have an unwavering hope for salvation. It therefore has a positive dimension and builds up positive qualities in man. Marian Kowalczyk emphasizes that "this very truth about God - infinite Love, constantly updated thanks to the human imagination of mercy, becomes the ultimate source of hope for the world and a signpost of our responsibility for the world, which is to become a new creation". As St. John Paul II emphasizes, the explanation of the mystery of Divine Mercy is demanded by human hearts, their hopes and sufferings, their doubts and expectations. Therefore, it is necessary to take up with confidence the effort of searching and getting closer to this reality.

## CONCLUSIONS

God's mercy is deeply rooted in Scripture and Church documents. It corresponds to the encyclical *Dives in misericordia* of Pope John Paul II. In a special way, it is St. Faustina Kowalska who gives an example of how to open up to Jesus Christ, who reveals the mercy of the Father and how to contemplate the mysteries of God in His face. The message of mercy leads to God, who is a close God, trembling with the desire to forgive man's sins and to witness to love.

## BIBLIOGRAPHY

1. Balter L. *Cult of Divine Mercy in the light of Blessed Faustina's "Diary"*, in: *Mercy the Source of Hope*, ed. J. Oleszko, Ząbki 1998.
2. Bernieś M. *Mercy as an Adjective of God*", in: *God Rich in Mercy*, ed. L. Balter, Communio Collection 15, Poznań 2003.
3. Boniewicz E. , *Let us proclaim the message of Divine Mercy*, Częstochowa 2000.
4. Bow F. , *John Paul II's imagination and call to mercy*, in: *Meeting love with mercy. Memorial Book dedicated to Father Professor Lucjan Balter SAC on the occasion of the 70th anniversary of his birth and 40th anniversary of his academic work*, ed.: P. Góralczyk, Ząbki 2006.
5. *Encyclical Dives in Misericordia*.
6. Forycki R. , *Secretary of The Divine Mercy*, "Apostle of The Divine Mercy" (1997), no. 1, p. 6.
7. Hryniewicz W. *Drama of the hope of salvation. Eschatological Meditations*, Warsaw 2003.
8. John Paul II, *God rich in mercy. John Paul II in Homeland August 16-19, 2002*, Cracow 2002.
9. John Paul II, *Homily during the Beatification Mass, Krakow-Blonia, August 18, 2002*, in: *Pilgrimage of the Holy Father...*
10. John Paul II, *Homily during the Holy Mass on the occasion of the consecration of the Temple of Divine Mercy, Krakow-Łagiewniki, August 17, 2002*, in: *Pilgrimage of the Holy Father John Paul II to Poland 2002*, Poznań 2002.
11. Kowalczyk M. *Papal entrustment to God's mercy in the perspective of the final fulfilment of the salvific mission of Christ and the Church*", in: *God rich in mercy*, ed. L. Balter, Communio Collection 15, Poznań 2003.
12. Kowalska F. *Diary of s. Faustina*, Cracow 2000.
13. Krasieński J. *Through faith and hope for the civilization of love*, Sandomierz 1987, p. 419.
14. Machniak J. , *Experience of God in the mystery of His mercy with Bl. Sister Faustina Kowalska*, Krakow 1999.

15. International Theological Commission, *The Hope of Salvation for the Children Who Didn't Baptize: Vatican document*, Radom 2008.
16. Pawlukiewicz P. *good god so? About God's mercy thinks a few*, Warsaw 2000.
17. Romaniuk K. , *Biblical Treatise on Mercy*, Teeth 2004.
18. Rudnicki K. M. *The Divine Mercy and the Needs of the Soul of Modern Man*, in: *The Theology of Divine Mercy. Materials from ecumenical symposia in Łódź in 1991, 1992 and 1994*, ed. P. Jaworska, Płock 2003.
19. Sienkiewicz E. *Not yet. The temporal and eschatological dimension of human hope*, Szczecin 2007.
20. Strukelj A. *Hope cannot fail*, Com 17 (1997), No. 5, p. 53.
21. Warchoł P. *Merciful God and Merciful Man*, Niepokalanów 2011.
22. Węclawski T. *In Theology It's About You*, Krakow 1995, p. 89-102.

# PSYCHOLOGICZNE ASPEKTY ZARZĄDZANIA I ROZWOJEM PRACOWNIKA NAUKOWEGO<sup>1</sup>

## WPROWADZENIE

W dzisiejszych czasach został zniesiony obowiązek habilitacyjny dla pracowników naukowych zgodnie z nową ustawą ministerialną 2.0. Wszyscy naukowcy, którzy mieli do wyboru dwie ścieżki. Pierwszą z nich była możliwość aspirowania na pracownika naukowo-dydaktycznego, a drugą dydaktycznego.

Zasada doboru była prosta, a mianowicie wyglądało to w taki sposób, że te osoby, które nie posiadały osiągnięć, a dokładniej artykułów naukowych trafiły na listę osób tgz. pracowników dydaktycznych ze zwiększoną liczbą godzin dydaktycznych w wysokości 360 godzin. Z kolei pracownicy posiadający naukowe doświadczenie zostali przekwalifikowani na pracowników naukowo-dydaktycznych z wymiarem 220 godzin.

W niniejszym artykule przedstawiono psychologiczne uwarunkowania rozwoju pracownika w aspekcie jego powiązania rozwojowego. Istotą charakterystyczną jest zastosowanie obserwacji uczestniczącej w zakresie oceny zjawisk zachodzących na tle naukowych.

Autorzy niniejszego opracowania wskazują, że ma to związek z wartościami, które zostały wyniesione z domu oraz są sferą twórcy teorii Maslova, jak i również mają swoje podłoże chrześcijańskie w walorze duchowym. Został ukazany związek Dekalogu a etycznymi aspektami działalności pracownika naukowego. Podkreślona została wartość dziesięciu przykazań jako wzoru etycznego

---

<sup>1</sup> Humanistic Corpus: [Collection Of Scientific Articles On Contemporary problems Of philosophy, Cultural Studies, Psychology, Pedagogy And History] - Issue 33 (volume I). Vinnytsia: LLC «TVORY», 2020, 57-66; we współautorstwie Henryka Wojtaszka I Tomasza Hajduga.

do tworzenia zasad moralnych. Zobrazowane zostały zachowania etyczne w niektórych dokumentach odnoszących się do przestrzegania norm w pracy naukowej.

## PSYCHOLOGICZNE UWARUNKOWANIA ROZWOJU

Człowiek jest uwarunkowany do prowadzenia działań w kierunku rozwoju. Upraszczając to sformułowanie można wskazać, że każdy z nas niezależnie od wykonywanej branży chciałby się rozwijać i osiągać sukcesy.

Jeśli chodzi o kwestie naukowe, czy też naukowo dydaktyczne możemy wskazać, że tutaj zdaniem autora istotę odgrywa umiejętność dążenia do celów, które są możliwe do osiągnięcia.

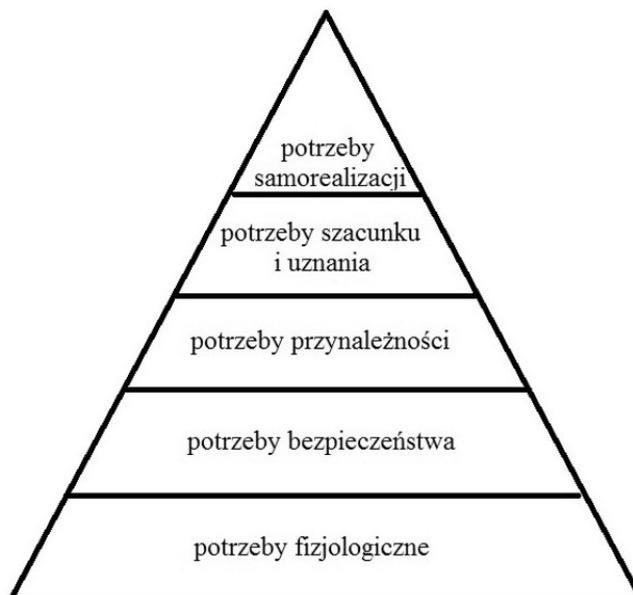
Zgodnie z hierarchią potrzeb Masłowa opisaną w artykule pod tytułem „Teoria motywacji człowieka” w czasopiśmie „*Psychological Review*” w roku 1943 odnajdujemy pewną kolejność według, której postępujemy automatycznie zgodnie z formą funkcjonowania człowieka.

Są pewne elementy, które racjonalizują prawidłowe funkcjonowanie – jednym z nich jest praca, która wcześniej była pojmowana jako zabawa. Okazuje się, że kiedyś ludzie pracowali i traktowali to równomiernie jak zabawę, jak taniec. Był to ich moment, czy też szereg czasowy w którym mieli oni się czuć dobrze, a w zasadzie, jak najlepiej. Było również wiele innych teorii odnoszących się do tego zakresu rozumowania. Użycie tej teorii przez Masłowa miało swoje uzasadnienie w kwestii słownictwa: fizjologia, bezpieczeństwo, miłość, czucie, samorealizacja, czy też przynależność.

Ciekawostką może okazać się to, że Masłowa zbadał ludzi zdrowych, w zasadzie można powiedzieć, że tylko tych zdrowych. Twierdził, że ludzie chorzy mogą powodować zniekształcenie prawidłowych wyników. Ciekawym zjawiskiem jest to, że jego badania do dnia dzisiejszego są bardzo istotne, ważne w dziedzinie socjologiczno-psychologicznej, w różnego rodzaju szkoleniach oraz w zakresie zarządzania.

W literaturze bardzo często jest rozpoznawalna jako „trójkąt” piramida jako piramida potrzeb Masłowa.

Na poniższym rysunku 1 wskazano na piramidę potrzeb A. Maslowa.



Źródło: *opracowanie własne*.

Można wskazać, że na niższych poziomach znajdują się największe i najbardziej podstawowe potrzeby. Z kolei na najwyższym poziomie jest potrzeba samorealizacji. Symbolizujący trójkąt stał się faktycznie sposobem do reprezentacji hierarchii. Cztery podstawowe warstwy piramidy obejmują: potrzeby fizjologiczne, bezpieczeństwo, przyjaźń, miłość oraz szacunek. Fizyczne objawy niezaspokojenia (z wyjątkiem potrzeb fizjologicznych) nie występują – taka osoba będzie czuła się niespokojna i napięta. Według Maslowa najbardziej podstawowe poziomy potrzeb muszą być zaspokojone w pierwszej kolejności. Dopiero kiedy to nastąpi, może wystąpić pragnienie zaspokojenia kolejnych poziomów potrzeb. Nie wszyscy ludzie wychodzą poza zakres podstawowych potrzeb i nie zawsze dążą do ciągłego doskonalenia się<sup>2</sup>.

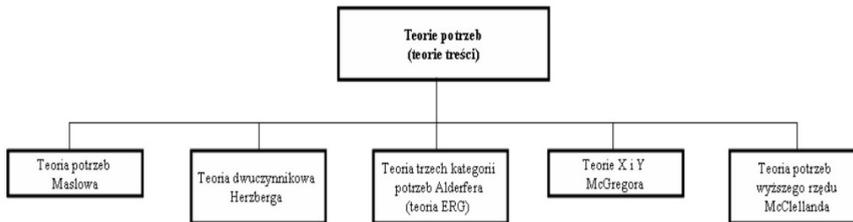
Ludzki umysł jest na tyle skomplikowany, że potrafi uruchamiać wiele procesów w tym samym czasie, z tego powodu wiele różnych motywacji z różnych poziomów hierarchii Maslowa może nastąpić w tym samym czasie. Maslow nazwał poziomy zaspokojenia potrzeb jako: „względny”, „ogólny”

<sup>2</sup> A. Koźmiński, W. Piotrowski (red.), Zarządzanie. Teoria i praktyka, PWN, Warszawa 2004, s.330.

i „główny”. Zamiast oświadczyć, że osoba skupia się na pewnej potrzebie w danej chwili, Maslow twierdził, że pewna potrzeba dominuje ludzki organizm. W ten sposób Maslow przyznał prawdopodobieństwo, iż różne poziomy motywacji mogą nastąpić w dowolnym momencie w ludzkim umyśle, ale on skupia się na określeniu podstawowych rodzajów motywacji i kolejności, w jakiej powinny być spełnione.

Aleksandra Miler - Zawodniak<sup>3</sup> wskazuje, że teorie potrzeb są rozpatrywane w kategorii teorii treści, które zobrazowane zostały na poniższym rysunku 2.

Rys. 2. Klasyfikacja Teorii potrzeb.



Źródło: A. Miler-Zawodniak, *Teorie potrzeb jako współczesne teorie motywacji, Obronność - Zeszyty Naukowe Wydziału Zarządzania i Dowodzenia Akademii Obrony Narodowej nr 4, AON, Warszawa 2012, s. 102.*

Autor wskazuje w teorii potrzeb, zwaną również teoriami treści znaczenie zrozumienia czynników wewnętrznych, które powodują określone działania człowieka. Poszukują one odpowiedzi na pytania: Jakie potrzeby ludzie chcą zaspokoić oraz co zmusza ich do działania? Teorie te wskazują, że każdy człowiek posiada wewnętrzne potrzeby i prowadzi czyny w celu całkowitego zaspokojenia tychże potrzeb, co z kolei stanowi siłę napędową skłaniającą ludzi do znaczącego działania. Teorie potrzeb przyjmują, że motywacja jest skomplikowanym procesem, którego złożoność wynika z potrzeby poszczególnych ludzi w zasadzie różnią się od siebie oraz dodatkowo w miarę upływu czasu mogą one się zmieniać; gdzie ludzie posiadają różne sposoby przekształcania potrzeb w określone działania oraz takie działania ludzi w celu zaspokojenia potrzeb. Należy dodać, że motywy tego działania mogą się zmieniać w zaspokojenie bądź niezaspokojenie potrzeb, które może wywoływać u różnych osób różne reakcje. Przedstawione powyżej uwarunkowania generują trudności we

<sup>3</sup> A. Miler-Zawodniak, *Teorie potrzeb jako współczesne teorie motywacji, Obronność - Zeszyty Naukowe Wydziału Zarządzania i Dowodzenia Akademii Obrony Narodowej nr 4, AON, Warszawa 2012, s. 102.*

wskazywaniu określonych potrzeb podwładnych oraz w tychże zachowań. Powoduje to konieczność poznawania przez kierowników swoich podwładnych oraz ich potrzeb oraz poznawania przez przełożonych teorii motywacji i związanych z nimi określonymi teoriami<sup>4</sup>.

## PRAKTYCZNE SPOSTRZEŻENIA NAUKOWE

Okazuje się, że niektórzy nie rozumieją idei procesu naukowego. Przychodzą do pracy tylko po to, aby opowiadać swoje historie, newsy, czy też po prostu pokazywać innym w złym świetle często bez żadnych podstaw. Z reguły są to osoby, którzy uważają, że kiedyś zajmowali wysokie stanowisko to im wszystko można oraz co najciekawsze, że wszyscy są przeciwko, wszyscy są nie poprawni, a tenże naukowiec najlepszy.

Z obserwacji uczestniczącej wynika, że 90% „owego” naukowca nie ma nic wspólnego z pracą, a opiera się na czynnościach dodatkowych dzięki, którym można zdobyć władzę.

W praktyce naukowej zauważalne są błędy w zakresie wyobrażenia o stopniach i tytułach naukowych oraz o pracy w branży naukowej.

Zaskakujące jest to, że wiele naukowców uważa, że jeśli ktoś coś osiągnął więcej niż ten dany naukowiec to zapewne „po znajomości” itp.

Warto wskazać, iż na warsztat nauczyciela akademickiego wchodzi szereg umiejętności. Jedną z nich jest podstawowa znajomość wymagań.

Autor wskazuje, iż w obserwacji uczestniczącej miał styczność z nauczycielem akademickim, który chciał uzyskać habilitację z dziedziny, w której nie posiadał żadnych osiągnięć lub niewielkie. Najciekawsze było to, że inna osoba dobrze przeszła pozytywnie cały proces habilitacyjny. Co w tym wszystkim było takie zaskakujące? Zazdrość! Udało się! Przyszedł czas, aby pogodzić się z tym, że ktoś może po prostu posiadać w tym zakresie umiejętności. W aspekcie roli psychologa biznesowego autor radziłby nie pojmowanie sytuacji w sposób „lepszy” czy też „gorszy”, ale znalezienie w swoim „podwórku” elementów, które mogą istotnie wpłynąć, osiągnąć optimum zadowolenia, czy też wywołanie pozytywnych cech zespołowych. Można tutaj zauważyć podobny stan jak u osoby ze stanem zachowania pourazowego lub depresji zodiakalno-maniakalnej.

---

<sup>4</sup> A. Niemczyk, A. Niemczyk, J. Mądry, M. Wręga, Motywacja pod lupą: praktyczny poradnik dla szefów, Helion 2009.

DEKALOG A ETYCZNE ASPEKTY DZIAŁALNOŚCI  
PRACOWNIKA NAUKOWEGO

W szkolnym podręczniku „Wiedza o etyce” czytamy: „Każda dziedzi-  
na życia domaga się refleksji moralnej. Życie bowiem jest działaniem, a żad-  
ne działanie nie jest moralnie obojętne”<sup>5</sup>. Przedmiotem naszej refleksji będą  
wyniki badań pomiędzy religią, a ściśle rzecz ujmując Dekalogiem a etyką  
działalności pracownika naukowego. Badania naukowe są niewątpliwie dzia-  
łaniem, które domaga się refleksji moralnej, ponieważ jego skutki, zarówno  
pozytywne jak i negatywne, w coraz większym stopniu wpływają na życie ludzi,  
także religijnym.

„Ja jestem Pan – Bóg twój, którym cię wywiódł z ziemi egipskiej z domu  
niewoli”<sup>6</sup>. „Tak Bóg umiłował świat, że Syna swego dał, aby każdy kto wierzy  
miał życie wieczne”<sup>7</sup>. Te dwa zdania z Pisma Świętego kierują nas w stronę  
pytania: Kim jest Bóg Ojciec? Trzeba obudzić w sobie głębokie pragnienie  
poznania Ojca, doświadczenia Jego Obecności, spojrzenia na Jego Osobę.  
A Bóg - On niewątpliwie odpowie na to nasze pragnienie i objawi się nam  
w całym swoim pięknie, całym bogactwie, pokaże się jako Ktoś niezmiernie  
fascynujący, pokaże się nam przede wszystkim jako Ojciec kochający. „Ojciec  
Was miłuje”

– jestem kochany przez Ojca – oto prawda, która dociera do ludzi wie-  
rzących każdego dnia.

Bóg Ojciec nas miłuje. Musimy polegać nie tyle na naszym osobistym  
doświadczeniu, nie tyle na owocach filozoficznych dociekań, ile na Słowie  
Bożym, które odsłania przed nami prawdziwe oblicze Ojca, Jego ikonę, a nie  
karykaturę. „Cała Biblia, powie św. Augustyn, nie czyni nic innego, jak tylko  
opowiada o miłości Bożej”. Słuchajmy więc, Boga, a On mówi: „Miłowałem  
Izraela, gdy jeszcze był dzieckiem i syna swego wezwałem z Egiptu. Pociągnąłem  
ich ludzkimi więzami, a były to więzy miłości. Byłem dla nich jak ten, co pod-  
nosi do swego policzka niemowlę – schyliłem się ku Niemu i nakarmiłem go”<sup>8</sup>.

Bardzo pięknym wyznaniem miłości Ojca jest cały Boży Dekalog – dzie-  
sięć ważnych zdań wypowiedzianych pod Bożą górą Horeb, dziesięć słów,  
w których Ojciec wyznaje swoją miłość, potwierdza tę miłość i ją opisuje.  
Bóg mówi: „kocham Cię i dlatego zostawiam Ci moje przykazania”! Czy tych

<sup>5</sup> Por. J. Woleński, J. Hartman, Wiedza o etyce, Warszawa – Bielsko-Biała 2008, s. 12.

<sup>6</sup> Wj 20,2.

<sup>7</sup> J 3,16.

<sup>8</sup> Oz 11,1.

dziesięć słów może dzisiaj jeszcze smakować? Zauważmy, że trzeba zjeść kawałek chleba pieczonego na wsi, by wiedzieć jak on smakuje. Podobnie jest z dekalogiem. Przykazania nie smakują tym, którzy nimi nie żyją, ktokolwiek nimi stara się żyć zna ich piękno i dostrzega ich wartość. Więcej on wie, że one zostały подарowane przez Boga – ludowi będącemu „w drodze” na pustyni, tym bardziej więc, są godne abyśmy wzięli je na nasze ramiona i bardziej jeszcze do naszego serca! Jeśli je przyjmujemy będziemy szczęśliwi, jeśli odrzucimy

– nie dojdziemy do Ziemi Obiecanej!<sup>9</sup> Jeśli je przyjmujemy odkrywamy ich wartość i nikt nie będzie się dziwił trudnościom, które spotkamy idąc drogą tych praw – wręcz przeciwnie podejmiemy każdy wysiłek, zapłacimy każdą cenę, bo będziemy mieli świadomość, że są one gwarantem pokoju sumienia, są gwarantem szczęścia, którego nie podobna porównać z chwilą przyjemności zawartej w zdradzie małżeńskiej, której nie podobna porównać z wygodnym życiem, które rzekomo ma trwać dotąd dopóki w dwoje będziecie.

Bóg – kochający Ojciec dając mi dekalog prosi: „Zaufaj mi w swojej niepewności”. Chcę być w Twoim życiu najważniejszy, pierwszy. Nie chcę abyś ufał komukolwiek, lub czemukolwiek, abyś kogokolwiek lub cokolwiek stawiał ponad Mnie! Zaufaj mi; zaufaj mi teraz w czasie tego postu i zaufaj mi w całym swoim życiu.

Wcale nie jest nam łatwo odpowiedzieć na tę prośbę Ojca. Wokół nas, pełno jest rozmaitych bożków, które chcą być na równi z Bogiem Ojcem, albo które chcą nawet być przed Nim i wołają bardzo łapczywie: nie ufaj Ojcu, zaufaj nam! Jego nie widzisz oczyma, a my jesteśmy na wyciągnięcie dłoni – zaufaj nam.

Gdzieś w nocy płonie dom, prawie całej rodzinie udaje się uratować z wyjątkiem 6 letniego synka. Dziecko chce się wydostać z domu ale płomienie zagradzają mu drogę więc pędzi na górę do okna i woła do ojca, który stoi na podwórku przed płonącym domem – tato zabierz mnie stąd. Wejdz na okno i skacz – krzyczy ojciec; tato ja ciebie nie widzę woła dziecko, na to ojciec – skacz ja ciebie widzę a to wystarczy. Chłopiec skacze i wpada w ramiona ojca.

Zaufaj mi mówi Bóg, zaufaj mi i nie czyni z dekalogu targowiska. Zaufaj mi, bo cię kocham i daję ci dekalog:

- nie będziesz wzywał imienia Pana Boga swego nadaremno - kocham cię więc rozmawiaj ze mną,
- pamiętaj abyś dzień święty święci - kocham cię więc ciesz się mną; czcij ojca i matkę swoją – kocham cię więc daję ci dom,

<sup>9</sup> Por. M. Czajkowski, Dekalog – spojrzenie biblisty, Wrocław 2010, s. 377.

- nie zabijaj – kocham cię więc daję ci życie,
- nie cudzołóż i nie pożądaj żony bliźniego swego – kocham cię więc daję was sobie,
- nie kradnij i nie pożądaj rzeczy bliźniego swego – kocham cię więc daję ci dobra;
- nie mów fałszywego świadectwa – kocham cię więc daję ci słowo – potrafisz mi zaufać.

Istotnym w działaniu pracownika naukowego jest trzymać się zasad Dekalogu. Moralność w kulturze europejskiej zbudowana jest na religii chrześcijańskiej. Etyka zawodowa jest obecna w pracy naukowej. Na moralny charakter działalności naukowej wskazuje wiele dokumentów z dziejów nauki.

Na przestrzeni czasu miało miejsce żywiłowe opracowywanie rozmaitych etyk zawodowych. Z jednej strony poszukuje się nowych rozwiązań i budzi się zawodową świadomość moralną. Z drugiej jednak opracowywanie wytycznych moralnych dla poszczególnych zawodów może świadczyć o czymś zupełnie przeciwnym: zaniku poczucia moralności i umiejętności zastosowania wskazań moralnych do specyfiki w konkretnej profesji. Tu z pomocą przychodzi Dekalog.

Śmiało można stwierdzić, że bogate przepisy, które powstają na przestrzeni wieków są jedynie komentarzem do słów zawartych w Piśmie Świętym, a co za tym idzie także Dekalogu.

W Polsce zostało opublikowane w 1994 r. przez Komitet Etyki działający przy Prezydium Polskiej Akademii Nauk „Zbiór zasad i wytycznych”, pt. „Dobre obyczaje w nauce”<sup>10</sup>. Został on podzielony na osiem kolejnych rozdziałów:

1. Zasady ogólne;
2. Pracownik nauki jako twórca;
3. Pracownik nauki jako mistrz;
4. Pracy pracownik nauki jako nauczyciel;
5. Pracownik nauki jako opiniodawca;
6. Pracownik nauki ekspert;
7. Pracownik nauki jako krzewiciel wiedzy;
8. Pracownik nauki jako członek społeczeństwa.

Na polu europejskim w 2005 r. ukazała się Europejska Karta Naukowca. To jeden z najnowszych dokumentów w dziedzinie zasad etyki naukowca. W tym dokumencie podobnie jak w Piśmie Świętym i Dekalogu ukazana jest zasada, która jest fundamentem wszelkich badań naukowych, a mianowicie

---

<sup>10</sup> Prezydium Polskiej Akademii Nauk „Dobre obyczaje w nauce”, Warszawa 1994.

zasada apragmatycznego poszukiwania prawdy. W tym miejscu należy nawiązać do poglądów św. Jana Pawła II, który do społeczności uniwersyteckiej KUL skierował słowa: „Uniwersytecie! Alma Mater! (...) Służ Prawdzie!”<sup>11</sup>. Wielki filozof katolicki M. Gogacz ukazuje to zagadnienie następująco wyrażając je w słowach, że: „profesor, który inny cel postawił ponad prawdą, moralnie przestaje być profesorem uniwersytetu, nawet, gdy przyznają mu to odpowiednie dyplomy”<sup>12</sup>. Komisja Europejska zwraca uwagę, że celem badań naukowych jest dobro ludzkości. Można zatem postawić pytanie: „czyż podobnie nie jest i w Dekalogu?” Bóg dając człowiekowi dziesięć przykazań czyli to dla dobra ludzkości. Dlatego naukowcy powinni kierować się nie tylko zasadami etyki ogólnoludzkiej, zasadami etycznymi, odnoszącymi się do swojej dyscypliny naukowej, ale również Dekalogiem, na którym bazuje powyższy dokument. Kierujący się Dekalogiem człowiek ukazuje swoją odpowiedzialność. Z kolei dokument komisji europejskiej stwierdza wprost, że naukowcy nie mogą w jakiegokolwiek formie dopuścić się plagiatu.

Kolejnym powiązaniem tegoż dokumentu i Dekalogu jest zasada odpowiedzialności. Polega ona nie tylko na odpowiedzialności badacza przed pracodawcami i fundatorami grantów, ale przed całym społeczeństwem. Naukowcy powinni szczególnie starannie przestrzegać efektywnego wydawania pieniędzy, gdyż są to pieniądze publiczne. Wszyscy naukowcy powinni zapewnić, aby wyniki ich badań były rozpowszechniane i wykorzystywane.

Ponadto karta podkreśla bezpośrednio funkcje jakie pełnią starsi pracownicy naukowcy wobec początkujących. Wymienia się tutaj:

1. Opiekun naukowy;
2. Mentor;
3. Doradca zawodowy;
4. Lider;
5. Koordynator projektów;
6. Manager;
7. Popularyzator nauki.

W sumieniu pracownik naukowy musi rozstrzygnąć moralne konflikty np. gdy w jakichś szczególnych sytuacjach, zasady dobrych obyczajów w nauce stają w sprzeczności z „etyką ogólnoludzką”<sup>13</sup>.

<sup>11</sup> Trzecia pielgrzymka Jana Pawła II do Ojczyzny. 8–14 czerwca 1987. Przemówienia i homilie, wstęp, diariusz i opracowanie A. Szafrąńska, Warszawa 1988, s.75.

<sup>12</sup> M. Gogacz, Okruszyny, Niepokalanów 1993, s. 229.

<sup>13</sup> Zob. E. Gilson, Duch filozofii średniowiecznej, przekład Jan Rybałt (przedmowę, przypisy i appendyksy tłumaczyła Izabela Truskolaska), Warszawa 1958, s. 321–322.

Porównując ten dokument z Dekalogiem można wysnuć następujący wniosek. Sumienie jest pryncypium moralności w ujęciu podmiotowym.

1. „Pracownik nauki respektuje prawo każdego człowieka do prawdy i stara się je urzeczywistnić”.
2. „Główną motywacją pracownika nauki powinna być pasja poznawcza... . Główną jego nagrodą powinno być poznanie prawdy...”.
3. „Pracownika nauki obowiązują przede wszystkim normy prawdomówności i bezinteresowności”.
4. „Pracownik nauki dzieli się z innymi swymi osiągnięciami i wiedzą”.
5. „Pracownik nauki jest obowiązany przeciwdziałać złemu wykorzystywaniu osiągnięć naukowych i użyciu ich przeciw człowiekowi”.
6. „Badania naukowe należy prowadzić w sposób nie uwłaczający godności człowieka i nie naruszający zasad humanitarnych”.
7. „Pracownik nauki traktuje swych współpracowników sprawiedliwie”.
8. „Pracownik nauki traktuje studenta z życzliwością i należyтым szacunkiem; ocenia każdego studenta sprawiedliwie”.
9. „Pracownik nauki nie uzależnia jakości swej pracy od wynagrodzenia”.
10. „Pracownik nauki nie dopuszcza, aby autorytet nauki lub jego własny był wykorzystywany do celów reklamowych bądź propagandowych”<sup>14</sup>.

## ZAKOŃCZENIE

Należałoby zauważyć jedną prawidłowość wskazującą na istotę postępowania powiązaną z zasadami moralnymi, nauką chrześcijańską i kluczowymi umiejętnościami odnalezienia się w dzisiejszym świecie. Nieustanną rolę odgrywają tutaj pierwociny przekazane wraz z początkiem istnienia przez naszych rodziców. Otóż co zapewne nie dziwi nikogo wszystko „wynosi się z domu”, co istotnie wskazuje, że należałoby dokonywać czynności zgodnie ze swoją naturą postępować w taki sposób, aby nikomu nie robić krzywdy, a zarazem funkcjonować zgodnie ze swoim przeznaczeniem. Świat byłby o wiele prostszy, gdyby każdy z nas odnalazł siebie i nie krzywdził innych. Niestety, okazuje się, żeby zdobywać inni muszą tracić. Wszędzie są lepsi i Gosi, limity i listy, bogaci i biedni, chudzi i grubi, ładni i brzydzy. Ważne staje się również to, że nie wszystko jest oczywiste. Okazuje się, że czasami biedny może być bardziej szczęśliwy niż bogaty. Czasami są sytuacje zaskakujące, które świadczą o tym, że nie możemy oceniać innych przed ich weryfikacją. Musimy również zdać

---

<sup>14</sup> A. Andrzejuk, „Etyczne aspekty pracy naukowej, Zeszyty Naukowe Wyższej Szkoły Oficerskiej im. Stefana Czarnieckiego 1 (05) 1999, s. 135–145.

sobie sprawę, że nie każdy ma tyle możliwości co my, albo, że po prostu inni nie mają takich możliwości.

Ważne jest, aby mieć wypracowany w sobie kręgosłup moralny, który nabywa się w miarę rozwoju człowieka. Doskonałą podstawą stanowi Pismo Święte, czyli kodeks moralny, na którym może bazować człowiek. Można śmiało stwierdzić, że wszystkie koncepcje moralne dotyczące pracownika naukowego mają swoje źródło w Dekalogu – świadomie bądź też nie.

## BIBLIOGRAFIA

1. Andrzejuk A., „Etyczne aspekty pracy naukowej, Zeszyty Naukowe Wyższej Szkoły Oficerskiej im. Stefana Czarnieckiego 1 (05) 1999, s. 135–145.
2. Czajkowski M., Dekalog – spojrzenie bibliisty, Wrocław 2010.
3. Gilson E., Duch filozofii średniowiecznej, przekład Jan Rybałt (przedmowę, przypisy i apendyksy tłumaczyła Izabela Truskolaska), Warszawa 1958.
4. Gogacz M., Okruszyny, Niepokalanów 1993, s. 229.
5. Miler-Zawodniak A., Teorie potrzeb jako współczesne teorie motywacji, *Obronność - Zeszyty Naukowe Wydziału Zarządzania i Dowodzenia Akademii Obrony Narodowej nr 4*, AON, Warszawa 2012, s. 102.
6. Pismo Święte Starego i Nowego Testamentu, Poznań 1994.
7. Prezydium Polskiej Akademii Nauk „Dobre obyczaje w nauce”, Warszawa 1994.
8. Trzecia pielgrzymka Jana Pawła II do Ojczyzny. 8–14 czerwca 1987. Przemówienia i homilie, wstęp, dziennik i opracowanie A. Szafrąnska, Warszawa 1988, s. 75.
9. Woleński J., Hartman J., Wiedza o etyce, Warszawa – Bielsko-Biała 2008, s. 12.
10. Miler-Zawodniak, Teorie potrzeb jako współczesne teorie motywacji, *Obronność - Zeszyty Naukowe Wydziału Zarządzania i Dowodzenia Akademii Obrony Narodowej nr 4*, AON, Warszawa 2012, s. 102.
11. Koźmiński A, Piotrowski W (red.), Zarządzanie. Teoria i praktyka, PWN, Warszawa 2004, s. 330.
12. Niemczyk A, Niemczyk A, Mądry J, Wřęga M, *Motywacja pod lupą: praktyczny poradnik dla szefów*. Helion 2009.



The above articles have appeared in other Polish, English and Ukrainian-language scientific publications (including Monograph of the Jagiellonian University Doctoral Society, Monographs published by the Sophia and Archaeograph Publishing House, Humanitarian Corpus, European Research Studies Journal, Journal of Advances in Social Science and Humanities , World Scientific News International Interdisciplinary Scientific Journal CZ-WNS) and were enriched with new articles as a summary of research work as part of doctoral studies at the Faculty of Theology of the University of Opole in 2017-2021. The author declares that he has the copyrights and property rights to the texts and the consent of the publishers of the above-mentioned periodicals and co-authors to re-publish them.

\*\*\*

Powyzsze artykuly ukazyly sie w innych publikacjach naukowych polsko-, anglo- i ukraińskojęzycznych (m.in. Monografia Towarzystwa Doktorantów Uniwersytetu Jagiellońskiego, Monografie wydane przez Wydawnictwo Sophia i Archaeograph, Humanitarian Corpus, European Research Studies Journal, Journal of Advances in Social Science and Humanities, World Scientific News International Interdisciplinary Scientific Journal CZ-WNS) i zostały wzbogacone o nowe artykuły jako podsumowanie pracy naukowej w ramach studiów doktoranckich na Wydziale Teologicznym Uniwersytetu Opolskiego w latach 2017 – 2021. Autor oświadcza, że posiada prawa autorskie i majątkowe do tekstów oraz zgodę wydawców w.w periodyków i współautorów do ich ponownej publikacji.

