

Niech mi się stanie według Twego słowa

Mary is the one who initially takes a lot of tasks in the saving action, then her action transfers to human life. She is often on the road of our lives with the mission received from God. Second Vatican Council explicitly says that it is precisely this link of Mary with the work of the Son, especially with his saving suffering has become a cause of her spiritual motherhood in relation to Christians. The first dimension is the mediation of Mary's intercession. She intercedes for us when sees our needs, whether for the eternal salvation, and the temporal. Listens to our requests and submit them to her Son, as previously presented the needs of honeymooners and their families at Cana in Galilee. Another form of mediation, which lately is more often noticed, the mediation of example. Just as the best form of education is to give an example of your life, just as the Mother of God through the example of her life, her faith, hope and love, teaches and educates us. Imitating her Christian becomes better and closer to God. And so the basic function of mediation is fulfilled.

Maryja wzorem na dzisiejsze czasy

Family is the most important part of every society and it is a guarantee of its development. It is the first and basic community where a human being get to know himself and learns humanity. From this purpose flows its tasks. The Church special care of family could be noticed especially during the pontificate of John Paul II. "The family – says John Paul II - is a community of people, the smallest social unit, and as such is a fundamental institution for the life of every society". It is the most primitive expression of the social nature of man, whom God has not called to live alone, but created as male and female – pair being the first community of persons. Model for each family is the Holy Family, in which Mary plays a very important role. She accompanies every family throughout the Church community. Mary and we as a Church, is the reality of the actual and fully understood.

Wychowanie poprzez liturgię w działalności duszpasterskiej o. Piusa Parscha

In his article the author shows the process of education through the liturgy in the pastoral activity of one of the most outstanding representatives of the "Liturgical Movement", propagator of so called "Liturgy of People" (Volksliturgie), Father Pius Parsch. In the beginning the author shows the life and the pastoral activity of this eminent propagator of "liturgy for people". In the further part of the article the author comes to the showing of itself process of education through liturgy in the three main fields of pastoral activity of Pius Parsch: in the work with the novices in the order, with the soldiers on front and with the people in the parish. This third essential field of activity permitted on full realization of his liturgical ideas through the creation at the little church in Klosterneuburg the model liturgical community, and therefore to this problem is dedicated the essential part of the article.

Wpływ rodziców na kształtowanie postawy młodego pokolenia

The proper atmosphere has to be accompanied by conscious and intentional parents' influence on a child in order to prepare it to permanent and unassisted contact with God. Parents are the example of God for a child and if the notion of God associates to a child with The Best, Loving and Sensitive Father will depend on parents' attitude. The faith will not born from itself, you cannot give it like a thing of a little worth, but parents ought to give the faith by their life. A Christian family is a privileged environment in which a child's attitude to God, the Creator and the Saviour. A young man, living in such family, through the proper upbringing is being introduced in the life of faith and realises that he is the God's cooperator.

Wychowawczy i kulturowy charakter niedzieli i czasu świętego

Time of Sunday is the time of special celebration and spending this day in a different dimension. In The Old and The New Testament a lot of space has been given to the celebration to the celebration of Sunday also. A lot of space has been given to this issue in church documents, also in God's Servant John Paul II. A human being, who is carrying the picture of the Creator in him, ought to imitate Him by work as well as by rest. Work and rest are a realisation of God's plans. It is more and more often noticed that some activities are taken by laic organisations in order to deprive Sunday of sacral character. It is a worrisome phenomenon leading to sacrum distraction, which matters to a human being very much.

Kwestia ekologiczna w nauczaniu Jana Pawła II

John Paul II is an optimist and he wants to share his optimism. Therefore, instead of summary it is worth to listen intently to his speech to the participants of the symposium on the health and environment protection in order to "recover our courage" to undertake ecological care: "Today's mankind, if the mankind manages to connect new skills and possibilities of science with a strong ethic dimension, will be able to promote environment as a home and as a wealth of a human being and all mankind, will be able to eliminate sources of pollution, to assure adequate hygienic and health conditions to small groups and to large agglomeration of people. Technology which pollutes environment can also clear it, cumulating production can be fairly shared on condition that the ethic of respect for life and human dignity, ethic of respect for present and future generations will win".

Świętość u podstaw odnowy moralnej społeczeństwa

Sanctity at the Foundation of the Moral Renewal of Society

One of the challenges for contemporary Church is the problem of the moral renewal of the society. The Pope Benedict XVI, likewise John Paul II perceives the moral renewal of the society in an individual and common striving of a man for sanctity. The source of this sanctity is God's love. This love should renew all spheres of the social life.

Benedict XVI made an appeal for the moral renewal to two groups of the Polish Bishops upon completion of their visit 'ad limina Apostolorum' (Vatican City 3 December 2005). In this article suggestions of actions which will contribute to the moral renewal of the society in the climate of sanctity have been put forward based on the teaching of Church. This renewal should be clear and profound. The Pope Benedict XVI said to the Polish Bishops that moral renewal of the society 'could not be superficial, partial and episodic' but 'deep transformation of the people and the road to sanctify specific people'. The conditions of such a renewal are, among other things: following the life of Christ and His Mother Mary, abiding by the principles of social justice, love of God and people, following the life of the blessed and the saints, remembering the words of John Paul II: 'the world today, first of all, calls the people of conscience as well as holy people capable of building the civilization of love', remembering that the aim of the moral renewal is happiness of a man, both in the earthly and eschatological dimension, care of ecology expressed in the awareness that God Creator made the planet Earth 'a flat for everything that lives', love for God and a man – as the foundation of the new human civilization.

Conducted analyses in this article present the validity and universality of the words of Benedict XVI to the Polish Bishops and they constitute the continuation of the teaching of John Paul II in the issues of the moral renewal of the society whose foundation is sanctity.

Stworzenie i odkupienie idą razem

Creation and redemption come together

In the homily delivered at the Marienfeld land near Cologne during the solemn Mass (21 August 2005) the Pope Benedict XVI emphasised that due to His redemption Jesus Christ had carried out a thorough renewal of the man and the world. Therefore, in theology the act of redemption is described as new creations, and consequently 'creation and redemption come together'. This idea is found in the encyclical entitled *Caritas in veritate* (dated June 2009) in which the Pope points out the source of this connection. This source is 'crystal love of the Father to the Son, in the Holy Spirit'. This is the love which flows from the Son to us. This is the love of creation due to which we exist; this is the redemptive love due to which we are a new creation' (no. 5).

This reflection will constitute an attempt to look synthetically at God's love whose mystery remains in the very centre of mutual links between the act of creation and the act of redemption. Several 'definitions' of redemption as the new creation (in the second part of the study) refer to the theological sense of this connection which Magisterium of the Church indicates both through the words of Benedict XVI as well as in the teaching included in Catechism of the Catholic Church. The first creation (act of creation) finds its meaning and its summit in the new creation in Christ, the splendour of which surpasses that of the first creation (Catechism of the Catholic Church, 349). When Eternal Divine Word entered us and took a human nature marked with a sin, in the Person of Incarnate Word human reality and each earthly event found a new perspective. For a man God has become a man confirming the redemptive-historical meaning a bridge between a miraculous act of creation and even more miraculous act of redemption. Therefore, creation and redemption come together.

Jaka edukacja, takie wychowanie człowieka

Upbringing Is as Good as Education Is

Platon and Aristotle, portrayed by Raffael Santi in the excellent fresco of the Vatican Stanze 'The School of Athens,' allegorically reflect two currents in the cognition of reality: theoretical and practical. At present, opposing the two currents harms education and the broadly understood spiritual sphere of a man. Education, reduced to the level of a useful method, reduces the man himself, promotes only what is pragmatic, negating the real and objective value of cognition (humanism). As a result, an educated man is merely a product of a didactic 'tooling' and is far from updating his personal potential. It is also worth mentioning the conception of the Greek *paideia* which was characteristic of a man perfected by *arete* (virtue) what resulted in shaping the right character in him - true humanity. That is how the ancient model of upbringing known as *kalokagathia* came into being. With time it was adopted and enriched by the Romans, later by Christianity and consequently it defined the notion of *humanistas* - ennobling the mind and body by acquiring appropriate skills and virtues. Nowadays, when a man is no longer perceived as a rational being with personal dignity - he is not the purpose but only the mean to achieve the aim - humanism is 'washed out' of education. The reinforcing tendency deprives education of the pedagogic, teaching element what increases the ignorance of the man himself and impoverishes him severely.

Wkład filozofii w wychowanie człowieka do nadziei

IL CONTRIBUTO DELLA FILOSOFIA NELL'EDUCAZIONE DELL'UOMO ALLA SPERANZA

Riflessione di questo articolo mostra la necessita' della speranza per l'uomo. Nella sua prima parte viene presentata la natura stessa dell'uomo dinamicamente aperta al futuro, che e' proprio il fondamento della speranza. La seconda parte dell'articolo prende in considerazione le capacita' fondamentali della speranza. Essa

porta all'uomo un'aiuto perche' possa conoscere la verita' su se stesso, sullo scopo della sua vita e mostra le possibilita' di realizzare questo scopo nella vita quotidiana. Un particolare fondamento della speranza dell'uomo e' Dio perche' rivela la verita' piena sulla natura dell'uomo e viene con un'aiuto sicuro nei suoi bisogni. Sembra che la conoscenza della natura della speranza possa essere un buon aiuto alla formazione della speranza che viene presa dalla pedagogia.

Postawy wychowawców i młodzieży wobec praktyk zagrażających duchowości chrześcijańskiej

Conscious and responsible upbringing by the catholic educators is one of the most important and the hardest tasks. Constantly appearing new forms of threats force the educators to face great challenges connected not only with their knowledge, but also with their evidence of faith. A young person expects authenticity and evidence of faith, not faith and love only for show. He or she is not even interested in that kind of answer for his or her needs. That is why young people often indulge themselves into the world of delusions ,mirages and illusions, which may lead to pessimism, oppression and personal dramas. For those leavings, appearances, egoism and our own, often abstract and calculated model of education, we will have to pay the price in the future . We already do. W cannot delude ourselves and others that it is all right, it is due to our times and we cannot proceed in the other way. In fact it is not all right, the time is short and we need to find other ways. Nowadays, just like uneasy conscience, haunt spider webs in the empty parish rooms, closed after operating times doors of the offices, schools and gyms. What is more, we find immoral and full of sin discos, pubs, football hooligans, causing fear youngsters – equipped in baseball bat and sweatsuit , overcrowded with minors reformatories and prisons, divorced teenage parents and children in the orphanage....

The source of the spiritual threats are all sorts of forms of idolatry. Few of them, I have covered in the general manner. These are the problems, which we encounter in our every day work. In our life. God's negation, modern anthropocentrism, nihilism, occultism, satanism, dangers of virtual reality, pornography, addictions, specially alcoholism and drug abuse, interest in pseudo-mysticism of the east, New Age practice, OOB techniques, yoga, music which main purpose is to propagate occultism, egoism, hate and evil, the world of idolatrous cartoons and superhero-idols for the children, using the occult symbolism(eg. very popular Atlant's ring) , using the services of bioenergotherapists and fortune tellers, hate towards the Church, priests, God – that is the field of everyday fight of everyone who finds it crucial to educate in the spirit of the Gospel. The main task is to bring up not only good and responsible young man, but also and foremost saint. Yes, sanctity is the ultimate and the most important aim of pedagogy and catholic educators.

Wychowanie do ewangelizacji i misyjnej działalności Kościoła

EDUCATING ABOUT THE EVANGELISATION AND THE MISSIONARY WORK OF THE CATHOLIC CHURCH.

Observing social changes in the world, one can easily notice the current need of the involvement of all Christians in the missionary work of the Catholic Church.

Many of the papal and conciliar statements show the different aspects of a constant and urgent need of the evangelisation of the present-day world. The evangelisation bears witness to faith, Christian maturity and religious formation. It also bears testimony to moral responsibility for those who have not met Jesus Christ yet.

This is why the aim of the study was to show a range of people who, more or less consciously, are engaged in the evangelisation by their affiliation to the Church. Conveying the Gospel in its general meaning is a task of every

baptized man. However, a special place in this mission have priests, consecrated people and secular missionaries. They consciously, voluntarily and directly undertake their missionary and evangelisatory work. Their full cooperation enables the Church to take concrete actions to which it is summoned.

O potrzebie pedagogiki katolickiej w instytucjonalnym systemie opieki nad dzieckiem

ABOUT NEED OF CATHOLIC PEDAGOGY AT INSTITUTIONS OF CARE OVER CHILD

The article pays back on lack of bright legal decrees the attention in range of religious education at institutions of twenty-four-hour care over child. The houses of social help are for children example of such institutions and handicapped youth as well as child's houses. Religious education becomes with matter of own decisions manageress with these institutions at present, as and they make up the resultant product of system of value only tutors and teachers. Therefore it one need the introduction of Catholic pedagogy, as standard of teaching in frames of only general pedagogy.

Koncepcja rozwoju osoby w personalizmie etycznym jako podstawa wychowania

In the present article we try to answer the main question, from the pedagogical point of view – what is the meaning of the philosophical idea of a person and his development in educational sciences and their concept of upbringing and education. We think, that the idea of the man as a free and rational being, and at the same time the potential creature, must be respected in educational operations performed every day at home, school, kindergartens etc.

Najcenniejsze cechy matki... z wybranych, współczesnych, dokumentów Kościoła katolickiego

Mother's the most valuable features ...from chosen , the present of documents of Church Catolik

The social science of Catholic Church favours as form mistress the mother's part and the defender of life. In chosen documents, Encyclicals, these women's valuable guilds be emphasised, mothers who shape to life man in room and building world friendly and love. The maternity, as affirmation of Life, has base, creative the working in societies, in world particularly. The Catholic Church about such understanding of femininity postulates in one's documents. It underlines the weight also - the meaning of truth of, love, responsibility, dignity in parenthood and all women's solidary co-operation on whole world - in field of the man's education.

Refleksje o roli wartości w życiu człowieka...

The reflections about part of value in the man's life...

Good, got to know and wanted by man, it is key to building the sense of life. Opinion and decisions which favour from Evil the value of Good wisely. The social order as result of moral, responsible the man's elections. Meaning of family, tutors, teachers... in creating for development of young of generation the humanistic environment.

Migracja zarobkowa w kontekście zmieniającej się rzeczywistości

Korzyści i zagrożenia

Die Erscheinung der Wirtschaftsmigration in Bezug auf die Dynamik der sozialen Wirklichkeit –

Vorteile und Gefahren.

Die Erscheinung der Migration gehört zu den wichtigen Aspekten der menschlichen Existenz. Besonders in der Zeit der Industrialisierung und Urbanisierung gilt die Migration als ein wichtiger Element des sozialen Lebens von einzelnen Personen. Unter dem Begriff Emigration und Migration versteht man ein dauerhafter Wechsel des Wohnsitzes, der mit dem Arbeitswechsel verbunden ist. Migration beschreibt die „Wanderung von Individuen oder Gruppen im geographischen oder sozialen Raum“ (Duden 1991), man funktioniert also in einer „neuen Gesellschaft“, wo man sich den neuen kulturellen, rechtlichen und sozialen Vorschriften anpassen muss.

Je nach Ursachen unterscheidet man einige Arten der Migration: ökonomische, soziale, politische, religiöse, dieses Thema beschreibt also ein weiträumiges Feld.

Die Ursachen sind z.B. eine wachsende Bevölkerung im Herkunftsland, bessere Berufsaussichten und ein höheres Einkommen im Zielland, politische und religiöse Verfolgung usw.

Die gründliche Analyse der Erscheinung lässt feststellen, dass es sowohl positive als auch negative Folgen der Migration gibt. Zu den positiven zählt man ein höheres Lebensniveau des Individuums, Verbesserung von Fremdsprachenkenntnissen, Kennenlernen von neuen Kulturen, Entwicklung der persönlichen Eigenschaften. Negative Folgen betreffen vor allem das Familienleben, familiäre Beziehungen leiden nicht selten unter der Anwesenheit eines Familienmitgliedes, die Ehen gehen auseinander, die Kinder verlieren das Gefühl der Geborgenheit und bereiten Probleme verschiedener Art.

Es ist wahr, dass die Migration auf der ökonomischen Ebene als ein positives Phänomen betrachtet werden kann, in Bezug aber auf die Verhältnisse innerhalb der Familie, zwischen den Eheleuten, ist sie als eine negative Erscheinung beurteilt. Es gibt in Polen immer mehr Scheidungen, nach der Statistik geht jede vierte Familie aus diesem Grund auseinander, immer mehr Leute entscheiden sich für das Zusammenleben ohne kirchliche Trauung und bilden Konkubinatspaare.

Die Migration verursacht seelische Störungen bei einzelnen Individuen, im engeren Sinne und in der Gesellschaft, im weiteren Sinne. Man soll nicht vergessen, dass ein Mensch kein ökonomischer Produkt ist, sondern ein Lebenswesen aus Leib und Seele, das ein Recht auf würdiges Leben und auf die Selbstverwirklichung im Heimatland haben soll.

Nowy model poradnictwa psychologiczno-pedagogicznego w Polsce

Psychological and pedagogical guidance service with reference to children's and youth's problems in the resort of education is mainly realising by the guidance network. From the data in report results that there are over 600 Public Psychological and Pedagogical Services in Poland, among which there are many specialist services. These services run diagnostic, therapeutic, prophylactic and advisory activities. From the conducting research results that the amount of small children and children of the preschool age which use the help from the services is systematically increasing. Public and non-public services, which are complementary, play an important role. Novelty in guidance is fact that guidance services have been started to create by academic and scientific centres. These guidance services have professional staff and they give help to the environment on which they work. The issues to discuss are issues of guidance service activities programmes, monitoring content, consulting and management. One of the guidance services operating at the John Paul II Catholic University of Lublin in Stalowa Wola is Psychological and Pedagogical Guidance Service at the Institute of Pedagogy.

Boża pedagogika w orędziu proroka Ozeasza

God's Pedagogy in the Message of the Prophet Hosea.

Pedagogy is the process of the upbringing, education and self-education of a man during his whole life. God has repeatedly instructed people in different ways on how to behave. The Prophet Hosea called for conversion, trying to convince people that, in spite of their dissents, God still had love for them. The Prophet affirmed that if people truly converted and put trust in God, He would take them in his arms, because his mercy is greater than justice. Following God's pedagogy in our everyday life, we should also continuously convert ourselves, forgive and love one another.

Podpora inkluzívneho povedomia v materských školách v prospech diet'at'a s »odlišnosťou«

The goal of inclusion is to help all children learn to the best of their abilities. Inclusion means teaching all children together, regardless of ability level. Inclusive programs celebrate children's similarities as well as their different abilities and cultures. In inclusive classrooms, children with special needs take part in the general education curriculum based on their ages and grades. They are not put into a separate classroom, but rather the curriculum and the room are adapted to meet children's needs. The inclusion team plans ways to adapt the curriculum and the classroom so all children can learn as independently as possible. People on an inclusion team are expected to have good communication skills. They are flexible and creative about meeting all children's needs. An inclusion team consists of people from inside and outside the school who work together to support children with special needs - handicap, disorder and endangered health.

Rozvoj prosociálnosti cez predmet etická výchova

The article deals with the clarification of the position of education in the school education in the Slovak Republic. The article substantiates sense of developing of child prosocial behaviour in school and family environment. It is simultaneously terminological defined the object of ethics and emphasised its intent in the school education. It also specifies and clarifies the basic components of ethics and underlines the need to work on formation of the own personality.

Wybrane aspekty życia młodzieży wiejskiej w świetle opinii osób znaczących

Młodzież w społeczeństwach rozwiniętych stanowi kategorię osób znajdujących się w okresie przejściowym, nie wymagającej bezpośredniej opieki ze strony dorosłych, a zarazem nie ponoszących pełnej odpowiedzialności za własną rodzinę.

Jeśli chodzi o młodzież wiejską kwestia ta jest wciąż mało badana i wymaga zintensyfikowania analizy stanu faktycznego tej grupy osób.

Młodzież wiejska w bardzo zróżnicowany sposób jest postrzegana a uzależnione jest to od kryteriów ocen funkcjonujących w konkretnym środowisku.

Wobec współczesnego rozwoju techniki, uprzemysłowienia, automatyzacji, urbanistyki i wielu innych wpływów, młodzież ta jest narażona na często niekontrolowane zmiany postaw, zachowań, myślenia i działania.

Treść artykułu ukazuje obraz młodzieży wiejskiej wyreowany przez osoby z różnych środowisk, zajmujących różne pozycje społeczne.

Istotnym czynnikiem oceniającym współczesną młodzież jest odniesienie spostrzeżeń do wzorców wykreowanych w poprzednich latach - szczególnie w latach '90 - nie zawsze sprawiedliwych, autentycznych i obiektywnych.

Skuteczność mowy o Bogu w kontekście piosenek zespołu Arki Noego

This article presents analyses of the picture of the God in the religion songs of Arka Noego, the most popular child group in Poland. Author says, that picture is unexpected rich and contained all kerygmatic senses. There are three especially important components in it: 1. concentration on Christ, 2. conceptualization the God as the best of Father, 3. show gratitude as the best and the most natural relation, which joins a child and the God. The religion senses in the songs of Arka Noego group are presented in an original and artistic way, they are very communicative, especially because of contained daily child's language and reality. The mentioned article explains that these songs are ideal type of beautiful, theologically correct and according to understand speech about the God to contemporary people – not only children.

Współczesne zagrożenia rodziny na Węgrzech

Threats to the family in hungary in our days

Hungary has very low birthrates and the state of health of her population is very poor. Here we outline some of the (possible) reasons of these sad data.

The esteem of marriage and children in the Hungarian population is outstanding in the European Union. Nevertheless, cohabitation is spreading fast and less and less children are born. The role of women has changed radically in the past decades. In most households, both man and woman have paid jobs outside the family. This causes many discrepancies, especially if they have children, and the culture to handle these problems is still missing in many cases. Family-friendly ways of reconciliation of work and family life are seldom to find.

We live in a serious moral crisis. Society has lost orientation, there is no stable scale of values, and this is largely valid even for church-going people. This results also in an alarmingly high rate of mental depression. Mortality of men is very high in Hungary. Data show that, on the one hand, dissatisfaction of their partner with their financial condition is a major source of stress for men and, on the other hand, living in a family and spending time with children is a strong factor of protection. The main challenge is to change the general mentality, which is an extremely difficult task. In achieving this, the Church, the churches should also do a lot. Proper values must find their fundamental place in society.

Szabadidő és rituálék a családban

The loss of identity, ignoring traditions and not realizing their own significance constitute a problem becoming more and more generalized in today's families. The present study based on scientific researches contributes to the rediscovery of the importance of free time spent in family, celebrations, tradition and custom. It is pointed out how one can use these things in a right way, developing and building up personality.

Chrześcijańska formacja dorosłych

„Religious education of adults” or „Christian formation of adults” is nowadays becoming the subject of the interest of the Church in many countries and regions. It is thought as one of the first pastoral activities, when

talking about the evangelical mission of the Church. In this way the thought is growing, present in the first period after the council, about transferring the attention from the children and youth religious education, known so far as the traditional religious education environment, to the religious education of the adults. There are many reasons and motives of being in favour of the adults religious education. In the documents it is said about the priority and necessity of religious education of the adults (DOK 59,171-176; „CT 43). After the council period there was the time of arising different types of the adults catechisms, as a virtually new literary form in the history of the Church. The best known example is the catechism for the adults, which was created in Netherlands in 1966, carrying initiatives, which were realized later in Italy, Germany, Belgium, Spain, France, not mentioning the countries outside Europe. More common initiatives of the individual Episcopates in the field of working out the criterions of the religious education work with adults. The diversity of work on behalf of the adults, even if they are something small in the general picture of religious education work.