

FAMILY
VERSUS POST-MODERNITY
CHALLENGES

UPBRINGING. PROBLEMS.
ASSISTANCE AND SUPPORT

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Academic Editing

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Warsaw 2016

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Cover design

Michalina Poźniak

Printed by

Drukarnia Wydawnictwa ARKA

www.arkadruk.pl

Copyright by Instytut Papieża Jana Pawła II

Warszawa 2016

ISBN 978-83-65198-19-8

ISSN 2450-5218

Published by

Instytut Papieża Jana Pawła II

ul. Księdza Prymasa Augusta Hlonda 1

02-972 Warszawa

tel. 22 213 11 90, fax. 22 213 11 92

www.ipjp2.pl, instytut@ipjp2.pl

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CORPOREALITY OF HUMAN BODY – FREEDOM OR RESTRAINT?

PERSONAL RELATIONS OF CONJUGAL AND FAMILY LOVE IN THE TEACHINGS OF ST. JOHN PAUL II

Introduction

Interpersonal relations belong to the field of psychological sciences: psychology of persons and psychology of groups, i.e. sociology.

The diagnosis of a human as a person belongs to the philosophy (see: Dietrych von Hildebrand¹, *Ethik*, Regensburg – Stuttgart [1973], p. 177-189). Karol Wojtyła (St. John Paul II) was a Polish philosopher.

In anthropological view, we distinguish two spheres of human behaviours and actions: soma (if a man faces a moral dilemma, his facial hyperaemia changes), and psyche associated with spirituality: intellectual, moral, emotional, or social – within the community.

At the same time, relation is a communication: verbal, nonverbal, intellectual (writings, images), but also intuitive. We experience the feelings of threat or affection to people we meet.

Conjugal love can be considered within a relation – as a meeting of two people, as two actions, *human deeds*, both external and internal actions. The first person declares love. This is a declarative, descriptive action, an act of candour towards a chosen person. When a person declares love, the declaration contains all future goods that will be handed over exclusively. Selfless handover of

¹ “Moral values should be only regarded as personal values and may become real as skills only in behaviours and actions of people.” Dietrych von Hildebrand, *Ethik*, Regensburg – Stuttgart [1973], p. 177-189).

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an expected object is an external action, whereas all good thoughts about the beloved person are an internal action.

Love as such is not restricted to marital relations, since it may be also aimed at one's fatherland, given culture, language, or wildlife. It should be also emphasized that foundations of love are built upon attitudes: actions caused or inspired by instincts, education, the degree of awareness. The greater awareness and discomforts of an action, the higher moral assessment of the action, human love. A war hero offers his life (the highest human value), defending his country.

Reference to the Holy Scripture

Christ's statement is unambiguous. It offers the evaluation of love and describes its nature. Christ measures the act of love in the category of utter sacrifice. He himself proved to be God through death and resurrection for all sinners in the world.

"Greater love has no one than this: to lay down one's life for one's friends" (John 15: 13). Sacrifice is an act of love, that sacrifice has been universal, the Lord loves all the people, offering his affection in particular to those who recognize Christ as their Saviour. Martyr saints will follow their Master. According to the Church, martyr saints are perfect speakers preaching the truth about God and salvation. The value of torturous death, an act of martyrdom, helps to expand and strengthen faith.

Other evangelical passage speaks about the value of life: *"For whoever wants to save their life, will lose it, but whoever loses their life for me and for the gospel will save it."* (Mark 8:35).

Life is the greatest value, but ends with physical death. This physical departure puts an end to values that a man shared and used on Earth. Spiritual death, that is the final loss, happens when one rejects the truth and forgets to profess and preach the Gospel. Second part of the sentence, Christ's declaration, shows how to save life, especially the spiritual life with its moral values. The very Christ is a motivation – He is a warrant of eternal life, as He defeated death and resurrected. Another motivation springs from the *Gospel*, the Good News, which shall be preached to *all creation*². Christ is the Gospel and he preaches the Gospel, those who follow Him shall receive the *light of life*³.

Relations in conjugal life were rigidly determined by Christ who ordained that relations between a man and a woman shall be indissoluble. *"Anyone who divorces his wife and marries another woman commits adultery, and the man who marries a divorced woman commits adultery"* (Luke 16, 18). Love confessed and

² Cf. Mark 16, 15; Colossians 1, 23.

³ When Jesus addressed his people again, he said, *"I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life."* (John 8, 12).

declared in public (marital agreement⁴) is a perpetual and permanent combination of human actions, both external and internal. Adultery may be spiritual (someone thought about committing adultery), or physical (someone committed adultery). Christ was referring to the Old Testament Law which allowed to send over the wife, it was a permission given by Moses (Matthew 19, 8), and later it was changed in the New Law upon God's authority. The original permission was dictated by *obduracy* of human heart, whereas New Law was ordained out of Christ's equal love to all humans, both men and women alike.

The Catechism of the CC and the Code of Canon Law

Unity of the entire life refers to all human and conjugal actions during the relationship between a man and a woman. All goodness of conjugal life is potentially included in the vow, in the marital consent that carries the declaration of: love, faithfulness, marital honesty, and the obligation to last in the relationship, until death comes.

“The marriage covenant, by which a man and a woman establish between themselves a partnership of their whole life, and which of its own very nature is ordered to the well-being of the spouses and to the procreation and upbringing of children, has, between the baptized, been raised by Christ the Lord to the dignity of a sacrament.” (1601, CCL, cann. 1055, §1).

The basic purposes of marriage is to last in mutual love and to give new life – to transfer life. Both purposes should be manifested and confirmed during preparation to the sacrament of matrimony and by the very declaration – by marital consent. An obligation to transfer life naturally triggers another responsibility to educate new born children. Humans does not only receive the blessing of life after being conceived, as their parents also have another obligation – to prepare their offspring to life through the process of caregiving, education and upbringing.

The sacrament of matrimony was instituted upon the authority of Christ's power, upon the power of His decision, the desire to love all the people, and as such the sacrament is a sign of the Saviour's permanent presence among the members of a newly formed and living family. The sacrament is intended for true believers and those who were baptized. For baptism opens the doors to all successive sacraments. *Whoever believes and is baptized will be saved, but whoever does not believe will be condemned* (Mark 16, 16), said resurrected Christ.

The teachings of the Holy Scripture speaks the truth about interactions between the sexes (males and females), which are complementary by nature. The purpose of being a man lies in a woman, and the purpose of being a woman lies in a man. Any denials of this truth lead to illogical actions⁵. *Jesus notices*

⁴ Cf. *The Catechism of the Catholic Church*, 1625.

⁵ Homosexuality and other same-sex relations are illogical actions, asymmetrical, deprived of

that it creates an inviolable unity of life, and reminds what the „initial” idea of the Creator was: “So they are no longer two, but one flesh” (Matthew 19, 6).

Theology of the human body define its value. The unity of body and soul in humans imply actions – relations corresponding to the nature and its purpose. Sexual relation between husband and wife is a wilful action, a truthful dialogue between bodies and souls.

The actors of marriage that leads to procreation and family are individual and social humans, marriage is a community and an institution in one, the smallest institution of all, but fundamental and essential for the existence of more developed institutions, such as states, schools or the Church.

Marriage relation – an incessant dialogue towards goodness requires fidelity achieved through unity in love and the transmission of human life. The dialogue certifies and reaffirms dignity of the relationship between a man and a woman, whereas the unity of marriage is constantly validated by fidelity⁶. Such fidelity is essential for the family regarded as the basic unit of society. Fidelity is also crucial for all other, more developed communities. Mutual gift – an act of people’s life is exchanged through mutual love and the transmission of life. These are actions made by people, spiritual and physical actions bound by the symbol of marital love.

Personalism of the John Paul II

Personalism in the approach of Karol Wojtyła refers to the experience⁷ (phenomenology⁸) that is lived by people through a human action (both internal and external). Through a human action (actions) people can process and experience their own experiences and actions of others. This leads to mutual recognition of people, reciprocal relation. Human actions reflect an individual’s personality, they speak about one’s internal and external veracity. The unity of thoughts, intentions, internal norms should be also connected with external actions, with the rules of conduct⁹.

the basic purpose attributed to the sexes, i.e. procreation.

⁶ “By its very nature conjugal love requires the inviolable fidelity of the spouses. This is the consequence of the gift of themselves which they make to each other. Love seeks to be definitive; it cannot be an arrangement ‘until further notice.’” CCC 1646.

⁷ K. Wojtyła, *Persona e atto (The Acting Person)*, Rusconi Libri, Roma 1999, p. 46.

⁸ Phenomenology (from Greek *phainomenon* – “that which appear”) – 20th century philosophical movement consisting in the description and analysis of objects which are given directly. Leading creators and followers of the movement include Edmund Husserl and Max Scheler (to large extent independent from Husserl). The term also refers to the method of philosophical studies created by this movement and practiced by existential philosophers. <http://pl.wikipedia.org/wiki/Fenomenologia>

⁹ „Zasada postępowania, dyrektywa wyznaczająca obowiązek określonego zachowania się w danej sytuacji przez odwołanie się do odpowiednich ocen i wartości moralnych” (A rule of conduct, an instruction which imposes a duty to respond adequately to a situation, assuming appropriate moral criterions and values). “Zasada” (Rule) entry in: *Słownik języka polskiego*

The process of becoming a human lasts and manifests through actions which prove humans' subjectivity. A human is a subject. It is generally accepted that *subjectivity* means to feel as a person with identity¹⁰ and awareness that distinguish individual from others¹¹.

Marriage is the meeting of two people, two identities who form a community. This basic community does not devour personality, does not devour identity. The new quality of community emerges. I and YOU become WE. John Paul II spoke about reciprocal gift of one's own personality and identity offered to the spouse. A gift is given free-of-charge. A gift may be handed over as a value in the spirit of unviolated personal liberty. Such gift is a human act, utterly free, dignified, exclusive, responsible¹², and unique – it is given out of love and to secure love. The second party accepts the gift and instantly replies offering a gift of herself or himself.

The gift of oneself, the gift of love is responsible, the spouse acts and becomes the action for another person. As a result a person is fulfilled as a man and fulfilled as a woman. Personalities do not blend, identities do not blend, these are two acts of separate individuals who emphasize their separateness in unity. Spouses should not destroy their personalities, they should not become similar in terms of identity, personality, temper, mindset and understanding of values. Connubial unity's own and unique beauty consists in the distinctiveness of people. People are different with regard to their personal traits, their sexes, and this diversity should urge them to fulfil their marital vocation through reciprocal love and the transmission of life.

Personal Relations in Familiaris consortio¹³ Exhortation

Huge care about dignity of marriage and family is the dominant theme in the teachings of John Paul II. The Pope tries to philosophically (ethically) and theologically document the truth about inalienability of connubial dignity in humans, about the purpose and importance of human love, and about

(Polish Language Dictionary), v. 3, ed. M. Szymczak, Warsaw, 1981, p. 995.

¹⁰ Identity – is the idea we have about *ourselves* with regard to: physical features, psyche and behaviours which make a human separate and unique in comparison to other people. (17.10.2014http://pl.wikipedia.org/wiki/To%C5%BCsamo%C5%9B%C4%87_%28psycho-logia%29).

¹¹ The human subject combines existence, action and development. Development can be somatic and psycho-emotional. A human person develops into *someone* in psycho-emotional dimension, and develops into an *individual* through conscious actions. When one develops into an *individual* through acts, one gains moral values. Therefore, morality belongs to existential reality linked to a person. Cf. K. Wojtyła, *Persona e atto (The Acting Person)*, Rusconi Libri, Roma 1999, p. 248.

¹² "Responsibility refers to a person fulfilling an action, who at the same time fulfils herself through this action." K. Wojtyła, *Persona e atto (The Acting Person)*, Rusconi Libri, Roma 1999, p. 402.

¹³ John Paul II, *Familiaris consortio*, 22nd of November 1981.

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responsibility helping to fully experience personal bond between a man and a woman in stable marriages, and about huge responsibility for the transmission of life.

Familiaris consortio exhortation is one of the fundamental papers for the Church and St. John Paul II. The exhortation was written after the Synod of Bishops in Vatican held from 26th of September to 25th of October 1980. The Synod was devoted to the tasks of the Christian family in the modern world. By presenting connubial and family issues in the context of modern times, the Church wanted to renew its teachings on important and crucial topics, both for the believers and people of goodwill seeking the truth. Pope John Paul II distinguished three groups of people struggling to recognize the proper role and importance of the family which starts and ends with marriage. Some people respect the teachings of the Church and form their connubial and family relations believing in values and following them, others lost their connection with the commandments and the faith, whereas the last group of people is not able to defend their families and marriages against social, ideological and material threats¹⁴. The last decade of the 20th century and the 21st century have undermined fundamental values of marriage and family as well as the value and dignity of human life.

Undoubtedly, modern culture continually affects the image of marriage and family, many institutions would like to shape this image, having noticed the crisis, they propose new solutions which are often far from the teachings of the Church, and far from the proper philosophy and tradition. It is important that state communities notice how important and inalienable the institution of family is, by engaging in dialogue and offering material and social support¹⁵. Also the families look for their proper and individual identity, struggling with many difficulties, both external and internal.

The Church strives to bring pastoral service to married couples, shows modern threats and uses them as an example to remind that God envisaged and introduced the eternal plan for a man and a woman, which serves as a guarantor of their dignity and their natural role¹⁶. Since the family combines religious, spiritual and eschatological dimensions, human relations across all those dimensions should remain dignified and meaningful. What happens in the families is also reflected in the Church, and especially in *Home Churches* formed by Catholics

¹⁴ Cf. John Paul II, *Familiaris consortio*, 1.

¹⁵ Cf. Z. Struzik, *Narzeczeni wobec wiary, życia, płodności i wychowania. Statystyka*, IPJPII, Warszawa 2014 (Engaged couples and their faith, life, fertility, and education. Statistics, IPJPII, Warsaw 2014.)

¹⁶ Cf. John Paul II, *Familiaris consortio*, 4.

and Christians. The image of the family unambiguously influences the image of the Pilgrimage Church¹⁷.

The dignity of marriage and family, expressed and practised through human actions, through relations between the spouses and family members, is a reflection of the image they carry in their souls, this is the image of God himself, they are created to embody the likeness to God¹⁸ by all their actions. The fullest manifestation of this image can be seen in the relation of their love. God is both the spirit and love, marriage and family is a unity of the spirit and is bound by love. Each family is the reflection of the Holy Trinity. Relations in the Triune God are the relations of love and relations of the People. The Divine People act as: the Father, the Son, and the Holy Spirit. God's perfection is the highest holiness, while the perfection in marriage and in the family, perfection in their relations, is a path leading to reciprocal sanctification, and a road to salvation.

Marriage between baptized people, validly concluded through marital consent, becomes and remains the sacrament. This gesture revives and recreates grand works of God; the works of creation, salvation and sanctification of men¹⁹. Transmission of life revives the creation of the world – is an act of ongoing creation of men by God with the participation of a human. Just like God the Father, parents have to face their own dignity of a father and a mother, the dignity is received as a gift from the history and is passed from one generation to the next.

The work of salvation has been completed by the Son of God, Christ transformed us into sons of God, we became filiated and justified by the power of his redemptive ordeal. Filiation is a reflection of Christ's filiation to God Almighty who blessed him with love.

Marital and family love (paternal, maternal, filial) becomes the environment of salvation through God's mercy, but also through human actions, through good deeds, through suffering, reciprocal sacrifice and service for each other.

¹⁷ What does the Pilgrimage Church expression restored by the Council mean?

The expression or an idea often appears in the Council documents, e.g. in *The Constitution on the Sacred Liturgy* which states that “*The Church is present in the world, yet not at home in it*”. The *Lumen gentium* Constitution uses a beautiful quote from St. Augustine: “*The Church, in the midst of worldly repressions and God's consolations, follows forward in the pilgrimage.*” *Gaudium et spes* Constitution gives one more instruction: all goodness that the God's People can offer to the human family during their earthly pilgrimage stems from the fact the Church is “*the universal sacrament of salvation.*” Paul VI, *Pilgrimage Church*, General Papal Audience, 13th of May 1970.

¹⁸ “*God created man in His own image and likeness: calling him to existence through love, He called him at the same time for love.*” John Paul II, *Familiaris consortio*, 11; Cf. Genesis 1, 27.

¹⁹ “*The family finds in the plan of God the Creator and Redeemer not only its identity, what it is, but also its mission, what it can and should do. The role that God calls the family to perform in history derives from what the family is; its role represents the dynamic and existential development of what it is. Each family finds within itself a summons that cannot be ignored, and that specifies both its dignity and its responsibility: family, become what you are.*” John Paul II, *Familiaris consortio*, 17.

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Everyday life becomes a huge scheme, everyday practical love constantly proves that Christ loves men and that He is present in marriages and families. By such action, a family expects to receive current and future salvation.

The family, as a basic unit of a society, carries the features of an institution, it is the smallest, but basic community, and it creates a community. *Familiaris consortio* confirms: “According to the plan of God, marriage is the foundation of the wider community of the family, since the very institution of marriage and conjugal love are ordained to the procreation and education of children, in whom they find their crowning.” (FC 14).

The institution of marriage is founded upon love, that is upon the lasting motivation to offer good deeds for a community. Such institution produces “goodness”, creates the atmosphere of goodness, and lastly teaches how to be a good person. Spouses learn how to do good deeds, they do good deeds and teach their children how to do good deeds. Spouses – parents raise children, they follow moral norms and transfer them onto their children in the atmosphere of love. When parents act, they are guided by rules to comply with their obligations towards a family and community, this is how they set an example for moral behaviours, and teach good rules. Parents’ endeavours result in a born and educated child which is a gift and a task given by God, handed into their hands, both literally and metaphorically. Parents bear responsibility for this gift before God and the society, now and forever.

Aside for the institution of marriage and conjugal love of a man and a woman, there is no decent way to transfer life, and there is no decent way to educate offspring²⁰. Marriage and family create a perpetual atmosphere of human actions. By offering intensive exchange of such actions, they lead to spiritual and material growth of all interested parties. Dynamism of a personal action transforms into the dynamism of social actions. According to John Paul II, the family constantly changes through values, lives by values, and creates them²¹. Created values are unique, one-off, nobody, aside for a family, can experience and create the same set of values, they belong only to this family. Observation of a family and willingness to reproduce the goodness which is present in a family, will always remain an observation, it may be used as an example, but will never be the existential participation of any third parties. Wealth of relations in a given family is an image of the relation within the Most Holy Trinity. In God, everything is perfect, eternal and beautiful, there is a constant dynamic exchange of love between the People. The exchange of love within the family

²⁰ If parents are absent, parental duties are assumed by other institutions which carry out child’s education process in the replacement.

²¹ John Paul II, *Familiaris consortio*, 18.

is similar²². Family *Home Church* is a place where such love is cherished, it is founded upon God's glory, and celebrates His presence.

The family in its unity is not closed nor restricted to parents and children only, it is rooted in a wider society through consanguinity and affinity. Here is where its wealth and dynamism of development lies. Creation of new relations through a reciprocal gift offered by a man and a women attempts to form the web of consanguinity, or, in broader sense, the web of affinity. This creates the community of grand families which in turn create families of the nation and the state. In the case of marriages between people of different national origin, transnational and trans-cultural relations in a community are formed, the relationship of origin, in which everyone is interconnected, emerges. The great human family belongs to God and to the world. According John Paul II, this is a foundation for building peace across the world.

Second Fundamental Purpose of Marriage: Transmission of Life

God sets two basic purposes for spouses: they shall love and transfer life. Spouses are properly prepared to accomplish these purposes. They love each other through their personality, through spiritual life. The second objective, transmission of life, is imprinted in the nature of the sexes: “*With the creation of man and woman in His own image and likeness, God crowns and brings to perfection the work of His hands*” (FC 28). Image and likeness is manifested in the personal life of spouses, especially for parents this image and likeness to God consists in the opportunity to transfer life. Male and female sexes serve as a tool to transfer life, this is a remarkable, natural and divine gift, offered with respect to dignity and importance of parental vocation. This gift, and a purpose of marriage at the same time, transforms sexual life into something deserving, and becomes a dialogue between bodies and souls of the spouses. Theology of the body shows purity and uniqueness of this dialogue, by referring to the biblical message: “*God blessed them, and God said to them: “Be fruitful and multiply, and fill the Earth and subdue it.”*” (FC 28).

Noble, sublime and divine fertility equips parents and children with tools for proper understanding and development within the boundaries of a sex. The dignity of a man and a woman is enclosed within the congenital vessel – a given sex which may not be chosen or changed. Sex is biologically imprinted in genes, where it is codified hormonally, and later personally in the process of education that is compliant with nature. Humans are conceived and born with a given sex and pursue their goals within this sex, as men or women, until the end of their days.

²² “*Its first task [the family’s] is to live with fidelity the reality of communion in a constant effort to develop an authentic community of persons.*” John Paul II, *Familiaris consortio*, 18.

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In the biblical message “*fill the earth and subdue it*” (Genesis 1, 28) we can see the will of God the Creator who wishes the conceived life to last, develop, grow and... continue its reign over the surrounding world. The reign is God’s prerogative, and God transfers this prerogative to humans so they could rule by understanding the world and providing reasonable governance. Part of this world also comprises interpersonal relations, including relations between spouses and family members. Human actions, actions of men determine the world’s future, they shape large, external world and our small worlds – our microcosms.

The God’s order also shows His huge trust that good deeds received by humans will be kept and properly used. Such trust was given to all parents who should share it with the next generation. The gift of God’s love, gift of a sex, gift of life was delivered into human hands as the order: *you shall exist!* Humans are expected to last and keep their dignity, responsibility²³ and invariable purposefulness. Life of parents and children must be responsible, for it was created by God and humans. Life should be transferred responsibly, life should be experienced responsibly. During one’s life, one should be aware of its origin and nature – it will always remain a gift from God and humans.

The blessing: *God blessed them, and ordered: you shall exist!* was passed to all generations. It became an ongoing dialogue of God with humans. The dialogue relates to any life given to a child by its parents. God is engaged in this dialogue with all humans, instructing them to do worthy actions: *act!* Personalism of a man is reflected in his actions and in the responsibility for actions. They take on a new dimension, become human and divine at the same time.

Parents’ Right and Duty to Give Education

Education is one of the great actions to be completed by spouses. This action lasts for many years and incorporates parental love which takes many forms depending on the age of a child, its individuality, personal traits, sex, and talents. This is why *parent’s rights and duty to give education is essential* (FC 36). Without proper education it is impossible to fulfil the joint work of God and man intended to create and shape the great gift of life. Personal relations of parents and children in the family are most natural, necessary, fruitful and unalienable. Parental relations form a human being in physical and spiritual dimension, a new personality of a child-human is created within the family environment shaped by the family love. The child is the fruit, the outcome of love and its most important value.

Only parents have the best and most comprehensive qualifications to perform educational tasks and duties, they are predisposed by God and their own experience to transfer and shape values in their children. “*The right and duty of*

²³ Cf. K. Wojtyła, *Miłość i odpowiedzialność* (Love and Responsibility), Lublin, 1960.

parents to give education... it is original and primary with regard to the educational role of others” – explains John Paul II.

Education is also provided by state community which acts in close collaboration with parents. State authorities organize and provide education on all educational and professional levels. Moreover, the state is also responsible to raise a new generation of righteous and responsible citizens.

Educational responsibilities are also offered by the Church based on the subsidiarity principle. The Church helps to shape morality of a new generation and invites to create reality of faith within the *Home Church*.

Personal relations in the family naturally influence social relations, they influence children groups, kindergartens and schools, they are developed correspondingly to the age and maturity of a young human. Love – *agape*²⁴ – shall always remain the foundation for family and social relations, such as the act of bestowing intentionally good deeds upon others.

A Cause and Effect Relationship Between a Family and a Society

A family starts when a man and a woman get married and form a stable relationship. The relationship is formalized by the state community or by a given culture which follows a given custom. Spouses, baptized believers, enter into the sacramental relationship which adopts both religious and moral values.

Marriage always refers to the beginning of the creation, to the sources of life, to its natural and spiritual origin. The first relation was formed by a man and a woman out of God’s will and order: “*Be fruitful...*” (Genesis 1, 28), “*That is why a man leaves...*” (Genesis 2, 24). This relation was authentic, albeit not historical. It was authentic since it is always repeated in a new relation between a man and a woman. Recreated are acts of the creation and sanctification included in the blessing: “*God blessed them and said to them...*” This is why the society is able to exist and develop. John Paul II said: “*marriage [is] the beginning and the foundation of human community*”, family has become “*the first and vital unit of the society*”²⁵. Relations between the family and the society are natural, indispensable and necessary, there is a dependence of origin, families are the roots of the society, the society depends on them and is founded upon them. There is no other option for the creation and revival of the society, this is only achieved when new citizens are born in the families. This natural relation, relation of origin implies other relations: cultural, educational, custodial, ideological and religious. A dense web of links between families of a given culture, language, history or customs is created, and spiritual and material works are formed. Families build cities, create workplaces, and cultural centres, shaping

²⁴ Benedict XVI, *Deus Caritas Est*. (25th of December 2005).

²⁵ SECOND VATICAN COUNCIL Decree on the Apostolate of the Laity *Apostolicam actuositatem*, 11.

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the wealth of relations, dependence and mutual support. „*It is from the family that citizens come to birth and it is within the family that they find the first school of the social virtues that are the animating principle of the existence and development of society itself.*” (FC 42).

For the above reasons, the family bears the features of an institution, it imposes duties and laws, is based upon natural status of being stable, fertile and social family.

Social Role of the Family

The family is a community bearing social and political features. It has the right to create attitudes and behaviours for other families. Such works are mainly intended for other families, mainly poor and those not covered by social care. Many family relations are carried in intimate, personal and discreet atmosphere, they are indispensable and irreplaceable, as they create authentic relations between people, married couples, and family members with varying levels of consanguinity or affinity. These relations and relationships cannot be replaced by any official social organizations, they must appear intrinsically and respect liberty and love to others²⁶.

Personal Relations of the Family Rights

The Church defends the family rights against wrongful and detrimental acts of the state and community²⁷. Grand social and state family should understand and accept the truth about its ontological origin derived from the basic unit of the society, that is from the family. Any improper relation between the family and the society may lead to mutual conflicts, and in extreme cases even destroy the structures of a democratic society, which usually leads to the revolt or a demographic decline.

In *Familiaris consortio*, John Paul II introduced the basic rights of the family, which also include norms and principles of reciprocal relations.

The Family's Right to Exist and Develop FC 48

The right to exist and develop in a family, that is the right to establish a family and to have adequate means of support, is shared by all people, especially by the poor...

The right to exist is linked to the reality of life. Life is defined by many sciences which give us a chance to diagnose its nature. The science has proved that each life is valuable and unique, and the phenomenological experience allows to personally, individually discover the value of life. Theology places life within

²⁶ Cf. John Paul II, *Familiaris consortio*, 44.

²⁷ “For this reason, the Church openly and strongly defends the rights of the family against the intolerable usurpations of society and the State.” John Paul II, *Familiaris consortio*, 46.

the act of God's creation, theology allows to discover the value of life in the eschatological dimension, philosophy explains the transcendence of human life.

The right to exist stems out from the very phenomenon of coming into existence. The existence of a man and a woman in the given form is a natural phenomenon that is always aimed at reproduction of life in the process of origin. Living things always born out of living things, and a human transfers life to another human by giving birth. But not only a body which grows, develops, matures and naturally dies is transferred. The phenomenon of human life is different from the phenomenon of existence shared by animals and plants. The difference lies in intellectual and spiritual transcendence. This is another quality of life, and another human life. The value of human life depends on external, material conditions. Poor and wealthy people transfer the same human life. Differences on the social ladder does not imply the value of the very life. Nor the differences between old and young person, sick and healthy person, educated and uneducated person.

Since value of life is equal, a community of people formed in the state has the responsibility to compensate natural differences. The state is supposed to secure upbringing and education, should increase the level of medical service, provide adequate means of support, including decent employment conditions and fair salaries.

The Right to be Responsible for the Transfer of Life and Education of Children

Important values of human life include personal responsibility for our own life and lives of other people who have been born into the family. Responsibility is a human attribute, the responsibility for transferring life is the highest value and the manifestation of full love. Children safety relies on parental responsibility, they must feel safe to develop properly.

Responsibility of parents for a new life consists in passing on shared values to offspring. The sense of intellectual, financial, social, residential and medical security affects children directly. They should be protected by their parents, their school, and their state.

The Right to the Intimacy of Connubial and Family Life

Personal relations in the family require adequate conditions, and the condition of intimacy should be especially satisfied, as intimacy is one of the most personal spiritual and physical experiences. Intimacy conveys dignity of a man and dignity of his actions. Intimacy ensures that actions are true and genuine. Albeit a human is a social being, the intimate life should be only restricted to marital and family relations. Innate sense of shame and embarrassment is the guardian of intimacy. We intuitively distinguish things that are ours, personal,

and things that we can disclose or publish about ourselves. This explains personal data protection, and violation of this protection is commonly regarded as blameworthy and is socially penalized.

Right to the Stability of Marital Bonds and to the Institution of Marriage

Stable bonds depend on marital and family love. The nature of love dictates it to be stable. One cannot declare partial or temporary love, as it is stable by its very nature. Human life is a process, each section of human life has a specified value, characteristics and a determined time frame. At a given time and age stability gives the sense of safety, emphasizes fidelity and meaningfulness to be in a given marital or family relation. Stability becomes a part of everyday human life, becomes a habit, gives the chance to achieve personal, moral, social, and financial successes. Stability of a marriage and family effectively slows the ageing process that is unavoidable for all members involved in a relation. Even in the case of a mature marriage, in which children have reached their maturity, the spouses need stability for themselves, because stability allows one to face and embrace old age easier and deeper.

The stability of marriage and family is required due to its institutional quality, as institutions are stable by nature and ensure the implementation of rights and obligations of their members. Institution of marriage and family comes to an end after the natural departure, after the death of a spouse, death of a family member who suffered from a terminal disease. But emotional bonds prevail, recollections and memory remain as a symbol of true love.

The stability of marriage and family should be guaranteed by the state, legal order, customs, social and material support. Unity of the state and nation is based on the stability of marriages and families. Whereas the lack of such stability poses the threat of disintegration for basic social units, leads to emigration, triggers decline of a local culture, exposes the society to impoverishment and loss of historical tradition.

The Right to Profess Faith and to Defend It

Faith can be analysed in the view of theology, philosophy, psychology, sociology, and even in the view of politics. Many states and organized societies have been born out of faith expressed in the form of a religion.

Faith expressed in the form of a religion professed by a family influences the stability of marriage and family through a determined cult and religious customs. This is observed in all great world religions. Personal faith is a traditional faith passed from one generation to the next and validated by practised values. Faith expressed in religion, in Christian denominations, argues that God's revelation is genuine. This genuine nature is based upon the incarnation and salvation accomplished by Christ. Parents and children believe in the presence

of the Human-God in his Words, sacraments, and love manifested by religious groups. Faith comes from told stories and from the example given by life and actions of the saints. The Church encourages to adopt the attitude of holiness in communion with God and men, and engage with similar relations.

Defence of one's own faith stems out of its authenticity, believers carry out personal relations with God and themselves through marriage and family. Relations become more authentic, as they adopt eschatological dimension, and gain supernatural values.

The Right to Raise Children According to One's Traditions and Religious and Cultural Values Employing Necessary Means, Tools and Institutions

The right to educate children is understood broadly and is connected with traditions as well as religious and cultural values. The entire educational climate should be aimed at ensuring the goodness for the child, but goodness must be transferred unanimously by all parties participating in the education: the family, the Church, and the state. Creating such climate and proposing moral values and rules of conduct should be commonly coordinated. Lack of cohesion and collaboration between institutions providing education leads to the collapse of the educational process. Lack of stimulating collaboration instantly creates doubts about authenticity of educational programs and related ideologies. Skilful blend of state and religious educational goals creates peaceful and effective environment to educate new generations.

Educational process requires material, residential and personal resources, therefore all involved institutions: the family, the Church, and the state should provide all necessary means in accordance with their capabilities. Professional educational process helps to organize, manage and develop given institutions. The family, the Church and the State are recognized as institutions of common goodness offered to the benefit of their pupils, to the benefit of new citizens.

The Right to Physical, Social, Political, and Economical Protection, Especially for Poor and Sick People

Social life requires protections that should be secured and accepted by any authority which claims to provide social service. Because these are natural laws, they should be ensured for everyone, and especially for the most deprived. Natural laws cannot be questioned or downgraded because of the State's economic weakness, for its main purpose is to provide service for the people so that any citizen had access to fair support. This fairness in terms of physical, social and political protections translates into satisfaction and acceptance on the part of all citizens. Democratic states are mostly predestined to achieve such fairness, however, these rights are fundamental and as such should be accepted in all political systems.

The Right to Housing Which Secures a Decent Family Life

The family, basic community, should also have its basic family space. With the current technology in the construction sector, there should be no problem to provide houses for all families. Houses should be cheap, available, connected with vital infrastructure: educational, medical, security (police, municipal guard, fire brigade, gas squads) and recreational.

The administrative authorities should establish nurseries, kindergartens and educational centres close to residential areas inhabited by people. Lack of such infrastructure creates significant inconveniences for the families. Important social securities also include medical centres and pastoral service adequate to the confessed faith and denomination.

The right to housing is closely linked to the right to work. The family needs to have a financial support securing its natural existence, needs to have material resources to exist and transmit life. This most important task – transmission of life – requires parents to work and earn money. This condition is especially important for families living in cities. Appropriate national development policy and responsible employment policy should address those basic family needs.

The Right to Express Personal Views and the Right of Representation in Economic, Social and Cultural Public Institutions and Local Institutions. Directly or through Associations

Human dignity contains the right to freedom which consists in the liberty and freedom of expression. Such freedom also implies responsibility for words. Every human is responsible for thoughts, words and actions pursuant to the moral code which should be followed and practised. In this view, words impose the necessity of individual and social dialogue with other people. A dialogue offers the exchange of information, explanation of needs and declaration of duties.

An organized state has a formalized mode of governance through laws and regulations issued by the central government and local authorities. Central and local administration govern upon the electoral mandate granted by citizens. Since citizens appoint their leadership, they shall subordinate to those authorities, and then require any support and protection they may need.

The true dialogue, based on a given word, is carried via number of institutions. They are supposed to serve the citizen, they should guarantee custodianship with respect to any life condition, or medical, social and financial needs.

The Right to Associate With Other Families and Institutions to Properly and Eagerly Fulfil Obligations

The family is the smallest, but basic institution, it helps to create more complex structures, associations of families, cultural institutions, foundations, as well as state organizations, corporations and businesses. Developed countries

have a developed institutional and administrative web, its efficiency and fitness is under constant verification. Institutions undergo the process of organic development, striving to immaculately fulfil and address their civic responsibilities.

With the help of the institutions it is easier to manifest and enforce needs of the families, pursue claims supported by local governments, and fight for social welfare. Organized communities are more effective, help to engage with the dialogue, anticipate dangers, ensure that families are always protected and free to grow without fears about their future.

The Right to Protect Minors Through Adequate Institutions and Legislation Against Toxic Pharmaceuticals, Pornography, Alcoholism

The family is a basic educational entity participating in the process of fostering a new generation. The family has the basic rights and fulfils obligations to the best of its ability. Basic fostering rights and obligations of the family stems from the natural right of birth – the right to transmit life, the largest value that a man has. The laudable task of fostering new generations is carried out by state and religious institutions, including the Church. This subsidiarity principle, which becomes a duty and a constant endeavour in organized societies, brings the need to protect the young generations against pharmacological threats, pornography and alcoholism. Such threats are connected with emerging subcultures, habits and fads created in different environments. Addiction to such threats among new generations stands in conflict with human dignity, with the dignity and purpose of the family, and proves the absence of adequate state institutions.

The culture of family and social life is subject to constant changes, just like the family legislation (*Family and Guardianship Code*, and therefore should be constantly adapted to changeless educational ideals and volatile culture of life.

The Right to Decent Entertainment Corresponding to Family Values

Entertainment and recreation are inalienable elements of life that are deeply imprinted in the culture of human life and activity. Community meetings in the family environment shape mutual integration and respond to the desire for joy of being together. The right to entertainment also helps to secure free time for parents and children which can be devoted to mutual contacts. Modern working conditions force parents to stay at work for many hours. This, and time needed to travel from home to work and back, cause many hours of separation from children. Free time, shared entertainment, family relaxation give a chance to nurture bonds. Especially young children need this kind of shared time to develop altruistic behaviours necessary in the life of all communities. Work overload, loneliness of children, absence of the family dialogue create the feeling of solitude, alienation. Loneliness of children is compensated by computer games which try to replace interpersonal connections. Unfortunately, such

a compensation is not effective for personal development. The entertainment proposed for the family and in the family should be based upon values which lead to equity, love and which learn how to build a rooted community.

The Right of Elders to a Dignified Life and to Human and Dignified Death

The fundamental right of all men to live contains guidelines on how to terminate our existence. Customary rights of given cultures and subcultures created different death rituals. Humans usually die when they are old, following a terminal illness, or as a result of the organism exhaustion. This natural state which affects all men, create the specific need to provide care for elderly people requiring palliative treatment. Regardless of their material status, all human beings have the right to dignified life and dignified death. The right stems from the relation between a human and a society, in which the human lives. Some members of the organized society protect themselves against death, taking out insurances and sickness benefits. Nevertheless, it happens in life that people lose such protections, and in such case the state or other social organizations (local authorities, the Church, religious groups) carry out this basic duty and provide care at the very end of a person's life and bury human body with adequate dignity.

The Right to Emigrate in Search of Better Living Conditions

Fundamental rights of all humans include freedom, freedom to live, move, work, reside, and travel. Human dignity also includes the freedom of thoughts, religion, expression and the freedom to speak the truth. The freedom of the spiritual aspect of human life is connected with the freedom of body that takes up space. A human has the right to exist, act, experience, learn and to transfer knowledge to others. Human life is most often lived in a given social structure organized in the state. Reciprocal relations between the state and a citizen ensure good living standards as well as housing and financial conditions thanks to job opportunities. Unfortunately, reality of many societies and regional social groups cannot be always properly shaped by the state which may struggle with financial difficulties. Sometimes quiet and peaceful life is not protected, and in such circumstances a citizen has the right to search for better and safer living conditions outside the boundaries of his home country. Fundamental rights of freedom dictate that all citizens of the state should have the ability to emigrate or migrate.

Building the Kingdom of God

It is difficult to separate internal life of a man from its external activity. Since every human has an individual set of mentalities and behaviours, each man is guided by his own habits, convictions and faith. In social life, religion results from actions performed by a given group of people who manifest their faith publicly, it is interconnected with culture in mutual synergy.

The believers who share a given worldview strive to deliver common goodness, they are guided by norms of their religion, especially by rules of their denomination accepted by the state.

In family life, Christians build a community of one religion and one denomination. If differences in terms of the worldview arise, mutual tolerance and skilful children education are needed.

The Small Church, built by the family and within the family, is the foundation of the universal Church, as this is where the faith's social dimension begins. The family environment creates a space for human relations, the most personal and intimate, which are essential and indispensable in the process of education. Value of this relations is ontological, as they form personality of given people, the family environment shapes personal traits and moral attitudes, the family is the beginning of the social order.

The culture of faith and denomination in a given family is translated into social relations in church communities which decide about the image of the entire Church.

The family is also the source – the subject and the object of apostolic mission in the dimension of theological functions: royal (Mathew 5, 13-14), prophetic (Romans 10, 8-10) and priestly (1 Peter 2, 4-5; Romans 12, 1-2). All those dimensions give the *Home Church* a chance to build the Kingdom of God on Earth, and to actively participate in the Church's mission (FC 50). Spouses and parents should be properly prepared to such elevated and important functions, that is why fiancés should learn more about tasks involved with the sacramental union between a man and a woman, which is vowed before God and the Church. The training program includes general, detailed and direct preparations²⁸. The structure of these preparations includes personal relations between people. Such relations are both theoretical background and practical approach creating the communion of love, fairness, and reciprocal service. Faith transferred from one family generation to the next serves as the basis for this comprehensive preparation.

The period of engagement is also a special opportunity for future spouses to deepen their faith and knowledge, this is the time of prayer and preparation to fulfil honourable and deserving obligation of building the Kingdom of God on Earth (FC 51).

Parent's Evangelizing and Catechetical Activity

Parents are the best and most suitable evangelizers for their children, by natural law they have a duty and honour to transfer and strengthen the faith along with norms and rules of Christian life. Parents cannot be and should not

²⁸ *Zasady przygotowania do sakramentu małżeństwa w Archidiecezji Warszawskiej*. (Rules of preparation to the sacrament of matrimony in the Archdiocese of Warsaw). Annex to the Decree of the Metropolitan Archbishop of Warsaw of 11th of December 2015. (No. 3877/A/2015).

be replaced when it comes to the transfer of values, as their nature is embedded in theory and practice of everyday life.

The Church serves a supporting partner for parents. Through spiritual assistance, it indicates that Christ the Saviour is present in the sacrament of the spouses.

Social relations within the *Home Church* are created through evangelization and catechization of children by their parents. One's encounter with God is the most important of these relations. Father's authority in the eyes of his children reminds and shows the authority of God, the Creator and Guardian of everything what exists. A child deprived of fatherly love suffers difficulties with shaping its own personality, and it especially longs for fatherly care and the feeling of safety.

Love of the mother to children supports the entire framework of feelings, sensitive relations, goodness and forgiveness, it creates peace and acceptance for all family members, gives the base for building relations founded on deep and genuine conviction that all children are valuable at each stage of their life and growth.

Evangelization and catechization of children should be reflected in the attitudes of love, goodness and respect to parents. One responds to love by reciprocating this basic feeling supported by the practice of doing good deeds in the atmosphere of obedience, trust and gratitude.

Family Relations with God and Each Other

Christian Family – *Home Church* is engaged in an ongoing dialogue with God who is the foundation and the principle of mutual relations. Dialogue with all family members relies upon ten God's commandments which should be followed in harmony with the commandment of Christ, the commandment of love, as it gives the strength to last in stable and lifelong family and conjugal love. Priestly function of the family is achieved through individual and common prayer. Priestly function contains responsibilities as well as educational and formative tasks. With the family and in the family the believers prepare to the sacraments: Holy Baptism, Confession, First Holy Communion, Confirmation. There is also a general²⁹ preparation to the sacrament of matrimony. If a sick person is surrounded by love, the family assists during the liturgy of The Anointing of the Sick sacrament.

The family is the part of the parish, it directly participates in the cult of God, in the liturgy of Holy Masses, in the sacraments, it develops its spirituality through the Liturgy of the Word, participates in spiritual training during

²⁹ Cf. Z. Struzik, *Przewodnik dla narzeczonych i małżeństw. Narzeczeństwo jako przygotowanie do małżeństwa i rodziny w nauczaniu Jana Pawła II, IPJPII* (Guide for the engaged and marriages. The engagement as a preparation to marriage and family in the teachings of John Paul II, IPJPII), Warsaw 2010, p. 121-151.

the Advent and Lenten sermons. Priestly function of the family also consists in the activity of pastoral groups and communities. The most important include Christian charity actions in Caritas organization.

Sacramental life, constant sacrifice through reciprocal service and common prayer perfectly and completely satisfies interpersonal relations across all spiritual and material dimensions. But the most important priestly function is fulfilled through union with the Eucharistic Jesus. This communion of people – the Home Church – with God gives unity, life, lasting goodness and constant desire to be deserving. The family united in the Eucharist paves the path for holiness and final reunion in the future Kingdom of Heaven (FC 57).

Summary

Having analysed interpersonal relations in the family, we conclude that it is the foundation and the source of all social relations. These relations constantly develop and refine, creating a new human being, enriched by personalities of parents and siblings. Normal and natural growth of any new person is impossible without these relations, similarly it is impossible to create the present and the future of a new life.

In family and social life we encounter many irregularities, pathologies even. These deficiencies indicate areas for improvement and caution against mistakes and negligence.

Interpersonal Relations in the *Home Church* have spiritual, religious dimension, they satisfy the natural desire to encounter God with His redemptive power.

Interpersonal relations in the family create a basis for the creation of other, more developed societies, they offer the foundation to create communities – in neighbourhoods, residential areas, cities, villages, local governments, political parties – and finally form the nation organized in state institutions.

Based on observations and historical events, we may conclude that the family is the smallest, but irreplaceable and needed, institution and acts as a source of natural goodness for humans. The family as an institution has its own rights and fulfils the obligation of life and development.

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Abstract: Having analysed interpersonal relations in the family, we conclude that it is the foundation and the source of all social relations. These relations constantly develop and refine, creating a new human being, enriched by personalities of parents and siblings. Normal and natural growth of any new person is impossible without these relations, similarly it is impossible to create the present and the future of a new life.

Based on observations and historical events, we may conclude that the family is the smallest, but irreplaceable and needed, institution and acts as a source of natural goodness for humans. The family as an institution has its own rights and fulfils the obligation of life and development.

Key words: marriage, John Paul II, family, love, marriage and family, education, the dignity of marriage and family, interpersonal relations in the family.

„Cieleśność człowieka – wolność czy ograniczenie?”

Personalne relacje miłości małżeńskiej i rodzinnej w nauczaniu św. Jana Pawła II

Abstrakt: *Analizując relacje interpersonalne w rodzinie dochodzimy do wniosku, że jest ona podstawą i zarazem źródłem wszelkich relacji społecznych. Te relacje nieustannie się rozwijają i doskonalą, tworzą one nowego człowieka, ubogaconego osobowościami rodziców i rodzeństwa. Bez tych relacji nie jest możliwe normalne i naturalne rozwijanie się każdej nowej osobowości, nie jest możliwe tworzenie teraźniejszości i przyszłości nowego życia.*

CORPOREALITY OF HUMAN BODY – FREEDOM OR RESTRAINT?...

Z przeprowadzanych obserwacji, a także z wydarzeń historycznych, wyciągamy wniosek, że rodzina jest najmniejszą instytucją, ale niezbędną i konieczną, jest dobrem naturalnym człowieka. Rodzina -Instytucja – ma własne prawa i spełnia obowiązki życia i rozwoju.

Słowa kluczowe: małżeństwo, Jan Paweł II, rodzina, miłość małżeńska i rodzinna, wychowanie, godność małżeńska i rodziny, relacje interpersonalne w rodzinie.