

Jerzy Bajda

Etyczny profil *Familiaris consortio*

The Ethical Profile of *Familiaris consortio*

SUMMARY

The article focuses on the ethical aspect of *Familiaris consortio* against the backdrop of a range of pastoral issues. The ethical question that accompanied the publication of this document stemmed from the hesitations and expectations triggered by a strong opposition to the teaching contained in the encyclical *Humanae vitae* of Paul VI. The exhortation does not directly engage in controversy with the opponents of the teaching of the Church, but offers a positive presentation of the entire body of teaching on the vocation of marriage and the family. In this document, vocation is a basic theological-moral category that explains and justifies the essential moral demands of marriage and the family and puts human life on the level of sanctity. This vocation has its source in God's plan of salvation and is revealed together with the accomplishment of the work of salvation in Jesus Christ. The mystery of this vocation is present in the history of mankind as concealed and at the same time revealed in the mystery of Christ and the Church. This vocation sheds significant light on the creation of man and woman, which is the creation of the family based on the foundation of marriage. Hence anthropological truth has a sacramental dimension.

This vocation, while permeating internally the created reality, places in the very depth of being the insuppressible calling „Family, become what you are” (FC, 17). God the Creator and Redeemer entrusted to humans – a man and a woman – the task to build a family by the power of the same Love through which the world and human beings exist; it is also the selfsame Love that the Son of God revealed on the Cross when He established a new order of creation. Since then the truth of human existence and the truth of love must be interpreted only in the light of the Paschal mystery. The calling which flows from the depths of the sacrament speaks by the power of grace in the heart of the married couple, in the heart of the husband and wife, who are called to love one another with the same Love that springs from the Mystery of the Cross.

This concept of vocation that follows from the sacramental character of Christian existence is the key to resolving particular questions that might arise in the context of married life. The vision represented by *Familiaris consortio* is uniform and charismatic; it is both theological and anthropological because it pertains to the human being as a human being, not just a „human individual” ensnared by conjugal bonds. In *Familiaris consortio* there is one conjugal norm and one parental norm: it is always the same Love that flows from God's Heart and through the sacrament permeates the hearts of the spouses. That is why conjugal love is parental love, a love that is responsible for the sanctity of giving birth to life and thus for the sanctity of God the Creator and the dignity of the human being called to be born into the world. Conjugal love and parental love cannot exist without conjugal chastity. To all likelihood here lies the main cause of resistance to the teaching expressed in *Humanae vitae*. *Familiaris consortio* rejects any contraceptive manipulation by emphasizing the contradiction inherent in the contraceptive attitude not only with Divine Law but also with the essence of humanity. This stance is contained in the statement that between proper conjugal life and contraception there is not only a moral difference but also an anthropological one (FC, 32). This is a harsh but true judgment on the practice of contraception: all those who use contraception descend to a sub-human level.

Key words:

vocation, conjugal love, parental love, norm, charism, contraception

Jacek Hadryś

**Małżeństwo drogą do komunii z Bogiem
w świetle *Familiaris consortio* Jana Pawła II**

**Marriage as a Way to Communion with God in the Light
of *Familiaris consortio* by John Paul II**

SUMMARY

The objective of the article is to present marriage as a way leading toward communion with God. Therefore, the contents of the exhortation of John Paul II entitled *Familiaris consortio* has been submitted to analysis. The entire reflection has been divided into several parts modeled on the respective parts of the exhortation. Firstly, vocation to marriage in God's plan has been presented followed subsequently by particular tasks of marriage together with the realization of these tasks. The findings of the conducted research are given in the conclusions. It has been revealed, among others, that God's intention for marriage can be recognized as a basis to acknowledge marriage and the family as a sure way leading the spouses toward communion with God. Moreover, it has been stated that John Paul II, unfolding God's intention for marriage together with the tasks standing before marriage and the realization of these tasks, concurrently pointed out that without love the fulfillment of God's plans towards marriage and the family would be impossible. Thereby it can be considered that undertaking the vocation to marriage is synonymous with entering on a definite and, at the same time, specific way leading to full communion with God.

Key words:

God, John Paul II, family, marriage, communion, love

Andrzej Bohdanowicz

**Sakrament małżeństwa. Znak tego, co niewidzialne, choć realne
The Sacrament of Matrimony. A Sign of Things Invisible but Real**

SUMMARY

Sacramental transformation of conjugal love does not eliminate a physical relationship between the spouses, which is a source of satisfaction and happiness for them, but transfigures it into a spiritual dimension. Spouses are likely to learn how to love, however, only if they manage to establish an intimate bond with Christ. The basic element of love is affirmation of the beloved person and offering him or her one's confidence and trust. The person truly in love does not seek self-satisfaction, but aims at the well-being of the marital partner. Such an attitude implies that their lives are guided by deep faith.

Key words:

conjugal love, sacrament of matrimony, affirmation of a person, life guided by faith

Iwona Zielonka

**Ewangelizacja rodziny drogą do odnalezienia tożsamości
(30 lat po *Familiaris consortio*)**

**Evangelization of the Family as a Way to Find One's Identity
(30 Years after *Familiaris consortio*)**

SUMMARY

John Paul II in *Familiaris consortio* p. 17, when speaking about the tasks of the Christian family, indicates the need to reach out to „the beginning” of the creative act of God. Today it appears that what the family needs above all is re-evangelization. This is to be understood as rediscovering God's original plan for marriage and the family and returning „to the beginning” with faith as a way of life. It is about bringing humans to a personal relationship with God Personality.

Today the family is affected by many illnesses. So what can be done to „heal” it? What is the cure? Programs alone are insufficient, similarly as mere pastoral and catechetical instruction, which become like building a house without foundations. Today we have the problem of people practicing religion, but in fact being unbelievers. In addition to the methods developed over the centuries, there is an urgent need for the ministry of exorcists, spiritual liberation from slavery, which affects more and more people, and spiritual discernment on a larger scale. Many of the problems are the causes of spiritual diseases. What is needed is information and formation of priests and lay people, raising awareness about current threats and ways of protecting oneself against them.

Key words:

new evangelization, family, *Familiaris consortio*, beginning, Genesis, the creation of man, identity, re-evangelization, healing, liberation, exorcism

JANUSZ GRĘZLIKOWSKI

**Podstawowe wartości i idee ustawodawstwa i nauczania Kościoła
o małżeństwie dla Europy i świata**

**The Basic Values and Ideas of the Church's Legislation and Teaching
on Marriage for Europe and the World**

SUMMARY

The Church, aware of the fact that marriage and the family are one of the most valuable goods of mankind, and at the same time noticing the threats and hazards to them coming from the state legislation and various institutions, places marriage and the family in the centre of its attention. By its legislation and persistent teaching, the Church wants to show their origin, nature, character, purpose, qualities, importance and value as well as to offer help to marriage and the family in the fulfillment of their tasks and vocation. Through its instruction and teaching the Church wants to take an explicit stance towards various unfavorable or inimical forces and systems aimed against marriage and the family, reminding with power and strength about the values, principles and ideas of marriage and the family.

At the same time the Church perceives marriage and the family as a subject of its own rights, which the state, consisting of a multiplicity of families, has to correctly interpret, acknowledge and protect. Hence the Church encourages the state to protect and help the marriages and families, encouraging it also to create such a social-economic-cultural system and such legal and system protection, in which the rights of marriage and family will be fully respected. Thanks to the energetic activity of the Holy See in the field of researches on the problems of contemporary family, the ground is being prepared for a complete and comprehensive picture of the rights of marriage and the family; the beginning and a sample of this was given in the exhortation *Familiaris consortio* of John Paul II, which on the foundation of the teaching of the Second Vatican Council and the Code of Canon Law, clearly demarcates the direction of the Church's stipulations for the code of family rights.

The Church holds deeply at heart the defense and protection of the fundamental and essential rights of marriage and the family. It can be said that the *Gospel of marriage and the family*, which is propagated by the Church and offered by it to the world and Europe, gives marriage and the family an unchangeable position and dynamism, showing the necessity for assistance and service on the part of the state, society and the Church itself. The objective of that teaching is welfare and proper development of marriages as such and at the same time it provides a full view of the rights of marriage and the family including their spiritual and personal dimension. Marriage and the family are consequently presented as subjects of rights both in the Church and the state, by virtue of their own and inalienable natural right to existence, proper functioning and realization of vocation, tasks and development. The problem is how induce Europe and the world to voluntarily accept and implement the teaching, vision, rights and values, which are propagated by the Church with reference to marriage and the family.

Key words:

marriage and the family, marriage law, family rights, teaching of the Church on marriage and the family, canon marriage law

Marek Pluta

Małżeństwo – drogą świętości. Propozycje Ruchu Equipies Notre-Dame

Marriage – a Way to Sanctity. Propositions of the Equipies Notre-Dame Movement

SUMMARY

The aim of the Teams of Our Lady is to help couples in a comprehensive experience of the sacrament of marriage. The concept of marriage which can be found in the writings of the founder – Father Caffarel – and in the documents of the Movement, focuses on three basic issues: love, sacrament of marriage and sanctity.

Conjugal love is the basis of marriage itself, it comes from God and leads to God. The human couple as the last creature of God is the culmination of creation. They are also a full image of God, since „God is Love”, and love is an interpersonal relation. Not only is sacramental marriage the image of Christ's love to the Church, but it also gives the married couple a share in this love. The unbreakable unity of the couple stems from the sacrament of marriage. It reflects an inseparable relationship of Christ with His Church. The grace of the sacrament of marriage is not limited to the transaction of marriage, but in a dynamic way fills the couple's whole life. Every Christian

regardless of their status is called to sanctity. In the Movement of Teams of Our Lady the possibility of sanctification through marriage is strongly highlighted as well as the path of the spouses to holiness.

Key words:

marriage spirituality, sacrament of matrimony, marriage, love, holiness

Władysław Majkowski

**Spoleczno-ekonomiczna kondycja polskiej rodziny
w pierwszej dekadzie XXI wieku**

**The Socio-Economic Condition of the Polish Family
in the First Decade of the 21st Century**

SUMMARY

The functioning of a family and its shape are conditioned by several macro structural factors such as: economic system, urban life style, social policy. The same is true regarding the Polish family of the turn of the 21st century. The following factors are responsible for its condition and its functioning: struggling with economic difficulties, unemployment, poverty, antifamily ideologies, economic emigration. Those factors predominantly determine the state of the Polish family at the beginning of the 21st century. Integral elements of that state include: poverty of many Polish families, high unemployment, low birth rate, large number of unmarried (single) people, cohabitation, divorces. There are currently no significant reasons for hope that the situation will improve in the nearest future.

Key words:

unemployment, cohabitation, families with few children, Polish family, divorces, single people, economic and political system transformation, poverty

Józef Młyński

**Rodzina w rozłące migracyjnej – eksploracja zjawiska
i możliwe formy wsparcia**

**The Family in Migration-Induced Separation – Exploration of the Phenomenon
and Possible Forms of Support**

SUMMARY

Family is not only a basic and original cell of a society, but also a group sustaining its biological continuity. There is no society without a family as well as a family without society. These two entities complement each other internally and they create an organism aimed at proper

functioning of the family within a society. In this context family is a union of life and love, which satisfies basic human needs.

Unfortunately lately the family has been experiencing numerous difficulties connected with its functioning. To sustain itself at a certain economic level its members are forced to emigrate, due to lack of work in their own country. Migration brings both wanted and unwanted results, but there are many more of the latter. That is why today's family needs help – support from other institutions: the state, the school and the Church.

This duty is especially to be held by the state, whose task is to support the family e.g. by creating new workplaces. We need to remember that man „is not (...) only a product of economic conditions but as a living creature needs a dignified life and self-realization in their own country”.

Key words:

family, migration, human capital, unemployment, work, social orphanhood

Władysław Szewczyk

Terapia małżonków zagrożonych kryzysem według modelu „pięciu kroków”

Therapy of Married Couples Facing Crisis according to the „Five Steps” Model

SUMMARY

A growing number of divorces and especially the „ease” in making such decisions call for appropriate ways of assistance. Conflicts in marriage are like fever in the organism and crises are like a pre-heart attack states. The „Five Steps” model is a proposition developed by the author of the article (a pastor, psychologist and therapist) based on thirty years of therapeutic experience in the ARKA counseling centre in Tarnów. The five steps (implemented during five or more meetings) correspond to the following five questions:

- I. What unites us? I esteem my husband/wife for
- II. What divides us? I resent that
- III. What do I expect from you? I expect that you
- IV. What concessions/actions do I decide to take up? On my part I decide to
- V. Particulars of the compromise and agreements „for tomorrow”; What have we together agreed upon and what will we put into action?

Key words:

conflict, crises, principles of the model, compromise

Bogdan Peć

Kiedy terapia pomaga dobrze się rozstać. Rzecz o rodzinnych narracjach

When Therapy Helps to Separate Well. On Family Narrations

SUMMARY

The author represents one of the therapeutic interventions used in the therapy of married couples. The method of positive reformulation is a technique used by system therapists. It is based on social constructionism, in which language creates reality rather than represents it. In this context the role of a therapist changes, as he is no longer an expert with knowledge of dysfunctional family structures, but becomes the expert of a 'good talk'.

Key words:

system therapy of the family, positive reformulation

Beata Brożek

**Relacje między lekarzem a pacjentem
w świetle *Karty Pracowników Służby Zdrowia* 163**

Physician – Patient Relations in the Light of *The Charter for Health Care Workers*

SUMMARY

This article aims at discussing ethical issues which should underlie a good relationship between a physician and a patient. Reflections are based on the theses described in the *The Charter for Health Care Workers* developed on the initiative of the Pontifical Council for the Pastoral Care of Health Care Workers and approved by the Congregation for the Doctrine of the Faith. The paper attempts to present the physician's attitudes towards the pressing problems of prenatal period of human life as well as adulthood and the elderly. Ethical issues, such as the inviolable right to life and utmost respect for human life, seem to be valid and justifiable in times of commercialization and fast development of medical services, and thus need further thorough analysis.

Key words:

physician, patient, ethical issues, physician's attitude, respect for human life

Zbigniew Teinert

Odpusty i kary doczesne w świetle dokumentów Soboru Trydenckiego

**Indulgences and Temporal Punishments in the Light of Documents
of the Council of Trent**

SUMMARY

This article provides an introduction to the origin and development of the theology of indulgences in the Church against the background of the period of decline of the practice of public penance in ancient times and the beginning of a new penitential system in the Middle Ages which in substance is valid until now. The author discusses the theological dilemmas that arise as a consequence of transferring the obligation to do the set penances from the period before granting reconciliation (reconciliation with the Church), which was the ancient practice, to a time after the reconciliation, nowadays more often called absolution, as in the case of the penitential practice obligatory from the Middle Ages onward. Then, the basic penance structure was consolidated in order to grant absolution from sins and eternal punishment by a priest under the Church jurisdiction according to the sacramental mode. Absolution from temporal penalty for sin could also be obtained according to the jurisdiction by indulgences, thus not according to the sacramental mode.

Key words:

indulgences and temporal punishments in the context of the documents
of the Council of Trent