

DOI: http://dx.doi.org/10.12775/AUNC_PED.2019.003

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CHRISTIANITY AS AN INSPIRATION FOR THE PEDAGOGICAL SCIENCES

ABSTRACT:

Based on the biblical text J 20,24–29, our intention was to determine the possibility of giving support to the development of a person using Christianity. The textual analysis carried out and its transposition to the pedagogical area have enabled us to draw attention to element significant for the development of the person, inspired by religion, which is spirituality. In the article attention has been paid to the fact that, owing to religion, people are able to perceive and understand more broadly not only the particular events but also the possibilities of their own participation in them. This perspective discloses new challenges in front of mankind, and also enables people to know a new sense of their own lives. Understanding that the discovery of new life possibilities inspires activity, we will add that Christianity, thanks to the supernatural cognition (religious), detects a new quality reflected in a new lifestyle. The condition of such support given to a person by Christianity is respecting God and admitting that He is not just an idea but a Person. Accordingly, the relationship with this Person enables us to have a different look at our own existence and see the hope for a new life quality – immortality.

Key words: Bible, Christianity, supernatural cognition, maturity

STRESZCZENIE:

W oparciu o biblijny tekst J 20, 24–29 poszukiwaliśmy możliwości wspomaganie rozwoju osoby przez chrześcijaństwo. Przeprowadzona analiza tekstu oraz przełożenie jej na płaszczyznę pedagogiczną umożliwiło zwrócenie uwagi na znaczący dla rozwoju osoby element inspirowany religią, jakim jest duchowość. W artykule zwrócono uwagę na to, że dzięki religii człowiek jest w stanie szerzej postrzegać i rozumieć nie tylko poszczególne wydarzenia, ale też możliwości własnego w nich udziału. Perspektywa ta odsłania przed człowiekiem zarówno nowe wyzwania, jak też pozwala poznawać nowy sens swego życia. Rozumiejąc, że odkrywanie nowych życiowych możliwości inspirowane do aktywności, dopowiemy, że chrześcijaństwo dzięki poznaniu nadprzyrodzonego (religijnemu) ukazuje nową jakość wyrażającą się w nowym stylu życia. Warunkiem takiego wspomaganie osoby przez chrześcijaństwo jest liczenie się człowieka z Bogiem, a także uznanie, że nie jest On jakąś ideą, ale Osobą. Właśnie relacja z tą Osobą pozwala inaczej spojrzeć na własną egzystencję i dostrzec w niej nadzieję na nową jakość życia – nieśmiertelność.

Słowa kluczowe: Biblia, chrześcijaństwo, poznanie nadprzyrodzone, dojrzałość

In colloquial language the term “religion” refers to a person’s relationship with the beyond of human reality which cannot be clearly defined. This can mean the non-personal magical power called Absolute. This definition refers to the objects for which it becomes the life power, life-giving element, or a prior existential principle. In the narrower sense, the notion “religion” indicates the acknowledgement of the personal object in which a person looks for the genesis and the sense of their own life. Such an understanding of religion consciously directs towards “someone” – a person – rather than “something” – a thing. As a result, “someone” has the primary place in their own life¹. This ena-

¹ Z. Marek, *Religia pomoc czy zagrożenie dla edukacji?*, Kraków 2014, p. 37.

bles us to see it as a positive power in performing the important social roles² that cannot be reduced to a function of maintaining the social order³. This understanding of religion is approved by Christianity, which values the need to take into account the Transcendence – personal God. Thus, it is crucial in the Christian explication of the religious core to underline the meaning of the promises given to people by God. These promises concern the aspects of lasting and life in happiness and love throughout eternity.

The high quality of the Christian religion is, first of all, the fact that it is ‘the religion of God’s Word’. This means that the religion is based not on presenting the ‘written and silent word, but The Incorporated and alive Word’ of Jesus Christ. That is why Christianity should be aligned with God’s person who, through Jesus Christ, passes the truth about God’s love to people and gives it to them as a gift⁴. In this context, we are seeking to answer the following question: How does Christianity disclose a new perspective of the sense of life, joy, and hope to mankind? We build on the basis of the biblical text J 20,24–29, through research, into upbringing interactions, distinguishing the concrete categories and matching smaller elements called entity to them, which further induces the necessity of discovering the relations between them⁵. We interpret them from the Catholic perspective and on these grounds we make pedagogical implications, which, in this case, refer to discovering the Gospel as the source of a new lifestyle. The evangelical text was chosen as within Christianity it appears to be the source of pedagogical understanding of the new lifestyle based on the relationship with the personal God.

² D. Tułowicki, *Bez Boga, Kościoła i zasad?*, Kraków 2012, pp. 37–39.

³ A. Walulik, *Moderacyjne i synergiczne kształtowanie dorosłości*, Kraków 2011, p. 48.

⁴ R. Kardinal Sarah, N. Diat, *Gott oder nichts. Ein Gespräch über den Glauben*, Kißlegg 2015, p. 219.

⁵ Z. Marek SJ, A. Walulik CSFN, *Pedagogika świadectwa. Perspektywa antropologiczno-kerygmaticzna*, Kraków 2019, p. 25 i nn.

The Bible – the source of the upbringing processes

Christians believe that God's revelation got to people not through a holy code or set of abstract truths, but in the stories about the historical process of God's redemptive interventions in human history and with the experiences of God's presence and His acts of doing that had taken place in the lives of people in the Bible⁶. Besides, the Christians take for granted that even though the first author of these books is God himself, for writing them He used people who thanks to their own skills and powers transferred God's words and intentions to a written form. In this sense, each book of the Holy Scripture completely derives from God; each whole book is God's word. At the same time, it is humankind's masterpiece as there is no sentence or thought that we can say does not come from an earthly author, but derives exclusively from God⁷. With such an approach to the Bible, Christians believe that it transfers the entire, without any deformations or fakes, truth about God freeing man from the power of evil and death and inviting mankind to live the eternal life with God in happiness and love. Finally, it is necessary to add that the Bible not only transfers God's intentions, but also confirms their fulfilment. With this in mind, we will first consider the books of the New Testament.

To make above explanations clearer, we should add that the Bible in the Christian understanding is, for human, one of the places where he meets personal God. On its pages – the Old and New Testament – man can discover God's care for people which is reflected in His love. This love is shown in the most complete way by Jesus Christ – the true God and true man – who brings the invitation to like with Him throughout eternity⁸. It is also important to note that in this meeting God is the

⁶ Por. J. Kudasiewicz, *Biblia, historia, nauka*, Kraków 1978, p. 105; J. Charytański, *W kręgu zadań i treści katechezy*, Wydawnictwo Apostolstwa Modlitwy, Kraków 1992, p. 44.

⁷ N. Lohfink, *Jak rozumieć Pismo Święte* in: *Biblia dzisiaj*, ed. J. Kudasiewicz, Kraków 1969, p. 30.

⁸ Benedykt XVI, Adhortacja apostolska *Verbum Domini*, no. 7.

One who explains the sense of life and answers questions about the beginning, evil, death, the future, etc. As a sequence, we can see in these relationships – teacher/student – the situation which is mentioned in different parts of the Holy Scripture (Pp 8,5; Oz 11,1–4; Prz 23,23; Mt 7, 28; Mk 1,27; Mt 16,22, etc.). In this context, one should also emphasise also that God’s teaching leaves the man the freedom to make a choice – agreement and acceptance of the received explanations, or rejection. Transferring the above explanations on the pedagogical area, one should ask about the upbringing offer within the Bible. It has to be explained that God’s offer is not an advertisement for something that goes beyond all expectations, but a proposal to achieve the person’s drawn plans and pursuits. To do so, effort and attention is demanded. The account of the analysed story is aligned with the events that take place after Jesus’ death on the cross. Their meaning is to throw new light on the reality of human life (J 20,24–29).

“¹⁹In the evening of that same day, the first day of the week, the doors were closed in the room where the disciples were, for fear of the Jews. Jesus came and stood among them. He said to them, ‘Peace be with you,’²⁰ and, after saying this, he showed them his hands and his side. The disciples were filled with joy at seeing the Lord,²¹ and he said to them again, ‘Peace be with you. As the Father sent me, so am I sending you.’²² After saying this he breathed on them and said: ‘Receive the Holy Spirit.’²³ If you forgive anyone’s sins, they are forgiven; if you retain anyone’s sins, they are retained.’²⁴ Thomas, called the Twin, who was one of the Twelve, was not with them when Jesus came.²⁵ So the other disciples said to him, ‘We have seen the Lord,’ but he answered, ‘Unless I can see the holes that the nails made in his hands and can put my finger into the holes they made, and unless I can put my hand into his side, I refuse to believe.’²⁶ Eight days later the disciples were in the house again and Thomas was with them. The doors were closed, but Jesus came in and stood among them. ‘Peace be with you,’ he said.²⁷ Then he spoke to Thomas, ‘Put your finger here; look, here are my hands. Give me your hand; put it into my side. Do not be unbelieving anymore but believe.’²⁸ Thomas replied, ‘My Lord and my God!’²⁹ Jesus said to him: ‘You believe because you can see me. Blessed are those who have not seen and yet believe.’”

The story told by the Gospel author fits clearly into the time borders. The first exposed detail is the “evening” (v. 19). Falling darkness and coming night in the Bible understanding symbolises a temporal world that is awaking to be freed. This world often appears cruel and bringing lots of suffering – the symbol of evil, the human sin in opposition to the symbols of light and day which refer to God’s redemptive intervention. In contrary to the night, the day is the sign of the lightness of a new world that is to come in the eternity. This understanding of entity⁹ is designed to inspire a new way of thinking about Jesus, who comes to enlighten the darkness of the night and usher the people into the light of the day, which means the life with God throughout eternity. Another significant definition of the time is in the text double evocation of ‘the first day of the week’ (v. 19) and ‘after eight days’ (v. 26), meaning the first day after Sabbath, Sunday. These details help highlight the uniqueness of this day: the discovery made by the disciples that Jesus lives, and then the importance of this day for meetings with Him. On this day Jesus gave his disciples a crucial mission to forgive the sins (v. 23). These remarks highlight a new human life. The light fosters better recognition and better orientation, while the darkness is against it. From this Gospel events we can see implications for human fate, which seems to be partly recognised, but mostly unknown. The longer a man lives, the more his fate seems to be unknown, hidden.

Similarly, one should interpret the category “place”. The Gospel author, without defining it more clearly, states that the door was closed and adds the words: ‘from the fear...’ (v. 19). The appearance of Jesus in these circumstances in a remarkable way changed the whole situation. Grief and fear were changed with the appearance of the Lord (v. 20). This means that Jesus is empowered to take the fear and grief from humanity and transform them into joy, which is the object of

⁹ This term ‘comes’ can be translated as a one unit, essence, or subject, but in Petera Pin-Shan Chen’s understanding it refers both to the real and imaginary thing, which can be clearly identified, differentiated, and connected with relations to others. Such an understanding perfectly articulates the sense of the elements indicated in the particular categories. We write more comprehensively about this concept in: Marek, Walulik, *Pedagogika świadectwa*, p. 27.

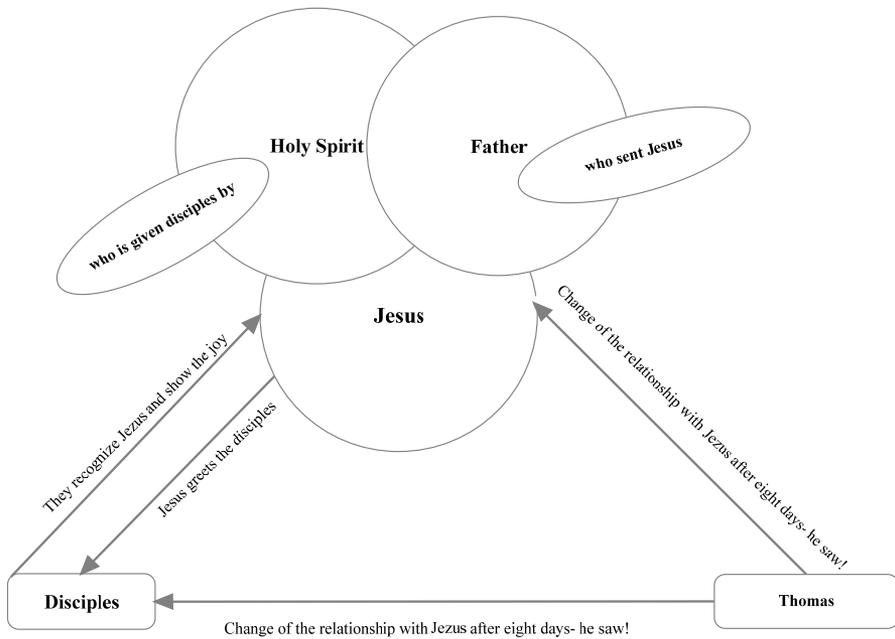
His eschatological teaching about the future of those who have trusted Him: 'He will wipe away all tears from their eyes; there will be no more death, and no more mourning or sadness or pain. The world of the past has gone.' (Rev 21,4). This dimension also has a significant meaning for a pedagogue. The man, affected by fear, flees from the place in which he experienced it. The need for personal support, the specific openness of the eyes, and explanation that the fear does not spoil his pursuits or expectations, emerges from this statement. The episode told above helps us to understand that disclosing a new meaning of the experienced reality transforms the human assessments, thinking, and reveals a new activity. In this light, we can ask the following question: who can disclose a new sense of reality, give the courage to accept it, and undertake the effort to acknowledge it for something meaningful and important in life?

This aspect of pedagogical activity is explicated by another category called "actors", employed in the analysis. In the story, in the foreground, we can see the actors, who are Jesus' disciples (only ten of them as Thomas for unknown reasons was not with them and Judas committed suicide after betraying Jesus). Later, this group is completed by Thomas. When the number of twelve is evoked, it is to pay attention to the fact that they are the foundation of Christ's Church. The relationships between the disciples themselves and Jesus seem to be tested. They stay in isolation in a closed room as they are afraid of the Jews. This situation was the consequence of events taking place on Good Friday when Jesus was pinned to the cross and died on it, and his body was placed in a grave. The situation is changed by another actor appearing among them – Jesus, who, although the door was closed, 'came and stood among them. He said to them, "Peace be with you,"' (v. 19). Hence, we can say that Jesus' appearance in the group of twelve is the Picture of His approach and presence throughout the whole Church.

The approach of Jesus to the disciples causes an over-valuing hierarchy taking place between the disciples. Jesus becomes the central person in the whole story. He also provides it with an appropriate sense. It is specific that Jesus' appearance among the disciples has an impact on their mutual relationships. After seeing His hands and side, they feel joy (v. 20), as it means that Jesus lives. Being conscious of this fact enables

them to build a new assessment of the past events and to reform their previous relationships with Jesus, who becomes their Lord once again. In this euphoria it is worth noticing Thomas' attitude, who in contrast to the other disciples shows significant distance and scepticism: "So the other disciples said to him, "We have seen the Lord," but he answered, "Unless I can see the holes that the nails made in his hands and can put my finger into the holes they made, and unless I can put my hand into his side, I refuse to believe." (v. 25). In this attitude, despite its doubts, one can see that paying attention to the necessity of critical research regarding the religious contents may also be important.

Jesus' appearance in the group of scared disciples starts the process of preparing them for undertaking and continuing the mission with which He had been sent by the Father: 'Receive the Holy Spirit. If you forgive anyone's sins, they are forgiven; if you retain anyone's sins, they are retained' (v. 22–23). Here, the focus is on continuing Jesus' mission of freeing the people from the power of evil and death and giving their lives back to them. The fullness of this mission is understood by the disciples after His resurrection. Now, in their opinion, He will pass what they have discovered themselves onto others. However, a crucial element is that Jesus makes them aware of the fact that they will do it not with their own power but with the power of Holy Spirit. In this context, in the story told by the Gospel author, aside from the person of Jesus, the Father and Holy Spirit both appear. From the perspective of the analysis, we can assume that they are the assembled actors of the second plan. Nevertheless, from the theological perspective their presence, activity, and its results cannot be separated from Jesus' activity because of the Catholic faith in the Holy Trinity. The presence of both the Father and Holy Spirit in the evangelical story allows a better understanding of the mystery of sending Jesus Christ to the people and the tasks which He commissions to his disciples according to His Father's will (v. 22–23). The relationships between the actors mentioned above are depicted in Graph 1.



Graf 1. Actors in the narration

Analysing the pericope text, one should notice that Jesus' coming to the feared was not by accident. Jesus does not come to comfort them, but to commission a concrete task. He brings them just His peace (v. 21, 27). In His assumptions this has a different meaning from the peace understood in a colloquial way; its core covers the man's live relationships with God, owing to which the former has access to the completeness of life, happiness, and love for eternity. This happiness appears to be the human participation in the life of Jesus once He has risen from death. The peace brought by Jesus reflects His servitude goodness of humanity. Hence, His disciples should be engaged in this activity by means of freeing people with the power of the Holy Spirit from the captivity of evil – sin, which the disciples are to absolve. Therefore, the focus here should be on the fact that Jesus arrives on Sunday evening to invite his disciples to continue His mission of reconciling people with God. Its fulfilment is conditioned by the acknowledgement of Jesus as

God, as expressed by Thomas: 'My Lord and my God!' (v. 28). It is also conditioned by faith that Jesus is alive and also that He passes to His own disciples (Church) the power of reconciling people with God with the power of the Holy Spirit (v. 22). This expectation is clearly shown in the dialogue between Jesus and Thomas: 'You believe because you can see me' (v. 29). With this last statement Jesus draws the disciples' attention to another way of knowing God's and His intentions regarding humanity, and this is one that Thomas wants to accept: empirical research, to be assured about the truthfulness of the received information. This means supernatural cognition, also called religious cognition, it varies from empirical cognition and is the natural one.

From a pedagogical point of view it is easy to see that a new quality and a new understanding of all the former events are given to the disciples by Jesus via His patient explanation of things that they do not understand. His way of proceeding and interpreting things that can be incomprehensible for humanity inspires a different manner of thinking compared to the empirical approach. Here, however, the problem emerges which we are not capable of solving. Some people are ready to approve their own limitations, i.e. they are humble, whereas others are not. This last fact does not go against the claim that the Christian God inspires acceptance of the concrete lifestyle.

The Gospel as an inspiration for a new cognition of reality

The religious message of the story is to see that without Jesus' help Thomas and the other disciples are not able to understand the Easter events. It is important for pedagogues as it acknowledges that the man himself is not capable of understanding and explaining everything. He needs help which is provided not only by other people but also by God. The freedom given by God to disciples results in two attitudes: it is either accepted or rejected. God's help is considered in categories of discovering the truth called a religious cognition, the supernatural, as opposed to the natural cognition available for the human senses. In the pedagogical aspect it is crucial to understand the reason for such

non-empirical cognition that the knowledge disclosed from the source, which is God's revelation, is going to serve. To solve this problem, first of all, one should pay attention to the fact that there is a fundamental difference that between the two forms of cognition (natural and religious): the acknowledged sources and the range of their availability. In natural cognition, man essentially uses cognitive ability, sourced from empirical facts. This form of cognition provides the knowledge and certainty coming from one's own (human) insight and world experience. Nevertheless, in case of the order of supernatural cognition in the Christian understanding is, God's revelation is placed, wherein mankind seeks and finds explanations for existential queries. This means that it enters into the reality that is inaccessible for human reason. In this sense we can claim that religious cognition broadens the horizons of human cognition, allowing deeper exploration of the mystery of human existence. One should also emphasise that religious cognition explicates only the reality, which reason, based on the natural assumption, is not capable of explaining. Thus, this cognition explicates only this reality, which is not able to be explained by the man with his own reason. In consequence, with the use of religious cognition, it is at least partly possible to understand reality, which is inaccessible due to reason itself, and which can be known thanks to God's allowance.

Although, as Roman Schulz claims, co-presence of the natural and religious cognitions can take place in all developmental experiences, it is more likely to appear in the situations and experiences that are extraordinary, non-everyday, rare, or mysterious, i.e. those which have the fundamental meaning in a person's life and development¹⁰. This state demands skills of using both forms of cognition and respecting the ranges of reality, which each of them is explicated by. The person decides if the religious cognition can be accepted in a free manner. Similarly, they take sovereign decisions concerning the choice of God and His authority¹¹. If it happens like this, the possibility of cogni-

¹⁰ R. Schulz, *Wykłady z pedagogiki ogólnej*, vol. II: *O integralną wizję człowieka i jego rozwoju*, Toruń 2007, p. 129.

¹¹ H. Waldenfels, *O Bogu, Jezusie Chrystusie i Kościele dzisiaj. Teologia fundamentalna w kontekście czasów obecnych*, Katowice 1993, p. 317.

tion becomes wider, and, at the same time, it becomes possible to gain a better understanding of the mystery of human existence. Certainly, it also appears that religious cognition does not give the complete and satisfactory answer to all the human questions. Nevertheless, it provides man with possibility of broadening knowledge of himself and the world which he possesses¹². Thus, we can say that the acceptance of religious cognition means the man's agreement with the fact that human experiences and natural reflection upon the possibilities of intellectual cognition are insufficient and do not explicate the entity of life. This interpretation does not mean people should give up on looking for the complete truth. Jesus, in his talk with Thomas, connects searching the truth with His own person and the fact of real resurrection and underlines the meaning of cognition drawn from the message sent by others. For Christians it is, first of all, God's revelation and his interpretation given by the Church: 'Blessed are those who have not seen and yet believe' (v. 29).

Taking into consideration the above explanations, Christian scientists pay attention to the fact that religious cognition, in contrast to the natural one, helps people to understand reality in a way which cannot happen with empirical experiences and intellect; it explicates reality, which is inaccessible for natural cognition. However, with religious cognition, God provides explanations referring for man's beginning, goal, destiny, the sense of existence, etc.¹³. He points out that through religious cognition, the man receives new, broader possibilities of cognition compared to those which are supplied by natural cognition. It is also explained that the object of religious cognition is excluding the matters that the man is not capable of explaining with his reason. Owing to religious cognition, people's horizons of cognition are broadened and they can, at least partially, understand the mystery.

Deployment of the contents supplied by religious cognition into everyday life is justified by the limitations of natural cognition as human

¹² Z. Marek SJ, A. Walulik CSFN, *Pedagogika świadectwa. Perspektywa antropologiczno-kerymatyczna*, Kraków 2019, pp. 49–50.

¹³ S. Zięba, *Człowiek. 2. Pochodzenie*. In: *Leksykon pedagogiki religii*, ed. C. Rogowski, Warszawa 2007, pp. 93–99.

reason is unable to overcome the borders available to it. This, in turn, is possible in case of religious cognition. One should remember that religious cognition also provides a new but not necessarily empirically claimed explication of human existence. Therefore, when the issue of the natural and religious cognition appears, one should not assume that both forms are diametrically opposed. However, one should accept the fact that they each have their own functioning space, so they interfuse with and complement each other to serve a person's development¹⁴. This ought to be connected, first of all, with the development of the interior life based on concrete spirituality. One can assume that respecting both cognitive approaches to reality serves the development of spirituality and morality. These dimensions of human life undoubtedly fit into the scope of pedagogical research.

Returning to the posed question about what religious cognition can serve, it is important to emphasise that its purpose is to explain all matters which cannot be explained with reason. Therefore, we can say that it does not always sufficiently explicate matters of human existence for the man who cannot find the answer to these issues. It is to draw attention to the fact that, according to God's intentions, man is to live happily, experiencing goodness and love without any disturbances. Furthermore, it should be repeated that each person has the freedom to accept or reject this approach.

The Gospel inspires maturity

Thomas' attitude, which expresses the deep need for the information heard to be empirically tested, makes people aware of the strong human desire to be convinced of the truthiness of received information. In the analysed biblical text, the Gospel author accents the insufficiency of such cognition for Thomas. Jesus also makes him aware of such supernatural cognition taking place beyond God's authority, providing the person with new knowledge. Owing to this knowledge both Thom-

¹⁴ Jan Paweł II, Encyklika "Fides et ratio", no. 17; H. Waldenfels, *O Bogu, Jezusie Chrystusie i Kościele dzisiaj. Teologia fundamentalna w kontekście czasów obecnych*, Katowice 1993, p. 461.

as and the other disciples also rediscovered the Easter events, evoking a change in their view of the world and their mindsets (v. 29). This was reflected in undertaking Jesus' order to reconcile people with God, supporting them in their service to the goodness, truth, and love (v. 22). Understanding the Easter events brought to their lives a new quality, a new style, which we define in the literature as spirituality¹⁵.

This term is considered as the simple, non-official one¹⁶. Its feature is to explicate human existence¹⁷ and support the person in her/his pursuit of happiness based on love¹⁸. It also defines many varied forms of human life determined, for instance, by affiliation to institutionalised confession, cultural tradition, intra-confessional formation, or the style of epoch. Particularly nowadays, this notion defines not only religious life but also the worldview or the cognitive competences of understanding themselves and the world, as well as possession of the consciously formed moral dimension¹⁹. Thus, it refers to the widely understood concept of spirituality, which is expressed through values such as work, thought, symbols, speech, art, play, culture, science, etc.²⁰

Dealing with pedagogical reflections upon the usefulness of reality, which hides beyond the term spirituality, David L. Fleming has defined it as set of attitudes, customs (traditions), and values that are preferred by a concrete person. Besides, they outline 'the human way of

¹⁵ Z. Marek SJ, *Pedagogika towarzyszenia. Perspektywa tradycji ignacjańskiej*, Kraków 2017, p. 96.

¹⁶ M. Chmielewski, *Duchowość*. In: *Leksykon duchowości katolickiej*, ed. M. Chmielewski, Lublin–Kraków 2002, p. 229.

¹⁷ L. Marszałek, *Duchowość dziecka. Znaczenia – perspektywy – konteksty w pedagogice przedszkolnej*, Warszawa 2013, p. 27.

¹⁸ L. F. Ladaria, *Wprowadzenie do antropologii teologicznej*, Kraków 2002, pp. 14–15; A. Gałdowa, A. Nelicki, *O możliwościach i warunkach bycia twórczym z perspektywy aksjologicznej teorii wartości*, „Zeszyty Naukowe Uniwersytetu Jagiellońskiego. Prace Psychologiczne”, no. 8 (1993), pp. 7–28; T. Meurer, *Duchowość jako zamiennik religii? Wyprawy w mgliste pogranicze religii i duchowości*, „Keryks”, no. 10 (2011), p. 158.

¹⁹ J. Surzykiewicz, *Religia, religijność i duchowość jako zasoby osobowe i kapitał społeczny w pedagogice społecznej/pracy socjalnej*, „Pedagogika Społeczna” XIV (2015), p. 31.

²⁰ L. Marszałek, *Duchowość dziecka...*, p. 33.

proceedings' and promote a vision of life characterised by the reflective attitude to everyday life, full of respect for the world, and hope that the subject will find God completely (immortality)²¹. In terms of attitudes we mean, first of all, the learnt quality of personality which is conditioned by a specific behaviour towards something. This feature expresses the stable way of behaviour which portrays the state of a person's consciousness²². The person has relatively stable behaviours, which are either positive or negative reactions to the surrounding reality that can take the intellectual-orienting (cognitive), emotional-motivating, and behaviour shapes²³. In the analysed pericope, such an attitude is expected of his disciples by the resurrected Jesus. Its specific feature should be servitude, which is reflected in both concrete thinking and concrete behaviours. Moulding such attitudes in the contemporary human, according to Katarzyna Olbrycht, is the necessity because in today's culture and social life servitude and the attitude of servitude seem to have become acquainted, socially marginalised, and consequentially absent in thinking about upbringing, omitted in the pedagogical activity²⁴. She thinks that the lack of popularity of servitude readiness and the distancing from it comes from both the historical social connotations and the perception of it as something humiliating, discrediting, or even threatening to the dominant system of values. The author underlines that this sceptical mindset to servitude deepens the fact that for the contemporary person, the crucial motivator for activity and effort is to achieve success. In this context, it can be noticed that if servitude is acknowledged as behaviour and a desired positive attitude, it could mean the resignation of the pursuit of success²⁵. Thus, if it

²¹ D. L. Fleming, *Czym jest duchowość ignacjańska?* Kraków 2013, pp. 5–6; T. Meurer, *Duchowość jako zamiennik religii? Wyprawy w mgliste pogranicze religii i duchowości*, "Keryks", no. 10 (2011), p. 158.

²² Z. Marek, *Podstawy wychowania...*, pp. 102–108.

²³ W. Prężyna, *Funkcja postawy religijnej w osobowości człowieka*, Lublin 1981, p. 20; T. Mądrzycki, *Psychologiczne prawidłowości kształtowania się postaw*, Warszawa 1977, pp. 24–25.

²⁴ K. Olbrycht, *Wartość służby w wychowaniu chrześcijańskim – w świetle refleksji Jana Pawła II i Benedykta XVI*, "Paedagogia Christiana", no. 2 (2017), p. 90.

²⁵ *Ibidem*, pp. 90–91.

is to perform a significant role in the processes of upbringing, it seems necessary to do whatever it takes to make this servitude appropriately understood, experienced, felt, and made into practice; this is because being treated as a value, first requires a credible explanation and justification at first²⁶.

All of the aspects analysed above show that the evangelical pericope telling about the meeting of resurrected Jesus with the scared disciples has become an inspiration for reflection upon the need to build the attitudes of openness to other people. It is also important to direct these attitudes towards being selfless for others – to serve them. In the circle of the European culture rooted in Christianity, noticing this phenomenon is a necessity within the processes of upbringing.

The second crucial element while defining spirituality relates to the traditions understood as “storage”, “handing in”, “passing”, “giving”, and “teaching”. These terms show that we have to deal with the ambiguity of this notion, which refers to the relationships of present and the past²⁷. It also refers to everything that contemporary generations did not create, but they owe it to the former generations their own earlier activity (...). Rather than the material achievements, spirituality refers to values, social institutions, lifestyle, examples of thinking, and acts of doing. The scope of tradition such understood squares with the scope of the term “culture”, which for most theoreticians covers mainly what has already been preserved and in the course of socialisation passes onto new members of society²⁸. This quality is found in the Christian tradition, which constantly reminds not only the truth of the fact that Jesus rose from death, but also that He came to people to enable them the use of the goods and values which are specific only for God: eternal life. These explanations seem to be important for the pedagogical sciences as they can transfer the experiences, gained by “Twelve” while meeting the resurrected Jesus, to modern reality.

²⁶ Ibidem, p. 93.

²⁷ Z. Marek SJ, *Pedagogika towarzyszenia. Perspektywa tradycji ignacjańskiej*, Kraków 2017, p. 104.

²⁸ J. Szacki, *Tradycja*. In: *Słownik Społeczny*, p. 1491.

This perception of the analysed biblical pericope evokes another component describing the spirituality of the person. This component means the values which refer to what is good, what is something. Although it features a high generality and abstractness, it has a large range in terms of the number of items and its categories consider norms, judgements, and moral assessments²⁹. It also makes reference to the concrete reality and goods, both material (property, life, health), and non-material (knowledge, truth, morality, law, religion, art)³⁰. These values have an impact on the shape of both particular lives of persons, and bigger societies, as well. Their role is to interfuse, move, and shape human awareness, induce experiences, boost activity, chart the goals of activity, integrate them and their products, integrate people and societies, and finally to stimulate, direct, and stabilise their development. Therefore, the life conditions in which the man lives indicate the need to help him in discovering and choosing the good, especially the common good.

The interpretation of the biblical pericope has detected that Jesus sees the needs to provide help. Thus, He orders His disciples to go to the people with the power of the Holy Spirit with absolution. This means they are free from evil and can be reconciled with God. The effectiveness of such acts is conditioned by the fact that people know the important values for their lives. Without such recognition, as Wolfgang Brezinka claims, there is no possibility of both supporting people's development and cohesiveness in their participation in social life. This author adds that such development is obtained only through obligations referring to the ideals which one wants to follow in life³¹. Thus, it can be assumed that sending Jesus' order to the disciples to reconcile people with God is what in pedagogy we call 'upbringing to the values'. Its goal is to prepare and motivate people in terms of the desired values, putting them in the right hierarchy, realising and creating the

²⁹ W. Brezinka, *Wychowywać dzisiaj. Zarys problematyki*, Kraków 2007, p. 22; Z. Marek, *Podstawy wychowania moralnego*, Kraków 2005, pp. 34–35.

³⁰ Z. Marek SJ, *Pedagogika towarzyszenia. Perspektywa tradycji ignacjańskiej*, Kraków 2017, p. 105.

³¹ W. Brezinka, *Wychowywać dzisiaj...*, p. 60.

accepted ideal (the human concept, the directions of his/her development, constructing him/her and determining this development with the qualities)³². Here, the acknowledged values crucial for the social functioning of the person become apparent. This process gives people a better sense of life and the meaning of values, building their life attitudes and behaviours, ultimately creating values. Here, it is important to provide examples of realising them, and construct the circumstances for experiencing and practical fulfilment of them³³.

In the light of such understanding of upbringing for values, we can say that the interpretation of the Bible text detects Jesus' initiative through various activities enabling people to respect the social-moral order. Close relationships connecting the "Twelve" with Jesus led not only to a change in their social functioning (closure, undertaking the mission of reconciliation to the world, freeing people from evil, absolution from sin), but also to thinking not only about themselves but about the world and the people living in it. Furthermore, we can notice in the pericope that such thinking is to be based not only on experience emerging from empirical knowledge (Thomas), but also on supernatural knowledge, for which the source is God. This symptom of human spirituality shows that the spirituality growing from the Gospel serves the inner development of the man, what expresses its own synergistic quality. First of all, it is necessary to an upbringing environment where all the upbringing subjects cooperate with each other and then a new quality of life can be achieved³⁴. The analysed text shows that synergy in this process can be achieved through the upbringing accompaniment³⁵, which highlights the components of the Jesuit model of upbringing: experience, reflection, activity, and assessment con-

³² K. Olbrycht, *Wychowanie do wartości – w centrum aksjologicznych dylematów współczesnej edukacji*, "Paedagogia Christiana", no. 1 (2012), p. 92.

³³ K. Olbrycht, *Wartość służby w wychowaniu chrześcijańskim – w świetle refleksji Jana Pawła II i Benedykta XVI*, "Paedagogia Christiana", no. 2 (2017), p. 89.

³⁴ A. Walulik, *Moderacyjne i synergiczne kształtowanie dorosłości. Propozycja typologii modeli znaczeń wiedzy religijnej na przykładzie Korespondencyjnego Kursu Biblijnego*, Kraków 2011, p. 139.

³⁵ Z. Marek SJ, *Pedagogika towarzyszenia. Perspektywa tradycji ignacjańskiej*, Kraków 2017, p. 288.

struct the space with the full participation of all in society³⁶. Looking more broadly at this problem, one can assert that the Bible inspires readiness to attain higher moral life standards, and in consequence, inspires the achievement of mature morality. Consequently, people are able to make autonomous, non-conditioned choices of goodness and reflect them in a testimony³⁷.

Referring to the varied sources, such as the Gospel, human spirituality leaves a significant trace on a person's morality. Thanks to this capacity the person is able to interiorise their own thinking and valuing. Wolfgang Brezinka notices that a person's morality grows from his spiritual sphere. In turn, this enables them to take a mature attitudes to themselves, the world, and life; in consequence, they can achieve the autonomous mature morality³⁸. One should take into consideration the fact that it is impossible to define such maturity as it is elusive. However, we can experience it and attempt to describe it. Usually, it is identified with the ability of taking responsibility for oneself and others in the scope of the intellectual, emotional, and moral life. It is also signified by taking decisions according the obligatory moral principles in the spirit of unselfishness³⁹. Thus, one's morality can be compared with the inner compass which facilitates orientation in the world of values and disposes it for the concrete act of doing. This orientation is supported by the persona character of Christianity identified with the event that causes the appearance of the Other – God in a person's life. This "coming" also highlights the historicity of Christianity, based on facts rather than the human expectations or desires. From this reasoning we cannot reduce Christianity to morality, even though it entails the moral consequences originating from the relationships made by the person with God. Moreover, directing themselves with love and faith

³⁶ A. Walulik, *Synergiczny charakter towarzyszenia wychowawczego*. In: Z. Marek, *Pedagogika towarzyszenia*, p. 20 i ff.

³⁷ Z. Marek, A. Walulik, *Pedagogika świadectwa*.

³⁸ W. Brezinka, *Wychowanie i pedagogika w dobie przemian kulturowych*, Kraków 2005, pp. 98–99.

³⁹ Z. Marek, *Moralność wyznacznikiem dojrzałości człowieka*, "Colloquia Theologica Ottoniana", no. 2 (2016), p. 65.

gives the human life a new orientation, new direction, and new depth. Thus, one obtains a new light, who is Jesus Christ⁴⁰. This light and the personal relationships with God can influence a person's life decisions in a significant way. First of all, they will be the result of a desire for happiness, which is defined by the Gospel.

Conclusion

In this article, we have explored the possibility of using the biblical sources to support someone in their development in order to make them able to accept a new and increasingly mature lifestyle. As happens in the social and humanistic sciences, we have not supplied unambiguous answers to our queries. However, we can assume that Christianity rising and referring to the Bible inspires maturity in one's own life. It is characterised via the respect shown to the knowledge obtained both from the intellect, empirical experience, and the supernatural perception. This mindset can be accepted as an indication of man's reliability on God, who is not an idea but the Person. The relationships with this Person create a specific tone of life. First of all, it enables people to take a different view of their own existence and see the hope for a new quality of life, i.e. immortality. Developed by Christianity, religious cognition, wherein besides the knowledge obtained from reason and experiences people take the knowledge passed to them by God, serves this discovery. In this case we can say about supernatural, religious cognition. We have focused also on the fact that, drawing and referring to the Bible, Christianity is able to support people in developing a concrete lifestyle called spirituality. Its value, first of all, takes place in supporting people on the way of achieving maturity. All in all, one can state that Christian inspirations of pedagogical sciences seek personal goodness, development and maturity. In these aspects we can notice the coherence of the Gospel Christianity and the sciences of upbringing. These two domains take the man into consideration. Never-

⁴⁰ R. Kardinal Sarah, N. Diat, *Gott oder nichts. Ein Gespräch über den Glauben*, Kißlegg 2015, pp. 217–218.

theless, open questions for both religion and upbringing are conceived: how can we make the reality explicated by the Gospel closer to the contemporary man and form the person in order not to alienate from everyday life? What contents should support her/him in the pursuit of something more than she/he possesses now? How should the educational processes referring to the Gospel go? These are only some questions that are conceived in the context of the research shown above. One thing seems to be certain: the Christian religion inspires the sciences about upbringing for the research into the processes of achieving maturity and the ability to be responsible for oneself and others.

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