

UNIwersytet WarMińsko-Mazurski w Olsztynie  
UNIVERSITY OF WARMIA AND MAZURY IN OLSZTYN

# FORUM TEOLOGICZNE

XX

2019

Wydawnictwo  
Uniwersytetu WarMińsko-Mazurskiego  
w Olsztynie

#### Rada Programowa

prof. dr hab. Stanisław Achremczyk (UWM w Olsztynie), prof. dr Achim Buckenmaier (Pontificia Universita Lateranense / Rzym), Ks. dr hab. Wiesław Dąbrowski (Istituto Superiore di Scienze Religiose "Fides et Ratio" (L'Aquila, Włochy), ks. prof. dr hab. Michał Drożdż (UPJPII Kraków), bp dr Jacek Jezierski (diecezja elbląska), Prof. dr Stephan Kampowski (Pontificio Istituto Giovanni Paolo II per Studi su Matrimonio e Famiglia a Roma), Ks. prof. dr hab. Dariusz Kowalczyk (Pontificia Universita Gregoriana / Rzym), ks. prof. dr hab. Marian Machinek (UWM w Olsztynie), ks. dr hab. Jarosław Merecki (Pontificio Istituto Giovanni Paolo II per Studi su Matrimonio e Famiglia a Roma), prof. dr hab. Eugeniusz Sakowicz (UKSW w Warszawie), prof. dr hab. Matthias Scharer (Universität Innsbruck / Austria), prof. dr hab. Karl Heinz Schmitt (Universität Paderborn / Niemcy), prof. dr hab. Helmut Sobeczko (UO, Opole), ks. prof. dr hab. Ryszard Szychmiller (UWM w Olsztynie)

#### Komitet Redakcyjny

Katarzyna Parzych-Blakiewicz (przewodnicząca), ks. Marek Jodkowski (sekretarz), ks. Adam Bielinowicz, ks. Ryszard Hajduk, ks. Marek Karczewski, o. Maksym Adam Kopiec, ks. Jacek Jan Pawlik, Małgorzata Tomkiewicz

#### Recenzenci

dr hab. Wiesław Block OFM (Pontificia Universita Antonianum, Rzym), dr inż. Marcin Bukowski (PWSZ w Elblągu), prof. dr Jozef Bunar (Facultad de Teologia "San Pablo", Cochabamba, Bolivia), prof. dr Martin Carbajo Nunez OFM (Pontificia Universita Antonianum, Rzym), dr Jacek Gniadek (UKSW w Warszawie), prof. dr Pál Ottó Harsányi OFM (Pontificia Universita Antonianum, Rzym), Prof. dr Martin Mc Keeven (Pontifica Academia „Alfonsianum”, Rzym), ks. dr Adam Kiełtyk (Istituto Superiore di Scienze Religiose di Milano, Italia), prof. dr Dariusz Kowalczyk SJ, (Pontificia Universita Gregoriana, Rzym), ks. dr hab. Zdzisław Kupisinski (KUL), dr hab. Małgorzata Laskowska (UKSW w Warszawie), ks. dr hab. Krzysztof Marcyński (UKSW w Warszawie), dr hab. Jarosław Merecki (Pontificio Istituto Teologico Giovanni Paolo II per le Scienze del Matrimonio e della Famiglia, Rzym), dr hab. Elżbieta Osewska (PWSZ w Tamowie), prof. Lluís Oviedo OFM (Pontificia Universita Antonianum, Rzym), ks. prof. dr Marek Raczkiwicz (Universidad Eclesiástica „San Damaso”, Espana), ks. dr hab. Piotr Roszak (UMK w Toruniu), ks. dr hab. Mark Saj (UKSW), dr Witold Grzegorz Salamon OFM (Pontificia Universita Antonianum, Rzym), ks. prof. dr Jerzy Skrabania (Philosophisch-Theologische Hochschule SVD, Deutschland), ks. dr hab. Cezary Smuniewski (Akademia Sztuki Wojennej w Warszawie), dr Jozef Smyksy CSsR (Facultad de Teologia „San Pablo”, Bolivia), ks. dr hab. Marek Stokłosa (UKSW w Warszawie), prof. dr Marciano Vidal CSsR (Pontifica Academia Alfonsianum, Rzym), prof. dr Zbigniew Wesołowski (Philosophisch-Theologische Hochschule SVD, Deutschland), prof. dr Andrzej Wodka CSsR (Pontifica Academia Alfonsianum, Rzym)

Adres Redakcji  
Wydział Teologii UWM  
ul. Kard. S. Hozjusza 15  
11-041 Olsztyn  
tel./fax 89 523 89 46

Sekretariat Redakcji  
pokój nr 13  
e-mail: forum.teologiczne@uwm.edu.pl

Redakcja wydawnicza oraz językowa, projekt okładki  
Maria Fafińska

Korekta językowa (native speaker)  
Język hiszpański – Martín Carbajo Núñez  
Język włoski – Loredana Sabatini  
Język angielski – Dominic G.P. Sheridan

Na okładce: herb archidiecezji warmińskiej,  
ufundowany przez bpa Adama Stanisława Grabowskiego (1741–1766),  
znajdujący się w kaplicy zamku w Lidzbarku Warmińskim

Czasopismo „Forum Teologiczne” jest indeksowane w bazie  
CEJSH – The Central European Journal of Social Sciences and Humanities,  
CEEOL – Central and Eastern European Online Library,  
ERIH Plus, BasHum oraz Index Copernicus

Redakcja informuje, że wersją pierwotną czasopisma jest wydanie papierowe  
(on-line: <http://wydawnictwo.uwm.edu.pl>, podstrona *Czytelnia*)

PL ISSN 1641–1196

© Copyright by Wydawnictwo UWM • Olsztyn 2019

Wydawnictwo UWM  
ul. Jana Heweliusza 14, 10-718 Olsztyn  
tel. 89 523 36 61, fax 89 523 34 38  
[www.uwm.edu.pl/wydawnictwo/](http://www.uwm.edu.pl/wydawnictwo/)  
e-mail: [wydawca@uwm.edu.pl](mailto:wydawca@uwm.edu.pl)

---

Nakład 160 egz.  
Ark. wyd. 17; ark. druk. 14  
Druk: Zakład Poligraficzny UWM w Olsztynie, zam. nr 407

## SPIS TREŚCI

### Artykuły / Articles

#### **Martín Carbajo Núñez OFM**

*The importance of family relationships for the economic development of society*  
(Znaczenie relacji rodzinnych dla rozwoju gospodarczego społeczeństwa) ..... 7

#### **Ks. Marcin Składanowski**

*Biznes rodzinny: międzypokoleniowe powołanie człowieka czy niewola powielanych wzorców życia? Szkic z antropologii katolickiej (Family Business: An Intergenerational Calling of the Human Person or A Bondage of Repeated Patterns of Life? An Essay on Catholic Anthropology) ..... 19*

#### **Jan Klos**

*The Integrated Man as a Precondition of Honest Business (Człowiek integralny jako warunek uczciwego biznesu) ..... 31*

#### **Ryszard Hajduk CSsR**

*La vita cristiana come realizzazione della verità (Życie chrześcijańskie jako urzeczywistnianie prawdy / Christian life as realizing truth) ..... 47*

#### **Magdalena Wysocka**

*Determinanty sprawnego działania przedsiębiorstw rodzinnych w Hiszpanii, Polsce, Turcji oraz na Łotwie (Determinants of efficient activity of the family businesses in Spain, Poland, Turkey and Latvia) ..... 61*

#### **Piotr Kopiec**

*Ruch ekumeniczny wobec współczesnych przemian w sferze pracy i ich konsekwencji dla rodziny: diagnozy i propozycje Konferencji Kościołów Europejskich (The ecumenical movement against contemporary changes of labour and their consequences for the family: Diagnoses and proposals from the Conference of European Churches) ..... 75*

#### **Stephan Kampowski**

*„Humanae Vitae” at Fifty: Taking Up Anew a Prophetic Document on Marital Love and Sexuality („Humanae vitae” po 50 latach: Nowe spojrzenie na profetyczny dokument o małżeństwie, rodzinie i seksualności) ..... 89*

**Krzysztof Trębski MI**

*La questione "gender": una sfida per l'antropologia cristiana (Kwestia gender: wyzwanie dla antropologii chrześcijańskiej / The gender question: a challenge for Christian anthropology) ..... 97*

**Barbara Rozen**

*Le persone disabili nell'economia della salvezza di Dio (Osoby z niepełnosprawnością w Bożej ekonomii zbawienia / Disabled persons in God's economy of salvation) ..... 109*

**Ks. Hubert Tryk**

*Ecclesiastic love in evangelisation (Miłość eklezjalna w ewangelizacji / Ecclesial love in evangelisation) ..... 127*

**Dariusz Pabiś CSsR**

*Iglesia pobre y para los pobres. Una respuesta pastoral e inspiradora de la Iglesia en América Latina al Concilio Vaticano II (Kościół ubogi i dla ubogich. Pastoralna i inspirująca odpowiedź Kościoła w Ameryce Łacińskiej na Sobór Watykański II / The Church is poor and for the poor. The pastoral and inspiring response of the Church in Latin America to the Second Vatican Council) ..... 139*

**Ks. Marek Karczewski**

*El nombre "Jacob-Santiago" en el contexto literario y teológico del Nuevo Testamento (Imię „Jakub” w kontekście literackim i teologicznym Nowego Testamentu / The name James in a literary and theological perspective of the New Testament) ..... 151*

**Ks. Sławomir Ropiak**

*La figura de Santiago el Mayor en cantos religiosos seleccionados en lengua polaca (Postać Świętego Jakuba Większego w wybranych polskojęzycznych pieśniach religijnych / The figure of Saint James the Greater in chosen polish-speaking religious songs) ..... 163*

**Ks. Krzysztof Kamiński**

*Przestępstwa de sexto popełnione przez szafarza sakramentu pokuty według Kodeksu Prawa Kanonicznego z 1983 roku (De sexto crimes performed by the minister of the sacrament of Penance and defined by the Code of Canon Law of 1983) ..... 179*

**Teksty / Texts**

**Ottó Pál Harsányi OFM:** *Wspólne korzenie troski o stworzenie oraz o etykę rodzinną ..... 191*

**Paweł Sambor OFM:** *Inspiracje „Laborem exercens” do refleksji nad „gramatyką” biznesu rodzinnego ..... 197*

### Omówienia i sprawozdania / Book review and reports

- Anna Zellma, ks. Wojsław Czupryński, ks. Hubert Tryk, *Rekolekcje szkolne jako forma ewangelizacji dzieci, młodzieży i dorosłych*. Wydawnictwo Uniwersytetu Warmińsko-Mazurskiego w Olsztynie, Olsztyn 2018, ss. 138. (Ks. Edward Wiszowaty) ..... 209
- Katarzyna Parzych-Blakiewicz, Stanisław Kuprjaniuk (red.), *Matka Boża Gietrzwałdzka w wierze, pobożności, teologii i sztuce – dawniej i dziś. Perspektywa uniwersalna i regionalna*, Olsztyn 2018, ss. 320. (Maksym Adam Kopiec OFM) ..... 212
- Maksym Adam Kopiec OFM, *Nie lękajcie się Prawdy! Nieustanna nowość encykliki „Veritatis splendor” Świętego Jana Pawła II*, SQL, Olsztyn 2018, ss. 161. (Marek Wach OFM) ..... 217
- Edward Fiała, *Homo iudicans. Sądzenie jako degradacja osoby*, „Teoria i Praktyka Interpretacji” nr 7. Seria pod redakcją Edwarda Fiały, Wydawnictwo KUL, Lublin 2018, ss. 172. (Eugeniusz Sakowicz) ..... 218
3. Międzynarodowe Sympozjum Familiologiczne pt. „*Ekologia a rodzina*” w kontekście integracji badań nauk humanistycznych i empirycznych (UWM w Olsztynie, 27–28 maja 2019 r.) (Katarzyna Parzych-Blakiewicz) ..... 223
- Wykaz skrótów ..... 227



**Martín Carbajo Núñez OFM\***

Pontifical University Antonianum Rome, Italy

Alfonsian Academy (Pontifical Lateran University) Rome, Italy

FST – San Diego University, CA, USA

## THE IMPORTANCE OF FAMILY RELATIONSHIPS FOR THE ECONOMIC DEVELOPMENT OF SOCIETY

**Summary:** This article affirms the importance of family relationships for the economic development of society. The first part shows that, in many aspects, the global economic system is devoid of relational goods. Assuming that the human family “is the first and most important school of mercy”, it is underlined, in the second part, that, also in the economic field, we need to put into practice that kind of merciful relationships that privilege being over having and do not appeal to an invisible hand to justify the indifference towards humans and nature. The third part presents some current initiatives that show the importance of family relationships for an integral development.

**Keywords:** Economics, Family, Development, Relationships, Franciscanism.

This article will illustrate the importance of family relationships for the economic development of society. Pope Francis says that the human family “is the first and most important school of mercy.” (Francis 2016, p. 4)<sup>1</sup> Also in the economic field, we need to put into practice this kind of merciful relationships which privilege being over having, and do not appeal to an invisible hand to justify the indifference towards humans and nature.

The first part will show that, in many aspects, the global current economic system is devoid of family relationships. Having assumed a negative anthropological vision, the market is considered a battlefield of selfish interests, in which everything is subordinated to efficiency. In contrast with this technocratic and conflictual paradigm, Catholic Social Teaching stresses the importance of fraternity in the economic realm. The third part will present some current initiatives that show the importance of relational goods for an integral development.

---

\* Adres/Address: prof. dr Martín Cabajo Núñez, ORCID: 0000-0002-2814-5688; e-mail: mcarbajon@gmail.com

<sup>1</sup> “Family life is the first and irreplaceable school of social virtues, such as respect for persons, gratuitousness, trust, responsibility, solidarity, cooperation.” (Benedict XVI, pope, 2012, p. 695)

## 1. A merciless world, devoid of relational goods

The global economic system sacrifices everything to efficiency and praises selfish interest as the engine of progress. The war of all against all would be the most effective way to foster creativity and raise funds to attend the victims of that battlefield. Oddly enough, it justifies the fact of hurting first in order to healing later. In the economic field, only interest counts (“Business is business”). The neighbour is not a brother but an antagonist who must be defeated or left aside (social Darwinism). Hobbes’ phrase sums up this attitude concisely: “Your death is my life.”<sup>2</sup>

### 1.1. A dialectic of perpetual conflict

Global indifference is a manifestation of the negative anthropological conception (*homo homini lupus*)<sup>3</sup> which is at the basis of modern culture. It is assumed that man cannot be trusted and that his actions would always respond to the self-preservation instinct.<sup>4</sup> Consequently, a dialectic of perennial conflict is justified at all levels: in economics, the war of interests is considered the most effective way to foster progress. In politics, a clash of civilizations (Huntington 1997) and a perpetual arms race would be inevitable to secure peace (*Si vis pacem para bellum.*) In medicine, a direct fight against harmful agents prevails over holistic medical treatments. At the socio-cultural level, the homogenization is used to get rid of any unpleasant diversity. The elimination of the diverse, at any level, would be a necessary pruning for the social tree to revitalize and grow.

### 1.2. A restrictive view of economic development

Our capitalist world claims to have increased material goods, but is more reticent at recognizing that it has also caused an alarming decline of relational goods, which are indispensable for people to obtain wellbeing and public happiness. It often ignores that development, to be fully human, must cover three fundamental dimensions: material, social and spiritual (or expressive). The first one refers to material goods and services (“well-having”) and it is usually measured by the Gross Domestic Product (GDP).<sup>5</sup> In 1968, US Senator Robert

<sup>2</sup> «Mors tua vita mea». (Hobbes 1642, c. 1,12)

<sup>3</sup> This statement by Plautus (*Asinaria*, act II) is also assumed by T. Hobbes (1651, p. 98–102).

<sup>4</sup> This would be the basic principle of Western civilization. (Adorno, Horkheimer 1998, p. 29)

<sup>5</sup> Gross domestic product (GDP) “is defined as the monetary value of all goods and services produced in a nation during a given period, usually one year, whether by domestic or foreign-owned enterprises.” Gross national product (GNP) “reflects the output of domestically owned enterprises, both within and beyond national borders.” (Brezina 2012, p. 10, 12)



Kennedy stated that the GDP measures everything “except that which makes life worthwhile.”<sup>6</sup>

The social dimension of development indicates the level of integration and solidarity among social classes. The overall macroeconomic wealth can be of little or no use if it is accompanied by inequalities and a declining quality of life (Francis 2015 no. 43–47). A genuine integral development is not possible without equity and fraternal relationships.

The spiritual dimension (expressiveness, *eudaimonia*<sup>7</sup>) is measured by the so-called “happiness index.”<sup>8</sup> Economic assets are fully such when they guarantee a good life, that is to say when they enable public happiness.

## 2. CST underlines the importance of family relationships

Catholic Social Teaching affirms that the principles of fraternity and gratuitousness are key factors for economic and social organization. Efficiency is only a means, not an end in itself, while charity is the main force of development. (Benedict 2009, no. 13)

Economic practice cannot be reduced to “giving to get more” (*do ut des*), proper to the neoliberal logic, or to “giving as a duty,” typical of a neo-statist system. The encyclical *Caritas in Veritate* asserts the importance of non-capitalist organizations, such as cooperatives, ethical finance, microcredit, and the Economy of Communion.

Today it is necessary to make room for gratuitousness in the public sphere, emphasizing the importance of personal relationships over material goods; i.e., we need “forms of economic activity marked by quotas of gratuitousness and communion.” (Benedict 2009, no. 39).

### 2.1. The market open to reciprocal gift

The Franciscan tradition has been especially relevant in indicating that the market is not a battlefield, but a place where people meet and help each other, exchanging what is superfluous for what is needed. Everyone benefits. The competition (*cum-petere*) is striving to innovate; i.e., to seek together the best solution, the most appropriate answer, so that well-being and happiness may grow.

---

<sup>6</sup> Gross domestic product “measures neither our courage, nor our wisdom, not our devotion to our country. It measures everything, in short, except that which makes life worthwhile.” (Gans et al. 2012, p. 559)

<sup>7</sup> Aristotle, 2012.

<sup>8</sup> Cf. New Economics Foundation [online].