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FAMILY - POLITICS - GLOBALIZATION

**REMINISCENCES OF THE FIGHT FOR THE FAMILY OF
STEFAN CARDINAL WYSZYŃSKI**

Book of abstracts

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INTRODUCTION

It is assumed that family is the oldest and simplest social institution. This fundamental institution is at the center of interest not only for churches, but also for politicians, because the control over the family allows for the trouble-free realization of political goals.

During the domination of Marxist-Leninist ideology, the family was the main obstacle in developing the imposed identity of the proletariat with no sense of family ties and attachment to tradition. Aggressive campaigns were carried out, first of all, to break the intergenerational ties found in the family and to push for the state to raise children. The emblematic defender of the family in the period of Marxist socialism in Poland was the Catholic Church, headed by Stefan Cardinal Wyszyński (1901-1981) for several dozen years. In his activities, he fought for the family, emphasizing its importance in preserving national identity and nurturing patriotism.

Thirty years after the fall of communism, the discourse promoted by Cardinal Wyszyński seems outdated. Times have changed. In principle, there are no obstacles that would hinder personal freedom. Moreover, the conditions of educating the young generation have changed significantly. New media worlds have emerged, governed by their own rules, and whose impact on society cannot be underestimated. Eventually, the material situation of society has improved significantly.

The aim of the upcoming Conference is to reflect on the importance of the family in state politics, on using it for ideological and for developmental purposes, breaking it up in the context of indigenous and national minorities, controlling its size and beliefs, and helping it in crisis and in poverty situations. By placing an emphasis on the present, one cannot avoid referring to the past, the model of which will be the attitude of Cardinal Stefan Wyszyński, for whom the family was the main support in the fight against Marxist ideology. Documentation containing data from different cultures will be confronted with the classical model of the Catholic family.

Is the classic family model (parental authority, nurturing traditions, emphasis on bringing up children) salvageable? The traditional family is in confrontation with the ideal of *homo sovieticus* and other contemporary family models. Is the message of Cardinal Stefan Wyszyński about the family still relevant (recipients, language, context)? Pluralism of family models has a religious and cultural basis. Is globalization contributing to the creation of a new, transcultural family model or other basic social unit? What is the importance of the family in the political game of the state and international organizations? What are the challenges of geographical and social mobility for family unity and harmony of life? What are the successes and failures of pro-family activities of the state and social organizations?

Prof. dr hab. Jacek Jan Pawlik, SVD

THE ROLE OF CHINESE FAMILY IN THE SPREAD OF CHRISTIANITY IN THE SEVENTEENTH-CENTURY CHINA. THE XU FAMILY OF SHANGHAI AS AN EXAMPLE

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Chinese family played a fundamental role in the spread of Christianity in China during the Late Ming and Early Qing dynasty (17 century). The contact of the first Jesuit missionaries, as e.g. Matteo Ricci, with Chinese people was limited to men, usually Confucian scholars. Some of them, however, converted their families after they became Catholics. These families were a very important basis for the missionary work: they supported missionaries, organized the religious life of the Chinese Church, and evangelized their neighbors. Without Chinese families the Chinese mission would be virtually impossible.

A historical review of the role of Chinese family in the spread of Christianity in China in 17th Century will be presented on the example of the Xu Family from Shanghai. The eminent Confucian scholar Xu Guangqi could – after his conversion to Christianity – convert also his whole family. This conversion helped not only to establish Catholic Church in Shanghai, but was also crucial in the

process of maintaining Christianity as a family religion. As a result, the Xu family stayed Catholic for many generations, and some of the family members played later a significant role in the spread of Christianity in the region (Candida Xu – Xu Guangqi's granddaughter being the most prominent of them). Based on published sources, the conversion and the impact of Xu family on the Catholic Church in China will be analyzed and discussed.

FRATERNITY, FAMILIAL RELATIONSHIPS AND POLITICS IN THE LIGHT OF THE ENCYCLICAL *FRATELLI TUTTI*

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I will present the subject: "Fraternity, familiar relationships and politics in the light of the encyclical *Fratelli tutti*." The key to understand these concepts rightly is found in the dignity of the human person and his/her intrinsic sociability. Familiar relationships and good politics are necessary to achieve a "healthy and open" community life in the globalized world. In other words, there can be no universal fraternity without good politics, "built upon respect for law and frank dialogue between individuals" (FT 196).

SOCIOPOLITICAL AND RELIGIOUS ORGANIZATION OF THE AVA GUARANI INDIANS: FROM THE LARGE EXTENDED PATRILINEAL TO NUCLEAR FAMILY

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The aim of the following reflection is description and analysis of the Ava Guaraní sociopolitical and religious organization, which has to be based on the large extended Patrilineal Family. Globalization had an impact on the way of life of the Ava Guaraní communities. Today, the Ava Guaraní families do not live in the traditional *te'yi* under the same roof; in contrast they live in single family houses. The houses usually shelter one nuclear family, which includes wife, husband and children. However, the extended family remains the most important unit of social organization. Traditional Ava Guaraní communities were led by prestigious shamans or religious leaders. Today, political leaders govern the Ava Guaraní communities. Every community has its own *tekoha mburuvicha*, (political leaders), called *cacique*, *comisario*, and *sargento*. The traditional religious and political leaders, *Ñanderamoi*, (shamans), are advisors of the political leaders. The religious system is also a crucial element of Ava Guaraní

culture, which is not only expressed by beliefs but also through the cycle of ceremonies like dance-prayer taking places in the *Oga Guasu*, (ceremonial house). The dance-prayer, as the most important religious activity of the Ava Guaraní Indians, is central in the performance of a variety of different activities and events such as curing illnesses, the naming of new born members of community, the harvest blessing, the ceremony of the lighting of the new fire, and several others.

INCLUSION AS A CHALLENGE FOR AN UKRAINIAN FAMILY

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Inclusion is one of the basic developmental models, generally referred to as "post-modern" or the so-called "green wave" of cultural evolution (Wilbern, 2017). Inclusion indicates a social process of endowment with a voice and place traditionally silent or underrepresented individuals mostly those who have physical or mental disabilities and members of minority groups (for instance, sexual orientation). The first stage of recognition those who are beyond dominant social groups begins in a family. It sets up a crucial for the emergence of personal identity. The level of family tolerance mostly depends on prevailed social values and priorities.

The contradictory nature of transplantation of the "post-modern" models into non-Western contexts (Chernetsky, 2007) makes inclusion in Ukraine a problematic issue. The problem lies in the hybrid nature (Canclini, 1995) of the transitional process to democracy. The transitive hybridity in Ukraine implies the eclectic borrowing and combination of different segments of modern, postmodern and traditional cultural models in their relation to

postcolonial discourse. Thereof a Ukrainian family is exposed to the influence of contradictory values and cultural models.

On the one hand, there is a strong impact of so-called traditional family values mostly declared by religious institutions. Traditional family values have been viewing the family as a God blessing unity of two sexes (male and female) that complement each other in marriage. The birth and upbringing of children are one of its key goals. It's worth mentioning that in Ukrainian parliament there is an inter-factional deputy association "Values. Dignity. Family" destined to protect the traditional family. At the same time same-sex marriages in Ukraine have no legal recognition and is not agenda question.

On other hand, liberal values in Ukrainian society are gradually becoming more influential and visible. The postmodern attitude of perceiving the others as equally recognized valued ensures inclusion. The latter is presented by a sufficiently high regulatory and institutional level: "Ukrainian educators and international experts point out that Ukraine has taken a powerful step forward in the development of inclusive learning" (The Ministry of Education and Science in Ukraine, 2019). Nevertheless, there is a high distrust in institutions and legal regulations among Ukrainians, that undermines the value of inclusion. Not to mention the post-colonial syndrome of inferiority and the rigid division into "one's own" and "another's", which is rooted in mythological and traditional attitude to others as hostile. Therefore Ukrainian family has been put under the challenges, on the one hand, of the postcolonial legacy of partisan conservatism and biases against the others, but, on the other – the "post-modern" liberal relativism.

THE DANGER OF HAVING “THE CLASSICAL MODEL OF THE CATHOLIC FAMILY”

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Although family belongs (or seems to belong) to the basic structural elements of society, the diversity of its forms in the multicultural context of the world poses difficulties in defining the notion. What is a family and who constitutes it? The more we widen the geographical-cultural scope, the more complications come into play in order to give a consistent and concise answer. When we include the historical dimension, the issue becomes even more complicated. “The fight for the family” in the context of the RC Church’s struggle with the Marxist government in Poland in the 2nd half of the 20th century retains parameters of “defending the social structure” (that was apparently built on/permeated by so-called Christian values) but the “fight for the family” that the Church led in non-European societies in order to get a foothold there had the parameters of “destroying the existing social structure”. With that in mind, the use of such concepts as “the classical family model” or “classical model of the Catholic family” requires awareness of cultural ramifications of that model. Otherwise, we are back (or still

remain) in the ethnocentric attitude of imposing our model on people of other cultures.

**FAMILY FOUNDING IN THE CONTEMPORARY
MANGGARAIAN CULTURE (FLORES, INDONESIA).
AN INSIGHT IN TO THE TRADITIONAL CONTEXT**

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Indonesia, although it is developing rapidly, still offers many traditional circumstances that could be the subject of research. An example is Manggarai, a region in the western part of Flores Island. When founding a family, the inhabitants of Manggarai still practice the traditional way (*adat*). This procedure is based on the local concept that the family not only has a classical meaning as a nuclear family or *kilo* (or *ca kilo* or *mbaru kilo*), but also includes a much wider circle. This is why every path in the process of marriage becomes so urgent, which potentially creates a new relationship of two larger families (*woe nelu*). These circumstances play an important role in the social and political life of the Manggaraians, even when they live apart from their homeland (in other parts of the country).

**CHALLENGES FOR FAMILIES ACCORDING TO
TEACHING OF CELAM**

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The general assemblies of the Latin American bishops' conferences devote much attention to the situation of the family. The bishops analyze the status of the family in society, as well as assign tasks that families are facing in the contemporary world. All of this lets to find out what problems families have struggled with over the last half-century and what issues still need to be resolved. These are challenges that appear on the economic and social as well as cultural and religious levels. Their unveiling makes possible to presentation of the specificity of condition of Latin American families in the context of progressing globalization.

CRISI OF FAMILY REALITIES IN TAIWAN: CHIARA LUBICH'S CONCEPT OF „UNITY“ AS A POSSIBLE CORE PATH OF RECONCILIATION

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From the Past to the Present, Taiwan, as part of Chinese culture circle, has experienced distinct changes of the family reality. Politics, economy, migration, and globalization have been or are the crucial factors to influence on the families. Polygamy, extended family, nuclear family, transnational family, same-sex marriage and diversified family construct the contexts of families in Taiwan. These multi-family forms seem to ingratiate themselves with the popular concept „diversity” which is articulated since 21th century. Many people think that „diversity” could eliminate conflicts, because not any part will be ignored; „diversity” shows tolerance, progress of society. In fact, there are at the same time more and more conflicts and problems occurring because of diversity. What would be the potential causes of problems? And how could these problems and conflicts in the families be dealt with? The core solutions seem not easy to find. Since 1960s, Chiara Lubich's concepts: „unity” and „the

model of new family” were spread into Taiwan. Her concepts had influence on many families to live in a new way. In this paper, some historical and current family models as well as the relation between the Chiara Lubich's concept of „unity” and families will be explored to see whether her concepts could be the possible path to reconcile the conflicts of families, and how it could be possibly put into practice.

SOME NOTES REGARDING THE TOPIC OF INTIMACY WITHIN THE FAMILY

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Intimacy is not only related with sex but to everything regarding what each member of a family expresses in the way he or she can do it. How is that? Which approaches have we been having towards the family in order to weigh intimacy? How is intimacy considered and how can it be widely understood? Intimacy is different through the family life cycle, as well as to the different stages in which each member of a family goes through. Intimacy is a value and it constructs or deconstruct the family. Working with intimacy in each member generates an armor-plating of the family. Intimacy is deeply connected with our feelings, thoughts, beliefs, traditions, culture. The construction of each person as a human person requires time, techniques, love, respect and intimacy directly leads to self-fidelity and self-fidelity in each member of the family can produce a family coat of arms. The nature of intimacy goes beyond than what is expected. Broken intimacy can destroy self-esteem, an armor-plating intimacy can develop different human persons with a great enrichment to offer to society, to weave a strong society. Society that

takes care of intimacy, not only pays attention to what damages but to what makes people live self-donation. Intimacy lets the person know his/her value. It is intimacy the strongest value and technique to weigh what we are, what we need, what we want.

**MASS MEDIA IN THE PROCESS OF CULTURAL AND
SOCIAL TRANSFORMATIONS (ACCORDING TO
SELECTED INSTANCES)**

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Since the 1960s, when television became a common feature in the homes of Polish families, for many of them it not only provided current information or became a window on the world, but also initiated the dissemination of new cultural and social patterns. As for the diverse impact of mass media, especially on rural populations, its origins are much older, being evident from the late 19th century. This is testified, among others, by the results of my ethnographic research with representatives of local communities living in Mazovia and Podlasie (in 2010-2020). This chapter deals with this theme, using ethnohistorical sources, among others.

**INSTRUCTIONS CONCERNING THE PASTORAL
CARE OF MARRIED COUPLES AND FAMILIES IN
DOCUMENTS OF THE CHURCH IN POLAND AFTER
1989. THE HERITAGE OF CARDINAL STEFAN
WYSZYŃSKI**

Rev. dr Zbigniew Kulesz

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The paper is an attempt to analyse the programme of the pastoral care of marriages and families by the Church in Poland in the period of political and social changes after 1989. The Church, headed by Stefan Cardinal Wyszyński, in the post-war period, in the conditions of massive communist repressions, undertook programmatic pastoral activities in defence of the family. The programme of the Great Novena became a valuable contribution to the creation of pastoral ministry after regained freedom. Systemic and economic transformations, apart from their positive effects, brought about problems - pauperisation of society, social injustice, mass economic migration, helplessness in the face of rapid transformations - requiring new challenges in the Church's mission. The changes have affected various social groups, but above all the basic and most essential element of society - the family. Church documents of the last

thirty years show the complexity of the situation and the pastoral activities in this area.

LYRICAL (RE)VISIONS OF FAMILY AND DIGNITY OF HUMAN BEING IN SELECTED POETRY OF WOJTYŁA, BRANDSTAETTER, MACKAY BROWN AND HEANEY

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The paper considers representation of family in the selected contemporary Polish, Scottish and Irish poetry of miscellaneous authors of varied religious background who are yet linked by Catholic faith adopted at some (or all) stages of their life. The writers selected for demonstrating the issue of dignity of man range from deeply religious poets, such as Karol Wojtyła, with his three poems “John Beseches Her”, “The Quarry”, “Over This, Your White Grave”; through converted poets like Polish converted Jew Roman Brandstaetter whose “Maddonna of the Atheists” will be analysed; up to Scottish converted Presbyterian George Mackay Brown represented by his poems “Statue in the Hills”, “Mhari”, “Hamnavoe”, and “The Mother”; and finishing with Seamus Heaney who was brought up as Catholic but drifted away from his faith in the later stages of his life – with the paper looking into his three poems “Digging”, “Mid-Term Break” and “Mossbawn Sunlight”. What is going to be analysed in the poems are the patterns of dignity of human relations and human toil conceived within family framework;

considering also aesthetic and lyrical means of insights into the roles of father, mother as well as the child who considers the legacy left to him. The literary insights into the temporal nature of human life will be considered with particular attention drawn to the aspects of unique values proper for family ties and family relations. The role of faith in ensuring the sense of unity and purpose in life will be pointed out. All these issues will be related to the teachings of John Paul II and Cardinal Stefan Wyszyński.

GLOBALIZATION AS A „SOFT FACTOR“ IN THE PROCESS OF SOCIAL EROSION

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Protectionists and populists defend the concept of national economy and preservation of domestic jobs, but conservatives, who are not necessarily protectionists, challenge globalization in a more robust way. For them, the unrestricted flow of people, labor, and capital, inevitably loses “traditional relationships” and “cultural norms” (Patrick Deneen, 2018) thus leading to social erosion and the crises of traditional allegiances. On the other side, from the works of Smith and Ricardo’s to the contemporary adherents of free-market economics, unhampered international cooperation is seen as a driving force of human progress (Deirdre McCloskey, 2006, 2010, 2016). These conflicting views force us to choose between only two options: for or against globalization (progress). But this is a false, and reductionistic ethical dilemma.

I want to sketch a broader picture in which globalization should be seen only as a part of a complex historical developments in which political and social revolutions, development of modern, highly centralized and bureaucratized national state, all-encompassing welfare programs, secularization, emerging progressive agendas, etc.

have played a more prominent role in setting the scene for the social erosion. All these processes have substantially changed the way in which contemporary man—compared to earlier times—perceives time and change, identifies himself, understands social bonds, perceives family and private sphere, sees state, economy, and his own place in the universe.

From such a broader perspective, a more concrete insights can be drawn. Globalization represents a “soft factor” in shaping the destinies of the communities. If present, “hard factors”, such as deep political crises and a long social disintegration processes, lack of the rule of law and institutional fragility, unsettled political issues – might be more detrimental for the processes of social erosion. Conversely, if these factors are not present, there might be more space for a constructive acceptance of the change brought by globalization. To elicit the dialectic interplay of all these factors on the background of a specific understanding of time and change will be the main task of this presentation.

PRACTICAL IMPLICATIONS OF TEACHING ABOUT THE FAMILY OF CARDINAL STEFAN WYSZYNSKI

Rev. dr Cezary Opalach

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In his teaching on the family, Cardinal Wyszyński strongly opposed the socialist vision of this community, which limited it only to a procreative and productive function, eliminating from it the whole world of Christian values. Cardinal Wyszyński believed that only "The Family full of God's Power", that is, based on God, can fulfill its tasks, and thus lead to the full development of its members. This paper aims to show the correctness of such a vision of the family, confirmed by empirical research of families whose spouses participate in religious formation.

continuity of Christian affiliation challenged by contemporary society.

FAMILIES AND FAMILY CATECHESIS IN THE POSTMODERN EUROPE

Dr hab. Elżbieta Osewska, prof. PWSZ

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The huge changes affecting the family go along with economic, social, political, cultural, educational, religious and ideological developments in European society. These factors also affect a global understanding of society and culture, of the meaning of life and authority etc. At the same time discontinuity observed in Christian practices, beliefs, membership, identity and moral norms among many parents and youngsters represents a rupture with what was considered as untouchable over the past centuries. Parents, teachers, priests and catechists talk about the problems in upbringing of the young generation. In this context, the family is often identified as the critical setting: the place where the future of Christianity in society is guaranteed or destroyed. The well-established catechetical practices of the past don't lead any longer to the expected result. There is a lot of uncertainty about what then should be a valuable alternative. In given context, the intention of this presentation is to explore some aspects of the situation of the family in Europe today, and highlight the search of the new models of family catechesis important for the

**FAMILY AND UNIVERSAL BROTHERHOOD.
FAMILIOLOGICAL ASPECT OF THE ENCYCLICAL
*FRATELLI TUTTI***

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The aim of the study is to answer the question of how Pope Francis perceives the family in the context of progressive globalization and what is, according to his teaching on the family, the place of familiology among the scientific disciplines facing the challenges of innovation? This question is related to the problem of globalization - its positive and negative aspects. The answer will be the Pope's advice to Christian families and political groups about the dangers of globalization. The question of innovation in theological research is significant due to the deficiencies in understanding humanism and its dependence on the gospel.

The concept of universal brotherhood focuses on community. It is characteristic of presenting the Christian family model as a community based on dialogical communication. In the process of globalization, community ties disappear, which results from the depreciation of Christian values, especially love of neighbour. Familiology, as a discipline belonging to the social sciences, has a strong foundation in the field of theological sciences. It should

develop its competences in connection with theological research, especially in the field of showing the existential value of love for one's neighbour, commitment to the defence of human life and the acquisition of dialogical competences with a focus on a dialogue of salvation involving the entire humanity.

SOCIOCULTURAL ROLE OF CATHOLIC SCHOOLS IN GERMAN TOGO (1892-1914)

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The Catholic order of the Missionaries of the Divine Word (SVD) commenced its work in German Togo in 1892. The order made a considerable impact on social life of the colony through the network of competitive schools – primary, secondary, and technical – that it established, and for which it also secured a large part of finances resources provided by the colonial government. The reliance of SVD schools in Togo on government funding was even an important factor in the amicable settling of a protracted conflict about social justice between the order and the colonial government (1903-1907). An essential part of that educational success of the Divine Missionaries in Togo was a genuine interest of indigenous elites in the acquisition of Western-style education, especially in the south of the colony. Future architects of Togo's independence, e.g. Sylvanus Olympio, who acquired their primary education in SVD schools, originated primarily in that area.

RELATIONSHIPS WITHIN THE TRADITIONAL GIDAR FAMILY (NORTHERN CAMEROON) ON THE BASIS OF LOCAL ORATURE

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Common to all of Africa is the attitude of the family towards procreation. It can safely be said that in the Gidar understanding, the family is more a community of mother and father than of husband and wife. The father was the unquestioned authority and traditional head of the family. The decisive voice was his, and everyone owed him absolute obedience. The woman clearly felt her inferiority, which was approved by all and confirmed by dozens of everyday, traditional rules of life. Children were a great gift, and their absence a sign of a curse. Therefore there was no occurrence of orphans, in the sense of children being left without caregivers. For orphans were never abandoned; there was always someone who would take care of them. This does not mean that their life was an easy one. The deceased ancestors were still involved in the daily events of family life, especially at times of sowing and harvesting, of initiations and of marriages.

**THE PHENOMENOLOGICAL MODEL OF THE FAMILY
IN THE CONTEXT OF THE LIFEWORLD – WITH A
VIEW TO HUSSERL. AN ATTEMPT AT PRESENT
IMPLICATIONS”**

Prof. dr hab. Kazimierz Rynkiewicz

Munich University

The family model primarily brings together two phenomenological perspectives that build up the lifeworld in the Husserlian sense: a pre-scientific and a scientific one. Both perspectives are developed in the context of current family challenges...

**POPE JOHN PAUL II AND THE DIGNITY OF THE
PERSON**

Rev. prof. dr hab. Józef Stala

Wydział Teologiczny
Uniwersytet Papieski Jana Pawła II w Krakowie

Pope John Paul II devoted much attention to the metaphysical significance and the mystery of the person. According to him, the most important debate today is being played on that level, because the evil of postmodern times consists in a kind of degradation of the fundamental uniqueness of each human person. This disintegration must be opposed by a kind of *recapitulation* of the mystery of the person. Among all other earthly beings, only a man or a woman is a person, a conscious and free being and, precisely for this reason, the “center and summit” of all that exists on the earth. This lecture will present the dignity of the person as the most precious possession of an individual, because value comes not from what a person has even if the person possessed the whole world! - as much as from what a person is.

DOES POLISH LAW STILL PROTECT MARRIAGE AND FAMILY?

Rev. prof. dr hab. Lucjan Świto

Wydział Teologii
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According to Art. 18 of the Polish Constitution, marriage, being a union of a man and a woman, as well as the family, motherhood and parenthood, shall be placed under the protection and care of the Republic of Poland. This provision, as well as a number of other regulations contained in statutes and acts of a lower level, impose certain obligations on public authorities related to the implementation of the objectives of the activities of these authorities indicated by the legislator, and these obligations come down not only to repelling threats external to the family, but also undertaking various activities aimed at supporting the functioning of marriage and family and strengthening the bonds between spouses and family. The state, in accordance with the principle of subsidiarity expressed in the Preamble to the Polish Constitution, should not overly interfere with the autonomy of the family and deprive it of the ability to decide about its own affairs, but should support the family wherever it cannot cope on its own.

This nobly expressed principle of the state's subsidiarity to the family in the era of socio-civilization transformations that we are witnessing, however, raises the fundamental question whether contemporary Polish law contains – apart from the declaration – actual mechanisms protecting marriage and family? Does the shape of the law in force in Poland really protect the family as a whole, or is it – paradoxically – a threat to it?

Trying to deal with such a general question, the lecture will indicate examples of problems that relate to three fundamental aspects of family functioning: upbringing, intimate life and the nature of family ties. Bearing in mind the above-mentioned legal context, the conducted analysis will focus on three detailed questions: 1) Can maintaining *Sharia* law in foster families in Poland be an obligation? 2) Are we in danger of legalizing incest? 3) Can the child's mother legally be the child's father later on?

OLD AND NEW: BIBLICAL INSIGHTS FOR FAMILY LIFE NOW-A-DAYS

Prof. dr Halyna Teslyuk

Ukrainian Catholic University

Modern families find themselves with a variety of challenges as well as with new possibilities. Now-a-days family structures, relationships, upbringing issues etc. are shaped by the globalization and online opportunities. There are cases when families are stuck in between tradition, current politics, society expectations and personal faith. Biblical texts continue to inspire people of faith in their daily life, including family relationships. In this paper I propose to reread stories of some biblical families through the lenses of present situations. The questions of marital relationships, childless and infertility, interethnic marriages will be discussed from a biblical perspective. We will analyze stories of some Old Testament families such as Abraham and Sarah, Isaac and Rebekah, Ruth and Boaz, Elkanah and Hannah to look for insights for our modern readers.

INTERFAITH MARRIAGES AND ITS IMPACT TO THE FAMILY: A LESSON LEARNT FROM EAST NUSA TENGGARA PROVINCE, INDONESIA

Dr Philipus Tule, SVD

Widya Mandira Catholic University
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The missionary work among the locals of East Nusa Tenggara Province has led them to convert and to be involved in religious interaction (Christianity and Islam). Some even build up interfaith marriages (or mixed marriage), which has impact on their family lives. The dynamism and changes in their family lives will be different, when their members with different religions or identities decide to marry and live together.

Interfaith marriages will be treated as a social anthropological phenomenon, without any pretention to value as a good or bad practice. We cannot deny that it has been a crucial issue and a topic of debate. However, its formal and legal dispensation is still controversial for Christians and Muslims. Thus, how should it be responded in religious and legal perspectives (Ecclesial Canon Law,

Islamic Syari'ah, and Indonesian Civil Law)? How should it be coped with within anthropological perspective and pastoral ministries?

THE VIRTUES OF XIAO (FILIAL PIETY) AND TI (BROTHERLY OBEDIENCE) AS TWO PILLARS OF CONFUCIAN FAMILISM

Prof. dr Zbigniew Wesółowski, SVD

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Familism stresses the priority of family in human life which seems to be universal – at least until now. However, Chinese familism has sure also culturally specific traits: it stressed Chinese family values and meant almost an absolute prioritizing the needs of the family over those of family individuals. I will consult some scholars who discussed this topic before. Daniel H. Kulp (1925, p. 188) defines familism in the following way: “a form of social organization in which all values are determined by reference to the maintenance, continuity and functions of the family groups.” Here I would like to understand familism in traditional China as a tendency of humanity as co-humanity only through family. This means not only the Confucian conviction of family as a model for the state (i.e., the state as the family writ large) which was criticized by Rolf Trauzettel (1930-2019) with the help of Aristotle, but also a tendency which seems to have been later extended to international relationships (Clarke 1983, p. 78: “The Chinese tributary system was not merely a strategic structure. It was based on an assumption of Chinese superiority, in terms both of power and of cultural – even moral – influence. The

relationship between the Chinese emperor and the Korean king, for example, can be stated in Confucian terms as an older brother/younger brother relationship, involving obligations of loyalty and obedience on the part of Korea, and obligations of magnanimity and protection on the part of China.”). Familism in my understanding goes much deeper, i.e., family means the only suitable and adequate locus of nascency, development and cultivation of human feelings, beginning with their instinctive faculties in *xiao* 孝 (filial piety) and *ti* 悌 (brotherly obedience). *Xiao* and *ti* as originally instinctive faculties have to be developed to the two basic virtues in family relations. *Xiao* as the respect and obedience of children towards their parents, elders, and – of course – ancestors was propagated by the *Xiaojing* (Classic of Filial Piety), probably written as early as the Qin–Han period, in which Confucius discussed in a alleged dialogue with his disciple Zengzi 曾子 (505-435 BC), the possibility of setting up a good, harmonious society with the help of the virtue of *xiao*. *Ti* as the respect and obedience towards elderly brothers, especially towards the eldest brother as the one entitled to succeeding the father as head of the family when the latter died, was the stress of the principle of seniority in the family within the patriarchal clan system. Thus, filial piety and brotherly obedience were the two basic family virtues which constitute not only the cornerstone or bedrock of the Confucian family system, but also are also the first step in building good government in the state and peace in “all under the heaven” (*tianxia*), because Confucians were always convinced that *xiao* and *ti* help shape young generation into loyal and law-abiding subjects.

THINKING THE FAMILY: INSTITUTIONALISM VERSUS GLOBALISM. THEORETICAL CLARITY, STRANGE DEVELOPMENTS AND HUGE PROBLEMS

Rev. prof. dr hab. Michael Wladika

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This text intends to show:

First: There is no theoretical unclarity surrounding the notion of the family. Taken together, its spelling-out in Aristotle and St. Augustine is, as it were: perfect, intellectually completely satisfying. One could even go so far as to say that this is a truth universally acknowledged among those who know what they are talking about. This is recapitulated with a special stress on theoretical stringency.

But then: There seem to be many cultured despisers of the family. The force of the zeitgeist runs strung here, and it will not simply go away. Strange developments lead to and huge problems surround and result from social atomism, anti-institutionalistic and globalistic concepts. This is developed ex negative, against the background of robust institutionalism. Jürgen Habermas’ destructive universalism e.g. can be understood via concentration on Arnold Gehlen’s institution-theory.

The text tries to lead to insight into this syllogism:

Man is institutionalistic by nature. Globalism / internationalism is intrinsically anti-institutionalistic. Globalism / internationalism therefore directly leads to the abolition of man. But, finally: Of course all this can be overcome. The way to transcend the zeitgeist-tendencies is the only necessary institution, the family. The family liberated practically, and it clarifies theoretically.

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