

*From the Charism to Action in Educational,  
Organizational and Social Aspect  
on the Example of Religious  
Congregations formed in Poland  
in the Nineteenth/Twentieth Century*

ABSTRACT

The charism of the congregation expresses some selected and implemented aspect of the mystery of Christ and the life of the Church, and its specificity is the determinant of the identity of the institute. From it follows a specific pattern of relationship with God and with the environment, the characteristics of spirituality, various forms of the practice of the evangelical counsels, business forms and certificates of members, leading to the formation of a particular tradition. An important dimension in the formation and development of religious congregations are the socio-cultural conditions. In business meetings is visible specific aspect resulting from its own charisma, but its implementation are multiple activities forming an integral approach to the needs of people and the environment. Thanks to the dynamics of dialogue educational activities, organizational and social formed in the nineteenth / twentieth century in Poland, active congregations today continues and is still valid.

*KEYWORDS: charism, congregation, community, education, institution.*

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## PREFACE

Show the dynamics of the emergence and development of religious congregations and their educational activities, care and educational and social requires a multidisciplinary approach to capture the entire spectrum of this multidimensional process. Theological aspect brings the image of the community as a communion of persons united with God and with one another. The spiritual dimension of union among themselves with God the Father through Christ in the Holy Spirit is the essence, the core of the religious community. Around her they gather those called to consecrated to God through professed the evangelical counsels with sisters/brothers in mutual love and service, according to the charism, devote themselves to fulfilling the mission of the Church and the world.

Implementation of the mission also has a social dimension, which is important in mining socio-cultural factors affecting the formation and transformation activities and shaping the ways of reacting to current social problems. Social Science, show the specificity of a religious congregation as a social group and its dynamics. Disregarding this interdisciplinary approach results in reduction, "because it directs the attention and interest of people absorbed allocution in one direction and prevents the development of the synthesis of both aspects. The result is a crippled discourse, devoid of significant elements, which are the result of community-based projects shifted dangerously in one way: either spiritual-idealistic, or psychologically-Earth" (Cencini, 1998, p. 12).

Integral approach of life of people united in the religious community around the charism of the congregation as a gift of the Holy Spirit can show how consistently, according to the spiritual dimension is its realization in human reality – moral, educational and social. Preservation of identity and concern about the timeliness of activities in education, care and educational and social needs systematic reflection and dynamics of dialogue in the com-

munities and institutions carried out in relation to the charism of the congregation.

#### CONCEPT AND SOURCES OF THE CHARISM

To read the full meaning of charism and know its source, please refer to the teaching of St. Paul, who gives a brief teaching: "There are varieties of gifts, but the same Spirit; and there are varieties of service, but the same Lord; there are varieties of activities, but the same God who inspires them all in all "(1 Corinthians 12: 4-6). It is Christ through the Holy Spirit is the giver of wealth manifold gifts that are backed for the life of faith, hope, love, communion and fraternal cooperation between believers from the very beginning of the Church, from the day of Pentecost. In it, it made the implementation of these supernatural gifts, which the Holy Spirit gives to individual Christians to fulfill a specific service in the community. It has been said officially about the personal charism, the charism of consecrated life, the charism of the founder and charism of the institute – the congregation.

Understanding of the charism of St. defined. John Chrysostom: „charism is a gift free, so nothing undeserved by having him man. The purpose of this gift is not a personal right, but good for the worship of God and of the Church" (Witek, 1986, p. 182). The charism is a grace, a gift granted to individual members of the Christian community for the common good, especially for the effective proclamation of the Gospel and to bear witness to the faith. As a spiritual gift is verified in practical service to the community, as revealed in word, action and institutions (Postawa, 2004, p. 67-68). Charisms are always some „utility" intended by the providence of God, expressed in the service, through which Father works his omnipotence. They are an essential and permanent element of the Church's life, and as a true and authentic arise

where we are dealing with a conscious and responsible service for the good of the ecclesial community.

Church documents stating the nature of the consecrated life show its charismatic origins (Piasecki, 2001, p. 133). God consecrating a person gives her a special charism for the implementation of its objectives and enables it to follow the evangelical counsels and total dedication to him. In this way the consecrated life is part of the charismatic structure of the Church, made up of various different charisms of Religious Institutes, realized thanks to the personal charisms of each member.

Church attributes great importance that the charisms that help achieve the fullness of spiritual life. Especially revealed this charism in various forms of life according to the evangelical counsels, to which the Holy Spirit constantly calls the faithful thus consecrated life itself is a charism. Religious state in a special way unites the people of the Church, the mystery and the mission and makes consecrated persons very helpful in saving mission. It distributed to all people "enormous size of the power of Christ reigns and the boundless power of the Holy Spirit marvelously working in the Church". For this reason, the charism of the religious life "should be fixedly to the life and holiness of the Church" (Vatican Council, 1965a, p. 44). John Paul II emphasizes that "in showing the holiness of the Church's objective should be to consecrated life, as it reflects the way of life of Christ himself" (Vatican Council, 1965a, p. 32 ). Through the constant action of the Holy Spirit through the centuries multiplies the wealth flowing from the practice of the evangelical counsels through numerous charisms and also in this way over and over again makes present the mystery of Christ in the Church and in the world, in time and in space (Vatican Council, 1965a, p. 5 ).

In theological literature refers to "the founding charism", which is a personal gift and of the "charism of the Founder" – a gift passed producible meeting. This "multiplicity of gifts bestowed by God on founders and foundresses who, in openness

to the action of the Holy Spirit, knew how to read the signs of the time and inspired way to respond to ever new needs" (Vatican Council, 1965a, p. 9). Each of them has come into your life and action his characteristic way, coming to fulfill the mission of founding a new religious community. This process shows how God works in the world and as large format are those who are able to cooperate with Him. So for centuries they arise in the Church of the individual congregations, which are God's answer to the needs, threats. God gives the right to the founder of the charism is not just to meet the specific needs of the Church and the world. Does something more – it gives a positive charisma to revive the evangelical values. In the history of the Church there are many examples of how to respond to some specific evil appeared good, significantly more powerful and more wonderful, implemented through concrete, a new religious institute (Postawa, 2004, p. 63).

Founder person besides founding charism is endowed, like any human being, personal charisma. One of the criteria for the authenticity of the founding charism is its Trinitarian dimension: every charism is present triple aspiration – the Father, the Son and the Holy Spirit (Postawa, 2004, p. 33). Sam, however, could not create a new congregation. That is why God calls or fellow students, gives a special grace, which collects them and allows you to participate in the same experience and vocation as founder. The charism of the Founder contains a particular way of perceiving and experiencing Jesus, some aspect of his mystery, specific way conformed to Christ. Visible aspect are also specific methods of operation, determine the environment, the scope of work and the specific, to achieve which affects the selection of the historical context. With him it is also related to a specific form of common life, taking into account the current needs of the apostolate. The first disciples jointly participating in the foundation of the charism of the Founder manifested a community, enriching it and more brightening (Liszka, 1996, p. 165).

The charism of the religious life and the specific charism of the congregation, and all other gifts, is inscribed in the structure of earthly reality, the reality of history. The charism of the congregation expresses some selected and implemented aspect of the mystery of Christ and the life of the Church, and its specificity is the determinant of the identity of the institute. From it follows a specific pattern of relationship with God and with the environment, the characteristics of spirituality, various forms of the practice of the evangelical counsels, business forms and certificates of members, leading to the formation of a particular tradition.

The charism of the institute urges the consecrated person to dedicated herself completely to God in all situations. Every religious person in the process of its formation cooperates with the grace to grow on the path to holiness with love serving God and people. He is aware of his human condition and richly endowed. In the sacrament of baptism he received the grace of faith and the sacrament of Confirmation gifts of the Spirit, which is gifted to acquire personal holiness and bring its fruits. The charism entered the grace of a vocation to the religious life and the specific community person receives for the good of others and service of them according to the charism of the congregation. It strengthens fidelity and direction of the apostolic work of all members, turning her toward a common mission, revealing in this way the unity of its diversity.

Both in the community of the Church and in the human family, to which it is sent, there are always new needs and new problems. Along with them there are also new gifts of the Holy Spirit, which adopted and "stoked anew" (2 Tim 1,6) bring spiritual benefit to the ecclesial community, striving for holiness and salvation. In this harmonious unity gifts, charisms, which is a criterion in the search for appropriate forms of a witness, according to the needs of the moment, not only formed new congregations, but existing ones adapt his ministry, without departing from its original in-

spiration. A special gift to the congregation is the charism of the first generation, which acts as a master of spirituality, community, mission (Opiela, 2011, p. 70-71). In each successive generation, each person brings to the community as their personal charisms.

RELIGIOUS AND SOCIAL DIMENSION OF DEVELOPMENT  
CONGREGATIONS IN POLAND IN THE NINETEENTH / TWENTIETH  
CENTURY – DIVERSITY AND COMPLEMENTARITY OF CHARISMS

Since the mid-nineteenth century began in Poland, the process of dynamic development particularly active congregations of native origin. Until 1939. Built on Polish soil and in the Polonia community 64 congregations, including 10 male and 54 female. Among the initiators of the creation, in addition to priests and religious, lay people were also blessed with the founding charism. They were able to gather for the implementation of the charism of the congregation created many who recognize in a call to serve God and the people in accordance with the personal charisma. In this process there were a harmonious combination of motivation and religious purposes as well as social, complementing each other in a dynamic and integral reality of life and activities of individuals and communities. External activities of the religious orders of the period included a very wide range of works educational and learning from the catechesis of children and hundreds of nurseries after not very numerous, but highly regarded schools, various forms of work and care charities, hospitals, asylums, orphanages, printing presses and books, works of pastoral religious-priests (Kłoczowski, 1991, p. 81-83).

An important dimension in the formation and development of religious congregations are the socio-cultural conditions. Native congregations were formed as a result of the specific social needs arising from the momentous social problems troubling the Polish society. They take the fight to protect the religious, national

and moral. They were important and active part in the overall socio-religious in our nation. The particular their contribution to a team of diverse educational activities, including support for the full development of individuals from the early education of the child to the adult education. They did this also through its impact on the improvement of material conditions and living conditions of certain categories of persons in need and concern for ensuring appropriate conditions for education. This service is carried out as recently as a continuation of activities inspired by the charism and under the guidance of founders. This personality of high spiritual culture and often scientific, multilateral talents and originality. They have become for many people a good example of dedication to serving God and man, and guides in coping with personal weakness, as well as social and national problems. Their pedagogical and social thought is still valid, because its source is the Holy Spirit, and the target aimed for the highest good of persons and communities (Opiela, 2013-2014, p. 184).

Note the variety of charisms of assembly and their harmonious complementarity in the religious dimension and the activities of the organizational and social (Opiela, 2013-2014, p. 179-194). Since the mid-nineteenth century. Wielkopolska created Sisters Servants of the Mother of God for nurseries and candidates from rural families, charitable and educational ministries; Polish Kingdom created Felician makers educating children and youth, care of the sick and the poor among the poorest in the city and in the countryside; like Seraphic Sisters and Dominican in Galicia. In exile in France it formed the Congregation of the Resurrection, which later became an important center of doctrinal thoughts and inspiration Catholic in Rome. In St. Petersburg Sisters of the Family of Mary they were originally designed for the most abandoned people in the cities; Rome – Immaculate for the education of girls Polish and Resurrectionist Sisters for teaching and Christian education and care for the sick; Silesia – Sisters of St. Hedwig for the running of schools and kindergartens, educational institutions, homes for



the elderly. Purpose of the Sisters of Nazareth services included education through schools, religious education, educational work, retreats, hospitality and care of the poor Polish emigration.

A slightly different profile characterized by the charism Sisters of Providence whose activity was focused on re-education, help pupils in finding dignity, science work related to the house, the farm and the profession to return the girls to society. Similarly, the Sisters of Our Lady of Charity leading "Houses of Mercy" as a shelter for girls and women who voluntarily wanted to change his life, or Midnight – work in the factories of educational and rehabilitation for girls and women, "the street". Protection and support to girls and women is set as the ministry of the Sacred Heart, who gave up the care of servants, laborers and the sick in hospitals, care facilities and special in their homes sick, running orphanages for children, schools for girls business. Also Natywitanek goal is Catholic education of children, preparing young people for a female Christian life, family and career.

In business meetings is visible specific aspect resulting from its own charisma, but its implementation are multiple activities forming an integral approach to the needs of people and the environment. The ministry have also taken Josephites i - protection against beggars, service of the poor, keeping health centers, outpatient clinics and care in private homes, work, care-educational youth poor and orphans. Sisters of the Angels – led religious activities among the youth, craft workshops, dormitories, houses for aspirants to the priesthood, clandestine, exercised the care of abandoned children. All religious communities in their own way involved as such. Michalitki, in addition to educational work, charitable, social, catechetical also in parish ministry. Albertine Sisters addition to working in military hospitals and infectious diseases, kitchens folk have taken in the children's and educational institutions for homeless children and youth.

As part of the movement honorackiego that developed under Russian rule in the years 1874-1895 o. Honorat Kozminski found-

ed 26 religious communities, as congregations in most the Sisters wear no distinctive garb, that is, non-habited. According to the assumptions of the members of these congregations they had to work on this social group from which they were recruited, and 15 of them work still fill their mission in accordance with the original inspiration. It is known for its broad and effective activities of the movement. Hidden congregations were like a shield against destructive influences of propaganda materialist and feminist. O. Honorat has not taken the armed struggle, but the struggle for man, for his dignity, for the renewal of moral and religious, and especially to restore beauty and dignity of the vocation of young women. Assembly undertook the difficult challenge of working educational upbringing. Through its activities formed girls, providing them with a high level of educational attainment, skills created in schools and the discovery of the beauty and dignity of women. They spread concern about Homeland, instilling young girls obliged to support the patriotic spirit, cultivating Polishness and tradition. Moral values and reading signs of the times were taught to discern the eyes of faith, as a human refuge (Szostek, 2009).

Jobs nuns resulting from the charisms of the many female congregations were complemented and supported in terms of pastoral generated by the congregation for men. The aim of the Resurrectionist is the work of the resurrection of society, bring all God's life and love through the witness of personal and community life and through the apostolate of the congregation, especially pastoral work, teaching, writing, publishing and patriotic. The aim of the Congregation of St. Michael, however, is the work of care and upbringing, schools, orphanages, oratories, publishing. Albertin dedicated to the implementation of mainly charitable purposes leading nursing homes, hostels, night shelters, working in public health institutions. The charism of Society of Christ Fathers for Poles Living Abroad is to provide pastoral care Polish immigrants by maintaining a healthy spirit of patriotic, social life

and culture in the Polish foreign institutions, undertake pastoral work in the conduct of its parishes, and also run publishing house, edits the magazine.

The assemblies formed after independence charisms coming consistently from the same source direct the activities of the current needs. The task of the Daughters of St. Francis Seraphic, the Sisters of the Heart of Mary is to help in parish ministry, ministry to the rectories and in various church institutions, retreat houses, help the sick and elderly and the poor. Dominican Missionaries take catechism, running groups, pastoral charity and ministry in parishes, supporting sick people and to work towards the mission offices mission and help the missionaries. The purpose of the Apostolic Carmelitane del Bambino Gesù is service in the field of education and training of children and young people by running kindergartens, help in pastoral work, care of the sick and work in church institutions. Sisters of the Blessed Virgin Mary of Loreto in their activities strictly in accordance with its basic charism – the apostolate of the printed word, operate publishing and printing, in which publish books and magazines religious. Also catechized, they care for the children in the community center, serve the elderly in nursing homes and the environment. The aim of the apostolic work of the Missionaries of the Holy Family is the upbringing and education of children and young people based on the principles of the Catholic faith and teaching of the Church, and also undertake charitable work among the poor and lonely, care of the sick, the ministry in parishes and church institutions. Sisters of Saint Therese dedicate themselves to educational work of children and young people, also intellectually disabled, take the work in parishes and perform various works of mercy.

For efficient operation of the assembly it is an important part of the order related to the validity of the common mission and the integration of communities extremely important for the realization of common values, participation and functioning in a broader social structure capable of action and achieving goals (Opiela,

2011, p. 49). The secret lies not in the effectiveness of methods used, but primarily in locating motivation in the realm of the supernatural, which was driven by a clear, consistent reference to the Gospel and the teaching of the Catholic Church, and especially contained in them the system of Christian values. Theo-, christo- and ecclesia-centric orientation united people and communities around the charism and a clear system of standards and rules, resulting targets are important for people in the community dimension of the individual, social, religious, national and universal. On this basis, each congregation build their own systems of education and other educational activities implemented by using the concept of education of Christian inspiration.

Regardless of the differences between the native assemblies arising in the nineteenth / twentieth century. Resulting from the specificity of their charisms associated with the intended objective, they all were born in similar socio-cultural and subject to the same external factors affecting their apostolic activity, educational, charitable and social. They have some common issues and trends, which does not mean that engaged in the same activity. This is not possible, or even necessary due to the different emphasis in this business category of persons who are according to the charism, the scope and courses of action. Rely on the solid foundation of religious, as understanding of the charism of spiritual and apostolic life and capturing the concrete historical social needs, finding the appropriate forms and ways of meeting them allowed to create a work dynamic and sustainable.

Female religious movement in the nineteenth/twentieth century. Is an example of how through the providence granted charisms has qualified person and the community given to God for the organization of diverse activities directed towards active social service. The program of organic work in terms of whether it is education of children and youth, or care for the poor and sick people was carried out by a small group of sisters who live among the population and selflessly performing their tasks. In

most of the resulting active congregations originally formulated goals external impact and the adopted criteria of the basis for the formation of a permanent form of response to important social problems. Over time, they changed their scope, intensity and socio-cultural context, not its essence, as it does not change human nature, which was directed activity. This applies mainly to various aspects of human poverty, and so the problem of neglected children, the poor in terms of material and spiritual ill (Opiela, 2013-2014, p. 185). In general – all those who need help from the public.

Concepts and dynamic systems of integral education in educational thought and traditions of the founders of the educational activities of individual congregations retain the specificity of their charisms. These systems take into account the overall development of the person, the education and formation in a lifetime perspective, taking into account the temporal dimension of harmony, and the supernatural. At each stage of education a person teaching practice the congregation always, the dynamics of dialogue in communities and institutions, the source of which is the charism respects the fundamental importance of early education for life and development of the person and the truth about the lifelong path of its development and formation (Opiela, Świdrak, Łobacz, 2014, p. 16). Here follows a continual dialogue between people as a mutual exchange of value and between charism and institution.

#### THE PROCESS OF TRANSITION FROM THE CHARISM TO ACTION – DIALOGUE IN THE COMMUNITIES AND INSTITUTIONS

The investigation to fulfill the mission of founding a new religious community and to make its activities shows how God works in the world, selecting those who can cooperate with Him and gives them the necessary charisma to fulfill the mission.

It reveals the truth about the formation of religious communities is not only a sociological phenomenon, not just a religious phenomenon, detached from the specific needs and socio-cultural. Also it points to the way of life and ministry of the congregation today, which is a share in the same work, which gave rise to the founder, and that lives and develops as the fruit of his spiritual paternity / maternity. In this rich reality, reflecting the multiplicity of gifts bestowed by God Founder. Thanks to its openness to the working of the Holy Spirit constantly strive for holiness, he could read the "signs of the times" and inspired way to respond to new challenges in the field to meet the diverse needs and solutions to difficult social problems. Returning to the original inspiration and concern for fidelity to the charism is the only all congregations way to preserve the identity and at the same time news of actions undertaken in the service of God and the people in accordance with the spirituality and charism.

Integral approach the religious dimension and social development requires a reference to the religious life in the context of the Community<sup>1</sup>, as the charism of consecrated life fully manifested and realized in the community. For all the resulting assembly in the religious dimension it is very important to this reference. In the community made the process of formation of the members, in all its stages is set to increase in union with Christ and conformed to Him in the life of every sister. It involves getting fuller assimilation of the attitude of Christ to the Father (Vatican Council, 1965a, p. 68), ever deeper participation in his devotion to the Father, in his brotherly service of the human family and realizing the power of the Holy Spirit, all this according to the charism of the Founder (Congregation..., 1983, p. 45).

There is a very close relationship between the charism of the Founder and the institutional form, which is necessary for its real existence and implementation of the work, which is the fruit of

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<sup>1</sup> See: KK 43.

this charism. His conception of life and the charism of the Founder passes in an important institutional element, which is the rule. It is a way to preserve forever the charismatic identity and the meeting is an expression of the dialogue between the founder and the Institute. It is used to develop the awareness of having the charism, which should be communicated and stored in the religious community (Liszka, 1996, p. 178).

The transition from the charism to act must first be made in various aspects of the formation of the person, in the context of its references to God – the Father, the Son of God, the Holy Spirit, Mary, church, neighbors and themselves. They are reflected in the spirituality and charism of the Congregation, form the proper motivation in the process of formation, and in the complexity of the current situation of the Congregation. Each member of the congregation with his personal vocation receives charism in accordance with this, he received the Founder. Therefore, in order to “read, understand their own vocation, joining the Institute should get to know the person of the Founder. The key is the identity of the charism and one other person. Since the charism of the Founder continues at the Institute, the other way to read the appointment is to compare what joining the Institute read in a life of the Institute”<sup>2</sup>. In this important process of personal formation and the joint fulfillment of the mission “primarily needed is fidelity to the founding charism and the shaped by the charism of spiritual heritage of each Institute. Precisely because of this fidelity to the inspiration of the founders – which is itself a gift of the Holy Spirit – you can more easily discover and fervently relive the essential elements of consecrated life” (Vatican Council, 1965, p. 33).

The religious community creates a climate conducive to the development of trust, respect and mutual acceptance to pursue the perfect communion of minds and hearts in love. This in turn

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<sup>2</sup> Ibidem, s. 166.

becomes a source of inner force of apostolic dynamism, which is realized in the realization of God-given special charism. The Holy Spirit inspires in the Church, the community of consecrated life, whose job it is to play a full ideal of the Gospel (Vatican Council, 1965b, p. 1). These communities are located in the heart of the Church – the Mystical Body as a decisive element for its mission and at the same time have their own charismatic purpose – to serve the whole Body. No religious family is not an end to itself, but belongs to the Church and with the sense of belonging derives its existence and commitment (Postawa, 2004, p. 140-141). Not only in the past they were a help and support for the Church, but they are precious and necessary gift for the present and future of the People of God, because they are an intimate part of his life, his holiness and mission (Vatican Council, 1965a, p. 3).

Religious communities are not only a natural community of people, because there are still animated by the Holy Spirit to render unity in spite of the multitude of persons<sup>3</sup>. It is therefore a communion of persons who participate in the same charism and at the same time they are called up for service in the Church acting eloquent sign of ecclesial communion (Vatican Council, 1965a, p. 42). “The family religious by nature is a charismatic community, a meeting place of the Holy Spirit, which binds them to the same vocation. The initiative for this meeting and unity belongs to God. In Him also it is the source of help in duration in the community of the same spirit, which is expressed in a common fidelity to the charism” (Postawa, 2004, p. 141). These essential elements of the religious dimension of the origin and development of religious orders are a source of motivation to take this way of life and vocation and service to God and the people, the Church and the world according to the charism. They are common to all and are a criterion for approval by the Church. They are also the basis for the continuation of creative work.

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<sup>3</sup> See: KK, 13.



The sociological literature draws attention to the place and the specificity of the community, a religious congregation among other groups. They represent the highest form of group life, so extreme and pure, it would be difficult to find an equivalent in modern society. As the groups subject to the same social processes, like all social structures. Especially through her social participation clearly in the life of each community. Efficiency and effectiveness in the external activities of the congregation, favors above all its internal structure and functioning as a social group. As such, it is for members of conditions and the basis for a proper social action. And as a specific kind of purposeful social groups of a religious nature, and must be strictly inherent to the life and holiness of the Church. Therefore religious community can only be called the social group, which in addition to the items listed above also carries the supernatural. Thus, in the case of religious congregations, there are two types of targets – relating to their function in the Church and in society. The first of them, the overall objective is common to all congregations. It is the spread of the glory of God and the sanctification of the members. Specific objective, however, is specific to each particular congregation because of his charisma (Opiela, 2011, p. 48-50).

The manner and style of the inner life, the way of communication between the members themselves, the way the relationship with God and the fulfillment of the common mission set the standards contained in the rule formal and informal growing the most in the history, customs and traditions of a particular religious community.

#### THE DYNAMICS OF CREATIVE DIALOGUE CHARISM AND INSTITUTION IN RELIGIOUS COMMUNITIES

The essence of dialogue charism and institution, both in relation to the congregation as a community, as well as its external works

appeared John Paul II expressing the voice of the Church, which “wants to show the world the example of communities in which mutual concern helps to overcome loneliness, communication inspires in every sense of shared responsibility and forgiveness heals wounds, strengthening each quest for communion. In the communities of this type charism directs their energies, sustains their fidelity and the direction of the apostolic work of all, turning her toward a common mission. To show modern humans their true face, the Church urgently needs such fraternal communities, which by their very existence contribute to the new evangelization” (Vatican Council, 1965a, p. 45).

Assembly created a specific situation in which part of the charism of the Founder read is still not so much in what is passed as a doctrine, but more in everyday life: in customs, practices pious, apostolic activity, social organization. The obligation of fidelity intentions of the founder leads to the continuous perception of making the charism of the Founder, making up with its implementation in the developing history of the Church and the world. If the congregation there would only meet a specific task and did not have the charism of the Founder, after completing the task, the change in the situation would have lost the meaning of existence. The charism is not something static, and in continuing dialogue at the level of grace and action, person and community, successive generations of a dynamic power development, in the process, in the enrichment. In this way, they reveal new faces and possibilities possessed the gift as part of its specific nature and takes continuing charismatic renewal of the Institute. The Church obliges all religious congregations to read back on the gift of the founders and have adapted to the conditions of its implementation today.

Educational activities, organizational and social carried out today by the active congregations arising from the mid-nineteenth century in Poland is the creative continuation of their original activity. Integral Vision of life of people united in the religious

community around the charism of the congregation requires that, in accordance with the spiritual dimension found its realization and deepen the human reality – moral, educational and social.

Founders seeking ways to solve pressing social problems determined the proper charism forms of ministry and organization of the institution. First here is the religious dimension, containing a spiritual perspective charism in relation to the immutable values of the maximum, which lie targets worthy of human life and the appropriate source of motivation for his dedication to serving God and the people. The second, complementary – Community dimension and social, which makes the continuous process of updating the activities of the Church and the modern world. In this social perspective, the charism is a key aspect of allegiance of mind and heart to the teachings of Bishops, close cooperation with the hierarchy and the proper understanding and commitment to service in the field of education, social activities, charitable and cultural. Because consecrated persons have a special place in the Church, their attitude, especially in the field of theological research and teaching in the field of education, publishing, catechesis and the media is of great importance. Their witness of filial love is the source of the power and effectiveness of their apostolate, because the richness of their charisms contribute to the common good (Vatican Council, 1965a, p. 46). They can read the ‘signs of the times ‘and respond to the challenges requiring meet the diverse needs and solutions to social problems. Do not do this only in the social, or cultural, but also spiritual, religion drawing the proper motivation for selfless service.

For the vitality and continuity of work, it is important condition of the individuals of the community of the congregation, their spirituality, personal characteristics, intentions. From them it depends on creative dialogue between charism and institution, which maintains its dynamics in communities and educational institutions and in different spheres of social activities. The need here going back to the beginning and constant renewal, in accor-

dance with the intention of the Founder, the same goals in the service of God and people. However, without proper diagnosis of their own area of volatility and continuity of the business and the current needs and social problems of the congregation they lose their specificity and become similar to others, endangering the continuation of their original assumptions. Therefore, it is very important to the two planes that dialogue – the spirit underlying the continuation and preservation of identity and socio-cultural – is the source of knowledge about the changing reality, adequate its forms, methods, means of educational, social and organizational. Community discernment is carried out systematically in a dialogue on these two planes during the chapters. It assumes fidelity to the charism and spirituality and openness to change adaptive to most adequately respond to contemporary needs, problems and challenges, while maintaining identity.

Dialogue in such a dynamic, harmonious in the opening to a supernatural and earthly life and ministry of the community united around Christ to fulfill the mission, it leads to the full, integral response to the specific needs and problems of socio-cultural. The religious community is a staff base of clearly defined attitude toward God, man, his life and action of the Church and the world. According to the tasks it performs educational, charitable, social, usually based on the proven system during operations conducted in the works according to the charism. Transparent internal organization and ongoing institutional forms raises public trust and is committed to continuing religious concern for the preservation of identity.

Both dimensions – spiritual and apostolic include the full value and the ensuing active involvement in the service of God and man, the Church and the world. The religious dimension is the source of the proper motivation, values, norms, which are reflected in the activities directed to the outside. The monks have a moral obligation because, due to their religious motivation, output in the world not in order to remain in it, but in order to

change it, and to serve Him. They interact with others through the witness of life and the related apostolic activity in specific socio-cultural entering into dialogue on the basis of mutual exchange of value. Founder gave her the momentum to wake willingness to serve others in adapting to current needs.

The Church also calls on religious communities to everything they did in the communion and dialogue between meetings, with lay people and all the actors church, both in discernment and action. John Paul II argued: "In particular, effective communion among the various charisms will surely contribute not only to the mutual enrichment, but also more effective evangelical mission. The experience of recent years widely confirms that "dialogue is the new name of charity", especially within the Church Dialogue helps us to see problems in their real proportions and can be addressed with greater hope of success. The consecrated life, by the very fact that it cares about the value of fraternal life, appears as a privileged experience of dialogue. It may therefore contribute to creating a climate of mutual acceptance in which the Church's various components, meeting with due recognition of their identity, they will be with more confidence together in ecclesial communion, to undertake the great universal mission" (Vatican Council, 1965a, p. 74).

Bold to take creative initiatives founders requires constant concern for the conscious transition from the charism to act in accordance with it. It implies imitation of the sanctity of its founders, and thus respond to the signs of the times emerging in today's world. It requires sacrificial persevere on the road vocation despite all the difficulties the material and spiritual, and is dedicated to continuing to deepen their skills and develop a dynamic fidelity to their mission. Adapting to new situations and needs should be subject to the mold when necessary, but always in complete openness to God's inspiration contained in the charism and the Church's discernment. Guarantee the authenticity of each renewal of remaining faithful to the original inspiration is the desire not

only to perform the tasks, but above all, ever more conformed to Christ (Vatican Council, 1965a, p. 37).

Creative dialogue between charism and institution is made between the assemblies appointed, "to be an example of brotherhood, which will encourage other members of the ecclesial community in their daily toil witness to the Gospel" (Vatican Council, 1965a, p. 52). Enriched by lay people they are invited to share more intensely in the spirituality and mission of the congregation. The participation of lay people in the charism of the congregation often leads to rich insights into some of its dimensions, leading to a more spiritual interpretation of it and identify new aspects of apostolic activities (Vatican Council, 1965a, p. 54-55).

The proper way of life and ministry meetings today is a continuation the work, which the founder gave rise not only requires a kind of dialogue between people and generations, but also the reorganization of their works. The Church shows its principles, the implementation of which requires a creative dialogue charism and institution: "This is a difficult and often painful task requires careful study and discernment in the light of several criteria. You have to – for example – to keep the essence of our charism, to develop fraternal life, to show sensitivity to the needs of the universal Church and the particular, to deal with what the world neglects, respond generously and courageously – though necessarily in a very limited degree – to new forms of poverty, especially in the most abandoned" (Vatican Council, 1965a, p. 63).

Thanks to such discernment in many areas of dialogue that sets the charismatic reality created in the nineteenth/twentieth century, indigenous assemblies were of great importance and actively participate in the overall socio-religious in our nation. The ideals of life represented by the religious communities expressed in the life and work of the monks still permeate their surroundings and transform them qualitatively.

## CONCLUSION

Religious congregations, despite its specificity in relation to other social groups can not provide and does not constitute a team of people isolated from society, from which they come and to which direct their activities. Although it is of paramount importance for individuals and communities, where the monks are, however, the beauty and relevance of the charism can be assessed primarily on the basis of the evangelical witness of their lives in a given context. News charism and values suited for the Gospel, because it lives in this particular perspective in which he lived founder or founder is the appropriate arena for dialogue between charism and institution. Going from the charism to action not only takes place within the congregation setting. It took place on the road constantly discern the signs of the time and the proper ways to proclaim the message of salvation and to respond to the current challenges requiring meet the diverse needs and solutions to social problems. It is also about the proper dynamics of life, the formation and activities of individuals and communities in the spirit of the Gospel. Then it serves both preserving the identity of the community and its activities in terms of educational, organizational and social, as well as concern for the adaptive changes in response to contemporary challenges.

With this dynamic dialogue educational activities, organizational and social formed in the nineteenth/twentieth century in Poland, active congregations today continues and is still valid. The integral connection of the religious dimension and social life and business is maintaining identity, which makes the work conducted and educational institutions are Catholic in nature, and not in name only. They remain faithful to the socio-cultural traditions of patriotism, which is important in the work of the men and taken initiatives for the local community. Due to the richness and variety of charisms they take consistent actions aimed at the good of the nation: its development in all areas of spiritual, social, cul-

tural and civilizational. Religious motivation and spiritual power of faith can look with hope to the perspective of consecrated life and ministry opportunities to people, both in our country and in calling for a new evangelization of the world. This requires that over and over again, in the light of the charism, changing forms of work and help, look for new, reach the places marked by modern forms of moral and material poverty and slavery. A clear definition of the charism of people and institutions inspires confidence and makes the world today, our society need a presence, as well as works carried out by consecrated persons.

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