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## PERSONALISTIC MORAL EDUCATION IN CATECHESIS

**A b s t r a c t.** Personalistic moral education in catechesis primarily involves accompanying human being in his development, which should aim at the fullness of humanity and self-empowerment as the human person. Personalistic moral formation is based on the human person and his inalienable and irreducible dignity. Catechesis, conveying the moral message, does not teach one of many theories of human good conduct, but explains the truth about the human being as a person, his inalienable dignity. The teaching of morality is, therefore, no *savoir-vivre*, but is ontic in character, i.e. involves personal creativity and leads the human person to perfection and sanctity. A personalistic approach to moral education requires that the human being should not only be the executor of the Divine law, but a co-host, invited to seek the truth. Hence in the personalistic approach, moral formation is not a technique of influencing the person and does not require respect of norms and obligations. Nor does it concentrate on the deification of the law and legality or involve moralising, but is based on the meeting and communion of the human person with Jesus Christ and on the following and imitation of His Person. The entire process of moral education is to benefit the person and help her to be more herself, to assure her dignity through moving from the humanity of *nature* to the humanity of the *person*.

**Key words:** Person of Christ; person; personalism; catechesis; faith; education; truth; conscience; character; humanity.

Moral education in catechesis is most appropriate when it is directed at the human person. The personalistic nature of moral education in catechesis does not focus on the transmission of the ethical and moral code, but on the es-

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sence of education and on the service to the human person, so that he can attain personal fullness in Christ. Morality serves primarily the human person and his salvation, helps in adhering to Christ as a whole person and encourages the person subject to catechesis to follow Jesus. The very nature of morality, which exists only in the world of persons, indicates the special value of the human person in the moral formation. It is he who is the key to understanding all that determines the fullness of the human person, his humanity and vocation. The human person is the elementary key to the whole complex process of moral education, which should help transform human life into a “new life”, into a life of fullness, until it is integrated with the inner life of the Triune God. Moral education in catechesis, with man at the centre (the fact of his existence, dignity and identity) will also naturally lead to the human person (developed and fulfilled). It will then show the right perspective and prepare him to adopt the right attitude to life. If, however, the person is diluted in the process, then moral formation could become pure casuistry at the service of rules and regulations rather than human beings. Therefore, the “personalist norm”, or the greatness and dignity of the human person, should be the foundation of moral education.<sup>1</sup>

### 1. THE PERSONALIST PARADIGM

A perfect human person is one who has become so not of himself, or through someone else's actions, but because he was able both to use the fullness of God's grace given him in the form of numerous gifts and to properly realise his own humanity. This process, in which man updates his own humanity, is the relation to God and mankind. It constitutes an educational reality for him and is an expression of personal life, as well as the activation of the moral potential of the individual being educated. Moral education is a function of the whole process of education in catechesis, since it implements in the human development the dimension of “being” and of “becoming” more and more “himself” and more of a person for others.<sup>2</sup>

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<sup>1</sup> Stanisław DZIEKOŃSKI, “Wychowanie moralne w katechezie”, in *Katechetyka materialna*, ed. Józef Stala (Tarnów: Wydawnictwo Diecezji Tarnowskiej „Biblos”, 2002), 142-144; see Romolo PROIETTI SEGNALE, *La pedagogia personalizzata e l'azione pedagogico-pastorale nella scuola* (Roma: Published by Pontificia Università Lateranense, 1990), 91-97.

<sup>2</sup> Cf. Franciszek BLACHNICKI, “‘Esse in Christo’ a wychowanie moralne”, *Katecheta* 9(1965), 3: 100-103.

The explanation of moral education in catechesis proposed in this article will not focus on normative and legal reflection, but rather on showing primarily the personalistic paradigm in whose spirit students should be led through moral education so that they can make the effort of moral development and respond with a high-quality life in the spirit of faith, because faith is the foundation of Christian moral action, which is unique in nature. Life fulfilled is life in the faith. A fulfilled person is one who is a reflection of the Perfect Person: Jesus Christ. It is important to remember that moral education serves both the individual and the society (family, nation, Church). In this dual orientation, it appears as a necessity for the human person, since he is not born “morally ready,” but must develop the ability to discriminate between good and evil in order to be able to choose good and to avoid evil. Man is a being who gradually, through the successive stages of his development, is brought to recognise moral good.<sup>3</sup> As a human being, he realizes himself through responsible life choices in line with the truth. Moral education must be seen as a complex and diverse process, and at the same time as a holistic task integrating the entire individual.<sup>4</sup>

Personalistic moral education is integrated into the Christocentric-personalist character of catechesis. Leading towards an encounter with Jesus Christ, it at the same time teaches one how to live a life in the way indicated by His Person. Binding in this regard is the reference to the personalist anthropology based on Divine Revelation. What is at stake is the appropriate vision of the human person, which is threatened in contemporary culture by one-dimensional anthropology. Its consequences include the risks resulting from widespread anthropocentrism, self-creationism, and auto-soteriology. They cause ever-increasing symptoms of human misery, leading to the reification of the human being. Only revealed anthropology conveys the full truth about the human being, his transcendent and theocentric dimension, which is the basic structure of the human person. Catechesis through moral formation, reading the current signs of time, must at the same time be an apology of individual and social morality and a warning against various aberrations. Moral education in catechesis is a cornerstone of personalistic education. It allows you to fully find the truth about yourself and the other person and take on the task of self-

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<sup>3</sup> JOHN PAUL II, Apostolic Exhortation *Familiaris consortio*, 22 November 1981, no. 34.

<sup>4</sup> Anna ZELMA, “Katechetyczna perspektywa wychowania moralnego”, *Zeszyty Teologiczne* 8(1999), 3-4: 19-39; Piotr T. GOLISZEK, “Wymiar moralny katechezy”, in *Katecheza w swoich podstawowych wymiarach*, ed. Jarosław Czerkawski (Kielce: Wydawnictwo „Jedność”, 2013), 89-115.

development. Recalling the thought of Z. Marek, one can say that it is the shaping of a moral personality in the human<sup>5</sup> being. The virtue of this complex process of moral education, encompassing all dimensions of human existence, “is to create conditions for a person to take action in accordance with his conscience and judge them in light of the faith he professes.”<sup>6</sup>

In order for this to happen, the basis of personalistic moral formation must be the human being as a person and his indisputable and irreducible dignity. The person can be neither negated or reduced, because only he possesses what is irreducible, what is discovered and understood only in terms of identity. In order to fully understand the human being and by educating him “to foster” his self-realisation, one must stop at what is irreducible, at what is unique and unrepeatable in every human being.<sup>7</sup> One must therefore, in moral education, focus on the fact that man is man by being a person. Only such perception gives a true and complete picture of man as a person fully *being-in-himself* and *being-for-others*; a unique and exceptional individual. Every person is not only different from other created beings, but also differently realises himself; he is aware of himself-in-himself and in relation to the surrounding world, making different decisions and implementing them divergently.<sup>8</sup> The human person is always a being and this being is invariably the highest value. In moral education, it is the person who is both the starting point and the final destination. This process should begin with the person in order to ultimately lead to it. Education makes sense only when it serves the person and leads to its absolute and ultimate fulfilment. Even situations in which a person has deficits in moral education or is in disagreement with Catholic morality do not trigger the “disappearance” of the human person. A lack of moral education in the original upbringing environment, “brought” to the process of catechesis, does not mean that a person has ceased to be a person. This only proves that his person has not yet been revealed, but only reduced to “ontological silence” and deprived of internal

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<sup>5</sup> Cf. Zbigniew MAREK, *Podstawy i założenia katechetyki fundamentalnej*, (Kraków: „Ignatianum”, Wydawnictwo WAM, 2007), 118-119.

<sup>6</sup> Zbigniew MAREK, “Wychowanie religijno-moralne”, in *Religijno-moralny wymiar rozwoju i wychowania*, ed. Alina Rynio, Katarzyna Braun, Anna Lenzion, Danuta Opozda (Lublin: Wydawnictwo KUL, 2013), 37.

<sup>7</sup> Karol WOJTYŁA, “Podmiotowość i ‘to, co nieredukowalne w człowieku’”, in *Osoba i czyn oraz inne studia antropologiczne*, ed. Tadeusz Styczeń, Wojciech Chudy, Jerzy W. Gałkowski, Adam Rodziński, Andrzej Szostek (Lublin: TN KUL, 2000<sup>3</sup>), 440-443.

<sup>8</sup> Cf. Grzegorz HOŁUB, *Osoba w labiryncie decyzji moralnych. Bioetyka w perspektywie personalistycznej* (Kraków: Wydawnictwo Św. Stanisława BM, 2014), 53.

dynamism.<sup>9</sup> However, his person exists because it is a being and as a person remains present, being this particular rather than another person. Moreover, he is much more than presence itself; he exists on a personal basis as a specific subsistence (*subsistentia* – “self-being”), living in someone else’s way.<sup>10</sup> The approach to the student in personalistic moral education is related to the fact that he always exists as a person. Therefore, there are no people deprived of their personal status. As long as a person exists and his or her organism lives, his or her person is involved with them. Therefore, this education should involve looking forward, looking forward with hope, and looking up, towards God’s love. “Therefore, it does not consist in refec-tion on what we have not been able to accomplish or on what we have be-come, but rather on what we can do now by the grace of God.”<sup>11</sup> The path of Jesus Christ as shown by catechesis involves constant, daily decisions and choices made according to the Gospel. Openness to man, to every single human being, which accompanies catechetical education, is an opportunity for everyone and all can fulfil their own person through moral development. Being a person is always connected with human life and being human constantly starts afresh.

The existence of the person is not exclusively individual. The person exists always among other people, for others and thanks to others. An en-counter with others is indispensable for the person’s full existence. In relation to others and in dialogue with others, something new is born, a specific interpersonal *persona*. Contact with others and dialogue with them becomes a prerequisite for a new quality of being. No one can fully realize, grow and become mature physically, mentally, intellectually, and morally without mee-ting other people. Therefore, on the grounds of moral formation, catechesis needs educators who are witnesses of how one should realize his or her per-sonal and moral life. There is a need for guides, an appropriate atmosphere, a community, including peer community, and unconditional acceptance. Under such conditions, the students taught catechesis will not feel as single indivi-duals but as members of a community of people. An encounter with others, especially within a community, stimulates “existential mobilization” and

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<sup>9</sup> Marek A. KOSTUR, “Osoba a wychowanie. Ujęcie z perspektywy personalistycznej”, in *W kregu inspiracji personalizmu etycznego* (Kraków: „Ignatianum”, Wydawnictwo WAM, 2012), 304.

<sup>10</sup> Cf. Czesław S. BARTNIK, *Osoba i personalizm* (Lublin: Standruk, 2012), 13.

<sup>11</sup> Kallistos WARE, *Dire Dio oggi. Il cammino del Cristiano* (Magnano: Qiqajon, 1998), 182-185.

teaches respect for the uniqueness of others. Within a community, a person remains ontologically him- or herself, not “losing” themselves, while entering into something new, enriching for himself and for others.<sup>12</sup> The relation of one human person to another individual person and to the social person shows that it is a highly dynamic reality. The realization of this dynamics can and is usually ambivalent: morally good or morally evil or partly good and partly bad. Everything is done in the freedom that is “imposed on” and “entrusted to” someone. Without freedom and moral potency, there would be no possibility of fulfilling the person; the human person would be reduced solely to his physical and material condition. Morality is therefore not a convention or *savoir-vivre*, but is ontic; it is the personal creativity in the “deep” self, so far as positive morality in fundamental matters leads to ultimate perfection, holiness and communion with God. Negative morality generates an “anti-person” state; while physically he remains a human being, he is spiritually and as to subject and content “obscured.”<sup>13</sup> The human person, without a reference (in this case through morality) to personal God, disappears.<sup>14</sup> Personally, it is important to have a positive relationship with God. Therefore, moral education in catechesis is so highly personified. It is founded on the Person of Christ as the sole donor of moral law, the purpose of life and the source of the gifts that await a response on the path of moral life. Development and moral maturity are born as a response arising from an encounter with Jesus Christ, as the ontological consequence of living in communion with Him, because only Christ is the source of “new life”, the new quality of being, and the high measure of human existence as a person. A “new life in Christ” makes man ontologically a “new creature.” Catechesis, by imparting a moral message, does not teach one of the many theories of man’s conduct but explains the truth about him as a person. This truth is drawn from the revelation of Jesus Christ, because Divine Revelation is the wellspring of all the truth of salvation and the moral standard.<sup>15</sup> Following the light of Revelation and rooting moral life in Christ demands the mediation of the Church as the “space” of an encounter with God and an expe-

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<sup>12</sup> Cf. Grzegorz HOŁUB, *Osoba w labiryncie decyzji moralnych*, 57.

<sup>13</sup> Cf. Piotr T. GOLISZEK, “Wychowanie moralne”, in IDEM, *Personalistyczny wymiar katechezy* (Lublin: Wydawnictwo KUL, 2016), 327-328.

<sup>14</sup> Cf. THE SECOND VATICAN COUNCIL, *Gaudium et Spes*, 7 December 1965, no. 36.

<sup>15</sup> Cf. JOHN PAUL II, Encyclical Letter *Veritatis Splendor*, June 6, 1993, no. 28.

rience of His work. The Church, with the special assistance of the Holy Spirit, teaches with certainty in matters of faith and morals.<sup>16</sup>

## 2. CATECHETICAL DOCUMENTS ON MORAL EDUCATION

The documents of the Catholic Church related to catechesis provide the most important indications about moral education in catechesis.<sup>17</sup> *The General Directory for Catechesis* mentions moral formation as one of the basic tasks of catechesis. According to the recommendation of this document, the task of catechesis is to impart to the students the attitude of Jesus Christ, enabling them to undertake the way of conversion and inner transformation with a view to creating a new man and gaining perfection in Christ.<sup>18</sup> An indispensable point of reference for this kind of formation should be the morality of the Beatitudes, in which Christ reveals the everlasting truth and reality of the Decalogue. The Beatitudes are the self-portrait of Jesus Christ, reflect His face and His love; they illustrate to believers the actions and attitudes of Christian life and explain the motivation behind major moral choices (cf. CCC 1717, 1723).

The Gospel should be seen as a proposition of such morality; it demands moral witness in both individual and social life. In the exhortation *Catechesi Tradendae*, John Paul II emphasizes this point of view as follows: “Hence the importance in catechesis of personal moral commitments in keeping with the Gospel and of Christian attitudes, whether heroic or very simple, to life and the world – what we call the Christian or evangelical virtues.”<sup>19</sup> Revealed morality is an invitation to follow Jesus Christ and show Him obedience. Hence, *The General Directory for Catechesis*, referring to the teaching of the Church, shows the Christocentric idea of imitation as one of the important aspects of Christian morality. It is worth mentioning in this place the thought of John Paul II, who in the encyclical letter *Veritatis Splendor* appreciates the principle *sequela Christi* and explains that “*Following Christ is thus the*

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<sup>16</sup> Cf. THE SECOND VATICAN COUNCIL, *Lumen Gentium*, 21 December 1964, no. 12.

<sup>17</sup> Cf. Piotr T. GOLISZEK, *Wymiar moralny katechezy*, 96-100.

<sup>18</sup> Cf. THE CONGREGATION FOR CLERGY, *General Directory for Catechesis* (Poznań: Pallottinum, 1998), no. 85; THE SECOND VATICAN COUNCIL, *Ad Gentes Divinitus*, 7 December 1965, no. 13.

<sup>19</sup> JOHN PAUL II, Apostolic Exhortation *Catechesi Tradendae*, 16 October 1979, no. 29.

*essential and primordial foundation of Christian morality.*"<sup>20</sup> This indicates a highly personalistic character of moral education, based on an in-depth relationship of the human person with the Person of Christ, on the idea of imitation-identification with the *Redemptor hominis*, Who is the key to the person's reality and understanding.<sup>21</sup>

*The Catechetical Directory of the Catholic Church in Poland*, when describing the tasks of catechesis, as well *The General Directory for Catechesis*, indicates the goal of moral formation to be the conveyance to and development in the catechised student of an attitude of Jesus-the Teacher;<sup>22</sup> it is in His Person that the mystery of man finds its explanation and in Him man finds the most appropriate way of Christian morality. Referring to *The Catechism of the Catholic Church*, The Polish Directory states that catechesis should become the way of a "new life" (Rom 6: 4) in Christ (cf. CCC 1607). Thanks to Him, man finds in himself the original "image and likeness" of his Creator and strives to become a "new man."<sup>23</sup>

Moral education is closely linked to the formation of conscience. *The Catechetical Directory of the Catholic Church in Poland* explains that "moral education is primarily about the formation of conscience"<sup>24</sup> which, when adequately developed, enables man to give a free and responsible reply to God's call. Such a direction of moral education makes man open to grace and mercy and thus able to develop an attitude of penance and reconciliation and see the relation between freedom and truth. In addition, the document points to the need to emphasize the supernatural and natural element of the Christocentric principle of fidelity to God and man. Therefore, it is necessary to establish and deepen the human formation of the student receiving catechesis. Lastly, the Polish Directory recognizes the indispensability of upbringing for human values, thus promoting the educational processes in the family and in the school environment. It indicates – as the basic standard of moral formation – the commandment of love, whose realisation it sees in family catechesis, described as "the foundation of the process of moral education."<sup>25</sup>

<sup>20</sup> JOHN PAUL II, Encyclical Letter *Veritatis Splendor*, no. 19.

<sup>21</sup> JOHN PAUL II, Encyclical Letter *Redemptor Hominis*, 4 March 1979, no. 10.

<sup>22</sup> Cf. THE POLISH BISHOPS' CONFERENCE, *The Catechetical Directory of the Catholic Church in Poland* (Kraków: Wydawnictwo WAM, 2001), no. 26.

<sup>23</sup> Cf. *General Directory for Catechesis*, no. 116; JOHN PAUL II, Encyclical Letter *Redemptoris Missio*, 7 December 1990, no. 6, 4.

<sup>24</sup> *The Catechetical Directory of the Catholic Church in Poland*, no. 26.

<sup>25</sup> *Ibidem*.



The teaching of the Church on moral education focuses primarily on the anthropological and theological foundations, based on Scripture, the principal source of Christian morality. “Moral catechesis, by presenting a life worthy of the Gospel and pointing to the Beatitudes of the Gospel as the spirit permeating the Ten Commandments, should rest on the human virtues present in the human heart.”<sup>26</sup> The basic norm of the moral message is the love of God and the neighbour, which summarizes the Decalogue and is the *Magna Charta* of Christian life, remaining in the spirit of the Beatitudes.<sup>27</sup> Love is the basic principle of moral life; it is a condition of the imitation of Christ. It gives Christian morality its personal character. Without love, morality drifts toward obedience to norms and duties, and focuses on the deification of law and legality.

An important aspect of moral education in catechesis should be the help offered to children and young people to recognise good and evil, to discern manifestations of sin as well as to identify the greatness of God’s mercy and the redemption accomplished in Christ.<sup>28</sup> In this context, the formation and development of the spirit of penance, preparation for the sacrament of penance and reconciliation, and the formation of Christian conscience are becoming of particular importance.<sup>29</sup> John Paul II recalled this particular role of moral formation in the exhortation *Reconciliatio et Paenitentia*. The Pontiff explained that “A catechesis on penance, therefore, and one that is as complete and adequate as possible, is absolutely essential at a time like ours.”<sup>30</sup>

Considering the above analysis of Catholic documents dealing with the subject of moral formation, it must be stated that “its main purpose is to pass onto the catechised, and to develop in them, the attitude of Christ, which is done mainly by a proper formation of conscience, because the mere knowledge of morality is insufficient.”<sup>31</sup> This prominent “Christocentrism of morality” recommended for catechesis clearly confirms its overriding goal<sup>32</sup>

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<sup>26</sup> *General Directory for Catechesis*, no. 117.

<sup>27</sup> Cf. *ibidem*, no. 115.

<sup>28</sup> Cf. FRANCIS, Bull *Misericordiae vultus*, 11 April 2015, no. 11, 21.

<sup>29</sup> Cf. Czesław KRAKOWIAK, *Pokuta i pojednanie w Kościele katolickim* (Lublin: Gaudium, 2013), 110-118, 133-142.

<sup>30</sup> JOHN PAUL II, Apostolic Exhortation *Reconciliatio et Penitentia*, 2 December 1984, no. 26.

<sup>31</sup> Stanisław DZIEKOŃSKI, “Zadania współczesnej katechezy w dokumentach katechetycznych Kościoła w Polsce”, in *Przesłanie dokumentów katechetycznych Kościoła w Polsce*, ed. Stanisław Dziekoński (Warszawa: Verbinum, 2003), 109.

<sup>32</sup> JOHN PAUL II, Apostolic Exhortation *Catechesi Tradendae*, no. 29.

and realizes “the eternal plan, full of wisdom and love, by which God wants mankind ‘to become the image of His Son’ (Rom 8:29).” The task of “creating oneself” as the “icon of Christ” will on the one hand be based on the constant conversion to Christ, on the other hand on imitating Him, updating His mission in daily life and following His way.<sup>33</sup> The Christocentric approach moreover demands an integral vision of man, perceived by the prism of the Person of Christ. This approach to catechesis integrates the entire person of the catechised individual, i.e. his physical, mental and spiritual whole. It will be a call to transcend oneself, show man the truth about his dignity and show the fullness of the new man, but will also take into account the natural predispositions of man, his religious and life experiences, struggle, pursuits and anxieties. “Thus, catechesis moves far beyond so-called moralizing [...] but rather is guided by what is the most profound in man.”<sup>34</sup> The Christocentric characteristics of moral catechesis provide all the potential wealth of the humanity of the catechised individual to be updated in an increasingly mature personalized humanity. Moral education built on the foundation of Christ is to lead man to maturity, to help him become an ever fuller, perfect person, and to fulfil his capacities and talents. This is the achievement of authentic and positive moral maturity, corresponding to human and Christian dignity.

### 3. THE MORAL FORMATION OF A PERSON

Moral education serves man and does it for the sake of the human person, showing the integral truth about man and his personal existence. It maps out the pathway man must follow to achieve the fullness of humanity and to become more and more a person. Therefore, the concept of the person is very important for the foundations of moral formation. Individual decisions of the process of moral education depend on it. The truth about man is not just a collection of data about his origin and existence, but above all a process of his reading himself as a person.

In the context of the truth about the human being perceived as a personal being, the proclamation of Christian morality should not consist in conveying the claims of the God who demands, but in proclaiming the message of the

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<sup>33</sup> Cf. Jan SZPET, *Dydaktyka katechezy* (Poznań: RW UAM, 1999), 37.

<sup>34</sup> JOHN PAUL II, Apostolic Exhortation *Catechesi Tradendae*, no. 29.

God who loves, His love being addressed to man. Man is called to respond to this vocation and to become a reflection of Personal Love. From this Love and the Power of the Creator, man emerges as “the image of God” and is called to develop this image in himself.<sup>35</sup> The personalistic approach to moral education consists in the fact that man will not be regarded as merely an executor of God’s law, but as a co-steward of the world, invited to seek the truth *of himself* and to multiply good *in himself* for the sake of others, in order to be a reflection of God’s love.

Knowing the truth and doing good enables one to realize his humanity and to “become” himself. Man has an inherent, natural craving for truth and the same desire for goodness. The task of catechesis consists in helping to discover the truth, especially about man, and helping to understand the reality of the person in order to properly shape his actions towards goodness. Moral education teaches not only how to be good, but also is good in itself because it teaches man to be even more human and more fulfilled. It does not teach obligations, but rather implants into the identity of the student what improves him and makes him perfect and brings out in him what lies within him as latent and potential.<sup>36</sup> It invokes the inner energy and potential of the person. Such education is not a purely external (invasive) activity, but comes down to extracting the predispositions for goodness.<sup>37</sup> The personalistic concept of moral education points to the personal order and opposes the concept of education as an organized technique of influencing the student. The deliberate and conscious interaction with the help of well-thought means and accompanying the student through authentic personal being and witness is, therefore, one of the preconditions for a personalist education rooted in the person’s metaphysics.

Accompanying man in his moral development should aim at shaping a person so that he can respond to the vocation intended for him by the Creator. And, as A. Derdziuk emphasizes, “the personal vocation contains not only the Divine invitation to imitate Christ, but also a rich ontic gift that enables one

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<sup>35</sup> Cf. Henryk WITCZYK, “Implikacje moralne ‘obrazu Boga’ w człowieku (Rdz 1,26-28)”, in *Biblia a moralność. Dar życia – dar przymierza – odpowiedź człowieka*, ed. Mirosław S. Wróbel (Lublin: Gaudium, 2011), 34.

<sup>36</sup> Cf. Anna SZUDRA, “Dialogiczna etyka wychowawcza [suplement]”, in Wojciech CHUDY, *Pedagogia godności. Elementy etyki pedagogicznej* (Lublin: TN KUL, 2009), 222.

<sup>37</sup> Adam ORCZYK, “Wychowanie moralne w katechezie”, in IDEM, *Wokół natury, koncepcji i treści katechezy. Zarys katechetyki fundamentalnej i materialnej* (Warszawa: Wydawnictwo UKSW, 2009), 219.

to realize God's project."<sup>38</sup> The human response to this vocation, although exercised within personal freedom, is not a self-serving act. Man must acquire his moral capacity because he is not born completely formed. Despite his inner potential for self-determination, the ability to recognize good and evil and to choose what is true and avoid what is false must be shaped by others. The catechesis of the Church, with its task of moral education, is part of this process. John Paul II points out that "the work of man's education is *not carried out only with the help of institutions*, with the help of organized and material means, however, excellent they may be. They also show that the most important thing is always man, man and his *moral authority* which comes from the truth of his principles and from the conformity of his actions with these principles."<sup>39</sup> Therefore, we need catechists, who, in addition to passing on moral norms and principles of conduct, convey the "system of personal life" and offer an example of motivating others for living in line with high moral standards, while showing the source of moral order and love in Christ. The endowment of another man with mature humanity must, however, be rooted in Christ, who perfectly revealed man to man.<sup>40</sup> The catechist should show the paragon of the human person to his or her pupils, realizing primarily the process of formation patterned on Christ.<sup>41</sup> The principle of modelling and imitation must be completely clear and convincing. Therefore, it is necessary in moral formation to refer to responsibility, as it sharpens the prospect of the future. The aspect of responsibility frees moral education from over-emphasis on obedience, and thus on the perception of God and His law as an overwhelming compulsion. Instead of educating for obedience, which drifts towards legalism and normativism, in light with the personalistic standard, education to responsibility must be promoted.<sup>42</sup>

Responsibility is inextricably linked with the fundamental value and human right, i.e. freedom. It is an ontic attribute of man. Its focus is personal. John Paul II in the encyclical *Veritatis Splendor* observes as follows in the

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<sup>38</sup> Andrzej DERDZIUK, "Teologia moralna w funkcji formowania osoby i wspólnoty", in *Personalizm polski*, ed. Marian Rusecki (Lublin: Wydawnictwo KUL, 2008), 383.

<sup>39</sup> JOHN PAUL II, *In the Name of the Future of Culture*, Address to UNESCO – Paris 2 June 1980, no. 11.

<sup>40</sup> Cf. THE SECOND VATICAN COUNCIL, *Gaudium et Spes*, 7 December 1965, no. 22; *General Directory for Catechesis*, no. 116.

<sup>41</sup> See Antoni J. NOWAK, *Psychologia eklezjalna* (Lublin 2005), 110-159; Helena SŁOTWIŃSKA, "Chrysoformizacja w katechezie", in *Homo novus*, ed. Antoni J. Nowak, Teresa Paszkowska (Lublin: RW KUL, 2002), 345-353.

<sup>42</sup> See: Karol WOJTYŁA, *Miłość i odpowiedzialność* (Lublin: TN KUL, 1986).

spirit of personalism: “The person, including the body, is completely entrusted to himself, and it is in the unity of body and soul that the person is the subject of his own moral acts [...] The human person cannot be reduced to a freedom which is self-designing, but entails a particular spiritual and bodily structure.”<sup>43</sup>

Education in terms of values is another important dimension of moral formation. Values constitute criteria of choice of all human aspirations and form the foundations of integrating an individual with a social person. They condition the evaluation of other people and events and moreover influence a person’s attitudes and condition their conduct. An absence of a system of values in the life of the individual and of society triggers a moral chaos, leads to wrong choices and a lack of life satisfaction.<sup>44</sup> Values are the pillars on which social, personal and community life<sup>45</sup> is founded.

Values in the proper sense exist solely in the personal world of man. The human being as a subject discovers a rich world of qualitatively differentiated values. The person is the subject, goal and value in himself. Being a transmitter of values, man simultaneously creates them. In addition, moral values most fully serve the development of the human person. In personalistic axiology, moral values play an important role in human life: they determine the quality of life, offer an inner maturity, and open the person up to the needs of other people. Christian personalism sees values as closely related to the personal dignity of man. It sees moral upbringing as an action that affirms, protects and develops man as a person.<sup>46</sup>

In the moral education of catechesis, it is necessary to emphasize that moral values do not depend on legal solutions, particular projects, specific contexts, and sociological considerations, but are objective.<sup>47</sup> It is important to help students not only to discover moral values, but also to see their impact on the meaning and purpose of human life. It is vital that students of catechesis understand that values fit into a particular system and have an

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<sup>43</sup> JOHN PAUL II, Encyclical Letter *Veritatis Splendor*, no. 48.

<sup>44</sup> Cf. Teresa ZUBRZYCKA-MACIĄG, “Szacunek – wartość zaniechana w pedagogice”, in *Wartości w pedagogice. Urzeczywistnianie wartości*, ed. Waldemar Furmanek, Agnieszka Długosz (Rzeszów: Uniwersytet Rzeszowski, 2015), 115.

<sup>45</sup> Cf. Marian NOWAK, *Podstawy pedagogiki otwartej. Ujęcie dynamiczne w inspiracji chrześcijańskiej* (Lublin: RW KUL, 1999), 393.

<sup>46</sup> Cf. Stanisław KOWALCZYK, *Człowiek w poszukiwaniu wartości. Elementy aksjologii personalistycznej* (Lublin: Wydawnictwo KUL, 2006), 165, 181-184.

<sup>47</sup> Cf. JOHN PAUL II, Encyclical Letter *Veritatis Splendor*, no. 34-36; JOHN PAUL II, Encyclical Letter *Fides et Ratio*, 4 September 1998, no. 88.

objective hierarchy.<sup>48</sup> The project of a young man's life depends on the value system adopted. Its hierarchy helps to fully answer the question of the meaning and purpose of one's own life. Education in terms of values should show their relationship to life and their close interrelation. It should moreover foster the ability to distinguish which values are the means and which are the objectives in life; this is the elementary task of catechesis. Education in terms of values, then, shows them in general and directs to them when it teaches the catechised individual to choose them and sensitises students to them. It is extremely important here to help create the right hierarchy of values, best illustrated by the attitudes and life of parents, catechists, educators, and teachers.

#### 4. DEVELOPMENT OF CHARACTER

In personalistic moral education one cannot forget about character development. Character, in general, is a set of fixed ideals, attitudes and habits, constituting a system based on the constitutional-somatic basis. At an individual level, it is a set of selected characteristics of the human person, in particular his moral choices and attitudes.<sup>49</sup> From a moral perspective, character appears as a way of behaviour according to moral principles and a system of values that man accepts as his own. From a personalist point of view, there are moral demands in the idea of character. They can be understood as a kind of will, a constant moral conduct and a human attitude toward life, other people, to the facts and conditions of life. Character development is integral to human development, encompassing the whole of his life. Character development is most fully realized with one's own activity and work on oneself (self-education). Work on one's character consists in combating flaws (disadvantages) and working out virtues (advantages). Both the negative and the positive currents should run in parallel. A significant role in character formation is played by positive patterns and the atmosphere of upbringing.<sup>50</sup> The impact of personalist educators is invaluable, among which there are

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<sup>48</sup> Cf. Zofia MATULKA, "Wartości u podstaw wychowania personalistycznego", in *Wychowanie personalistyczne*, ed. Feliks Adamski (Kraków: Wydawnictwo WAM, 2005), 230.

<sup>49</sup> Cf. Zdzisław CHLEWIŃSKI, "Charakter", in *Encyklopedia Katolicka* (Lublin: TN KUL, 1979), vol. 3, col. 68.

<sup>50</sup> Cf. Marian NOWAK, "Charakter w pedagogice", in *Leksykon Pedagogiki Religii* (Warszawa: Verbinum, 2007), 40-44.

e.g. acceptance, disinterestedness, fair, and understanding conduct. It is also necessary to raise the awareness of the general principles of conduct, in line with morals and ethics, and to develop the skill of good judgment. They serve self-reflection and self-discovery and subsequently become a gradual work of self-development. On the one hand, catechesis should help a person to learn human flaws and addictions and on the other to motivate them to work on themselves. The positive side should be strengthened primarily by pointing out the favourable traits and encouraging their development. A proper reaction to disadvantages must consist in the development of a firm and persistent desire for good (strong will) and in a consistent and resolute avoidance of evil. Arousing interest in goodness, encouraging effort and struggle with own weaknesses is of tremendous assistance in shaping character.<sup>51</sup>

Membership in peer groups is of significant help in character development. Small school and parish groups play a role in this regard. Systematic catechesis enriched and extended by pastoral outreach in youth movements and religious communities supports children and young people, encouraging active participation.<sup>52</sup> The above factors play an important role in the development process, promoting socialization and supporting the formation of one's personality.<sup>53</sup> Religious groups and movements create opportunities for religious, moral, charitable, pastoral, and liturgical activity based on autonomy, self-development and self-fulfilment. They meaningfully influence the shaping of attitudes towards oneself, other people, God, and the world out there.<sup>54</sup> Members of such communities, experiencing similar existential situations, motivate each other to overcome faults and gain virtues. Under such conditions, it is possible to critically look at oneself, one's relationships, experiences, and expectations, as well as to verbalize and manifest one's system of values and moral principles.<sup>55</sup> "Under the influence of other people, there is a transformation in the sense of a broader view of the world [...] There is

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<sup>51</sup> Cf. Z. CHLEWIŃSKI, "Charakter", 73-74.

<sup>52</sup> THE CONGREGATION FOR CLERGY, *Directorium catechisticum generale* [General Directory for Catechesis], 11 April 1971, Kielce 1990, no. 76.

<sup>53</sup> Cf. THE CONGREGATION FOR CLERGY, *General Directory for Catechesis*, Poznań 1998, no. 259.

<sup>54</sup> Cf. Halina WROŃSKA, "Katecheza w stowarzyszeniach, ruchach i grupach", in *Miejsca katechezy: rodzina, parafia, szkoła*, ed. Stanisław Kulpaczyński (Lublin: Wydawnictwo Polihymnia, 2005), 109-113.

<sup>55</sup> Cf. Jerzy BAGROWICZ, "Środowiska wychowania religijnego", in *Wychowanie religijne u progu trzeciego tysiąclecia chrześcijaństwa*, ed. Radosław Chałupniak, Jerzy Kostorz (Opole: Redakcja Wydawnictw Wydziału Teologicznego Uniwersytetu Opolskiego, 2001), 165-168.

an internal formation of persons, sharing of experience, joint planning, and evaluation of actions.”<sup>56</sup>

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To summarize the above considerations, it should be emphasized that personalistic moral education in catechesis, i.e. the process of transmitting moral and ethical standards, the teaching of the principles of moral life, education for freedom, education in truth, education for responsibility and values, formation of conscience, and character development should be presented in a way which ultimately results in the good of the person. According to Derdziuk: “The good of the person is what makes one become more self-reliant and affirms his personal dignity by perfecting his own nature.”<sup>57</sup> This involves a transition from a reistic to a personalistic perception of moral life as a free response to the Revelation and Divine Love; it is a shift from a humanity subordinated to nature to a humanity modelled on the Person of Jesus. Catechesis is therefore a place where one experiences himself and learns how to fulfil his humanity in moral life by striving for greatness, patterning himself on Christ (cf. Eph 4:13). The Person of Christ is here the perfect model of a fulfilled person because “the Creator of the world has shown in Christ the full ideal of the human person and, so to speak, has given mankind an instruction manual for a person’s humanity.”<sup>58</sup> In this way, through moral education in catechesis, an individual creates himself as a person. A moral life contributes to the person’s being the most human, the most fulfilled and the most perfect being of all Creation.

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<sup>56</sup> Halina WROŃSKA, *Katecheza a małe grupy szkolne i parafialne. Studium pastoralno-katechetyczne* (Lublin: Wydawnictwo KUL, 2007), 172-173.

<sup>57</sup> Andrzej DERDZIUK, *Teologia moralna w służbie wiary Kościoła*, (Lublin: Wydawnictwo KUL, 2010), 129.

<sup>58</sup> Andrzej DERDZIUK, „Wkład teologii moralnej w katechetyczny przekaz wiary”, in *Catechetica Porta Fidei*, ed. Andrzej Kiciński, Piotr T. Goliszek (Lublin: Wydawnictwo „Natan”, 2012), 44.



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## PERSONALISTYCZNE WYCHOWANIE MORALNE W KATECHEZIE

### S t r e s z c z e n i e

Personalistyczne wychowanie moralne w katechezie jest przede wszystkim towarzyszeniem człowiekowi w jego rozwoju, winno ono zmierzać do osiągnięcia pełni człowieczeństwa oraz urzeczywistnienia siebie jako osoby ludzkiej. Podstawą personalistycznej formacji moralnej jest osoba ludzka i jej niczym niepodważalna i nieredukowalna godność. Katecheza, przekazując orędzie moralne, nie naucza jednej z wielu teorii dobrego postępowania człowieka, lecz wyjaśnia prawdę o nim samym jako o osobie, o jego niepodważalnej godności. Nauczanie moralności nie jest to zatem *savoir-vivre*, lecz posiada charakter ontyczny, czyli jest twórczością personalną i prowadzi osobę ludzką do doskonałości i świętości. Personalistyczne podejście do wychowania moralnego postuluje, aby człowiek był nie tylko wykonawcą Bożego prawa, ale współgospodarzem zaproszonym do szukania prawdy. Stąd w ujęciu personalistycznym formacja moralna nie jest techniką oddziaływania na wychowanka, nie idzie w kierunku posłuszeństwa normom i obowiązkom, nie koncentruje się na ubóstwianiu prawa i legalizmu, nie jest też moralizatorstwem, lecz opiera się na spotkaniu i komunii osoby ludzkiej z Chrystusem Jezusem oraz podążaniu i naśladowaniu Jego Osoby. Cały proces wychowania moralnego ma służyć osobie, aby stawała się bardziej sobą, potwierdzała swoją godność poprzez przechodzenie od człowieczeństwa *natury* do człowieczeństwa *osoby*.

**Słowa kluczowe:** Osoba Chrystusa; osoba; personalizm; katecheza; wiara; wychowanie; prawda; sumienie; charakter; człowieczeństwo.