

Editorial

God is love. This is how St. John defines God. From a personalist-theistic perspective, human beings, created in the image and likeness of God, are called upon love, as St. Thérèse of Lisieux reminds us. However, love is *not* God. We must consider how to understand love within the framework of pedagogical personalism and how to realise it in the pedagogy of the person.

This issue of Paedagogia Christiana features a collection of texts related to the theme of pedagogical personalism and love, continuing the scientific reflection on this subject. The first two thematic issues were devoted to the transcendent (*Pedagogical Personalism and God – Paedagogia Christiana*, 47[2021]) and immanent (*Pedagogical Personalism and Truth – Paedagogia Christiana*, 49[2022]) dimensions of pedagogical personalism. We encourage you to revisit or explore these publications for the first time to gain a broader understanding of the reality under study.

This thematic issue includes contributions from Italian, Spanish and Polish personalists specifically addressing the horizontal dimension of personalist pedagogy and the pedagogy of the person. María G. Amilburu, in her article titled ‘Love and Education: Love in Education,’ describes education as a craft, rather than a mechanical process. This endeavour is understood as an act of love for students and the wisdom embedded in cultural traditions. Marisa Musaió’s text presents a pedagogical anthropology for teachers, educators and those engaged in helping others, emphasising the importance of the connection between individuals and the relational perspective inherent in the dialogue between pedagogy and personalism. Monica Crotti, in her article ‘Love and Social Generativity,’ links love to generativity through

pedagogical anthropology, considering the person and the environment as a network of participatory relationships. Guido Cavalli offers a critical reflection on the pedagogical thought of Edith Stein, demonstrating that the foundational aspect of her pedagogical paradigm, which encompasses the entire ontic structure of the person, is the relationship of grace as a manifestation of divine love. Sławomir Chrost points out that the human person requires others to develop, highlighting the necessity of interpersonal relationships for mutual giving and receiving. The 'I' directed towards 'you' also becomes 'I' for 'you.' The theory of the human person – as a relational being – translates into the teleology of education and pedagogical practice. Mariusz Cichosz, in the text 'Social Pedagogy in the Context of Values – Perspectives from Selected Authors,' reviews personalistic themes in Polish social pedagogy.

Contributions from Małgorzata Wałęjko, Leszek Waga, Iwona Jazukiewicz, Joan Lancaster, Kurt Challinor, Richard Rymarz and Kinga Lisowska further enrich the issue. Wałęjko analyses self-rejection, exploring its manifestations and forms, while outlining the ethical implications and potential directions for intervention. Waga addresses the metatheoretical aspects of pedagogy, revealing new possibilities for integrating Biblical teachings with educational practice. Jazukiewicz highlights the significance of spirituality for achieving happiness in all life circumstances, illustrating this through the biography of Polish teacher Natalia Tułasiewicz. Lancaster, Challinor and Rymarz's study investigates the formation needs and experiences of Early Career Teachers in Catholic schools in the regional context of Australia. Conducted twelve months after a previous study, follow-up interviews with twelve beginning teachers reveal ongoing cognitive dissonance between the ideal of Catholic education and the realities faced in Catholic schools. This study underscores the importance of continuous staff formation and mentoring for teachers at the outset of their careers. The final article examines the formation of cultural identity among children in the first to third grades of elementary school through early childhood education, focussing on school catechesis and the tools and textbooks used therefor.

We wish our readers a pleasant and fruitful reading experience and trust that the texts will inspire deeper reflection on pedagogical personalism, as well as foster discussion and dialogue.

Marisa Musaio and Sławomir Chrost