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## CREATION OF A HUMAN BEING IN THE AWARENESS OF THE CATECHIZED YOUTH

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### **Streszczenie** Stworzenie człowieka w świadomości katechizowanej młodzieży.

Katecheza głosząc Chrystusa bierze pod uwagę człowieka żyjącego w określonym kontekście społecznym i kulturowym. Punktem wyjścia w odniesieniu się do człowieka jest biblijny obraz człowieka. To biblijne spojrzenie na człowieka obecne jest w nauczaniu Kościoła od starożytności chrześcijańskiej aż po współczesność. Szczególnie znaczenie dla rozumienia człowieka i jego obecności w świecie ma nauczanie Soboru Watykańskiego II. To spojrzenie jest pogłębiane przez kolejne dokumenty Kościoła jak *Catechesi tradendae* i Dyrektorium Ogólne o katechizacji. One wszystkie uwypuklają, że katecheza powinna być wierna Bogu i człowiekowi. Również dokumenty katechetyczne Kościoła w Polsce oraz Podstawa programowa katechezy i Program nauczania religii starają się realizować wizję człowieka zawartą w nauczaniu Kościoła.

**Słowa kluczowe:** antropologia teologiczna; chrześcijańska wizja człowieka; nauczanie Kościoła; katechizacja.

**Summary** Catechesis, while preaching Jesus Christ, takes a man living in a specific social and cultural context into account. The biblical image of a man is the starting point in relation to a man. This biblical view of a man is present in the teaching of the Church from Christian ancient times to modern times. The teaching of the Second Vatican Council is of particular importance for the understanding of a man and his presence in the world.

This view on a man is deepened by subsequent documents of the Church such as *Catechesi tradendae* and General Directory on catechesis. They all emphasize that catechesis should be faithful to God and to a man. Also catechetical documents of the Church in Poland and the Core Curriculum for Catechesis and the Curriculum of religious education try to realize the vision of a man which is included in the teaching of the Church.

**Key words:** theological anthropology; Christian vision of a man / a human being; the Church teaching; religious education / catechesis.

## THE INTRODUCTION

Catechesis refers to the vision of a human being/ a man which is contained in the Holy Bible. Hence theological anthropology is of the primary importance to this vision. However, catechesis is such a proclamation of the Word of God to the human being that enables him to adhere to Jesus Christ. The proclamation of the Word of God is addressed to people at various stages of development. Therefore, catechesis must take both the developmental characteristics of a man into account and the knowledge about the current functioning of people in the society, too. During the youth period, the youth worldview is also created. The image of the world is created in their minds; it is based on the one hand on information taken from the world of natural science and on the other hand on beliefs taken from religion.

### 1.ANTHROPOLOGY IN CATECHESIS

#### 1.1.A BIBLICAL IMAGE OF A MAN (A HUMAN BEING)

The basic truth conveyed by the Bible is that a man was created by God. Biblical description of the human creation emphasizes that his body was taken from the earth and the spirit comes from God (Genesis 2.7). The Bible shows a man as an indivisible whole consisting of the soul and the body. It emphasizes that a man is created as the image of God (Genesis 1.26)<sup>1</sup>. A man, although he occupies a central place among creation, is

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<sup>1</sup> Por. R. Karwacki, *Et creavit Deus hominem. Podstawy antropologii teologicznej*, „Studia Teologii Dogmatycznej” 1 (2015), p. 133.

nevertheless the part of nature. Such reflection helps him in relation to the world.<sup>2</sup> Everything in the Bible that has been said about the creation of a man allows us to conclude that it cannot be reduced to the creation itself, but it emphasizes his transcendence to the created world. A man is a creature among creatures, his body is made of the same matter, but it cannot be ultimately reduced to the world. The Holy Bible gives a clear testimony that a man cannot be understood and explained entirely by means of categories taken only from the created world.<sup>3</sup> It emphasizes that a man is the only creature who God undertakes dialogue with and treats him in a subjective way. The biblical text shows also clearly the calling of a man. He is called to subdue the earth. The basis of this domination is the fact that man was created in the image and likeness of God. The second aspect of man's calling is the ability to create the community of people. The community life is common to all people who can develop and realize their humanity by being a gift to others. From the very beginning, a man is called to live in friendship with God. This is another dimension of his calling to become, as His adopted son, a participant in this truth and love which is in God and which is of God (DM7)<sup>4</sup>.

The Yahwist text about the creation of a man (1:26–27) emphasizes that he is created in the image and likeness of God. Reflection on these texts relating to the creation, made it possible to see a number of features of human identity. You can emphasize such elements as: the creation in the image and likeness of God, the ability to create a community of people, the ability to get to know yourself, the experience of your own existence in the world, the need to fulfill your own loneliness and dependence on God.<sup>5</sup>

Christianity tells the truth that a man is neither the spirit himself who is trapped in the flesh nor the body itself. This view of a man opposes materialism as well as spiritualism, proclaiming the personalistic vision of a human being.<sup>6</sup>

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<sup>2</sup> T. Lis, *Zarys antropologii teologicznej Jana Pawła II*, „Warszawskie Studia Teologiczne” 17 (2004), p. 112.

<sup>3</sup> *Ibid.*, p. 115.

<sup>4</sup> *Ibid.*, p. 116.

<sup>5</sup> *Ibid.*, p. 119.

<sup>6</sup> *Ibid.*, p. 1.

## 1.2.A MAN IN THE CHURCH TEACHING

The Church teaching is based on biblical teaching. The Revelation brought by Jesus Christ is of particular importance to it. Biblical messages became the foundation of the teachings of the Church from the ancient times. The Fathers of the Church, and especially Saint Augustine, often refer to the image of human being creation. Augustine defined a man with the concept of *imago Dei*. A man amazed Saint Augustine with his mystery and depth provoking at the same time to get to know him. By describing a man as *imago Dei*, Augustine means not only creating him by God, but also as a place of God's dwelling, which mobilizes him to search for God there. Augustine also emphasizes, as an integral element of a human nature, his free will and his orientation towards the development and the cognition of God. A man was captured and portrayed by him as a person in his existential anxiety, tension between time and eternity, good and moral evil, individual loneliness and the pursuit and need of the social life. Aware of the fact that the human person consists of the soul and the body, he emphasized the causative role of the human soul, emphasizing that it directs the body. A man, being a free person, is obliged to choose good, to obey God's law. He is not bound by necessity, but is primarily guided by his own good, and his choice is usually the best decision.<sup>7</sup>

From the middle of the twentieth century, it can be seen that thanks to the return to the Holy Bible and to the Church Fathers and great scholastic theologians, Catholic theologians have realized again the immense importance of the *imago Dei* doctrine for theological anthropology. This was also recognized by the bishops gathered at the Second Vatican Council. In the constitution *Gaudium et spes*, they saw it again that the idea of *imago Dei* is the foundation of Christian anthropology.<sup>8</sup> This idea was a help to oppose the individualism that had lasted for a long time. The individualist philosophy puts "I" in the center. It emphasizes

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<sup>7</sup> E. Sienkiewicz, *Człowiek w myśli Augustyna*, „Teologia w Polsce” 5 (2011) 2, pp. 259–272.

<sup>8</sup> Por. J. Bujak, *Wybrane aspekty antropologii teologicznej konstytucji duszpasterskiej Gaudium et spes Soboru Watykańskiego II*, „Colloquia Theologica Ottoniana” 2 (2014), pp. 41–42.

that my personal good is the highest value for me. It is the basic principle of an activity of an individual. Relationship with others is submitted to one's own good. Those guided by individualism are usually oriented towards self-affirmation, self-fulfillment, self-promotion and the greatest independence from other people and institutions as possible. Such a reduction of a man has been called an anthropological error, which the Council opposed, referring to the idea of *imago Dei*. Individualism entailed a specific attitude to the faith. The faith here is reduced to the level of "private matter", and the religious community does not play a significant role in its experience.<sup>9</sup>

The Council refers also to philosophical concepts trying to understand a man. Human nature is the essential feature of every human being. Every human being has the same nature as other people, which is why it is the basic ground of the unity of all people. By virtue of nature, all people are the same. Nature is indestructible and cannot be changed. Therefore, nature is a permanent foundation of such features of every human being as temper, character, dispositions, abilities, habits, behaviour. Human nature contains the eternal truth about a man as such, regardless of his individual appearance, views, education, faith, religion or social systems, where his existence takes place. Human nature exists as „incarnate” in the countless multitude of „copies” of human being, each of them remains a unique human, separate and different from all other people. Philosophy emphasizes that a man is a person. It emphasizes the essence of the being- a man as existing „by himself, in himself and for himself”, separateness – a man as „one man alone”, and rationality – a man as a thinking being.<sup>10</sup> At the same time, philosophy emphasizes that a man is a self-existing being, hence he is a person. The classic philosophy already saw that a man exists in interpersonal relationship. The ancient philosophy is entirely imbued with the conviction that a man naturally looks for other people. The Council also emphasized those elements of the person's identity. It pointed out a human existence not only in relation to other people, but also to God. They extended the anthropological view of a man.

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<sup>9</sup> A. Choromański, *Osoba ludzka jako byt relacyjny – antropologiczne fundamenty eklezjologii soboru Watykańskiego II*, „Studia Teologii Dogmatycznej” 1 (2015), pp. 59–62.

<sup>10</sup> Ibid., pp. 62–66.

The Council refers to a very long philosophical line dating back to ancient times, according to which the human being naturally turns towards other people who he wants to establish relationship with and with whom he wants to create communities. The Church is one of such communities. A certain dynamism is inscribed in the human nature and it pushes a person to establish relationships. In terms of personalism, every human person absolutely needs a relationship with other people.<sup>11</sup> A man not only lives and develops themselves thanks to relationship with others, but also thanks to these relationships he discovers his own personal identity. Communion is particularly important to a human being as a person living in relationship with others. Communion is a network of internal and external bonds that create a lasting community which embraces all aspects of life. Communion is born as a result of love understood as a willingness to do good to others in a selfless way. A man becomes a gift for another human being in this communion.<sup>12</sup> Philosophy developed in the personalistic trend emphasized the importance of a person and their existence in relationship to others and allowed the Church to present the vision of the Church called the ecclesiology of communion during the Second Vatican Council. Following this process, the Conciliar Constitution *Gaudium et spes* emphasizes that a man “is a social being (*ens sociale*), so without relationship with other people he can neither live nor develop his talents” (KDK 12). The Council refers mainly to God’s revelation in its teaching, which emphasizes that a man is created in the image and likeness of God. This includes the existence of a man in relation to God. The relationship between God and man refers to love and a man, by opening himself to it, realizes himself. God created a man and destined him not only to live in communion with Him, but also with other people. The Council also reminds of the basic equality of all people regardless of their age, sex, colour, social and property status, cultural or religious affiliation. Recognizing this equality is the basis for establishing different relationships and creating different communities. Equality does not exclude diversity in the community, nor does it undermine the fundamental rights of a person which are the same for everybody. Diverse people, although

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<sup>11</sup> Ibid., pp. 70–73.

<sup>12</sup> Ibid., pp. 73–75.

they are equal in dignity, are called to create one family of “sisters and brothers” in the world. In the Council’s view, the whole mankind is one family in which every member, regardless of gender, nationality, cultural affiliation, ownership or social position, is a brother or sister of another human being. Belonging to a human family is an ontological fact which is earlier than the relationships that people establish among themselves. Conciliar argumentation does not follow the individualist line, according to which everyone decides who is his “brother” or his “sister” and who are “the strangers”, but it follows a certain ontological communion line, which makes every other person my “relative” from the very fact of being a human being. Hence all divisions and splits among people in various societies are not for God’s sake.

A religious look at the nature of a man allowed the fathers of the Second Vatican Council say that “Christ, the new Adam, in the revelation of the mystery of the Father and His love fully reveals a man to a man himself” (KDK 22). Jesus Christ emphasized in his teaching that the heavenly Father loves people. A man is so important that God gives his Son who received the human nature to reveal it to people. Jesus also revealed that a Christian can call God a Father. From the perspective of the Christian faith, brotherly love towards man’s fellows is connected with filial love for God in an organic and lasting way. Those who, therefore, truly love God cannot not love the man created in His image and likeness.<sup>13</sup>

The human nature is characterized by an attitude towards relationship with God and relationship with people. Both of these qualities are necessary requirement of the human nature. Where, then, a man can best fulfill the call to be in the relationship with God and a man? This is the role of the Church in the intention of God. The Church is called to lead to the communion with God and with people. Thus, the dogmatic Constitution about the Church emphasizes that the Church is “a sign and an instrument of intimate union with God and the unity of the whole human race” (KK 1). Therefore, in the community of the Church, “in which everybody, being a member of it, must provide one another with services according to the various gifts given to them” (KDK 32). As members of the Church, called by Saint Paul, a “mystical body”, all Christians

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<sup>13</sup> Ibid., pp. 75–81.

are called to participate in the joys, sufferings and hardships that affect any of them. The spirit of communion, which is the spirit of the Church, allows every believer to be accepted as a person equal to others regarding fundamental human dignity and different from all others regarding personal attributes. Thus, the Church offers every person the opportunity to develop their natural talents and charismas and make them a gift for the whole community based on the principle of complementarity. Belonging to both the community of the Church and the human community, Christians are called to sustain brotherly relations with everyone and show solidarity with every human being, especially those in need of help.<sup>14</sup>

## 2. A HUMAN BEING IN THE CHURCH CATECHETICAL DOCUMENTS

The emphasis on the essence of humanity in the teaching of the Council had an impact on the later teaching of the Church relating to catechesis. Anthropological tendencies, as Priest Professor Jan Charytański notices, are visible in the Church's documents on catechesis. This is clearly seen both at the stage of preparing the *Catechesi tradendae* and in its content. During the preparation period to the synod on the subject of catechesis as well as during the deliberations, there was the figure of a young man being outlined. They paid attention to the environmental conditions, the mentality and the values and the needs preferred by the recipient of the catechetical content. During the preparation period, it was emphasized that the catechesis task is to shape free and responsible people. Dialogue as a fundamental form of work and comparing different situations of human life is the way to its implementation. So those who are catechized could gain the ability to distinguish and appreciate values. It was also noticed that catechesis should help shape the lives of various groups in the spirit of Christianity.<sup>15</sup>

The propositions submitted to the Pope by the Fathers of the Synod also included proposals that took into account the anthropological

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<sup>14</sup> Ibid., pp. 82–85.

<sup>15</sup> Por. J. Charytański, *Synod 1977 a orientacja antropologiczna w katechezie*, w: *Katecheza po Soborze Watykańskim II w świetle dokumentów Kościoła*, red. W. Kubik, t. 2, Warszawa 1985, pp. 77–85.

trend in catechesis teaching. The Synod Fathers are against the unified form of catechesis in the universal Church. They saw the need to take the conditions of recipients of catechesis into account. They emphasized that those who teach catechesis and those who prepare catechetical plans and textbooks should be sensitive to the specific situation of inhabitants of a particular country. They also saw the need to educate recipients of catechesis so that they would be able to participate actively in the life of the modern world. This involvement should include participating in social, political, economic or cultural tasks. When talking about upbringing to the commitment in the first place is the development of the commitment to life in the Church and in the background or the second place the commitment to the life in the world. Fathers also see the need to introduce recipients into the experience of faith. The experience of faith takes place in the community of the Church. And the introduction into the community of faith, which is the Church, is usually best done in a small community. They also see the need of the essential problems of human life and related experiences such as the problem of the meaning of life and other important human problems to be the starting point for understanding the content of the faith. The Synod Fathers also notice that God speaks to a man through all these problems of human life. It can be seen that the Synod Fathers appreciate the efforts of those who teach catechesis and represent anthropological orientation, to enrich catechesis with human problems. They also see the dangers of deforming the integrity of the content of catechesis through a new form of catechesis.<sup>16</sup>

The exhortation issued by Pope John Paul II *Catechesi tradendae* contains also an openness to the catechized man. The Pope emphasizes that it is necessary to pay attention to the special qualities of catechesis at various stages of human life. The document emphasizes the essential features of catechesis addressed to the youngest children, to older children, adolescent children, the youth or people with disabilities, as well as adults (CT 36–45). Pope John Paul II also emphasizes that catechesis is intended to implant the power of the Gospel into the essence of culture and its forms (CT 53). Its role is also to enrich the human cultural environment and penetrate it. It should also strengthen the identity of Christians

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<sup>16</sup> Ibid., pp. 86–95.

(CT 56). That is why catechesis is to influence the human personality shaping. One teaching catechesis cannot forget about such important problems of human life as human activity in order to achieve an integral liberation, to look for a fairer society or to fight for justice and peace building while upbringing to the faith.(CT 29). It is therefore noticed that the *Catechesi tradendae* exhortation is open to human development in faith, but also to simple human development and those social problems which are intensely experienced by people.

The issue is present also in the General Directory on Catechesis issued by the Congregation for the Clergy in 1997. The content of the catechesis is focused on a man. Jesus Christ is preached in the catechesis and He is present in it to free a man. The document clearly emphasizes that catechesis not only shows who God is, but also fully reveals a man to a man himself and allows him to get to know his calling. Catechesis is open to human experience. The goal of catechesis is to bring the human person to communion with Christ. Jesus lived fully His humanity in His life. „He worked with human hands, he thought with human mind, he acted with human will, he loved with human heart” (GS 22). Hence catechesis presenting the Christian message should be concerned about it how to teach people to appreciate their personal and social experience. In the light of the Gospel, it has to show these experiences and problems in order to awaken the desire for perfection in people. In the first proclamation of the Gospel, it must be shown that it fully satisfies the human heart. In biblical catechesis, it should be concerned about how to interpret the experience of human life in the light of the experiences of the Israeli nation, Christ and the ecclesial community. Catechesis should present great biblical topics in explaining the symbols of faith, such as creation, original sin, incorporation, and salvation as those factors that are the source of life and light for a man. In turn, moral catechesis is to show what life worthy of the Gospel is and liturgical catechesis should constantly refer to the great human experience represented by liturgical signs and symbols (see: DOK 116–117).

Also in the way how a man is catechized, the teaching of religion should take a man himself into account and also it should take the current state of his development into account. The pedagogy of faith requires faithfulness to God and faithfulness to man. Authentic catechesis is

intended to help to recognize God's act in the whole formation process, to develop atmosphere for listening, thanksgiving and prayer, and at the same time it is to allow the person to give free answer to God's revelation and to participate actively in the catechetical process (see: DOK 145). Just as the revealing God adapts His message to the condition of people, catechesis should be concerned about finding an adequate language to convey the content of faith. Catechesis, being the education in the faith, on the one hand helps the person to open themselves to the religious dimension of life and, on the other hand, conveys the Gospel in such a way that it penetrates and transforms human reasoning, conscience, action (see: DOK 146–147).

The document often emphasizes the need to appreciate human experience in the catechesis. The point is to explain the richness of human experience based on the content of faith. This was also the way in which God's Word was proclaimed by prophets and apostles (see: DOK 152–153).

The General Directory on Catechesis devotes even more space than the *Catechesi tradendae* exhortation to the recipients of the Gospel. The entire fourth part of the document draws attention to the recipients of the catechetical message. It also demands that the conveyed message should be adapted to the age of those who are catechized, and should take their faith situation and different contexts of life into account. The document lists the characteristics of the catechesis of adults, children and young people. Due to the complex conditions in which they live it must be adapted to complicated situations, to specific mentality in a specific cultural and technical circle, to different environments. It is necessary, therefore, to take into account the pluralism, strong experience of folk religiosity, the ecumenical context or the presence of various religions (see DOK 163–214). In a pluralistic world where forms of unbelief and religious indifference can be found, as well as living forms of cultural and religious pluralism, many Christians may experience confusion and embarrassment not being able to find themselves in such different situations. Hence the "Directory on Catechesis" emphasizes the need for evangelizing catechesis, which aims to deepen the Christian identity of believers who are characterized by openness and capability of conducting a dialogue with the world. In some Christian communities there are still living religious forms, which are rich in enthusiasm and purity of intention, sometimes moving, which

can be called “folk or popular piety”. In this context, catechesis should be able to discover religious richness and the values anchored in it. At the same time, the role of catechesis is to help that religiosity to be free from fanaticism, superstition, syncretism and ignorance. In the situation of co-existence of different Christian religions, it should have an “ecumenical dimension”. It should convey a faithful lecture of the Revelation which is guided by the entire Catholic Church in respect of the hierarchy of truths. Its role is also to build the unity of faith among Christians and to develop the desire for unity among Christians and to prepare for life in contact with Christians belonging to other religions (DOK 197–198).

In the world, Christians live in communities where other religions are alive. In such circumstances, a particularly urgent task of catechesis is to deepen and strengthen the identity of believers. This is especially true where Christians are a minority. Catechesis is supposed to make people aware of the existence of other religions and prepare them to accept the evangelical seeds existing in other religions. In these circumstances, catechesis should also develop missionary enthusiasm, which should be revealed in a transparent testimony of faith (see: DOK 200). When a large number of new religious movements and sects are noticed in the world, it should develop evangelization commitment and integral and systematic catechesis, which should be accompanied by a testimony (see DOC 201).

Christians live in the world marked by manifestations of contemporary culture. It strongly influences a man and shapes a man. The task of catechesis is to bring the faith into culture. This process is called inculturation.

The Second Vatican Council emphasized in the Pastoral Constitution on the Church the role of culture in the contemporary world. It stressed that culture is everything by means of which a man manages and develops various gifts of spirit and body, tries to subordinate the world to his power through his knowledge and work, and through the progress of customs and various institutions makes social life more human in both the family and the entire civil community (see KDK No. 53). God revealing Himself to His people, until full revelation in the incarnated Son, spoke to the culture proper to different periods (see KDK 58). The General Directory on Catechesis also refers to this and emphasizes that the task of catechesis is, among other things, “to proclaim the profound change and conversion that

the Gospel as a transforming and regenerating force makes in cultures” (see DOK 203). Thanks to that catechesis can touch the heart and transform behavior of those who are catechized. Thus, catechesis can generate a dynamic life, deeply shaped by faith (see: DOK 205). Therefore, inculturation should embrace all God’s people. The desire to integrate the Gospel with culture requires participation in catechesis on the part of everybody who lives in the same cultural context (see DOK 206). The most adapted forms of catechesis for the inculturation of faith is the catechesis of youth and adults. In these forms, it is possible to link faith and life more closely. The preferential mode of inculturation is catechesis called liturgical. This is possible because of the richness of signs present in the liturgy by which the message is expressed. A catechesis undertaking the work of inculturation should respect and value its own language of the message. It is primarily a biblical language, but also a historical and traditional language in which the symbol of faith or liturgy is expressed, but also a doctrinal language in which dogmatic formulas are included. On the other hand, catechesis should find a language suitable for modern people, a language appropriate for students and scientists, a language appropriate for illiterates and even for those who are physically and mentally disabled (see: DOC 208). Catechesis should also take the language of the mass media into account. The evangelization of contemporary culture depends to a large extent on the influence of contemporary media (see DOC 209). Thanks to the media, catechesis can penetrate those anthropological environments in which certain cultural tendencies are found, and which are reflected in widespread models of life. Catechesis on inculturation should illuminate many areas with the light of the Gospel. These include cultural areas known as contemporary areopags, such as: the area of communication, the sphere of social involvement in favour of peace, the development and liberation of nations, protection of being or human rights protection (DOK 211).

### 3. ANTHROPOLOGICAL CONTENT IN POLISH CATECHESIS

The teaching of the Church relating to a man is trying to implement catechesis in Poland. Both the catechetical content and the way of catechizing take the teaching of the Church regarding the human person

into account. This is reflected both in the Core Curriculum of Catechesis of the Catholic Church in Poland and in the Curriculum of religious education approved by the Commission of education. The biblical subject of a man is present in the Core Curriculum of Catechesis. Already in forms 1–3, while presenting the general outlines of the history of human salvation, one should present the creation of the world and people.<sup>17</sup> At the lower-secondary level, the catechesis tries to present a man's reference to God, which is expressed in faith. At this stage, the aim is to show the faith as something giving meaning to human life.<sup>18</sup> The Curriculum of religious education in the first class has an anthropological view. Its title is "Jesus Christ reveals the truth about God and a man." It is an echo of the conciliar statement that Christ reveals to a man what he is and what his dignity is. Catechetical content is to help deepen reflection on who a person is, where we come from, where we head for and what the meaning of our life is. It is a response to the characteristic of a young person feature who is seeking their own identity, and which is typical of the adolescence period.<sup>19</sup> At the secondary school level, a much richer vision of a human being appears. It is introduced to a young person what the Christian vocation is and what tasks are connected with it.<sup>20</sup> It is emphasized that a Christian person as a human being is a witness who recognized his vocation, accepted tasks and responsibilities resulting from it. Hence, in the first form of high/ secondary school, there is time for understanding what the testimony in the Church is, in the second form what the testimony of living the human life of a Christian in the world is and in the third form what the testimony of life in the family is.<sup>21</sup>

It should also be noticed that both the Core Curriculum of catechesis as well as the Curriculum of religious instruction at every stage

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<sup>17</sup> See: *Podstawa programowa katechezy Kościoła katolickiego w Polsce*, Kraków 2001, p. 25; *Podstawa programowa katechezy Kościoła katolickiego w Polsce*, Kraków 2010, p. 29.

<sup>18</sup> *Podstawa programowa katechezy Kościoła katolickiego w Polsce*, Kraków 2010, p. 53.

<sup>19</sup> *Program nauczania religii*, Kraków 2001, pp. 77–85.

<sup>20</sup> *Podstawa programowa katechezy Kościoła katolickiego w Polsce*, Kraków 2010, pp. 72–73.

<sup>21</sup> *Program nauczania religii*, Kraków 2001, pp. 107–140.

of education are concerned about adapting the content and the methods of teaching to the age of catechized students. At the beginning, the characteristic of the catechized group is always included. The catechesis curriculum in Poland does not omit the biblical image of a man.<sup>22</sup>

#### 4. THE ATTITUDE OF YOUNG PEOPLE TO THE ANTHROPOLOGICAL CONTENT CONVEYED DURING CATECHESIS / RELIGIOUS INSTRUCTION

During the catechetical teaching, the truths of faith are passed on to young people. The truth about the creation of a man is one of them. The reference to this truth is the result of teaching at the school which covers the entire spectrum of curriculum content. Biology emphasizes that a man appeared on the earth as a result of evolution.<sup>23</sup> During adolescence, the world views are formed in the consciousness of the young. They are developed as a result of a certain confrontation with the teaching of the Church and the content of the sciences curriculum. The effects of this collision of different contents in the minds of the young are presented in the following research results. A certain indicator of reference to the truth about a man which is transmitted by the Church is acceptance for the belief that a man was created by God.

Table 1. Belief in the creation of a man and the gender of the respondent<sup>24</sup>

Belief in the creation of a man		Respondent's gender		All
		F	M	
1. Yes	Number of respondents	294	180	474
	% z Respondent's gender	59,6%	48,5%	54,9%

<sup>22</sup> See: *Podstawa programowa katechezy Kościoła katolickiego w Polsce*, Kraków 2010, pp. 15–16; 26–28; 37–38; 50–51; 70–72; 103–116.

<sup>23</sup> See: E. Janicka, J. Turczynowicz, *Biologia: fizjologia organizmów, genetyka, ewolucjonizm, ekologia. Szkoły ponadgimnazjalne*, Łódź 2004; W. Serafiński, *Zagadnienia ewolucjonizmu: (skrypt przeznaczony dla studentów V roku biologii)*, Katowice 1988.

<sup>24</sup> See: K. Skoczylas, *Wartości religijno-moralne młodzieży ponadgimnazjalnej Kujaw wschodnich*, Włocławek 2016, p. 138.

**Table 1. cd.**

Belief in the creation of a man		Respondent's gender		All
		F	M	
2. No	Number of respondents	87	85	172
	% z Respondent's gender	17,6%	22,9%	19,9%
3. Hard to say	Number of respondents	104	99	203
	% z Respondent's gender	21,1%	26,7%	23,5%
4. Lack of data	Number of respondents	8	7	15
	% z Respondent's gender	1,6%	1,9%	1,7%
All	Number of respondents	493	371	864
	% Respondent's gender	100,0%	100,0%	100,0%

$\text{Chi}^2 / =10,616 \quad \text{df}=3 \quad \text{p}=0,014 \quad \text{V Cramer}=0,111 \quad \text{p}=0,014$

Most respondents (54.9%) think that a man was created by God. But a significant group (19.9%) does not agree with this. Also a large group (23.5%) has doubts about it. Women (59.6%) are more convinced than men (48.5%). Young men are more likely than women to doubt about it. However, on the basis of the research it can be said that sex/ gender differentiates the reference to this truth in a statistically significant way.

The reference to this truth is also influenced by the place of residence. Country young people (60.1%) accept this truth much more often than those from large cities (47.5%). Doubts about this issue appear most often among young people from small (28.8%) and large cities (25.0%). They are less often seen among country teenagers (21.6%). The place of residence differentiates the reference to this truth in a statistically significant way. This is illustrated in the following table number 2.

**Table 2. Belief in the creation of a man and a permanent place of residence<sup>25</sup>**

Belief in the creation of a man		Permanent place of residence				All
		Countyside	SC/ ST	MC	LC	
1. Yes	Number of respondents	203	65	73	133	474
	% Permanent place	60,1%	55,1%	57,0%	47,5%	54,9%

<sup>25</sup> Ibid., p. 139.

Table 2. cd.

2. Nie	Number of respondents	53	19	27	73	172
	% Permanent place zamieszkania	15,7%	16,1%	21,1%	26,1%	19,9%
3. Hard to say	Number of respondents	73	34	26	70	203
	% Permanent place	21,6%	28,8%	20,3%	25,0%	23,5%
4. Lack of data	Number of respondents	9	0	2	4	15
	% Permanent place	2,7%	0,0%	1,6%	1,4%	1,7%
All	Number of respondents	338	118	128	280	864
	% Permanent place	100,0%	100,0%	100,0%	100,0%	100,0%

$\chi^2 / =20,523$   $df=9$   $p=0,015$   $V$  Cramer= $0,089$   $p=0,015$

When one takes the attitude towards religious practices into account, one also notices considerable diversity among the young. Acceptance of the truth about the creation of a man by God is the most common among strong believers. However, indifferent and declaring themselves “non-practicing at all” relatively seldom accept this truth.

Table 3. Belief in the creation of a man and the attitude to religious practices<sup>26</sup>

Belief in the creation of a man		Attitude to religious practices *				All
		1	2	3	4	
1. Yes	Number of respondents	200	171	89	14	474
	% from Attitude to religious practices	78,4%	61,7%	37,1%	15,2%	54,9%
2. No	Number of respondents	11	31	72	58	172
	% from Attitude to religious practices	4,3%	11,2%	30,0%	63,0%	19,9%
3. Hard to say	Number of respondents	40	74	72	17	203
	% from Attitude to religious practices	15,7%	26,7%	30,0%	18,5%	23,5%
4. Lack of data	Number of respondents	4	1	7	3	15
	% from Attitude to religious practices	1,6%	0,4%	2,9%	3,3%	1,7%
All	Number of respondents	255	277	240	92	864
	% from Attitude to religious practices	100,0%	100,0%	100,0%	100,0%	100,0%

$\chi^2=227,743$   $df=9$   $p<0,001$   $V$  Cramer= $0,296$   $p<0,001$

\* Note: The figures in the attitude to religious practice column indicate: 1 - *I practise systematically*; 2 - *I practise unsystematically*; 3 - *I rarely practise*; 4 - *I do not practise at all*.

<sup>26</sup> Ibid., pp. 139–140.

Non-practicing youth rejects belief in the creation of the world almost fourteen times more often (63.0%) than young people practise systematically (4.3%). The attitude to practices causes statistically significant differences.

## CONCLUSIONS

Catechetical teaching of the Church on the subject of man based on the foundation of the Holy Bible must get engaged in a dialogue with those who are catechized in the contemporary world . It must be remembered that the awareness of young Christians about who a person is, is shaped by the present times. Some catechized come to catechesis, sharing an individualistic view of a human being.<sup>27</sup> Others are influenced by gender ideologies<sup>28</sup> or hypotheses that accept the appearance of a man on the earth as a result of evolution.

Many young people in Poland do not participate in the Church liturgy or religious education lessons. They know little about the Church's teaching relating to the vision of a man. Many, due to individualism and contemporary trends shaped by contemporary culture and social media, have difficulties in developing their ability to live in the community and accepting the teaching of the Church.

These difficulties are a challenge for catechesis/ religious instruction in Poland. All catechesis teachers and catechetical circles should make effort to form a Christian vision of a human person. It needs great effort to overcome the individualistic attitude and develop all aspects of humanity.<sup>29</sup> Nor can discussion be avoided to resolve doubts about the evolutionary theory of human origin.

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<sup>27</sup> See: M. Jacyno, *Kultura indywidualizmu*, Warszawa 2007; Z. Bokszański, *Indywidualizm a zmiana społeczna. Polacy wobec nowoczesności. Raport z badań*, Warszawa 2007.

<sup>28</sup> See: B. Łoziński, *Gender wciąż w szkole*, [www.gosc.pl/doc/3763760.Gender-wciaz-w-szkole](http://www.gosc.pl/doc/3763760.Gender-wciaz-w-szkole) (20.09.2018).

<sup>29</sup> M. Nowak, *Rozwój i jego wychowawcza wartość w pedagogice rozwoju według Jana Pawła II*, „Labor et Educatio” 3 (2015), pp. 31–50.

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