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Pedagogical and Theological Reflections on the De-Stigmatization Process

Abstract: Pedagogical and theological reflections on the process of de-stigmatization from the deviation attitude into normative one due to its use in the Catholic Church's Community is initiated by quote from John Paul II to prisoners: „You are sentenced,, that is true, but not condemned". Therefore, the narration of this topic is based on the approach to truth – about a man and God- used by the scholar of Jewish faith, Victor Emil Frankl, the expert of the Old Testament, and John Paul II, the expert of the Old and New Testament. Their attitude to the topic is based on knowing the same God and a man through the mind and faith, what confers on original meaning in the historical process of the Old and New testament's explanation for reconciliation – which means the return to the normative basis – in individual and communal dimension, concerning the today's world.

Key words: De-stigmatization, rehabilitation, deviation, crime, reconciliation.

Inspiration of this type of approach to the process of de-stigmatization are the cited by Andrzej Bałandynowicz words of John Paul II, addressed to the prisoners in the Prison in Płock on July 7, 1991. "You are criminals, but you are not condemned people" (Bałandynowicz 2011, p. 252). This aspect of change of a stigmatized deviant, Andrzej Bałandynowicz describes as follows: "The Pope pointed out the ethical value of every human. Through the rehabilitation effort and self-work, the criminals can get out of the role of a deviant and become the persons

who have the public trust. Then we are talking about the process of de-stigmatization, referred to in the works of Maria Heckert or Adler" (Adler 2000).

In the text prepared by John Paul II this quote sounds a little different: "You are sentenced, that is true, but not condemned" (Górny 1991, p. 203; cf. Pierzchała 2004), and his further words allow not only to observe an ethic value in it, but also ontological and theological: "Everyone of you can become a saint with a help of the God's grace. Therefore I am here today with you, and through you, with all of people who share your fate" (Górny 1991, p. 203).

It is not an empty opinion, which is demonstrated by, for example, the story of life of Clayton Anthony Fountain (Jones 2016), being only one of many examples of the process of de-stigmatization, where the factor of faith plays a significant role[1], which is emphasized by Marek Konopczyński: "The process of de-stigmatization starts with an individual becoming aware of the previous improper life (his/her unfortunate fate), which cases the fulfillment of deviant social roles (criminal, aggressor, loser, etc.), and therefore with noticing the effects of the process of negative stigmatization[2]. This process of making someone aware has a nature of »revelation« slightly similar to »schizophrenic revelation«. It is a trigger of conversion, which starts the dramatic and long process of »a fight against yourself«, and the sacrifices to be made by an individual can be compared to the described human sacrifices in the history of religion (sacrifices of saints and blessed) (Konopczyński 2008, p. 70).

The content of this quote sets out an approach[3] to de-stigmatization and at the same time indicates the important factors – specific for this type of approach of de-stigmatization process – as a *conversion* and indication of environment, where it occurs, and this is a communion of Catholic and Orthodox Churches, because only there the individuals, after the "long-lasting process of fight against themselves", they reach a state of "holiness", not only within the meaning of a canon putting on the altars, but the state of *everyday* perfection and connection with God, according to the rules of the Christian faith, leading to the holiness achievable for everyone, which was reminded by Andrzej Bałandynowicz, citing the above quote of the saint John Paul II, addressed to prisoners.

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[1]   Taking into account the catholic faith in this topic, bypassing the other Christian denominations is dictated by the use in the Catholic and Orthodox church of a sacrament of penance or reconciliation, playing a significant role in this type of de-stigmatization (cf. *Reconciliatio et Paenitentia*. Apostolic Exhortation of John Paul II, 4 XII 1984; in: "Życie Katolickie" 4 (1985), no. 3, p. 10–80).

[2] The term of "stigmatization" comes from the Greek *stigma* – "a sign, stigma, sign of belonging tattooed on a skin", in rehabilitation pedagogy meaning the process of giving the definitions in categories of behaviors to individuals, groups or social categories as a result of which they adopt the characteristics given to them and start to operate in accordance with the positive, and mostly negative labels assigned to them (cf. Konopczyński, Nowak 2008, p. 70).

[3] The modern term within the scope of literature analysis, specifying the method of approach to the considered theoretical and practical issues, e.g. by the humanities, or philosophical faculties.

Therefore the reference to the figures of saints places the process of de-stigmatization on the platform of faith, being together with a mind the basic method of the process of human learning of truth[4]. In the narrower sense it is the "recognition of something as a truth based on the rational arguments, which, however, do not constitute a strict evidence, because they are based only on a someone else's witness", while in the broadest sense the faith means "a spiritual attitude including both the acceptance and voluntary commitment in relation to the order exceeding the sphere of experience and pure rationality (Podsiad, Więckowski 1983, p. 420). Within the such understood phenomenon of faith, it is also about the recognition of the existence of the God and commitment into what He "says" through the world created by him and his entrance into this world, and mainly through the call of Abraham to cooperate for the good of the community and the nation emerged from him – Israel (Gen. 12,1-3)[5]. Aurelius Augustinus said that the God of Abraham gave the human two books at his disposal, where He reveals: nature book and book of all books – Bible (Wildiers 1985, p. 9).

It is the nature book – the universe with its laws – that a human started to "read" based on the mind, and not on a faith. Apart from data, which are delivered by the prehistory, the first historical and rational message on the creation of the gods and the world is provided by Sumerian. "After noticing that the countries, cities, palaces and temples, fields and villages, in one word all institutions and facilities in this world are maintained and supervised, directed and controlled by the human beings, they concluded that also the space has to be maintained and directed, but by beings of a higher rank, more powerful and clever, and what is the most important immortal" (Kramer 1961, p. 110). An important assumption was to accept the creation of these beings of a liquid-solid mass of the universe, which means of this what eternally existed as an "initial matter" of everything that has been created. Therefore, the some kind of personification of the matter and natural forces was accomplished (Bielicki 1996, p. 171–174), personified more "humanistic" in the Greek and Roman culture better known to us (Piszczek 1966).

This was the first answer to a question about the beginning of the world and occurrence of gods "materially" connected with it by their "spiritual"existence, just like a human is connected with this world by his body. Israel, however, followed the similar answer for thousand years before it asks itself the same question and gave a written answer to it (Chrostowski 1996, p. 20–29)[6]. It did not deduce it, but received from "its" God, who it met in the actions for the benefit of the

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[4] Cf. John Paul II, encyclical *Fides et ratio* 1 (14 IX 1998).

[5] *Book of Genesis* (abbreviation: Gen), in: *Sacred Scripture of the Old and New Testaments*, Poznań 2002[5], p. 33. Common name *Millennium Bible* (abbreviation: MB). The cited items specify: *siglum* of the book, chapter and verse.

[6] It was a period of time from Abraham (18th century BC) to the description of Biblical creation of the world and a human (6th century BC).

nation, "created"[7] by Him for himself only so that "it is for others". The nation has gained the experience of this "creation" after convincing that only with the help of "their God" it arose and grown, when it "exited" the enslavement, leading to the ethnic dead in Egypt and started to grow after the "entrance" into the Promised Land – Canaan (Shanks 2007, p. 99–144). Of course, this "reading" of the action of God towards the Israel has been made within the frameworks of beliefs of other peoples about the actions of their gods, however the significant difference in this "belief" consisted in the fact that Israel was convinced about the "otherness" of its God, despite the fact that for several centuries it recognized the existence of "other gods" somewhat "equally" (MB, Ps 86,8; 135,5).

Cooperation of these two religious systems – polytheism and monotheism – lasted until the 2nd century BC, when the Hellenistic king Antiochus IV Epiphanes (175–164/163) started in the Palestine, due to the political reasons, the first in the history of religion persecution because of the faith in one God. It a was a political mistake, which has not been repeated by the Romans, recognizing the law of practicing in the empire the beliefs of the conquered people (Carcopino 1966, p. 125–137). Judah Maccabee took advantage of this law, establishing a covenant with Rome during the battle to regain the independence of Israel. In their description there is a significant statement of a women, who at the time of martyrdom of one of her seven sons for the faith in God, she encouraged him to persevere using this words: "Please, son, look at the sky and on earth, and keeping on eye everything what is there, note that the God has created it from nothing and that the humankind was created in the same way" (MB, 2 Mch 7,28). "None of the greatest minds of the ancient times, who did not know the Israel answer, was not able to give this type of an answer. And even after learning it, the human mind is not able to understand it until this day. This is the answer, which is not invented by the Israeli genius. It was communicated by the One who created all of this" (Moran 1982, p. 32).

This religious syncretism in the empire of Rome lasted until the creation of the Christianity, the religious movement caused by Jesus Christ (Popowski 1997, p. 657)[8], being the inner-Jewish movement of renewal, created at the Syrian and Palestinian area approximately in the years 30–70 of our era. (Theissen 2004, p. 9). It was not a continuation of the religion of the Old Testament, to which the New Testament has been added, but a "new" interpretation of the "old" one and its supplementation. Therefore, "the Christianity is not one of the types of

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[7] The meaning of this "creation" is presented by the history of Izaak and Ishmael. Contrary to the common natural law and the established succession of the priority in the family of the first sons, Israel has been formed of secondary sons, chosen by the Abraham's God: not Ishmael but Isaak, not Esau but Jacob, not Ruben but Judah (BT, Gen. 16–35).

[8] The Christian is the follower of the Christ, as reminded by the origin of this term from Greek word Christós – "Christ". The name "Christian" (Greek christianós)) comes from this term.

Judaism, nor one of the ways to justify the allowed by Judaism, but – by the acceptance of Jesus Christ and the community with Him – a way which not only the pagans should step into, but also the followers of Judaism (Chrostowski 2015, p. 487)[9]. One of the greatest mind of Renaissance, Blaise Pascal (1623–1662), briefly described this truth, stating, that the personal center of Christianity is "the Christ, to which both Testaments look into: The Old one – as at its expectations, the New one – as at its pattern, both – as at its center" (Pascal 1989, 488, p. 256).

This historical and biblical approach to the unique, in terms of the type and meaning, revelation of the God of Abraham, Isaak, Jacob, Moses, prophets and Jesus, is described by John Paul II as follows: "Faith and mind (*Fides et ratio*) are like two wings, on which a human spirit raises to the contemplation of truth. The God himself has inculcated in the human heart a need to know the truth, the final aim of which is to know him, so that the man – knowing Him and loving – could reach to the complete truth about himself (cf. Exodus 33,18; Ps 27[26],8-9; 63[62],2-3; J 14,8; 1 J 3,2)" (John Paul II 1998, *preamble*). Above all, it is about the most important object of cognition – it is at the same time the subject – which is described by the maxim at the architrave of the temple in Delphi: *Know yourself.*

It is the ability of a man to know the truth from which one should conduct the theological and pedagogical reflections about the de-stigmatization, which "is the process of deleting the deviant identity and transformation of its dimensions into the dominating parameters socially accepted", which means "getting rid of the feeling of *stigma*" and "gaining the properties of *normals* by an individual" (Konopczyński 2008, p. 70). Recognition of the priority of a human ability of *cognition* requires the methodological approach to the subject of de-stigmatization and determination of the competences of theology and pedagogy in the process of transformation of deviant attitude into normative one, which means the competences of the "study of God" (*theologia*) and "study of principles of education (*paidagogia*). It is, however, known that the dialog between these fields of knowledge cannot be conducted directly, because these disciplines belong to the two different "cognition orders", located on the two "cognitive planes" (Sierotowicz 1997; Lambert 1999). Theology uses the cognition through faith, while the pedagogy is based on the experience, which means the scientific cognition. However, despite of this difference, their achievements can be compared to roads running alongside and not in contact, until the achievement of the same purpose: truth.

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[9] However, F. Rossi de Gasperis reminds that Israel, which is the origin of the Christianity is not the one who rejected the Jesus, but the one who believed in Him, which means the original Church. When you isolate the Jesus from this origin, you can do with Him whatever you want. Everyone can shape the Christ in one's own image and similarity (in: Strzelecka 1989, p. 187–188).

In the developed topic, this endeavor to knowing the truth is particularly current, because already "on the way" to this purpose, the Catholic Church uses scientific methods and supplements them with theological values, just like the pedagogy does in the process of rehabilitation, taking into account the spiritual development of deviants (Konopczyński 2008, p. 70), if they want to use it within the frameworks of religion. Therefore, it turns out that the dialog between theology and science can be conducted indirectly, with the use of "the mother of all sciences" – philosophy, in this case the division of metaphysics called "the God's philosophy", natural theology or rational theology, which means the so-called. *theodicy*. Such understood division of philosophy does not avoid the cognition through the faith, but tries to show that the things the man accepts with a faith are not contrary to mind. The mindfulness of faith has its degrees: consistency, appropriateness, and even in many cases the necessity. Moreover, the creative factors and at the same time the carriers of theological contents was the reality belonging to the category of history. Religious truths within the period of the Old Testament "spoken out" in historical events of the Old Testament's Israel. History of this nation was sacred God "was speaking" by the existence and political, social and religious life of this nation – especially within the period of monarchy (X–VI century BC) – and manifesting in them, and everything what this nation has received and experienced, was recorded on rolls – in the ancient books, letters inspired by this God (Schökel 1967). The history of the ancient Israel is sacred within the meaning, that the secular reality of this nation has a religious value, in surprising way connected with "the eternal duration of the king David's dynasty", according to the God's promise given to him through the mouth of Nathan the prophet (MB, 2 Sm 7,12-16). It became the basis of expecting the Messiah, even when – and especially when – this dynasty in the 6th century BC ceased to exist, still being only in the God's mind and the Israel's faith, expecting the fulfillment of this promise. Only Messiah (Hebrew *Masziach*, Greek *Christos*), which means the "anointed" David's descendant (MB, Lk 4,18) – not originated, however, according to the body from this king, but from the women from his family (MB, Gen. 1,3) – made the desacralization of the Israel's history, while sacralizing the international community of people who believed in Him, named from His messianic title – in the sound of Greek *Christos* – the *christianoi*, which means the "Christians". The history of this community was "sacralized" by the Christ, so that thanks to it, it created the cultural values of the individual nations in the full freedom of selections, pervading the secular history with the values of the Gospel (Topolski 1972, p. 60–61).

Such understood historical and ethnic reality cannot be divided into the "secular" and "religious", because semantically it constitutes one, each maintaining its own "theological" and "pedagogical" features, according, indeed, with the universal tradition, using the mental (spiritual) and physical (corporal) features "constituting" a man, spiritual and corporal "living being" (Hebrew *nefesz haja* – "living

breath"; MB, Rdz 2,7). According to the semitic mentality, a spiritual and corporal element of a man was creating a intermingling unity, and not a living being, consisting of two ontological components: a soul (Greek *Psyché*; Latin *anima*) and body (Greek *sarks* and *soma*; Latin *caro* and *corpus*), as commonly considered. These are the Greek words that provided the science – especially physics, chemistry and medicine – with the terms strictly reflecting their meaning, with regard to psychology: "science about a soul" (Greek *psyché* – "soul" and *logos* – "word, science"). It cannot be scientifically proved, whether this "soul" is immortal, one can only rely on the cognition of this spiritual reality through the faith, supported by *sensus comunis* – "general belief, universal view" – resulting from the "common sense". The faith in the existence of this spiritual element in a man has been and still is universal, and even "scientifically" justified, if we accept the process of understanding the philosophy of values, according to which only the logical reasoning of a man "proves" that spirituality is not only its ontological characteristic, but also existential in the meaning of the eternal durability. This conviction was probably manifested already in the first moment of achievement of the awareness of a logical thinking and taking advantage of the wisely used freedom by the "living being", who has received the name from the origin of its body: "soil" (Latin *humus*), which means "human" (Latin *homo)*[10], with a determinant *sapiens* –"rational, reasonable, thoughtful, wise, prudent, cautious, cunning" (Plezia 1970). Reaching the conviction by the human about the live after death of a body is confirmed by the theory that the mind decided about this and at the same time the feeling of the death of the closest persons, for whom it "had to" only be "leaving this world" into the other (Hebrew *szeol*; Greek *hades*; Wolniewicz 1993, p. 160–207).

This conviction has established in the eternal and constant custom of burial of the bodies of dead people, and even providing them with the needed equipment and food (Childe 1963, p. 113), mainly the prohibition of treating them as animal bodies, despite of their similarity, but – since the forming of theory of evolution since 19th century – origin of this body from the living being from primates (Montenat 1993). "From the point of view of the science of faith, there are no difficulties in case of justifying the origin of a man in terms of a body with evolutionism hypothesis, however it has to be added that the hypothesis indicates only the similarity and does not speak about the scientific confidence (John Paul II 1999, p. 153). This secret is described by Teilhard de Chardin with the following words: "The man entered the world in the deepest silence. […] Permeated it with a such light step, that only the unbreakable tools made of stone indicate its diverse presence, and we started to realize this only when he has covered the an-

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[10] The most likely etymological Polish version combines the first part with *čelo – with the Old Slavic čeladъ* – "family, lineage, family community (Boryś 2005, p. 99).

cient world from the Cape of Good Hope to Beijing" (Läpple 1972, p. 55). There-
fore, the theory of evolution is adopted by the Church and the world of science,
it only remains to explain what was its "driving force", the accidental mutations
or the natural selection (Dobzhansky 1955). It is simply the fact that the man
"is not a constant being, who in the specific moment has been transferred into
the world from the outside. We have to notice in this the product of the evolu-
tion process strictly associated with the preceding material and the brought-to-life
world" (Wildiers 1985, p. 186). This material was certainly the "earth, soil, clay",
which "since the beginning" has been, and still is, confirmed by the fact that the
human body and animal bodies fall apart into the "ash" – "return" where they
come from, but they are still a "living ash" (Biot 1958).

The use of spiritual values, and especially the faith in the afterlife, award
and punishment for one's own deeds, regardless of the religion, is a very strong
advantage of the conversion from the "wrong way" into the "good way", espe-
cially in case of the followers of Christian religion, particularly the Eastern and
Western Church, where the sacrament of penance and Eucharist are used. Such
understood final target of a man was and still is recognized by the humanity
of all times, which is confirmed by the so-called "philosophical trinity". It turns
out that every human thought finally circles around the three terms, which are
named like this, because they include three basic terms: world – human – God
(gods). They are very important, because depending on the fact how they are
understood and mutually combined "every world view receives its own form and
its own character, and even when, as in the today's atheism one of this terms is
excluded, and the problem reduced to the relation between the man and cosmos"
(Wildiers 1985, s. 7).

The fact that only one concept of this philosophical trinity can be excluded
– and this is only the concept of God (gods) – indicates the inadequacy of all hu-
man concepts about Him and their references to the "man and world". This God –
within the concept of the only three monotheistic religions, Judaism, Christianity,
and Islam[11] – can be excluded from the reality of world and a man, because he
is "different" than this man and world, therefore His existence cannot be proved
just like the existence of beings in the existing world is proved, hence it is vain
to search for the "tracks" of God in the world, from which as of the effects we
could bring about the existence of the First Cause (Elders 1992, p. 75–90). There
are simply no "traces" of God, because the entire reality is His great "trace".
In this sense, every result is only the effect of categorical causes, but is also the

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[11] The same God is differently understood by each of these religions: Judaism accepts the faith
in one God; Christianity in this God, but in the Persons of Trinity, Islam in one God, not identified by
the two previous religions (cf. H. Schith 1994, p. 260–299 (Judaism); 300–339 (Christianity); 215–
–259 (Islam).

effect only of the Transcendent Reason, the endlessly higher order. If not for it, the other reasons would not work at all" (Czajkowski 1988, p. 22)[12].

The possibility to exclude God from *thinking* – which means simply not recognizing His existence and explanation of the existence of the universe based only on the knowledge about the world and man – will not explain not only the creation of *cosmos* and *man*, but mainly the *sense* of their existence. It is obvious that the world and man are seen differently through the prism of the faith that from the point of view of the scientific knowledge. The outstanding physicist and astronomer Michał Heller, states that: "For the man of faith, there are features and aspects of the world, which are seen by the faith, although they are invisible for scientific method. For the man of faith, the universe is mainly not simply the object or a group of processes; it is the creation of the Rational Being – God. And this enables us to assign the sensibility to the world within the meaning more close – but still analogical – to the one, within which we talk about the meaning in relation to the rational activity of a man" (Heller 2015, p. 233).

The question about the sense of life is a "big question", one of the most important in the entire history of philosophy and in life of every man. It is closely related with the question about the meaning of the universe, of which the human is an important "element" thanks to his body and spirit, which tell him that he is from the world and at the same time "is pulling out" beyond it. John Paul II, when describing this meaning of world using the language of poetry, firstly "defines" this man as a being, who is fascinated by the beauty of world and states, that "once this amazement was named »Adam« and then, thinking about the transience of a man, indicates the One, who does not disappear and gives the meaning to life, because meeting Him "has the meaning, has the meaning… has the meaning… has the meaning!" (John Paul II 2003, p. 10). When repeating this term, he somehow puts the truth about the meaning of the world and the man into the awareness, which leads this man beyond the edge of disappearing, where the final existential purpose is located, possible after the achievement of intermediate targets on the earth.

The meaning of the life goals in the penitentiary social rehabilitation is one of the most important factors determining the behavior of a man, fulfilling the function motivating to the one or other behavior (Zaleski 1991). In the Zaleski's opinion "the modern researches concerning the internal regulators of behavior combine […] the explanation of the human behaviors aimed at the implementation of the set out standards as well as the belief, that the future-oriented targets motivate to actions, just like the experiences stored in the warehouse of previous experiences, congenital tendencies or external surrounding of the man" (Zaleski

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[12] In this transcendence, cannot to move in the research and scientific work within this world, we are forced to transfer these categorical reasons also into this what is transcendent, but then their meaning is only figurative, as in the analogy").

1991, p. 12). Robert Parol has made the attempt to determine the meaning of the owned life goals by the persons serving a custodial sentence. He states that the possession by the man of some goals is necessary for the performance of the transformation in life just to have a better life. Then the faith in achievement of the goal as a moral final state, requiring the activity on the side of the entity to achieve it, in many cases not without sacrifices and renounces, and even suffering, evokes in the man (Zaleski 1991).

For the assessment of the content of the personal purpose "also the dimension of spirituality, commonly adopted in the culture and manifested in the approach to God, in performance of His moral orders, in the spiritual development serves" (Parol 2008, p. 203). This dimension in the category of final purposes covers the entire life of the man in the cognitive perspective through the mind as well as through the faith, which is the thinking multiplied by the existentialism of the thinking human, which means – in the opinion of Viktor Emil Frankl – "is moving towards the achievement of something, what exceeds me in terms of value, which has a significantly bigger meaning than my own being – in other words: I always exist for some reason, which no longer can be something, but has to be someone, a person who is greater than me, greater than everything. In one word, if I exist, I always exist in order to achieve God" (Frankl 1984, p. 111). He named the therapeutic method developed by him the *logotherapy* due to the fact that the problematics associated with the meaning has a central place in it[13]. In his opinion, everyone should believe in the meaning of their life as long as their breath, regardless of the situation.

Robert Parol when listing the meanings of the life goals in the development of the man gives an example of his stay in the concentration camps, firstly in Auschwitz, and then in Dachau, which was for him the personal experience and at the same time the "practice" of the use of logotherapy, because he has subjected the experiences and behaviors of his companions of enslavement to the psychological analysis (Parol, 2008, p. 204–205), giving them a hope to survive with specification of real purposes. Joanna Rutkowska-Hajduk – citing the motto of Frankl's quote, she has titled the article about his logotherapy (Frankl 1962, p. 85) *Viktor Emil Frankl – świadek nadziei* [Emil Frankl – the witness of hope] (Rutkowska-Hajduk 2005, p. 229–240). This title – probably unknowingly – was repeated by George Weigel, for his book *Witnes to Hope. The Biography of the Pope John Paul II* (Weigel 2002). This convergence in titling of the Australian Jew and Polish Pope finds its explanation in the use of the same value system within the operation of each of them: psychotherapeutic and pastoral, concerning the spiritual integrity of a man. In this convergence, it is worth to note the role

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[13] The Greek term *logos in* the third meaning group has the meaning of the "rule, theme, reason", as well as the "justification, sense" (Abramowiczówna 1962, v. 3, p. 44).

of the system of German philosopher Max Scheler, the outstanding representative of an important trend in modern philosophy – phenomenology. One of his work: *Formalism in ethics and material ethics of values*, was treated by Viktor Frankl almost equally to Bible and he used it – together with the ontology of N. Hartman – in shaping "his" logotherapy and anthropology (Wolicki 2002, p. 5–6).

Frank presented the final outcome of his works on the philosophical basics of the logotherapeutic system in the article *Philosophie und Psychoterapie*, which he published in 1939. Several years later – more precisely in 1953 – the priest Karol Wojtyła received his postdoctoral qualifications at the Jagiellonian University in Cracow based on the dissertation titled *Ocena możliwości zbudowania etyki chrześcijańskiej przy założeniu systemu Maxa Schelera [Evaluation of the possibility to build the Christian ethics assuming the Max Scheler's system]*. He made a "step forward" in this work. However, Max Scheler has considered the phenomenon of religiousness as a basic element of a human consciousness, but – in the opinion of the young scientist from Cracow – he did not see in the God-Absolute an *exemplary person* and blurred the role of conscience in moral life of a human person, not sufficiently taking into account its triggering relation towards the ethical values" (Szczypka 1982, p. 53–54). Despite this – thanks to the same subject and the methodology used in it – Karol Wojtyła has formed a positive link with phenomenology, which had an effect on his further scientific work. After many years he has confessed: "Personally, I owe this work a lot. On the basis of my previous Aristotelian and Thomistic formation, the phenomenological method was now instilled. It helped me to undertake the number of attempts within this scope. Here I mean mainly the book *Osoba i czyn* [Person and deed]. This way, I joined the trend of the modern philosophical personal approach, and this study also bears some pastoral fruits" (John Paul II, 1986, p. 90).

This work constitutes a study of the "person through deem" and provides the psychological and ethical analysis of the process of becoming the person, which means the shaping and revealing of its essence as a result of conscious actions, causing the "becoming", in Latin *fieri*. This is the *fieri* that prejudges the moral nature of the person, the type of its humanity, degree of freedom and addiction to the world, as well as the structure of social bond with other people. However, to make the "becoming" the complete process, it cannot be performed without transcendent factor. Like no other element, it efficiently directs the person towards the real values, inculcates the ideals of duties and responsibilities in it, protects against instinctive, spontaneous depleting actions, and even the one that introduce him into deviant attitudes. Every human act on the power of an important structure requires the human, as its entity, to be obedient to the truth and love to another human as a person. This is this everyday experience that teaches that the human is not capable itself to this love or to this life in the truth, without help coming from "the above", called in the language of Christian theology

a *grace*, which means the "gift given freely" by God, within the meaning that he receives the support of "something", which does not come from this world. Therefore, the philosophical anthropology finds its natural extension in theological anthropology having its roots in the truth about creation of the world and human, which instilled in one nation, creating a human environment for centuries, which brought Jesus Christ. This it the "meeting with Him that means the opening of possibilities to truly become itself for every human being. God, who reveals Himself to us in the Christ, reveals in Him also the truth about the man" (Buttiglione 2000, p. 24).

This brief attention to the truth about the man according to the work *Osoba i czyn [Person and deem]*, the meaning of which is prejudged by the "becoming" – the *fieri* – correlates with the term of person in Frankl's logotherapy. He assumes, "that the mental and biological plane actually exists, and the spirit is reflected in things which are existential, optional (possible), therefore the man is not actually a person, but constantly becomes a person through his reference to the meaning. The man, however, »is« never the man, but is only »becoming« the man, the man is not the one who could say about himself only: I am who I am – but he can say about himself only: I am who I will be, or: I will be who I am – »I will be« *actu* (according to the reality), who »I am« *potentia* (according to the possibility)" (Frankl 1978, p. 26–32). Frankl's statement that the man can never say about himself: "I am who I am", in the context of how he can define himself in ontological terms, brings to a mind the self-determination of the God of Abraham, God of Isaak and God of Jacob in the revelation in the burning bush to Moses, which in Hebrew language sounds as follows *'ehjeh 'ašer 'ehjeh* (MB, Exodus 3,14), included in Israeli tradition in the form of the written tetragrammaton JHWH, pronounced *Yahweh*, over time – due to the respect not pronounced, but replaced with the pronounced word *Adonaj* – "Lord" (Latin *Dominus*; Greek *Kyrios*; Kuśmirek 2003, p. 218).

It can be said, that on the plane of similarly understood personal approach to the man, two minds met, providing the opportunity of overall look on his "becoming" the person, taking into account the Biblical revelation, allowing to conduct the pedagogical and theological reflection, except that Frankl has based the theological aspect on theology of the Old Testament and Jewish tradition, while Karol Wojtyła has supplemented it with the theology of the New Testament and Church tradition as one of the fields of knowledge, using the faith and reason in knowing the truth about the man. The evidence of this is the confession: "I was not only praying in the home chapel, but also sitting and writing. Here I was writing my books, including the elaboration *Osoba i czyn [Person and deem]*. I am convinced that the chapel is a place from which a special inspiration comes (John Paul II 2004, p. 116). The knowledge gained and used in this way helped him in his unique exploration of the mystery of a human being and formu-

lation of conclusions in a language difficult to comprehend[14], based on reasoning, but using the inspiration, that is the spiritual state of nourishment of intellectual creativity, including the truth, among others, in its dimension of moral values. "They are so important to a person that their true fulfillment is done not so much by the act itself but by the moral goodness of that act. Whereas the moral evil is about non-fulfillment of oneself, although a person then also performs the act. While performing the act, he/she also fulfills himself/herself ontologically in it" (Wojtyła 2000, p. 197).

Morality understood in such a way allows to further develop the subject matter formulated in the title and to continue it in the axiological aspect of human actions, assessed from the point of view of good and evil in relation to the person-subject to himself/ herself and to the world of persons (Podsiad, Więckowski 1983, p. 225). This time, the source of further reflection will be the Bible, an ancient work created thanks to experiencing the reality of the world – including mainly a man – through faith and reason, not without the influence of the inspiration "from the above"[15]. The starting point are narratives which in the form of narration of a mythical nature (Jan Paweł II 1980, p. 11) give an answer – formulated after centuries of "thinking multiplied by the existentiality of the thinking people" (Frankl 1984, p. 114) – about the origin of the world and a man, first and foremost of the evil, the one that has been oppressing humanity "from the beginning" (original sin), not committed but inherited, in the form of sins of acts (*Katechizm Kościoła Katolickiego* 1994, p. 101)[16]. In the description of the first sin of act committed by the first offspring of the first parents, there is a statement that there is a conscience in every human being, i.e. the "ability to issue judgments concerning the moral value of human acts" (Podsiad, Więckowski 1983, p. 374). Words inserted in the mouth of God contain the truth about the duty of man to follow the warning of this "voice" to choose good and to reject evil. Here are the words of God addressed to Cain: "If you do well, will not your countenance be lifted up? And if you do not do well, sin is crouching at the door; and its desire is for you, but you must master it." (MB, Gen. 4,7).

The prohibition of committing the sin of murder is in the Decalogue immediately after the order of respect for parents, followed by further "commandments" concerning the main areas of life, which are the source of serious dangers if they

……………………………..

[14] Difficulty of acquiring and understanding the arguments of this of this work has caused a peculiar joke. Once, one of the parish priests who was jokingly threatened with hell by the archbishop of Cracow, retorted by saying that he would probably have to read "Person and Act" there (*Wielka encyklopedia Jana Pawła II*, volume XXII, Warsaw (b. r. w.), p. 4.

[15] This influence is seen in the so called *great biblical themes*, occurring from the first to the last page of the Bible, which could not have been created – given the centuries of its originating, the variety of literary genres, and the multiplicity of authors, individuals and groups (Guillet 1954, p. 129–179).

[16] Cf. C. Schönborn et al. 1997.

slip out of control: violence, lust for wealth, lust for the body and lies. Only two of them apply also to animals, but they are not dangerous to them: violence and sex. In the human environment it is different, therefore in the ancient societies – to protect from the evil – codes of laws were created, of which Israel one has outstripped others with its logic, scope and effectiveness, as it was based on the Decalogue and its guarantee: God who demanded for himself three duties: recognition, respect and honor. In total, Israeli legislation, the so-called "Mosaic Law", created on the basis of the Decalogue, had and still has 613 prescriptions regulating the life of ancient Israel and modern Judaism, whereas the Decalogue itself became the "moral Esperanto" of the world (Smith 1994, p. 275).

Despite such an ideal legislation, Israel has found that even though it does not make a man free from predisposition to evil, it had not lost hope for reparation, promised by prophets, whose certainty it based on the merciful God, similar to father and mother (MB, Is 4915), wishing good for his child – Israel. This conviction based on the similarity of a man to God (MB, Gen. 1,27), was manifested in the consolidation of the Lord's words regarding Israel, always in singular, as "son" or "daughter", personified and referred to as "of Zion" or "of Jerusalem", for example by one of the last prophets in the call: "Rejoice greatly, daughter of Zion; shout daughter of Jerusalem! Behold, your King is coming to you, righteous and having salvation is he. Humble and mounted on a donkey…" (MB, Za 9,9), the fulfillment of which was expressed by the evangelist John, quoting them at the time of Jesus' triumphant entry to Jerusalem on a donkey: "Don't be afraid, daughter of Zion! Behold, your King is coming, sitting on a foal of a donkey" (MB, J 12,14). Jesus' use of the foal of a donkey was of messianic significance as the King David's son, Solomon, became his heir after the anointing at Goliath source outside the walls of Jerusalem and entered Jerusalem – in order to sit on his father's throne which was going to last forever – on this father's donkey (MB 2 Sm 7, 14-16). It turned out that the throne for the Christ (Greek *Christos* – "Anointed") was the cross, on which He sacrificed himself and his earthly life for His Father. For God – at the moment of calling Abraham – entered the history of mankind, and "when the fullness of the time came, God sent forth His Son, born of a woman, […] that we might receive adoption to sonship" (MB Ga 4,4). John Paul II expressed this Truth of the Faith with a brilliant statement that this Son, one of the billions, and at the same time the One, "by His Embodiment, shaped the dimension of human existence that He intended to give a man from the beginning" (John Paul II, 1979).

Understanding this historical fact, interpreted by the content of the faith, is the starting point for the final pedagogical and theological thinking about the process of destigmatisation from the deviation attitude into normative one according to using it in the Catholic Church's Community. It should be noted that it will only be the initiation of the problem, as it embraces the "phenomenon of Christianity" with its contribution to the universal culture in the process of upbringing

and shaping attitudes. John Paul II's words quoted by Andrzej Bałandynowicz: "You are criminals, but you are not condemned people" (Bałandynowicz 2011, p. 252), draw attention to the important principle in religious education, applied in Christianity, especially in the Catholic Church's Community. It is the adoption of the full meaning of the biblical evangelical description, according to which the *condemning* meaning of the cross was taken over by the Christ so that it once and for all became *saving*. Waldemar Chrostowski complemented this thought: "There are not two ways in which the cross works: condemning and saving, but there is the only one: saving and uniting" (Chrostowski 2015, p. 17). It highlights the fact that Jesus was convicted unjustly, therefore crucifixion "did not condemn" Him. One of the villains believed in it, therefore he asked Jesus for mercy and assurance of life with Him (!). He received the assurance: "Truly, I say to you, Today you will be with me in paradise" (MB, Lk 23,43). It was the first *reconciliation* of a man with God in the history of mankind, thanks to the sacrificial meaning of the Christ's death on the cross, who took upon Himself the guilts of men of all times so that they may be taken away in the sacrament of *reconciliation*. In the Book of Revelation there are words that explain the reason for saved people: "These are they who have washed their robes and have made them white in the blood of the Lamb" (MB, Rev. 7,14). This Lamb was pointed out by John the Baptist, when Jesus approached him to be cleansed in the waters of the Jordan, though he had nothing to be cleared of, as He had not yet taken over the guilts of people, being one great sin: "Behold, the Lamb of God, who takes away the sin of the world!" (MB, J 1,29; "sin" – singular).

This event has its Old Testament counterpart, expressing the universal belief of ancient civilizations of the need to reconcile with deities by a burnt offering as an atonement for the committed guilts. This ritual in the Israel's religiosity had the same meaning except that the deity receiving this offering was the only God who – by ordering and accepting the would-be sacrifice of Isaac – forbade the sacrifice of the people, which was then customary (MB, Josh 6,26; 1 Cor 16,34), accepting substitutable sacrifices of "the lives" of animals. In case of "sacrifice of Isaac" it was a lamb (MB, Gen. 22,1-18). The Mosaic Law ordered offering the *propitation* on the feast of the "Day of Atonement" – *Yom Kippurim*, being the day of penance and fasting on which the propitation was offered on the altar in front of the temple of Jerusalem for the sins of priests and people. It was the only day in a year that the High Priest entered the Most Holy Place in the temple where the ark of the covenant was located and sprinkled its lid with the victim's blood. To this ritual, the tradition added the rite of *Scapegoat* "*for Azazel*" – the evil spirit. The High Priest put all sins on him and then expelled it to the desert, where it perished (de Vaux 2004, p. 518–521).

One of the New Testament books points to the continuity of this ritual and, at the same time, to the replacement of the human offering in it: "But now Christ has come as the high priest of the good things of the future, through this

greater and better Tent, not made with hands, that is to say, not of this world or through the blood of goats or bulls, entered the Holy Place once and for all and attained eternal redemption" (MB, Heb 9,11-12). During His life he pointed to this "tent" when the Jews asked Him what sign He gave them in expelling the bribes from the temple grounds. He said: „»Destroy this temple, and I will raise it again in three days«. […] He spoke of the temple of his body. When He was resurrected, His disciples reminded that He had told it and they believed in the Scripture and the word that Jesus said (MB, J 2,19.21). He was accused for this declaration of destruction of the temple and because this testimony was not accepted, when asked by the High Priest if He was Messiah, the Son of God, he replied: "Yes, I am". For identifying with the expected Messiah and acknowledging that He was the Son of God, He was accused before Pilate and condemned by him to death through crucifixion (MB, Mt 26,63-64; J 19,7.15-16).

The Old Testament religious ritual became a historical event of the same meaning but of another fulfillment. Pope Benedict XVI explains what happened at Golgotha: "The incarnate Son carries us all in Himself and thus offers us what we could not give ourselves. Therefore, the whole Christian existence includes both the sacrament of baptism, which includes us in the obedience of the Christ, and the Eucharist, in which the obedience of the Christ on the cross embraces all of us, cleanses us and gives us a share in the perfect worship of Jesus Christ." (Benedict XVI, p. 250). Paul of Tarsus stated this truth briefly: "He humbled Himself, becoming obedient till death – and it was death on the cross" (MB, Flp 2,8). Such death should make it impossible to recognize the "Jesus of Nazareth, King of the Jews" (MB, J 19,19) – as the title of His fault placed on the cross said – as Messiah and the Son of God. However, it was different. When the Jews demanded the sign and the Greeks sought wisdom, the Christians proclaimed the Christ crucified, who was and is a scandal to the world, and to those who believe in Him – the power of God and the wisdom of God (cf. BM, 1 Cor 1,22-24).

This reality is made present by the Eucharist, i.e. the ritual of sacrifice and the Sacrifice, repeated on the altars of the world in the community of the Church. Before the written Gospels, the first Paul of Tarsus, approx. 56/57 AD, recorded in writing the historical event of the establishment and the order of repeating this sacrament: "For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread and when he had given thanks, he brake it, and said: »This is my body, which is broken for you. Do this in memory of me«. Similarly when supper was ended, He took the cup also, saying: »This cup is the New Covenant in My Blood. Do this, as often as you drink [it], to call Me to remembrance!«" (MB, 1 Cor 11,23-25). And the community was doing and is doing it – initially during the so called Lord's Supper, i.e. "bread breaking", and in later centuries, during the ritual of Mass. Understanding this inconceivable mystery can be approximated by putting oneself in the minds of the apostles, who looked at what Jesus did when he

was in his earthly body at the table. It can be said that this was the transfer of reality from the invisible world into the visible and material world. John Paul II wrote his last encyclical entitled *Ecclesia de Eucharistia (vivit)* – "The Church is the Eucharist" about this transfer and re-presentation (John Paul II 2003, 17 IV). It "happened" in the Upper Room and continues to "happening", being the most important principle of staying in good, and when a man replaces it with evil in a "heavy"meaning, he/she should listen to what is recommended by the Apostle John: "My children, I write this to you so that you do not sin. If anyone has sinned, we have an intercessor at the Father's – Jesus Christ the righteous. For He is the propitiation for our sins, and not only for our sins, but for the sins of the whole world" (MB, 1 J 2,1-2).

The sinner's comeback is performed in the comeback to the Father who is in heaven – as this intercessor instructed to pray to His Father (MB, Mt 6: 9), in the sacrament of *reconciliation*, in other words *penance* or *confession*. It is a sacrament in the form of a lawsuit, from the psychological and pedagogical point of view, which is the ideal method of transition from the deviant attitude into the normative one. During this process, in which a priest is the Christ's representative and acts in His substitute – fulfilled is what He established as the main gift, through the cross. In this process, He came to the apostles "at once" – it was an evening, not a morning, perhaps so that the news spread to the tiny community of future Christians – after the resurrection. He passed with His transformed body through the closed door, greeted the disciples with a Hebrew greeting "Peace be with you!" – *Shalom lakhem* – and repeated it, no longer as a greeting, but as a brought gift: »Peace be with you! As the Father has sent me, so I am sending you«. And with that he breathed on them and said: »Receive the Holy Spirit! If you forgive anyone his sins, they are forgiven; if you do not forgive them, they are not forgiven«" (MB, J 20, 19-23).

Remission did not take place only because the person accusing himself/ herself confessed his/ her sins. In order to receive *reconciliation* with the Father, five conditions of effective confession must be fulfilled: 1) examination of one's conscience; 2) arousal of sincere repentance for the sins committed; 3) decision to improve; 4) confession of sins to the confessor and 5) compensation to God and a neighbor for the sins. Return from spiritual death to life "in the Holy Spirit" takes place then, as stated by the Risen One the day of the resurrection (MB, J 20,22).

The sacrament of the Eucharist with the sacrament of reconciliation is the most important means of getting rid of moral stigmatism caused by attitudes and actions that depart from the norms of natural and established law as they are based on the values of faith in God and afterlife, which can be reward or punishment by free choice. Only the threat of extrajudicial punishment has a convincing power, or it is lacking at all when it is rejected with disbelief in God. It takes place via the whole of the ways and processes that help a person, es-

pecially through interaction – i.e. the love of neighbor in the family and social community – realize his/ her humanity. Jan Twardowski described this love as the love "taken from the cross" (Twardowski 1995). For a Catholic, the sacrament of reconciliation, in the language of pedagogy, is the process of a volitional departure from moral deviation and the return to bondage with the Christ, who in the Eucharist gives spiritual strength to persevere in it (Pierzchała 2013, p. 92–114). It also constitutes an integral part of his life as a constant conversion and encouragement to frequent confession of sins which "takes off shoulders the burden of guilt and makes a unique form of encounter with the merciful Father through the mercy of the Son embodied in the priest-confessor" (Weigel 2014, p. 110).

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