

Article

Pastoral Support for Married Couples and Families during the Pilgrimages of John Paul II to Poland

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Abstract: Pilgrimages are one of the forms of popular piety carried out for centuries and in various ways. A special type of pilgrimage are papal pilgrimages to individual countries, which is the implementation of Christ's mission: 'Go and make disciples of all nations (. . .) and teaching them to obey everything that I have commanded you' (Pismo Święte Starego i Nowego Testamentu w przekładzie z języków oryginalnych. 1980. Mt 28: 19–20). Pilgrimages give the Pope the opportunity to come closer with the faithful and confirm them in their faith. They also make possible common prayer on different continents and teaching, the personal perception of which can bring people a profound change and improvement of life. John Paul II was the first after 455 years non-Italian pope to visit his country of origin, Poland, eight times. He spent 64 days in his homeland and delivered 264 speeches. He taught freedom and continued his catechesis on marriage and the family, which was a topic to which he attached great importance. The subject of marriage and family is an important matter for the whole world. Therefore, it is worth introducing the papal teaching delivered during all pilgrimages to Poland to people from other countries, especially since some of the speeches are not translated into English. The article is a selection of pro-family content contained in the speeches of John Paul II in Poland, useful in the formation of spouses and parents. It may prove useful in their marriages and families, as well as in the professional help provided to students undertaking education in family life, students in the field of familiology preparing for marriage, spouses, parents and grandparents who educate their children and grandchildren.

Keywords: pilgrimages; marriage; family; John Paul II; Poland



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1. Introduction

The presentation of the topic implied in the title of the article encourages us to present some preliminary questions. The first is to explain how pilgrimages are understood in the Catholic Church. The second—showing the person of Karol Wojtyła and the social context that might influence the shaping of the attitudes of the future Pope John Paul II. The third—to signal the previous publications on papal pilgrimages and, on this basis, to place the forerunner of this article.

Except for introducing the subject of the pilgrimages, showing their importance and social usefulness, the main goal of the entire text is to present the teachings of John Paul II contained in the speeches given during his eight pilgrimages to Poland, indicating the personal and native context in which they were delivered. It is also important to emphasize the content useful for marital and family formation as well as evaluation the acceptance of papal teaching by pilgrims and conceptuality of pastoral guidelines.

1.1. Pilgrimages

In the Catholic Church, the whole the life of a believer in God is perceived as a journey aimed at reaching the Father's House and living eternal life with Him (Jan Paweł II 1990, RM 23). The 'pilgrim Church', as defined by the Second Vatican Council Constitution on the Church in the Modern World, *Lumen Gentium* (Sobór Watykański II. Konstytucja

dogmatyczna 1968), as well as the Catechism of the Catholic Church (1994), tend towards the complete fulfilment of the Kingdom of Christ, the creation of new heavens and a new earth ‘in which justice dwells’ (LG 48, *Catechismo Della Chiesa Cattolica* 1994, no. 671). Until the time, evil powers, the mystery of godlessness will hit him (2 Thess 2: 7). It must be resisted by the grace of faith and by prayer (2 Thess 3: 1–2). As the biblical texts explain: the expected Messianic Kingdom is the kingdom of the final order of justice, love and peace (Is 11: 1–9; Acts 1: 8) after the victorious struggle of the last days (1 John 2: 18; 4: 3; 1 Tim 4, 1). In the Gospels of Luke (Lk 18: 8) and Matthew (Mt 24: 12), before Jesus’ final coming, the final test is foretold for the pilgrim Church, who will go through the earthly life, making a choice: either for himself or for God and the Messiah; either the deceptive religion of the Antichrist, giving apparent solutions to human problems, or adhering to God’s truth despite persecution (1 Cor 7: 26). The sacrament of penance and reconciliation in the Catholic Church supports the spiritual development that unites the pilgrim with God himself and his brothers. In turn, the Blessed Sacrament, i.e., the Eucharist, which is the reception of the Risen Christ in Communion, according to the teaching contained in the Catechism of the Catholic Church, is the Bread of our pilgrimage in life. The aim of the mission of the pilgrim Church is to make people sharers in the communion of the Father and the Son in the Holy Spirit (RM 23). The sacrament of penance and reconciliation in the Catholic Church supports the spiritual development that unites the pilgrim with God, himself and his brothers. In turn, the Blessed Sacrament, i.e., the Eucharist, which is the reception of the Risen Christ in Communion, according to the teaching contained in the Catechism of the Catholic Church, is the Bread of our pilgrimage in life. This Bread enlivens, ‘sustains, deepens and renews the life of grace’, so that do not stop on the way. ‘Holy Communion miraculously accomplishes in the spiritual life what is done by material food in the body’ (CCC 1392).

Catechism of the Catholic Church based on the Gospel of St. John (2: 13–14; 5: 1.14; 7: 1.10.14; 8, 2; 10: 22–23) points out that the public mission of Jesus ‘set the rhythm of pilgrimages to Jerusalem for the great Jewish holidays’ (CCC 583). The Evangelist Luke writes that Jesus, like Joseph and Mary, went to the Temple of Jerusalem every year for the Passover (Lk 2: 14). As a 12-year-old child, he explained: ‘I must be in my Father’s house’ (Lk 2: 49b). The temple to which the pilgrims were heading ‘was to be a place of education for the People of God to pray. Pilgrimages, holidays, sacrifices, evening offerings, incense, showbread—all these signs of holiness and glory of the Most High God and very close, were calls and ways of prayer. Ritualism, however, often led people to worship too much. It was necessary to educate the faith and convert the heart. This was the task of the prophets both before and after the exile’ (CCC 2581). Nowadays, during earthly life, pilgrimages to places of worship are carried out as part of the devotional practices of people who believe in God’s Revelation. They differ from tourist trips in terms of their religious motives. Listening to the statements of pilgrims and the prayer intentions they formulate, one can distinguish among the motives of going on a pilgrim path: worshiping God, being closer to Him, detaching from everyday matters and focusing on spiritual matters, thanksgiving, silence, focusing on one’s inner self and faith in God, compensation for sin, considering important matters, solving problems, presenting a request to God, e.g., for: His blessing, passing an exam, good job, successful surgery, safe childbirth, consent in the family, healing yourself or someone, getting out of the addiction, stopping the epidemic, avoiding war, converting the Nation, converting a loved one or a group of people. Making a sacrifice, compensation for wrongdoing (one’s own or others), e.g., harming loved ones by one’s addiction or marital infidelity, penance and internal transformation, strengthening on the right path, recognizing one’s life calling, experiencing apparitions, meeting believers and drawing on their testimony religious education, deepening one’s own religious formation through listening to catechesis, homilies and sermons, as well as devoting more time to prayer and feeding on the Word of God may also be relevant. Participation in pilgrimages, like Christmas time, for many Catholics is a special occasion to participate in the holy sacraments: in penance, reconciliation and the Eucharist. It also gives the opportunity to

experience many devotions, contemplation, meditation, adoration, joy expressed by singing and shared deep prayer with other pilgrims during holy masses. It creates a feeling of unity with others, being a great family of God's children, remaining together with brothers and sisters in Christ. Similar to those mentioned above for pilgrimages, Patrick Heiser presented in the article *Pilgrimage and Religion: Pilgrim Religiosity on the Ways of St. James*. Both lists of motives confirm and complement each other (Heiser 2021).

There are walking pilgrimages connected with offering God the effort of one's own journey, but also by coach, bicycle and other means of transport, especially when you need to depart from one's own country. Both clergy and lay people take different positions on these issues. Papal references to Marian messages and pilgrimage masses were presented in his article by prof. Barbato (2021). Numerous papal pilgrimages to individual countries, as well as pilgrimages of people of various nationalities, on their way to places visited by the Holy Father, have acquired a special character. Perhaps for some pilgrims the main attraction they strive for is to see the Pope up close. Others, however, want to feel more of their belonging to the Community of the Church, experience being a part of the People of God, listen to the teachings addressed directly to them and experience the meeting more deeply as: the visible head of the Church, the successor of Saint Peter and the vicar of Jesus here on earth. The Pope, in the framework of his pilgrimage prayers and speeches, carries out the mission entrusted to him by Christ: 'Feed my lambs!' (Jn 21: 15c), 'Feed my sheep!' (Jn 21: 16c).

The information posted on the website *John Paul II's family home* says that: John Paul II 'was the greatest pilgrim Pope in history. During his pontificate, he made 104 international pilgrimages visiting 129 countries on all continents. Moreover, he made over 140 apostolic journeys in Italy. Preaching the teachings of Christ, he traveled a total of over 1.5 million km all over the world. He spoke to millions of people, visited places where no Pope had ever visited before. He was famous for his knowledge of many languages, thanks to which he made even better contact with people of different nationalities. Meetings with him were for the faithful a great event of an almost mystical nature, often changing them internally for the rest of their lives'. (<https://domjp2.pl/jan-pawel-ii/pielgrzymki-jana-pawla-ii/> (accessed on 23 November 2021)).

Papal pilgrimages to Poland had a significant theological, pastoral and social significance. It was a great national catechesis, recalling the fundamental truths of faith, pointing to higher values and basic norms, confirming human dignity, strengthening religious identity, social mobilization, awakening hope, a sense of unity and solidarity. In his teaching, John Paul II devoted a lot of space to marriage and family issues.

1.2. Karol Wojtyła

The future pope's concern for a man, marriage, and family was revealed many years before he took up tasks in the See of Peter. This is evidenced by, for example, the recognition of Karol Wojtyła for the concept of Max Scheler, disclosed in publications, pointing to various groups of values adopted by specific people (Wojtyła 1953–1954). In the chapter entitled *Propaedeutics of the Sacrament of Marriage* (Wojtyła 1958) included in the collective work, Wojtyła presents marriage as a way of personal development and a place of cooperation with God in the transmission of life. It also indicates the relationship of the spouses with society. He postulates specific forms of pastoral assistance in educating young people and reaching their maturity for marriage, in carrying out the pastoral care of young couples and families, and supporting families in solving economic and housing difficulties. The topic of the lectures on ethics delivered to students of the Catholic University of Lublin, Fr. Professor Wojtyła deals with the issue of love and responsibility. The presented content was published in 1960 in the book entitled: *Miłość i Odpowiedzialność* (Love and Responsibility) (Wojtyła 1960). Ethical Study considered to be his most popular work. In 1965, Fr. Professor Karol Wojtyła publishes an article in *Roczniki Filozoficzne KUL* (the *Annals of Philosophy of the Catholic University of Lublin*), which presents Catholic sexual ethics in the perspective of personalism, and also presents practical educational guidelines (Wojtyła 1965).

An important achievement pointing to the future pope's pastoral concern was also the establishment of the Family Institute in Krakow. According to the history of pastoral ministry presented on the website of the Department of Pastoral Care of the Families of the Archdiocese of Krakow, in 1967, Cardinal Karol Wojtyła organized a series of lectures for married couples on the Catholic teaching about marriage at the Krakow Curia, mainly for the health service and teachers who would later become involved in the pastoral care of families (<https://wdr.diecezja.pl/historia/>) (HDRAK n.d., [History of the Pastoral Care of Families in the Archdiocese of Krakow], accessed on 23 November 2021). In the academic year 1967/68, the Metropolitan of Krakow established the Family Institute, which was closely associated with the Department of Family Pastoral Care and the Faculty of Theology in Krakow. The Institute's task was to prepare lay people for work with young people and to develop materials for family counselling. The School of Theology of the Family was responsible for the training of priests. The fact how much importance Karol Wojtyła attached to the role of lay people in the Church, as well as to moral principles in the field of transmitting human life, is evidenced by his involvement in the creation of the document of the Second Vatican Council, the Pastoral Constitution on the Church in the Modern World *Gaudium et Spes* (1964) and the work of the consultative team that was established by order of Pope Paul VI before the publication of the encyclical *Humanae Vitae* (Pawel VI 1968).

As a priest and then a bishop, Wojtyła blessed the newly married couples. So he knew the Rites of the Sacrament of Matrimony. Adapted to the customs of Polish dioceses (*Obrzędy sakramentu małżeństwa* 2006), in which persons joining the Sacrament of Marriage in the Catholic Church confirm that they want to:—get married voluntarily and without any compulsion, persevere in this relationship in health and illness, in good and bad fortune, for the rest of their lives, accept with love and bring up the offspring in a Catholic manner whom God will bestow on them, and then they vow: love, fidelity and marital honesty, and that they will not abandon each other until death (Riches 1984, 2004). With his pastoral, publishing and didactic work, Fr. Professor Karol Wojtyła/the later Pope John Paul II tried to support spouses and parents in fulfilling their vocation and undertaken obligations.

1.3. Publications about the Pope's Pilgrimages

The familiological context distinguishes this article from other publications devoted to papal pilgrimages. For example: in his groundbreaking book, James Ramon Felak carefully examines the Pope's first four visits to his homeland in June of 1979, 1983, 1987, and 1991 in the late Communist and immediate post-Communist period (Felak 2020). My text, although it does not ignore the issues of society as a whole, it draws attention to important aspects for personal maturity and family life. It also includes speeches from pilgrimages made in 1995, 1997, 1999, 2002. Similarly, *The Pope, the Public and International Relations. Postsecular Transformation*, edited by Mariano Barbato (2020), with three important parts in its content: Media Formats, Geopolitical Stages and Global Transformation is different in terms of scope (2020). This interdisciplinary volume, written, among others, by a philosopher, art historian, religious scholar and literary scholar, as one of the reviewers Jocelyne Cesari writes, shows the importance of religion for the entire international system.

Linguists also analyzed John Paul II's speeches delivered in Poland. Examples of their articles are: *Polskie homilie Jana Pawła II—rekonesans badawczy* [homilies of John Paul II: a research reconnaissance] (Zagórska 2011) and *Język Jana Pawła II wobec dziedzictwa polskiego stylu biblijnego* [The Language of John Paul II towards the heritage of the Polish biblical style] (on the material of homilies and speeches to compatriots (Kozłowska 2021)). The authors of these publications focused on the way of formulating statements by John Paul II. They recognized that the specificity of his style is expressed not only in references to the Holy Scriptures, but also to literature, songs, prayers and services. It is true that the style of the papal teaching gave a lot to the audience not only in terms of content, but also form. Before taking up studies in Theology and Philosophy, Karol Wojtyła studied Polish Studies

and was active in Rapsodyczny Teatr [Rhapsodic Theatre] (<https://www.centrumjp2.pl/biografia-jana-pawla-ii/>) (accessed on 23 November 2021). For this reason, the depth of the words spoken by John Paul II is special. The priceless value of content better reaches the minds and hearts of listeners through the ability of communication, intonation, dictation and interpretation. This contributed to my decision to write this article, based on the speeches of John Paul II in Poland, not only to use the printed version contained in the 1256-page book of homilies and speeches by the great Polish pilgrim (Jan Paweł II 2005), but also to refer to recordings of individual speeches by listening to and analyzing their content.

Each of the works reflecting a different fragment of reality is useful, both through theoretical exploration and presentation of a selected issue, as well as its practical social and individual utility. The decision to write this article was preceded and justified by the recognition that reminder, compilation and commentary on papal speeches may also constitute a theoretical and practical value useful for the life of the family as the basic unit of society responsible for the upbringing and self-education of its members. Also, it was noted that the speeches: The speeches from the papal pilgrimages of 1983 and 1987 are not available to people who do not know the Polish language, and those from 1991 and 1995 are partially available. However, the rest, which can be read in English, should be collected, analyzed in terms of familiology, and presented in an article that summarizes important matters for people preparing for marriage and for those who are starting a family.

The vocation to life in marriage and family is the calling of a husband and wife to:

1. expressing and deepening conjugal love,
2. transmitting life, both in terms of conceiving children and bringing them up,
3. mutual improvement and growth in holiness.

So the questions arise:

1. whether and how participation in pilgrimages can motivate and mobilize spouses to better fulfil their conjugal and parental vocation?
2. whether the teaching given by John Paul II during his pilgrimages to Poland contain useful content for spouses in the fulfilment of their marriage and parental vocation?

The answers to them will arise thanks to the analysis of the content of the papal speeches and the context of delivering them, as well as the possible experiences of pilgrims.

In addition to the abstract, keywords and introduction, the article will contain four more parts. The next section will list the components of the collected material and the methods used to develop it. The part, containing the results, will be arranged chronologically, taking into account the dates of John Paul II's pilgrimages and speeches in Poland. The increased transparency of the extensive material, as well as comments facilitating the complicity of the content with the situational context of the periods of their transmission, will help the reader to explore the essence of the presented issues. Discussion after a short résumé of the teaching delivered by John Paul will allow you to pose questions and try to answer them. The final conclusions can be used in practical applications, such as personal spiritual formation, improvement of marital and family relations and support in the interiorization of norms and values by the wider circles of society. People interested in additional reading can choose from the Bibliography items available in their language or use a translator. Or, they can take advantage of the many Bible abbreviations provided in the article by conducting their own study.

2. Materials and Methods

The material for a given article consists of: excerpts from the Holy Scriptures, the Catechism of the Catholic Church, recordings of papal speeches delivered during John Paul II's pilgrimages of to Poland, publications devoted to pilgrimages and those that present marriage and the family as the subject of scientific and pastoral interest of Karol Wojtyła/John Paul II, as well as their own experiences of pilgrimage, especially those aimed at meeting John Paul II, conversations with pilgrims, the intentions of the Universal Prayer formulated by them.

The methods used are the analysis and synthesis of: published texts, remembered statements of pilgrims, recordings of papal speeches from pilgrimages to Poland in the years: 1979, 1983, 1987, 1991, 1995, 1997, 1999, 2002, as well as introspection, induction and deduction. Definitions of these terms can be found in many dictionaries, e.g., *Oxford English Dictionary* (2010), *Longman. Dictionary of Contemporary English* (2001) and others.

The term *analysis* is translated as: examining a problem, a phenomenon from different perspectives in order to understand or explain it; also: explanation or description resulting from such consideration “and” research method consisting in isolating its elements from a given whole and examining each one separately <https://www.oed.com/view/Entry/7046?redirectedFrom=analysis#eid> (*Analysis n.d.*, accessed on 23 November 2021). The usefulness of this method in this article is related to listening to specific statements and/or reading texts relevant to the topic, selecting fragments of particular importance, comparing them, interpreting them, and providing a commentary. A special type of analysis, which is contextual analysis, contributed to the addition of several practical explanations next to some texts of papal speeches. It was considered that they could contribute to a better understanding of the content of the speeches. This applies especially to foreign recipients of the text who may be less familiar with the history of Poland than the compatriots of John Paul II to whom this teaching was addressed.

Synthesis, on the other hand, is combining many different elements into a single whole or comprehensive cognition of a phenomenon based on the previous examination of its elements.

Synthesis (n.d.) can also be defined as a comprehensive approach to a problem <https://www.oed.com/view/Entry/196574?redirectedFrom=synthesis#eid> (accessed on 23 November 2021). The usefulness of this method is related to the creation of a new structure from selected elements.

For the purposes of this article, a selection has been made from a great deal of information. They were put together into a new whole. The multifaceted nature and usefulness of the content to indicate the pastoral support of the spouses included in the title were taken into account.

The term *Observation* (n.d.), derived from Latin, means *paying attention to something*. In science, it is a method of research in which systematic and planned perception is the basic way of obtaining scientific materials <https://www.oed.com/view/Entry/129883?redirectedFrom=observation#eid> (accessed on 23 November 2021).

Within the framework of observation, the research method includes: activities of perception, formulation of the issue, preparation of situations in which perception can be carried out, obtaining information that may facilitate or replace them, noting and registering factors, their interpretation and hypotheses. *Introspection* known and used in psychology, is observing and examining one’s own mental states <https://www.oed.com/view/Entry/98747?redirectedFrom=introspection#eid> (*Introspection n.d.*, accessed on 23 November 2021). In literature, however, it is a detailed description of the hero’s internal states, made from his perspective (ibid.).

In the scientific-research process undertaken for the purposes of this article, introspection made it possible to evaluate one’s own experiences under the influence of pilgrimage teaching. The observation made it possible to record and interpret the emotional reactions of the Pope as a speaker and gathered pilgrims—listeners. *Induction* (n.d.) is logical reasoning characterized by the progression of components and generalization of the conclusion, it allows the transition from observed cases to general statements: <https://www.oed.com/view/Entry/94779?redirectedFrom=induction#eid> (accessed on 23 November 2021). In scientific research, the observed pilgrimage events and the changes that follow them are used to draw conclusions, e.g., regarding the mobilization of societies. The authors of the “Religions” journal write about it in Special Issue Pilgrimage and Religious Mobilization in Europe (for example [Barbato 2021](#); [Heiser 2021](#)) I also take this method into account in the article, relating the context of Karol Wojtyła’s experiences to his empathy and teaching, as well as the content of papal speeches and the reactions of pilgrims to the following social events. The real premises adopted in the deduction lead to the true conclusions (*Deduction n.d.*):

<https://www.oed.com/view/Entry/48586?redirectedFrom=deduction#eid> (accessed on 23 November 2021).

This part of the article presents selected content of John Paul II's speeches during the pilgrimages to his homeland in the following years. It will be particularly useful at the end of the article the theoretical reflection on the pastoral support of marriages and families to lead into applications in the practice of further life.

3. Results

This part of the article will be presented selected content of the speeches of John Paul II during pilgrimages to his homeland in the following years.

1979¹

A marriage as a community of persons requires, from the very beginning, an understanding of who the person who enters into the marriage is. During the 1st Pilgrimage to Poland in the speech delivered at Victory Square in Warsaw on 2 June 1979, the Pope pointed out that Jesus Christ is the key to understanding this great and fundamental value of human being. Only thanks to God, it is possible to understand who a person is, what is his or her dignity, vocation and destiny. Both societies and the people who make up them experience a variety of problems. The Pope includes all human suffering in this most holy sacrifice that Jesus Christ made out of love for man. During this memorable speech, awakening the aspirations for freedom leading to the creation of Solidarity, the overthrow of socialism in Poland, perestroika in the USSR and the demolition of the wall in Berlin, John Paul II urged the Holy Spirit to 'renew the face of the earth, this earth'. (Jan Paweł II 1979b). *Chrystus a dzieje Polski. Christ and the history of Poland*). A day later in Gniezno, the Pope unveiled the spiritual unity of Christian Europe. (Jan Paweł II 1979c) *Duchowa jedność chrześcijańskiej Europy. Spiritual Unity of Christian Europe*).

In Krakow, on 10 June 1979, the Pope called upon his countrymen "You must be strong, dear brothers and sisters, with the strength that faith gives. You must be strong with the power of faith. You must be faithful (. . .) You must be strong with the power of hope that brings full joy to life and does not allow you to grieve the Holy Spirit. You must be strong, dear brothers and sisters, by the strength of this faith, hope and conscious, mature, responsible love that helps us to enter into this dialogue with man and the world at our stage of history, so that you will never doubt, get tired and discourage, and never let yourself be discouraged. Never undercut the roots from which we grow". (Jan Paweł II 1979a). *Bierzmowanie Polski. Confirmation of Poland*). The Pope appealed to cultivate a bond with Christ. He asked believers in Christ to trust against their weakness, to seek spiritual strength from Him, never to depart from Him, to 'never lose that freedom of spirit to which He liberates man', so that they 'never despise this love. which is the greatest, which is expressed through the cross, and without which human life has no root or meaning' (Jan Paweł II 1979a).

1983²

During the Second Pilgrimage in 1983, in Warsaw at the 10th Anniversary Stadium, John Paul II reminded that 'Man is called to triumph in Jesus Christ'. It is about victory over sin, over what constrains free will and makes it susceptible to evil. The fruit of these victories is 'living in truth, integrity of conscience, love of neighbor, the ability to forgive, spiritual development of humanity' (Jan Paweł II 1983a). *Moralne zwycięstwo narodu. The moral victory of the Nation*).

Quoting the Primate of the Millennium, Cardinal Stefan Wyszyński, John Paul II spoke of victory in the context of love and forgiveness. This applies not only to the affairs of the entire nation, but it is important for everyone personally. Also in the marital relationship, vowed love and the accompanying ability to forgive should prevail.

John Paul II explained Christ's calling, in Częstochowa (18 June 1983), as preserving the sensitivity of conscience, not distorting it, not disturbing it, distinguishing between

good and evil, working out good in yourself and overcoming evil. The first and foremost thing is not to tolerate what is bad, even if others do; strongly oppose the loss-making and costly demoralization; make demands on yourself, even if others do not. ‘I watch’, it also means ‘I am attentive to another person, I do not close in myself’, the love of my neighbor, husband, wife, child and responsibility for others is ‘basic interpersonal solidarity’ (Jan Paweł II 1983c. Znaczenie słowa ‘Czuwam’ *The meaning of the word ‘I Keep Vigil’*).

In his speech in Katowice (20 June 1983), the Pope stated that man is the first and fundamental social dimension, the family is the second one. Man as a person cannot be addressed except through love. Man should love and be loved, and the first school of love takes place in the family. The Pope appealed to “do everything so that this school could remain itself. At the same time, the family must be strong enough with God, that is, the mutual love of all those who make it, that it can remain a refuge for man amidst all destructive and painful experiences. (Jan Paweł II 1983b. Sprawiedliwość i miłość społeczna. *Justice and social love*).

1987³

The third pilgrimage, as turned out later, the last one to the People’s Republic of Poland, became, among other things, an opportunity to explain what human solidarity is and what it should be. On 11 June 1987 in Gdynia, John Paul II taught: ‘We cannot live according to the principle all against all’, but only according to the principle ‘all with all, all for all’. (Jan Paweł II 1987b. O solidarności. *About Solidarity*). Solidarity has been defined as a way of living in human multiplicity in a unity worthy of man, with respect for differences, and thus “unity in multiplicity’. Such solidarity also triggers a fight, but not against another human being, but for a human being. It is a fight for a more mature form of human life, a fight for truth, freedom, justice, love that make human life more human.

Teaching provided for the wider society should also be applied to the basic social unit, which is the family. The upbringing of a person is the shaping of his attitudes and is based on internalized values. For this reason, the hierarchy of values adopted is so important. The view on the relationship of the hierarchy of values with human attitudes, presented in scientific works presenting the axiological and ethical concept of Max Scheler (Wojtyła 1991, pp. 142–45). is also justified in contemporary research (Dudziak 2009). This knowledge should find its application in the influence of parents and educators responsible for the formation of the young generation, as well as for every person undertaking self-improvement in the process of self-education.

In the realization of yourself, you should consider ‘in what relation is ‘to be more’ to ‘to have more’. This was pointed out by John Paul II in his speech at Westerplatte on 12 June 1987. He then put a particular emphasis that “I can never win again by myself. Because, then, a person can lose the most valuable thing: their humanity, their conscience and their dignity. This is all that is also a perspective of eternal life’ (Jan Paweł II 1987c. Westerplatte duchowe. *Spiritual Westerplatte*). People living outside Poland should be informed that Westerplatte is a wooded peninsula between the Bay of Gdańsk and the bend of the Dead Vistula. The defense of this area in the first days of World War II (1–7 September 1939) became a symbol of persistent and heroic struggle for freedom. In the difficult and unequal struggle of the beginning of the war, Poles all over the country consoled themselves with the words: ‘Westerplatte has not fallen’, ‘Westerplatte is still being defended’. The courage of brave soldiers uplifted, strengthened them and motivated them to endure, because all was not lost. It was an exemplar not to give up, not to lose hope, to fulfill the entrusted mission, to serve to the end. It was a measure of responsibility and patriotism, a love that ‘will endure everything’ (1 Cor 13: 7d). John Paul II used the comparison to this self-sacrificing attitude of soldiers opposing the greater force of the enemy, firing at this place from the battleship Schleswig-Holstein, introducing the pilgrims to the concept of the spiritual Westerplatte.

‘We know that here, in this place, on Westerplatte, in September 1939, a group of young Poles, soldiers, under the command of Major Henryk Sucharski, continued with

noble determination undertaking an unequal fight against the invaders, a heroic fight. They have remained as a meaningful symbol in the memory of the Nation’.

‘It is necessary for this symbol to speak again and again, in order to present a challenge for more and more new people and generations of Poles’. ‘Each of you, young friends, also finds some Westerplatte in your life, some dimension of tasks that must be undertaken and fulfilled, some just must be fought for, some duties which cannot be avoided, cannot be deserted. Finally, some order of rights and values that must be maintained and defended, like Westerplatte, maintained and defended in and around oneself, defended for oneself and for others’ (ibid.).

The Pope added that ‘Bishop Kozal, the martyr of Dachau, said: <<‘What is more terrifying than losing an armed man is the fall of the spirit in people. The doubter becomes the enemy’s ally involuntarily’>> (Frątczak 1984, s. 9–92). In this situation, it is necessary to pay attention to the papal admonition that: ‘The situation is never hopeless for Christians. A Christian is a man of hope’ and reference to the words of Cardinal John Henry Newman proclaiming the need for “people who know their religion and who study it; who know exactly what their position is; who are aware of what they believe and what they don’t; who know their Creed so well that they can give an account of it; who know history to such an extent that they know how to defend it’. (Newman 1851, pp. 372–73).

Each of those who came to meet the Pope could then ask himself the question: ‘What about me?’; ‘What is my spiritual Westerplatte?’; ‘Whom will I serve?’; ‘What will I defend for the rest of my life until blood is shed?’ It is important that even today every person, especially the husband and father who is to set an example for his children, should ask himself this question and try to answer it through his actions.

Many social issues can be related to marital and family relationships. Such are also the words of the Pope in 1987 in Gdańsk, Zaspą, “Man is not alone. He lives with others, through others and for others’. (Jan Paweł II 1987a. Jeden drugiego brzemiona noście. *Bear one another’s burdens*) Related to this statement is the reference to St. Paul to the Galatians: ‘Carry each other’s burdens’ (Gal 6: 2a). Living according to these words is the basis not only of community coexistence in society, but also of marital and family understanding, consent, help and support. Human work ensuring, in addition to the acquired material goods, also personal development in the marital relationship, like every effort and effort, is to be carried together. When it comes to husband and wife, it is about being a ‘helper’ for each other (Gen. 2: 20). Of course, you should avoid workaholism, but also isolate yourself from the external environment and quit your job. This would have negative, both material and psychological consequences for the family, but also limiting the personal development of a person, his being creative and necessary in relations with others.

1991⁴

During the fourth pilgrimage to Poland in 1991, John Paul II reminded the Decalogue, which could constitute a valuable program not only for the life of an individual, but also for wider community activities. He said that the future of man, state and society, Europe and the world depends on these ten words (Jan Paweł II 1991a. Dekalog programem dla państwa i społeczeństwa. *The Decalogue as a Program for the State and Society*).

In Lubaczów, the Pope referred to the so-called ideological neutrality under the banner of which the planned atheization is sometimes smuggled in. You should defend yourself against it. Nobody can replace a man in a meeting with God who wants to embrace everyone with His holiness. The Pope warns that an attempt to throw God out of the state structures hurts the well-being of Catholics who have the right to live in their own country in accordance with their conscience and religion. Since the persecution of Christians continues to this day, families need even more to stand on the foundation of faith (Jan Paweł II 1991b. O neutralności światopoglądowej państwa. *On the ideological neutrality of the state*).

In Kielce, the Pope raises the topic of threats to the family. He claims that the crisis of the modern family is an offense against God, the cause of many misfortunes and evil that

harms people. The situation of families is the subject of particular concern of the Church, because behind the statistical descriptions of problems ‘there is always a living man, the tragedy of his heart, the tragedy of his life, the tragedy of his vocation’ (Jan Paweł II 1991c. *O zagrożeniach rodziny. On threats to the family*).

The Pope mentions: numerous divorces, permanent quarrels and conflicts, long break-ups due to economic trips abroad, family closing in the circle of their own affairs, lack of openness to others, disappearance of intra-family ties, lack of love, alcohol abuse, inappropriate attitude towards a conceived child.

The Pope spoke out on 4 June 1991 in Radom against usurping God’s power over life. He stated that ‘in the place of God’s ‘do not kill’ human allowed ‘to kill’, and even ‘must kill’ was put, and here huge stretches of our continent became the grave of innocent victims of crimes. The root of crime lies in man’s usurpation of God’s power over life and death. There is a distant, and at the same persistent echo of those words that man has accepted from the beginning, against his Creator and Father. The words were: ‘As God will know good and evil, that is, you will decide what is good and what is bad. Man, like God, against God’ (Jan Paweł II 1991f. *Przeciw uzurpacji Bożej władzy nad życiem. Against the usurpation of God’s power over life*). The Pope reminds that ‘every child is a gift of God’ and has the right to be loved by their parents ‘even if it requires a special sacrifice from them’. In a touching way, squeezing tears from the eyes of many listeners, John Paul II warns that ‘The world would turn into a nightmare if spouses in material difficulties saw in their conceived child only a burden and a threat to their stability, if the well-off spouses, in turn, saw unnecessary and expensive life allowance in a child. It would mean that love no longer matters in human life. This would mean that man’s great dignity, their true vocation and ultimate destiny have been completely forgotten. The basis of true love for a child is genuine love between spouses, and the basis of love, both marital and parental, is based on God, precisely, this divine fatherhood’ (ibid).

The conduct of people contrary to God’s commandments prompts John Paul II to make the following statement in Radom: ‘I want to ask those who are responsible for family morality, is it allowed to recklessly expose Polish families to further destruction? We cannot speak of human freedom here. Because this is a captivating freedom. Yes, you have to educate for freedom, you need mature freedom. This is the only way society, nation, and all its spheres of life can rely on. but one cannot create a fiction of freedom that allegedly liberates man, or rather enslaves and corrupts him. From this you have to make an examination of conscience!’ (ibid).

John Paul II treats his homeland and the whole earth as a Mother, and in people he sees his sisters and brothers, therefore he grieves over reckless approach to matters of marriage and family, to sexual and procreative irresponsibility, to indifference to demoralization. The Pope speaks of the defenseless unborn, whom even their mother did not recognize, accepting or succumbing to pressure to take their lives. He even recalled the film documenting ‘the desperate defense of the unborn child in the womb against aggression’ and stated that ‘It is difficult to imagine a drama more terrible in its moral, human meaning’ (ibid.). Apart from various reasons for the murder of an unborn child, John Paul draws attention to the legalization of this practice and sadly asks a dramatic question: ‘Is there such a human authority, or is there a parliament that has the right to legalize the murder of another defenseless human being? Who has the right to say it’s allowed to kill or even you have to kill where you need to protect and help life the most?’. Let us also note that the commandment not to kill contains not only a prohibition. It calls us to be positive. ‘Do not kill, but rather protect life, protect health, respect the human dignity of every human being, (. . .) accept another person as a gift from God, especially if it is your own child. Do not kill, but rather try to help your neighbors so that they gladly accept the child who, humanly speaking, did not appear in time’. The Pope suggests taking up social care, not only for the child, but also for his mother and both parents if their situation is difficult (ibid.).

Karol Wojtyła’s life experiences shaped the special sensitivity and empathy of John Paul II enabling him to point out the essential difference between the civilization of love

and life, and hatred and death. John Paul II, as a young man (19–25 years old), survived the Second World War, which was full of many difficult experiences. After he studied Polish studies in Kraków, ‘as a result of Sonderaktion Krakau, the Jagiellonian University was closed on 6 November 1939, and the professors were deported to the Sachsenhausen camp. Karol Wojtyła found a job in Zakłady Chemiczne “Solvay” in Borek Fałęcki. Hard work in the quarries provided relative safety, as the Germans considered the plant necessary. (. . .) At the beginning of 1941, Wojtyła’s father fell ill. When Charles, who was looking after him, returned home on 18 February, he found his father dead. He felt this death very painfully. Karol Wojtyła Sr. was buried at the Rakowicki Cemetery in Krakow. And young Karol moved to the Kydryński family, who offered him their help and support” (*Biografia Jana Pawła II n.d.* [John Paul II’s Biography]. Available online: <https://www.centrumjp2.pl/biografia-jana-pawla-ii/> (accessed on 20 October 2021)).

In 1942, Wojtyła entered a secret seminary. Preparation for the priesthood in those times and conditions was not only dangerous, risky, but also tedious. “In the morning he assisted Prince Metropolitan Adam Sapieha at mass, and then he worked in <<Solvay>>. He devoted the nights to science. The situation changed at the beginning of August 1944. The Germans carried out mass round-ups to avoid an outbreak of the Krakow population uprising. They took all the captured young men away—Sunday, 6 August 1944, was called “Black Sunday”. Wojtyła avoided a round-up, because thanks to Archbishop Sapieha, the clerics found shelter in the bishop’s palace. On 18 January 1945, the Soviet army entered Krakow. ” (ibid). The disaster experienced by Poles, both under German occupation, suffering, tortured and murdered in the streets in prisons and concentration camps, as well as communized by the ideologues of Marxism and Leninism, who were fighting against religion and faith, sank deep into the heart of the future Pope.

John Paul II had a special respect for the former prisoners of the camps. It is characteristic that many of them, who witnessed the degradation of man and the disregard for human life, took the diametrically opposite side: appreciating the dignity of the human person, protecting life, brotherhood and forgiveness. The attitude of love, to the point of sacrificing his life in exchange for Franciszek Gajowniczek, sentenced to death in the starvation bunker, was revealed in the Nazi death camp in Auschwitz by Father Maksymilian Kolbe (1894–1941). On 17 October 1971, Pope Paul VI proclaimed him Blessed, and on 10 October 1982 John Paul II included him among the holy martyrs of the Catholic Church and called him “the martyr of love” *Życiorys* (2021) <https://niepokalanow.pl/maksymilian-kolbe/zyciorys/> (accessed on 20 October 2021).

John Paul II knew personally and cooperated with the doctors dedicated to the protection of life and family: the aforementioned Dr. Wanda Póltawska, a former prisoner of the Ravensbrück camp, Professor Włodzimierz Fijałkowski, a former prisoner of Auschwitz, and Archbishop Kazimierz Majdański, the founder of the Institute for Family Studies in Dachau. As a bishop, together with Primate Cardinal Wyszyński, he repeatedly stood by side of the faithful of the Catholic Church who were tormented by the communist authorities imposed on Poland. These authorities, following the example of the Soviet Union in favor of abortion, led to the enactment of the Act, contrary to the fifth commandment of the Decalogue, allowing termination of pregnancy for medical, legal and social reasons (*Ustawa z dnia 27 kwietnia 1956 r. o warunkach dopuszczalności przerywania ciąży 1956*, Act 27 April 1956). As pope, he strongly opposed this, especially since, despite the regained freedom in 1989, the former anti-natalist law existed unchanged for the following years up to the Act of 7 January 1993 (*Ustawa z dnia 7 stycznia 1993 r. o planowaniu rodziny, ochronie płodu ludzkiego i warunkach dopuszczalności przerywania ciąży 1993*).

The next values introduced by John Paul II, during pilgrimage in 1991, are truth and freedom, which are the subject of his speeches in Olsztyn and Warsaw. The Pope distinguishes between the good use of the word that serves the truth and the bad use of the word that does not proclaim the truth, but serves to overcome others. ‘Wrong use of the word disturbs God’s image of the world’, leads to contamination of man with deception and amorality, spreads lies (*Jan Paweł II 1991e*. Prawda w życiu publicznym i osobistym.

The truth in public and personal life). Freedom of speech does not justify falsifying reality and hurting people. ‘We must restore the proper place of truthfulness also in families’ (Jan Paweł II 1991e). The truth is essential both in public and personal life. In the capital city of Poland, the Pope reminded that ‘Christ has set us free for freedom’ (Gal 5: 1). This gift must not be wasted, but must be shared. We mustn’t agree to replace freedom with arbitrariness with the rejection of the Giver of genuine freedom, or to live in accordance with the slogan proclaimed in postmodern Europe: ‘let’s live as if God does not exist’. Christ shows the divine origin of man who is created by God, redeemed and sanctified through the accompanying Wisdom—the Holy Spirit. ‘We cannot betray this truth about man’. (Jan Paweł II 1991d. *Polska a europejskość. Poland and Europeaness*).

1995⁵

The fifth pilgrimage of John Paul II to Poland in May 1995 made it possible for pilgrims to hear the teaching about people of conscience and moral order, which is the human and social foundation. The Pope calls us to be people of conscience who do not silence the conscience, but listen to it, even when his voice is difficult and demanding. A man of conscience is committed to good; is not overcome by evil; demands from himself; converts; lifts from falls; engages in building the Kingdom of God, the Kingdom of truth, life, justice, love and peace: in the family, society and the entire homeland; cares for the common good; takes responsibility for public affairs; notices the needs of others. The Pope reminds that the totalitarian regimes of the 20th century violated people’s consciences, enslaved them, and despised people. The Church, on the other hand, was a defender of the rights of conscience, showing a signpost that gave man the direction and sense of conduct. The signpost that God has placed for man is the cross of Jesus Christ. One of its bars (vertical) shows the relationship between man and God, while the other (horizontal) shows the proper interpersonal relations that are to express love and respect for one’s neighbor. ‘To choose the cross of Christ wisely and maturely is to take responsibility for the presence of the cross in the life of every person, family and homeland’ (Jan Paweł II 1995. *O ludziach sumienia. On people of conscience*). The cross is proof of God’s love for man whom He loved to the point of the cross.

In Skoczów, the Pope reminded the moving and always up-to-date reflection expressed in 1979 in Błonia Krakowskie. He then asked: ‘Is it possible to reject Christ and all that he has brought into human history? Of course you can. Man is free. But the fundamental question: is it allowed? And for what is <<allowed>>? What argument of reason, what value of will and heart, can be put before oneself and one’s neighbors, and fellow citizens and the nation, to reject, in order to say <<no>> to what we have all lived for a thousand years? To what formed the basis of our identity and has always been it?’ (Jan Paweł II 2005, p. 846). The profound truth of these words, indicating the need for human closeness to God, is also not indifferent in building marital and family ties. Closeness to the One Who Is Love (Jn 4: 7) favors expressing the love vowed to the spouse and surrounding them with children for whom love is an indispensable condition for development.

1997⁶

John Paul II presented the purpose of his sixth pilgrimage to Poland as devotion to the service of faith, in accordance with the words of Christ: ‘I have prayed for you that your faith will not fail. For your part, strengthen your brothers’ (Lk 22: 32). This is the mission of Peter, this is the mission of the Church’ (Jan Paweł II 2005, p. 862). During the ecumenical service in Wrocław, John Paul II spoke of the desire to ‘seek ways to unity of Christians’, in accordance with the will of Christ, ‘That all may be one’ (Jn 17, 21 a). He compared the relationships between churches with those between brothers in which tolerance alone was not enough. Likewise, in relations between family members there is a need for acceptance, patience, forgiveness, reconciliation, mutual love, conversion of hearts, prayer, renewal of mind, cooperation with the grace of the Holy Spirit, humility, hope for full unity, striving for its reconstruction and common witnesses (Jan Paweł II

1997a. Ekumenizm w perspektywie Jubileuszu roku 2000. *Ecumenism in the perspective of the Jubilee of 2000*). In: *Pielgrzymki Jana Pawła II do Ojczyzny. Papież nadziei. Budujcie dom na skale 1991–1997*. Red. Krzysztof Dorosz, Jan Pniewski, Marcin Witan. Płyta CD 2. Polskie Radio).

The Eucharistic Congress taking place on June 1 was an occasion to recall the words of Jesus: ‘I am the living bread’ (Jn 6: 51) and the responses of God’s people: ‘The eyes of all look to you, and you give them their food at the proper time’ (Ps 145 [144], 15). The Eucharistic Congress taking place on June 1 was an occasion to recall the words of Jesus: ‘I am the living bread’ (Jn 6: 51) and the responses of God’s people: ‘The eyes of all look to you, and you feed them at the right time’ (Ps 145 [144], 15). Indeed, without Christ, and even more against him, man cannot build the freedom that is the desire of the human interior. Eucharistic communion with God should lead to service to man, to building a civilization of love, a civilization of truth and a civilization of freedom to which Christ has set us free (Gal 5: 1). The fact that on June 1 the Children’s Day is celebrated in Poland prompted the Pope to wish: ‘that all children in the world should enjoy the joy and love that are due to them, and so much desired by God Himself’ (Jan Paweł II 2005, p. 882).

The content of the meeting on June 2nd in Legnica concerned the fact that the external dimension of faith is manifested in social life. The believer’s task is to bring Christ’s light into the life of society, and whoever loves God should also love his brother. John Paul II argued that civilization must be imbued with the spirit of love and justice, ‘so that culture opens up to holiness, fosters human dignity, teaches communing with beauty’, thanking God every day and praising His Name (Jan Paweł II 1997d, *Odpowiedzialność za życie społeczne. Responsibility for social life*). It should be recognized that the truths presented by the Pope may be useful for parents and teachers in bringing up children, but also in shaping the attitudes of adults.

During his speech in Gniezno, John Paul II drew attention to the invisible wall dividing Europe, which runs through people’s hearts. It is built out of fear, aggression, lack of understanding for other people, economic and political egoism, and a weakening of sensitivity to the value of life and the dignity of every human being. He warned that ‘there will be no unity in Europe until it is a community of the spirit’. He reminded that Europe’s identity is built on Christianity. He argued that the wall dividing Europe would not come down without returning to the Gospel. You mustn’t cut yourself off from your Christian roots. There is a need to build a common house out of bricks of human conscience. (Jan Paweł II 1997c, *Niewidzialny mur dzielący nadal Europę. The Invisible Wall that Still Separates Europe*).

The words spoken by the Pope, although they concern the continent, can be applied not only to individual parties and European countries, but also to spouses and family members. The object of every person’s concern should be to ensure that there are no walls that divide, or defects that no one is working to remove. It is also worth pointing to the words spoken in the Jasna Góra sanctuary. The Pope spoke of the Church as a community of salvation and Christ living in it, showing the way. The path on which the Lord leads us leads to good, truth and eternal life.

In the highlander town of Zakopane, dominated by the cross erected on Giewont, John Paul II appealed: ‘Do not be ashamed of the cross. Try to take up the cross every day, defend the cross, do not let God’s Name be offended in your hearts, in your social or family life’ (Jan Paweł II 1997b, *Krzyż na Giewoncie i w życiu. Cross on Mt Giewont and in Life*). God’s love for man, expressed in the cross, brings people comfort, hope and strength expressed in the words *sursum corda*—‘lift up the heart’.

1999⁷

The 7th pilgrimage of John Paul II began on 5 June 1999 in Gdańsk, the city where, the nationwide Independent Self-Governing Trade Union “Solidarity” was established on 31 August 1980. Reminding this event during his homily in Sopot, the Pope states that it was groundbreaking ‘in the history of our nation, and also in the history of Europe. <<Solidarity>> opened the gates of freedom in countries enslaved by the totalitarian system,

broke down the Berlin Wall and contributed to the unification of Europe, divided into two blocks since the Second World War'. (Jan Paweł II 1999g. *Nie ma solidarności bez miłości. There is no solidarity without love*). At that time, people chanted in the streets: "There is no freedom without solidarity." During this pilgrimage, the Pope argues that: "there is no solidarity without love," one that forgives but does not forget, is sensitive to the misfortune of others, does not seek its own, but desires good for others, the love that serves, it forgets herself and is ready to act generously "(ibid.). John Paul II points to the need to build the future on the commandment of love for God and neighbour, he encourages us to build a civilization of love. This teaching applies to all, but especially, to spouses who vow love, faithfulness and honesty in marriage and that they will not abandon each other until death. On their solemn wedding day, the bride and groom often choose the reading for the Mass, taken from the Letter to the Corinthians, Saint Paul's Hymn on love (1 Cor 13: 1–8). It is important that they often return to the list of features that characterize true love contained in it and that they implement these features in their own lives. The testimony of their love inscribed in the marriage vocation is to have a positive and motivating effect on other couples and the whole society. Its task is also to create the right atmosphere of family life and friendly conditions for the development of children. The future cannot be built without God who is Love, hence the unequivocal papal exhortation 'Keep with God, always!' and the words addressed to young people: 'Defend your values in yourself and around'. (Jan Paweł II 2005, p. 1021).

The papal call to pilgrims in Pelplin can be considered a continuation of the teaching on love. The Pope encouraged them to build a home of their personal and social life on the rock, which is Jesus Christ. He asked that every house should have the book of the Gospel to read and meditate on, for "Blessed are those who hear the word of God and keep it" (Lk 11:28). He reminded the words of Saint Jerome, who proclaimed that 'Ignorance of the Scriptures is ignorance of Christ'. The Pope expressed his joy that the Church "effectively supports the faithful in getting to know the content of Revelation" during the Holy Mass, catechesis, meetings of biblical circles in parishes, in communities and church movements. He also stated that 'the Church is Christ living in all of us'. He is the vine and the foundation, and we are the branches and the living stones (Jan Paweł II 1999b). *Budujcie dom na skale. Build a house on a rock*). The presented content can be considered the basis of religious education in a Catholic family. They are complemented by a reminder that keeping God's Law leads to eternal life that never ends. Jesus replies to the rich young man 'If you wish to enter into life, keep the commandments' (Mt 19: 17b). The temptation to make one's life without God, or even against God, without His commandments and Gospel, still threatens, and life and the world without God turn against man. Therefore, during the June service in Elbląg, John Paul II together with the faithful repeated the commandments recorded in the Book of Exodus, saying: 'Here is the framework of morality given to man by the Creator' (Jan Paweł II 2005, p. 1032).

In a homily delivered on 7 June 1999 in Bydgoszcz, John Paul II spoke about those suffering persecution. He emphasized that the martyrdom testimony is the greatest test of humanity. As an example, he gave heroic mothers who make a decision to make a sacrifice of themselves to save a child's life. It is an expression of 'love that does not shy away from sacrifice' (Jan Paweł II 1999l). *Świadectwo męczeństwa. Testimony of Martyrdom*). The believer who defends the right to freedom of religion and conscience also faces such a test. Fidelity to God in times of persecution of the Church, martyrdom of faith demanding confession in front of people is a great test of human consciences. This very painful experience gives rise to the obligation of our contemporaries to remember and collect 'all the testimonies of those who gave their lives for Christ' (ibid.).

A meeting with the rectors of universities gathered at the Nicolaus Copernicus University took place in Toruń. It became an opportunity to present the great challenges facing science: defining the boundaries of the experiment and interference in the natural environment, indicating the sense and purpose of technical development. One should perceive the world as a gift from God the Creator and accept that 'Man is to be the prudent

host of the natural world, and not its mindless destroyer' (Jan Paweł II 1999j). O zadaniach nauki. *On the Goals of Science*). John Paul II recalls the words of St. Thomas Aquinas about the fact that human reason is a gift from God and a sign of likeness to God. It must be remembered that genuine freedom of scientific research must rest on the criterion of truth and goodness. Concern for moral conscience and the responsibility of science are the basic imperatives faced by people of science. There is also a need for "gratitude for the gift of another human being", together with which and for whom the truth is sought (ibid.)

In his homily during the Holy Mass in Elk, the Pope urges us not to harden our hearts when we hear "the cry of the poor". People defined as "poor" are: unemployed, homeless, hungry, but also wronged, despised, lonely, forgotten, humiliated, mortified, suffering in hospitals, orphaned or abandoned children, single mothers, victims of war, refugees, disabled, addiction victims, adolescents experiencing the problems of their age. We are to be imitators of God and to walk in the way of love (Eph 5: 1–2). From selfish 'being for oneself' one should turn to others and 'be for others'. The help that should be provided is to be both material and spiritual. 'Material goods are there to serve others, especially those in need' (Jan Paweł II 2005, pp. 1060–62). Lack of wealth does not exempt from providing help, own presence, the gift of time, empathy and understanding. True love is also a spiritual service. Referring to the healing of a man born lame from birth who was unable to walk (Acts 3: 6), described in the Acts of the Apostles, the Pope emphasizes that "people who are poor in spirit, not possessing silver or gold themselves, have more power thanks to Christ than the one that can be given by all the riches of the world" (ibid., p. 1063).

Love should also stimulate dialogue and reconciliation of Christians. During the ecumenical service in Drohiczyn, the Pope says that divisions hurt the Mystical Body of Christ. According to a comparison made by the Orthodox theologian Paul Evdokimov, they are like the Way of the Cross that lasts for centuries. Fulfilling the commandment of love should lead to mutual forgiveness and prayer that transforms hearts. The Pope asks for fervent prayer and cooperation of the Churches. 'Progress on the road to unity requires our effort, mutual kindness, openness and genuine living of brotherhood in Christ' (Jan Paweł II 2005, pp. 1075–77).

Speaking to parliamentarians in Warsaw, the Pope emphasized that all changes are to help create a human and just world. You should take care of the family, human life, education of the young generation and the right to work. Action is needed for the integral unity of Europe and building on spiritual values to result in 'a great European community of spirit', hence the repeated call: 'Europe, open the door to Christ' (Jan Paweł II 1999m). Z przemówienia do parlamentarzystów. *From an Address to Parliamentarian*).

In an age of hedonism, relativism and permissiveness, the virtue of chastity seems to be the most attacked of all virtues. People who take it into account in their teaching and upbringing of the young generation are deprecated, ridiculed, discredited, considered backward, out-of-date, old-fashioned, unreal, out-of-touch, promoting content that is impossible to apply, untrue and even harmful by permissivists. (Dudziak 2009, pp. 383–99). The postulated rejection of the virtue of chastity would, however, destroy the fundamental parts of human pedagogy. It would also contribute to serious personal distortions of interpersonal relations, constituting a breakthrough in the civilization of love based on respect for others and personal, rather than instrumental and objective treatment of a human being. The virtue of chastity was included in the list of eight blessings presented by Jesus in the Sermon on the Mount described in the Gospel of St. Matthew (Mt 5: 1–12). Living the Eight Blessings is not easy, but it is right and just. Jesus presenting them concludes, 'Blessed are you when they insult you and persecute you, and when they say all kinds of evil against you falsely for my sake. Rejoice and be glad, for great your reward is in heaven. For in this way they persecuted the prophets who were before you' (Mt 5: 11–12). The invariability of this teaching is expressed in the words: 'Until heaven and earth pass away, not a single iota or a dash will change in the law' (Mt 5:18). It is worth noting, also today, in the context of changing fashions and trends in social functioning.

Christ's disciples are to proclaim the testimony of God's truth, being like the salt of the earth, the light of the world and the city on a mountain visible to all (Mt 5: 13–15). Their righteousness is to be greater than that of the scribes and Pharisees (Mt 5: 20), so that others may see their good works and glorify God the Father who is in heaven (Mt 5: 16).

It can be noticed that the papal homilies delivered during the pilgrimage to the Homeland in 1999 are based on the canvas of eight blessings. What the Pope said on June 12 in Sandomierz concerns purity of heart. Chastity, on the other hand, is of particular importance in preparing for marriage, in the life of spouses and families, and in educating the young generation. John Paul II encourages you to proclaim the good news of the purity of heart to the world and to show the civilization of love with your example. It teaches that you have to live against popular opinions that are contrary to the law of Christ. The courage to stand up for the Truth costs a lot, but you must not "lose love". The Pope addresses young people with an appeal: 'Do not be enslaved, do not be seduced by delusions of happiness, for which you would have to pay too much, for the price of often incurable injuries, or even your own and someone else's broken life!' (Jan Paweł II 1999a). *Błogosławieni czystego serca. Blessed are the pure in heart.*) He goes on to say: "Only a pure heart can fully love God. Only a pure heart can do the great work of love which is marriage! Only a pure heart can fully serve others! Don't let your future be destroyed! Do not allow yourself to be taken from the riches of love. Protect your faithfulness, the faithfulness of your future families that you will establish in the love of Christ" (Ibid. See also Jan Paweł II 2005. *Pielgrzymki do Ojczyzny, Pilgrimages to the Homeland*, pp. 1112–13). Families, fathers and mothers are reminded that 'The family must stand firmly in defense of the purity of its home thresholds, in defense of the purity of each person. Guard your families against pornography, which today invades people's consciousness in various guises, especially young people and children. Defend the purity of morals in your homes and in your social life. Education in chastity is one of the great tasks of evangelization that lies ahead of us. The cleaner the family is, the healthier the nation will be' (ibid.). John Paul II sensitizes hearts, encourages us to take specific actions and says all this precisely 'so that we may remain worthy of our Christian vocation' (ibid.).

In Warsaw, on Piłsudski Square, the Pope from Poland presents his gratitude to God for the power of the Holy Spirit poured into the hearts of people, which sanctifies and renews people, and for the changes that take place thanks to this, enabling them to rediscover their human dignity. Among the regained rights, suppressed by several decades of socialism, the Pope mentions: 'the multitude of churches recently built in our country!'; 'That believers can receive the sacraments without hindrance and listen to the word of God, and then openly bear witness to their faith!'; and 'that children and young people can come to know Christ with ease in a school where the presence of a priest, religious sister, catechist or catechist is seen as a valuable help in the work of educating the young generation!' (Jan Paweł II 2005, pp. 1123–24). Truth and justice become 'a challenge for all who appreciate the gift of their freedom' (Jan Paweł II 1999f). *Jakże dziś nie dziękować Bogu? How could we not thank God today?*). Remembering 108 Polish martyrs who were murdered during the Second World War while serving God and neighbor, the Pope asks the pilgrims to believe that God is love, to awaken in themselves hope and that this hope will bear fruit of faithfulness in every trial they experience.

Apart from the family and the Church, as well as people recognized as authority figures, the institution that has an educational influence on children and young people is the school. At a meeting in Łowicz on 14 June 1999, the Pope said that 'Special sensitivity is needed on the part of those who work at school in order to create a climate of dialogue, sensitized to the common good of the nation and teach young people to be responsible for the future'. (Jan Paweł II 1999c). *Do wychowawców i wychowanków. To educators and pupils.* Addressing the youth, he said that the Pope loves young people and cares about their future. He wants them to be well prepared for the tasks that await them. He admitted that the future of the Church, the world and Poland depends on them to a large extent. They will shape it.

The work undertaken by man is also responsible for themselves, their family and society as a whole. John Paul II devoted his meeting to this topic in Sosnowiec on the same day. Human work, as he taught, is co-creation with God. Not only is the material value obtained thanks to it important, but also the man—the creator. Exclusive concentration on material goods can make a man only an executive tool. The need to care for the employee, his family and the right to rest. It is important to notice the proportion between hardship and remuneration. You need the right approach to work, not to treat it only as an object, as a source of enrichment. For work ‘can dominate human life to such an extent that he ceases to pay attention to his health, relationship to his loved ones and God’ (Jan Paweł II 1999i). *O trudzie i godności pracy. About the hardship and dignity of work*). The Pope emphasized that “The dignity of work depends on the right judgment of conscience. In it, a reference is made to the Creator, which allows us to discover what is the real good for man and the world” (ibid.). For the gathered pilgrims, among whom there are both employees and employers, a valuable life guideline is the warning: “Whoever has lost the righteous judgment of conscience may make the blessing of work a curse” (ibid.).

In his homily at Krakowskie Błonia, John Paul II said that history shows more than once how human weakness had been based on the eternal power of faith, hope and love. Today too, it is necessary to assess whether the contemporary people of God live the tradition of the apostles, the mission of the prophets, and the memory of the testimony of the blood shed by martyrs. We need such care for the future that the treasure of faith, hope and love ‘which our fathers have preserved in their struggles’ will not be lost by this generation as a result of being lulled by a misunderstanding of freedom. (Jan Paweł II 1999d). *Dobrego depozytu strzeżcie. Guard a Good Deposit*). We are responsible for the salvation of man and for the fate of the Church in the third millennium.

These words were continued in the teaching on holiness delivered in Stary Sącz. The Pope pointed out that care for holiness requires the creation of environments that strive for and develop this holiness. It requires efforts to ensure that the family home, school, place of work, villages and cities, the whole country ‘become the dwelling place of holy people who work with goodness, faithfulness to the teachings of Christ, everyday life testimony, bringing about the spiritual growth of every human being’ (Jan Paweł II 1999e). *Dzisiejszy świat potrzebuje świętości. The world today needs holiness*). The modern world still needs the testimony of believers. And they need the courage not to put the light of their faith under a bushel. There is a need for “a thirst for holiness” to enter into the hearts of believers, which brings back life and shapes entire communities. Today’s world needs the holiness of Christians who take up their duties in everyday life, who want to fulfill the will of the Creator and, in their daily service to people, respond to his eternal love” (ibid.). The sanctity of people should manifest itself in all areas of life: in politics, economy, law, and social activity. There is a need everywhere: a spirit of service, honesty, truth and concern for the common good undertaken even at the expense of generous resignation from what serves only one’s own good. It is also necessary in marital and family relationships, to give glory to God, to be mutual support for each other in the pursuit of holiness, to set a useful example in raising children, to share their holiness with society, motivate them and mobilize them to constant improving and growing in holiness.

At the end of the pilgrimage in 1999, a particularly touching visit took place in Wadowice—the childhood city of Karol Wojtyła/John Paul II. It contained many important moments, such as: presence in the parish church, where he was baptized as a child, greeting the gathered people with words praising the Lord: “Praised be Jesus Christ” and the loud response of the pilgrims: “For ever and ever. Amen”. The reminiscence of the clock on the church wall with the inscription: ‘Time is running out, eternity is waiting’, teaching responsibility for every moment of life. Emphasizing the value of bonds with family and close people, a testimony of religiosity that is important in human life (ibid.). It was evident that the Pope felt at home in this place. He remembered and named particular streets and shops very well, with the famous confectionery selling cream cakes. You could also see the joy of pilgrims invited to his city, home, a group of friends and acquaintances from the old

days, pilgrims feeling all that he was telling about and chanting the sentences: “You are at your place”, “Welcome home” (ibid). A lively bond with the people reacting positively to papal memories and with the Pope who is the Head of the Church, and at the same time a Man as close as Father and Brother, were expressed by the shouted words: “We love you”, “Stay with us” and a solemn singing expressing wishes flowing from the hearts; “One hundred years, one hundred years, long live for us” (ibid). The joy experienced together, sharing a good word and a heart full of affection also revealed the value of this type of pilgrimage, in which there was thanksgiving for mutual enrichment.

That joy was continued in Gliwice (Jan Paweł II 1999k). Ślązaki mi przebaczyły. *The Silesians Have Forgiven Me*), and on 17 June 1999, another farewell took place in Krakow. John Paul II asked for prayer to support him in the Petrine ministry, and the people chanted the answer: ‘We promise’ (Jan Paweł II 1999h. Nie opuszczam mego kraju. *I am not leaving my country*).

2002⁸

In a welcome speech at the airport in Krakow on 16 August 2002 John Paul II thanked the young people for the testimony of faith they gave in Canada during the World Youth Day (https://www.vatican.va/content/john-paul-ii/en/travels/2002/travels/documents/trav_poland-2002.html (accessed on 22 October 2021)). These days, initiated by Jan Paweł II (1986) gather young people from all over the world who make pilgrimages to the place designated for a given year to meet the Pope, listen to his words and pray together. So far, there have been 37 such meetings. The most numerous took place in 1995 in Manila, Philippines, where the group of participants consisted of 5 million people. The next World Youth Day is planned for 2023 in Lisbon.

The slogan of the last pilgrimage to Poland announced by John Paul II was taken from the encyclical *Dives in Misericordia* and the verse quoted in it from the Letter of St. Paul to the Ephesians, the words: ‘God rich in mercy’ (Jan Paweł II 1980 DM I, 1; Eph 2: 4). Referring to the changes in Poland that have taken place since the first pilgrimage in 1979, the Pope draws attention to the social teaching of the Church ‘on building a native house on the foundation of justice, love and peace’ (Jan Paweł II 2005, p. 1201) The Pope understands the difficult situation of large families and elderly people who bear the costs of socio-economic changes. He brings to all the words of Jesus Christ which are the message of God’s mercy: ‘Don’t be afraid’ (Rev 1: 17), because ‘Christ the unfailing Giver of hope is with you’ (Jan Paweł II 2005). Concluding his speech, which was the introduction to this pilgrimage, John Paul II expressed the wish that these days would awaken in everyone a deep faith in the power of God’s mercy, unite in love, inspire responsibility for the life and everyday life of every human being, and encourage goodness and mutual understanding, so that they all become even more intimate in the spirit of love and mercy, so that their hearts would be filled with the grace of hope. Then the Pope blessed everyone for a common pilgrimage.

In the Sanctuary of Divine Mercy, Krakow—Łagiewniki, 17 August 2002, the Pope stated that the loss of man and multiple manifestations of evil reveal the need to refer to God’s omnipotent love, to formulate a request for consolation and to look into the eyes of merciful Jesus. Consecrating the newly built temple, John Paul II said that although each time and the whole world can be considered God’s temple ‘there are times and places that God chooses so that people may experience His presence and His grace in a special way in them’ (ibid. p. 1205). The Pope prayed that ‘the Church would always be a place of proclaiming the message of God’s mercy; a place of conversion and penance; a place where the Eucharistic sacrifice is celebrated—the source of mercy; a place of prayer—persistent plea for mercy for us and for the whole world’ (ibid). In addition to the truth about human sin, God’s Justice and Judgment (Jn 16.8), the Holy Spirit reveals the truth about the fullness of salvation in Christ and the merciful, forgiving love of God (Dominum et vivificantem 32) John Paul II notices that ‘Where there is hatred and the desire to retaliate, where war brings pain and death to the innocent, there is a need for the grace of mercy that soothes human

minds and hearts and generates peace' (ibid. p. 1207). Such peace without 'civil wars' is also needed by couples and families, whose main task is to express love and give birth to life, improve themselves, raise children and grow together in holiness. John Paul II claims that 'In God's mercy the world will find peace and man will find happiness!' (ibid). That is why he calls on believers, including pilgrims staying in this temple, to be witnesses of mercy. The Pope concludes his statement in Krakow's Łagiewniki with a prayer: 'May the Merciful God bless all pilgrims who come here and will come here' (ibid. p. 1208).

A short stop at the construction site of the new Library of the Pontifical Academy of Theology gave John Paul II the opportunity to address rectors, professors, students and university staff. The Pope assured me of his prayer and gratitude for what he had received while studying and working in Krakow and at the Catholic University of Lublin in Lublin, he greeted all universities and, in line with the words of the student hymn song *Gaudeamus igitur*, wished the universities to flourish "semper sint in flore" (p. 1207).

The custom of papal pilgrimages to Poland was that when the Pope stayed overnight in Krakow, in front of the window of the archbishop's seat at ul. Floriańska 3, young people gathered for short talks with the Pope. This form of additional, informal meetings began in 1979 and lasted until the last stay in 2002. That is why John Paul II stated that he and some of them are already 23 years older. He recalled that Jesus is the resurrection and the life, and gave advice to keep 'youth in God' despite the passing of the years and imminent death (p. 1210). He wished all the youth of Krakow, Poland and the world, and concluded it with words, 'let God bless everyone today and tomorrow.

In the homily during the Mass on 18 August in Krakow, he reminded the sentence of St. Paul from the Letter to the Ephesians: 'God, who is rich in mercy for his great love wherewith he loved us. Even when we were dead in sins hath quickened us together with Christ' (Eph 2: 4–5). From this arises the duty of love given to us by Jesus, about which we read in the Gospel of St. John: 'This is my commandment: love each other as I have loved you' (Jn 15: 12). We are to show mercy to our brothers and sisters and be witnesses of God's mercy in today's world. 20th century chosen by God to spread mercy (Kowalska 1995), was an age of special iniquity.

In addition to world wars and the reigning totalitarian regimes, new threats emerge. 'Man often lives as if God did not exist. He usurps the Creator's right to interfere with the mystery of human life. He tries to decide about its occurrence, determine its shape through genetic manipulations, and finally define the limits of death. By rejecting God's laws and morals, he opens up against the family. In many ways, there are attempts to drown out the voice of God in people's hearts, and to make Him the Great Absent in the social culture and consciousness of nations'. (Jan Paweł II 2005, p. 1213). The result of the 'mystery of iniquity' is man's fears of the future, emptiness, suffering and nothingness. They imply a need for relief and hope. Their source is God's eternal mercy. The Pope states that it is necessary that "the message of merciful love resound with new strength. The world needs this love! The time has come for Christ's message to reach everyone, especially those whose humanity and dignity seem to be lost in the mystery of iniquitatis. The time has come for the message of God's mercy to fill people's hearts with hope and become the source of a new civilization—a civilization of love" (ibid. p. 1213). In his speech, John Paul II pointed to the triad of behaviors: one must ask for God's mercy, testify to it and show mercy. They should be done both to those in need of bread or shelter, and to those who experience helplessness, abandonment and confusion. as the Pope said, you need the "imagination of mercy", 'to come and help a spiritually and materially neglected child, not to turn away from a boy or girl who is lost in a world of various addictions or crime; to bring advice, consolation, spiritual and moral support to those who take up an internal struggle with evil' (ibid. p. 1215).

On the same day, in reflection before the prayer, the Angel of the Lord addressed the boys and girls of the Light-Life Movement (Ruch Światło-Życie 2021), which 'is a vibrant environment for the spiritual development of young people and families' (ibid. p. 1216). The Pope assured those gathered about his prayers and wished that the love of

the Eucharist and the Bible would always shed God's light on their paths of life. He also greeted the members of the Catholic Youth Association and scouts whom he entrusted to the protection of the Blessed Mother. Then, in 12 languages, he greeted pilgrims from: Lithuania, Russia, Belarus, Ukraine, Slovakia, Czech Republic, Uzbekistan, Hungary, France, England, Canada, USA <Germany>, Austria and Italy. A song about vocation, sung by young people, encourages reflection on the paths of vocation: priestly, religious, married or single. In each of these paths, it is essential to relate man to Jesus. In Christian education for family life, it is very important whether the future spouses will follow Jesus or go through life rejecting His teachings

On 19 August at the Marian Sanctuary in Kalwaria Zebrzydowska, John Paul II said: 'Today I am coming to this sanctuary as a pilgrim, just as I used to come here as a child and as a teenager. I am standing before the Madonna of Kalwaria, as when I came here as a bishop from Krakow to entrust to her the matters of the archdiocese and those whom God entrusted to my pastoral care' (p. 1222). In this way, the Pope expressed the fact that the sanctuary is a place of special prayer. He pointed out that this is the experience of generations of pilgrims who have been coming here for 400 years. Contemplating the Passion of the Lord from the Upper Room to the Tomb of Christ and the compassion of the Mother with the Son walking on the Way of the Cross, pilgrims find themselves 'in the centre of this love', their life, their weakness and the strength of faith and hope, as well as the conviction that "Mother does not abandon her child in misfortunes, but leads them to the Son and entrusts them to His mercy' (ibid). In this important and frequently visited place by pilgrims, the Pope undertook many prayer intentions. To Mary the Advocate, he entrusted the poor and the suffering, the wealthy, the unemployed and the homeless, bishops, priests and religious communities, himself, the Church, and the Nation. He also prayed for families, young people and children, asking: "Give families a love that will enable them to endure all hardships. Show young people the way and prospects for the future. Cover the children with the mantle of your protection so that they will not be stumbled "(p. 1225).

The topic of the family appeared in the farewell speech at the Balice airport on the last day of the Pope's pilgrimage to Poland on 19 August 2002. John Paul II wished families: 'in prayer to find light and strength to fulfil their tasks, spreading the message of merciful love in their communities'. He also told the families: 'May God, who is the source of life, bless you every day' (p. 1227). The topic of the family appeared in the farewell speech at the Balice airport on the last day of the Pope's pilgrimage to Poland on 19 August 2002. John Paul II wished families 'in prayer to find light and strength to fulfill their tasks, spreading the message of merciful love in their communities'. He also told those families: 'May God, who is the source of life, bless you every day' (p. 1227). Then, he listed five essential values: the spirit of mercy, brotherly solidarity, consent, cooperation, and concern for the homeland. He also expressed the hope that by cultivating these values, Polish society—which has belonged to Europe for centuries—will find its proper place in the structures of the European Community and not only will not lose its own identity, but will enrich this continent and the whole world with its tradition (pp. 1227–28). At the end of this pilgrimage, the Pope, together with the entire community of the Church in Poland, addressed Merciful Jesus with the words: 'Jesus, I trust in You!' and added: 'May this sincere confession bring relief to future generations in the new millennium' (p. 1228).

From 1979 to 2002, during 64 pilgrimage days in Poland, John Paul II delivered 264 speeches (Jan Paweł II 2005). This time of national retreats provided the Pope's countrymen with a lot of content. They can form the basis of personal, marital, family and general formation in Poland and in the world.

4. Discussion

The next part of the article will begin with a brief presentation of the contents of the papal speeches presented above. It will open a space for reflections related to John Paul II's speeches.

4.1. Pro-Family Content of Papal Speeches

Marriage and the family occupy a significant place in the teaching of the Catholic Church. The family community, which is initiated by a God-blessed personal, assumed unbreakable and lifelong relationship between a woman and a man takes up many tasks. The following are worth mentioning among them: the expression of love, the transmission of life, mutual improvement and the pursuit of holiness.

In the speeches made by John Paul II during his pilgrimages to Poland in 1979, 1983, 1987, 1991, 1995, 1997, 1999 and 2002, the Pope repeatedly raised topics important for marriage and family life. He emphasized the need to be strong with the power of faith, hope and love, and the importance of faithfulness (Krakow 1979). He addressed young people because a successful adult life in a marriage depends on an earlier personal formation undertaken in the pre-marriage period. He called for raising a barrier to demoralization, not tolerating evil, being people of conscience demanding of themselves even if others did not do so (Częstochowa 1983). He emphasized the importance of the bond of love in the family and the fact that it is the family that ‘is the first school of love’ (Katowice 1983). He talked about values ‘that must be maintained and defended in and around oneself, defended for oneself and for others’ (Gdańsk—Westerplatte 1987).

He pointed out that human existence has a community and social dimension. He pointed to personal development, also through work. For the spouses to make every effort together and the need for mutual help provided by husband and wife (Gdańsk—Zaspa 1987). He reminded the Decalogue containing fundamental life signposts important both for an individual and their relations with others in all, both smaller and larger social groups (Koszalin 1991). He pointed to the need to pursue holiness and meet man with God who wants to embrace every human being with his holiness. He said that today’s world needs holiness and witnesses to faith (Stary Sącz 1999). He called for the defence of the purity of morals and the rejection of pornography (Warsaw 1999). He convinced young people that ‘Only a pure heart can fully love God. Only a pure heart can do the work of marriage. Only a pure heart can fully serve the others’ (Sandomierz 1999). The Pope deplored the crisis of the family, which had multiple negative consequences. He undertook responsibility for family morality and vigorously opposed the further destruction of families by spreading a false freedom that enslaves (Kielce 1991).

John Paul II taught that the authentic love of a woman and a man should extend to a child who is a gift of God. It is unacceptable that a child should be treated as an intruder and that instead of paternal and maternal love, the child would be in danger of losing his or her life through abortion. No human instance has the right to legalize the murder of an innocent and defenceless man. The Pope explained that the fifth commandment should be understood not only as a ban on taking life, but also as an obligation to care for and protect life and health, and to respect human dignity (Radom 1991).

Caring for a child is also a concern for upbringing children confirmed by their parents with the example of their parents’ own lives. Christians should be people of conscience listening to the voice of God, striving for holiness, introducing a moral order, bearing in mind the common good (Skoczów 1995). Marital and parental love, which is the basis for the proper functioning of the family, does not limit the tasks of a woman and a man. All Christians should bring light to social life (Legnica 1997). It is an important issue for their children as well. The family is the first place of socialization, teaching proper relations with others, preparing for life in a wider society. The task of future generations will also be creating a civilization of love and social justice in the world. Christ helps a person to understand another person (Gniezno 1997). He teaches good, truth, and leads to eternal life (Jasna Góra 1997). Christ’s love, revealed to people through His cross, is for them a power that helps them to solve problems and bear their own difficulties in life. True love ‘does not shy away from sacrifice’ (Bydgoszcz 1999).

Jan Paweł II (1998), who on 14 September 1998 announced in the encyclical *Fides et Ratio* that ‘Faith and reason are like two wings on which the human spirit rises to contemplate the truth’. Also during his pilgrimage to Poland while visiting the Nicolaus Copernicus

University, he drew attention to the limits of the experiment and the need for prudent management of the natural world, not its destruction. He recommended concern for moral conscience and gratitude for the other person with whom the truth is sought (Toruń 1999).

Recalling the Letter of St. Paul to the Ephesians (Eph 5), the pope emphasized that spouses are especially called to follow the path of love, follow Christ, avoid all divisions, forgive one another, and the relationship of husband and wife is to illustrate the bond between Christ and the Church (Ełk 1999). The responsibility of families and society is mutual. The value of man and family obliges the whole society to care for the family, for human life, for the upbringing of the young generation, and for the right to work (Warsaw 1999).

In the spiritual testament that John Paul II passed on during his last pilgrimage to Poland, he spoke about God's mercy. He called not to be afraid since 'Christ the unfailing Giver of hope' is with us. He encouraged us to awaken faith and responsibility for the life of every human being, to mutual understanding, to do good, to love and hope (Krakow 2002). He spoke about the duty to love (Jn 15: 12). He advised that everyone, despite the passing years, should keep 'youth in God'. He was against such a life as if God did not exist and man's usurpation of the rights of God-the Creator, who is the only Lord of life and death. He called to ask for God's Mercy, to testify about it and to do it for the needy. He prayed for love in families, prospects for young people and protection of children from scandal (Kalwaria Zebrzydowska 2002). Just before his departure to the Vatican, the Pope asked God's blessing for families to spread merciful love in their environment, trust in Jesus, put their hope in him and draw solace from him.

John Paul II's deep and mutual bond with pilgrims all over the world is evidenced by the fact that, when he was fatally ill, crowds of people of various nationalities filled St. Peter's Square. Upon learning of the crowds of young people who had come to pray for him, John Paul II, lying on his deathbed, whispered: 'I was looking for you, and now you have come to me and I thank you for that' (www.opoka.news/jan-pawel-ii-odchodzenie-pasterza-fakty-i-opinie_20385 [John Paul II - The Departure of the Shepherd (Facts and Opinions)] (accessed on 27 October 2021)) (Jan Paweł II 2019). Although the Pope, beloved by so many, departed for the Father's House on 2 April 2005, his words remained. The written papal speeches can still serve young people, spouses and families in forming themselves and their own attitudes.

4.2. Reflections on the Content of Papal Speeches

Expressing conjugal love requires understanding what love is and what personality traits are conducive to authentic love for another human being. John Paul II spoke about it both before accession to the St Peter's Throne during his pastoral work in Krakow and academic activity in Lublin and in his speeches during his pilgrimage to Poland. The Pope emphasized the virtue of love and chastity, stressed the need to protect human life and respect human dignity, spoke about the proper use of freedom and responsibility, presence and diligence. All these qualities are useful not only for collective activities, but also for marital references and family upbringing. Love, loyalty, honesty and active support of the husband or wife and accompanying a loved one until death are not only the words spoken during the marriage vow, but also the basic tasks and obligations of the spouses carried out every day. The value of marriage and family, accepted and protected by moral norms, is an important mission in life. It should not be neglected or abandoned or deserted. In addition to the usefulness of the content heard, the value of participating in pilgrimages is being together in marriage and family, participating in the same events, listening to the same words, experiencing liturgy together, benefiting from the witness of other spouses' zeal and piety, and praying together. All this, together with the received blessing, comforts both spouses, gives them new hope, new enthusiasm, new mobilization and motivation to make efforts for the good of others. A pilgrimage may or may not be a reason for a spectacular conversion. It may also be a kind of gaining new energy to carry out the effort of transforming and perfecting oneself and the service to the husband or wife undertaken

day by day. This is in line with the words of the poet Jerzy Liebert, who said: ‘Having made a choice forever, I must make a choice at every moment’.

The results of retreat experiences also depend on the attitudes of the participants. Focusing solely on the perception of what is external, superficial, without reaching the essence of the matter, without interiorizing the content heard, will not bring the expected changes. The evangelical seed produces different crops depending on the soil onto which it falls (cf. Matthew 13: 3–9).

The content of the eight pilgrimages to Poland prompts us to ask questions and try to answer them. The essential question is whether the pilgrims have accepted and applied the teachings addressed to them in their personal and social lives? The time that has passed since those pilgrimages, and the events that follow them are the verifiers of the changes and their durability that have taken place. The establishment of the Solidarity Trade Union and the Nation’s freedom spurt leading to political changes in Poland, testifying to interpersonal solidarity, prove that speaking about human dignity and freedom made people aware of the personal power and strength of social unity. However, has the same transformation taken place in the sphere of morality and the acceptance of moral norms that protect marriage and family life? Has there been a change and is it permanent? Will representatives of different nationalities obtain similar results? An authoritative answer to this question is connected with the necessity to continue the questionnaire research and comparison the results to the previous ones, e.g., those described in the book *Postawy wobec wychowania seksualnego a hierarchia wartości nauczycieli* [*Attitudes Towards Sexual Education and the Hierarchy of Teachers’ Values*] (Dudziak 2009). It may also be useful to consider the systemic context and compare the changes initially made in *Seksualność a polityka od socjalizmu do liberalizmu* [*Sexuality and Politics from Socialism to Liberalism*] (Dudziak 1999).

John Paul II encouraged pilgrims to make their own axiological comparisons. The question of “spiritual Westerplatte” is a question of values that a person is ready to defend. Examples of answers given by people from different eras can be found in the Holy Scriptures and in the history of the world. God, honor, Fatherland, Church, religion, commandments, man, husband, wife, child, marriage, family, love, life—these are values that have been defended until shedding of blood. An example of defending religious values is Daniel in the lions’ den, ready to give his life rather than defy God (Dan 6: 2–29). Likewise, the Sons of Maccabees (2 Mch 7: 1–42), Eleazar (2 Mch 6: 18–31), Jesus dying on the cross for the salvation of the world (Jn 19: 1–37) and the first Christians killed at the Colosseum.

The history of Poland also helps in understanding the profound meaning of John Paul II’s pilgrimage speeches and their reception by Christians. Defense of the faith during the Swedish invasions of Poland (1655–1660), defense of the country and the world against the Muslim onslaught of the Tatars and Turks (1620–1621; 1666–1671; 1683–1699), the partitions of Polish lands by Russia, Prussia and Austria, and the erasure of Poland from the world map over a period of 123 years (1795–1918), attempts at Germanization (in 1740–1919) and Russification (from 1831) of the Polish nation, national liberation uprisings, victory at Vienna of troops under the command of King Jan III Sobieski over the army of the Ottoman Empire under the leadership of the vizier Kara Mustafa, the fight against the Nazi occupier and the totalitarianism imposed by the Soviet Union, the opposition of the supporters of Catholic-normative sex education to the demoralization of the young generation by secular-permissive sexual education and a change in the core curriculum of education for family life at school, clashes of free ideology pro-choice death in defence of pro-life. It is easier to understand the zeal and authenticity of the Pope, but also of some Polish Catholics, when the words: ‘Christ, we will not abandon your temples, we will not bury our faith, the vain attempts of evil spirits and their vain intentions’ (Nie rzucim Chryste świątyń Twych [Christ, We Will Not Abandon Your Temples] n.d.); https://dziedzictwo.ekai.pl/@nie_rzucim_chryste_swiatyn_twych (accessed on 16 November 2021) Christ, We Will Not Abandon Your Temples.

Spouses and parents play an important role in religious, moral and family-oriented upbringing. That is why pastoral care for this social group is so important. The expres-

sion of love and the transmission of life are inscribed in the conjugal vocation. For this reason, love and life are two special values that require the protection of spouses by their spouses and parents. According to the exhortation of John Paul II, *Familiaris Consortio*, the “trivialization of human sexuality” (FC 37) must not be allowed. According to the fifth Commandment of the Decalogue, “Do not kill”, one must not allow killing a man, also in the prenatal phase of his development. Both body and spirit cannot be killed, thus the need to protect children from demoralization. It is worth considering today the statement of St. Paul from the Letter to the Hebrews: “In your struggle against sin, you have not yet resisted to the point of shedding your blood” (Heb 12: 4).

Belonging to the Polish nation gave the Pope a special sensitivity and the ability to understand other people’s problems, the ability to direct and make helpful contacts, genuine commitment and readiness to serve. It helped him in understanding experiences, reaching people’s hearts with the right message, skilfully chosen words, with refreshment, but also with the requirement to stand up for true values.

John Paul II spoke not only as a professor but also as a witness. He was genuine and direct. He not only talked about the need for love, but he loved. This was evident in his approach to children, the sick and the elderly, and even his would-be killer, Mehmet Ali Agca. He was credible when he saw people hungry for bread and God, experiencing violence, being shot in the streets, deported to Nazi camps and persecuted in the post-war period by the followers of Marxism, Leninism and Stalinism. Knowing the history of Poland, John Paul II knew what was conducive to falls and what helped to rise from them. Knowing the history of the Church, biblical figures and saints, he could call on people to make demands of themselves. He himself did not avoid the demands and even when he was sick, he did not stop serving people who were looking for God’s ways.

According to the principles of interpersonal communication, how the listening public benefit from the pilgrimage teaching also depends on their personal maturity and the attitude with which they come. They can experience a strong emotional experience and stay only on the outside of the event. They can stay only for the pleasures of experienced impressions, stop at the experience of these wonderful moments. However, they can internalize the content they have heard and make the effort to implement it in their own lives and improve themselves.

In the relations between a woman and a man, one can also stop at the pleasant but external facade of their mutual relations. However, you can reach a deeper level, taking responsibility for a loved one and the trouble of constant help and care. Such involvement is demanding and it costs a little psychophysically. Except for the joy experienced and the clapping of the enthusiastic crowd when the Pope speaks of love, something else is needed. The need for motivation and a mature decision to work on oneself, continuous growth and improvement to become a more and more valuable gift for husband, wife, children and society. You need an attitude not only to have many pilgrimage souvenirs bought on a stall, but also to be a more and more mature Christian, not only to take from others, but also to give them. A pilgrimage should bring not only temporary emotions, but also stimulate motivation to do better. It should also give new strength to the further effort of self-development and bond building. The pastoral care that John Paul II showed to couples and families during his pilgrimages should be used for further personal endeavours, work on oneself and relationships with other people. It should be understood as an invitation to systematic spiritual work, empowerment and guidance.

It seems that not all changes occurring in the years that have passed since the papal pilgrimages would be in line with the intentions of John Paul II. He would certainly appreciate the developing Movement of Pure Hearts, supporting young people in maintaining chastity before marriage and the Movement of Pure Hearts of Marriages (*Ruch Czystych Serc* 2021), supporting spouses in responsibility for their vow of love, improving each other and mutual relations, maintaining marital fidelity, passing on life in accordance with moral standards and striving for holiness. (<https://rcs.org.pl/> accessed on 12 November 2021). It can be concluded from the papal teaching that John Paul II would be glad to continue

the work that was already valued many years ago, which is the still existing Light-Life Movement (*Ruch Światło-Życie* 2021) and the formation of spouses in the Church House Movement (<https://www.oaza.pl/> accessed on 12 November 2021). As a pope who values responsible parenthood and the implementation of moral principles in the field of transmitting human life, John Paul II would positively evaluate the creation of associations of teachers of natural family planning. It would support educating brides in the field of fertility recognition, disseminating this knowledge among medical students, future and current teachers as well as health care workers and advisers involved in the work of family conciliation services.

There are also actions that John Paul II would not approve of. He would be opposed to assimilating the sexualization of children and adolescents from the extremely liberal circles of Western countries. He would not agree to the delivery of depraved content via the Internet, cinema and certain TV programs. He would be negative about offering children workshops by so-called sex educators trying to replace traditional moral norms with permissiveness contrary to Christianity.

For years, the Christians of those countries where the depraving influences had started earlier (*McDowell Josh* 1986; *Riches* 1984; *Nathanson* 1979) have warned Poles against the demoralization of the young generation and the lack of responsibility for love and life. Currently, similarly unfavorable trends appearing in Poland should make us refer again to the teaching preached by John Paul II. The sermons about love and life require repetition, consolidation and deepening as well as constant implementation of the word into action. A proper understanding of love, freedom, responsibility, human dignity and the protection of life from conception to natural death is the foundation not only for individual families, but also for the entire human civilization.

A reminder of papal speeches along with a reflection on the conditions and the form of their transmission implies final summaries and pastoral recommendations.

5. Conclusions

Religiousness, piety, proper hierarchy of values and respect for moral norms are essential both in the life of a specific individual and in the society in which he or she lives. A special place for shaping proper attitudes is the family, and parents are the child's first educators. Love and responsibility are the foundations of marital happiness and the indissolubility of marriage. Current difficulties and irregularities experienced by the modern family, behaviour inconsistent with moral norms: sexualization of children, promiscuity, cohabitant relationships, infidelity, breakdowns of marriages, insufficient sexual and reproductive responsibility, abortion, mistakes and neglect in the educational impact of parents on children, and, on the other hand, looking at the multiplicity and value of tasks, both individual and social, that families have to fulfil, reveal the great need to care for marital and family formation. Karol Wojtyła, a priest and professor of ethics noticed it also as the future Pope John Paul II. He cared very much for the quality of the spiritual life of every human being. A significant place in his teaching was occupied by preparation for marriage and support of spouses in undertaking tasks such as: purity, holiness, expressing love and transmitting life. He also drew attention to the upbringing responsibility of parents, whose testimonies and educational efforts to a large extent determine the attitudes of children. The Pope, who came from Poland, did not shut himself up within the walls of the Vatican, but took the pilgrim's effort to teach people who needed evangelization and ethical content. The value of the article is to draw attention to the formative role of pilgrimages and to make available the issues contained in the speeches of eight papal pilgrimages to the homeland held in the years from 1979 to 2002 to the Readers. This is all the more important because marriage and family formation applies to all nations, and so far some of the content of John Paul II's speeches in Poland has not been officially translated into English.

The shared pilgrimage experiences, the contents heard, the hardships of the journey and the time of being together in a large group of other marriages and families give the

spouses a new chance. It is the opportunity to look at each other with love, appreciate each other, give mutual support, say a kind word, make a gesture of peace, be a gift to each other and notice that this person with whom they walk through life is a great gift. The time of the pilgrimage can teach love and different ways of expressing it. It is a time of mutual closeness and empathy, a reminder of faithfulness and indissolubility, as well as good deeds for other people, the closest of whom are: husband, wife, children, parents, grandparents, grandchildren, other family members and other circles of society.

When answering the questions in the Introduction, it should be stated that participation in pilgrimages can motivate and mobilize spouses to better fulfill their marriage and parental vocation. The source of this motivation and mobilization may be the content of the teaching given by the Pope, testimony of other people's religiosity, uplifting mood, time spent together and events with one's own husband or wife, as well as personal prayer and contemplation. The given opportunities for spiritual growth can be used or remain only on the registration of superficial pilgrimage experiences. What choice each pilgrim makes is their decision.

It is not enough, however, to listen to or read the content prepared by the Pope once. You have to come back to them, explore, consider, interiorize them, draw conclusions that are appropriate for you, derive postulates, set specific tasks, carry them out, use the guidelines and put the truths you adopted into practice. Grandparents, parents, teachers, priests and journalists face a specific task to pass on to the younger generation the catechesis of John Paul II. This content should also be understood by spouses and those preparing for marriage. Specific recommendations can be distinguished from the papal teaching:

1. Recognize Christ as your Lord, and be faithful to Christian values.
2. Love and forgive. Trust God's Mercy and be merciful to people.
3. Be strong with the strength of faith and hope, have trust in spite of your weakness.
4. Keep a sensitive conscience and act on it. Be victorious over sin.
5. Identify your own "spiritual Westerplatte" (norms, values, vocation). Do not give up, keep on hoping, and serve until the end.
6. Preserve the right hierarchy of values and live in accordance with it.
7. Appreciate the value of the family as a school of love.
8. Pay attention to your spouse's needs. Help one another while maintaining marital unity and solidarity.
9. Do not disregard professional work, but also do not glorify it by putting it above God and people.
10. Do not isolate yourself from others. Don't create barriers between family members.
11. Provide material and spiritual help to those in need. Don't be indifferent to social problems.
12. Resist demoralization, protect others (especially children) and yourself against it.
13. Recognize that true freedom is not enslaving and comes with responsibility.
14. Prevent conflicts, divorce, addictions, long-term dissolution of spouses, Euro-orphanhood. Avoid temptations and do not create them yourself.
15. Make sure that the words that you say serve the truth and do not fight against others.
16. Maintain sexual responsibility through chastity and faithfulness.
17. Maintain a procreative responsibility. Teach yourself and others methods of fertility recognition. Develop appropriate attitudes towards the child in the prenatal period.
18. Remember the love of the married wife / husband and show it to children for whom it provides the right atmosphere for development.
19. Take care to educate the young generation. Develop the virtue of chastity in them.
20. Defend the chastity of the home hearth. Keep your family safe from pornography.
21. Listen to God's voice and His Commandments.
22. Create environments that strive for holiness.

Examples of environments that the last of the above-mentioned indications encourages to create are *Ruch Światło-Życie* [the Light-Life formation movement], *Domowy Kościół* [the Church of the House], or the *Focolare* Movement established in Italy, or the French *Equipe*

Notre Dame. Christians from other countries may introduce other communities that are useful for the spiritual development of marriages and families, and which will support them on their path to holiness. In the first issue of the Exhortation Familiaris Consortio, published on 22 November 1981, John Paul II wrote that “marriage and family are one of the most valuable assets of humanity” (FC1). He recommended that married couples and families be helped, supported and sustained. This kind of support can also be conveying the content of his pilgrimage teaching.

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Abbreviations

AAS	<i>Acta Apostolicae Sedis</i> —Documents of the Holy See
CCC	<i>Catechismo Della Chiesa Cattolica</i> Catechism of the Catholic Church
CRF	<i>Charter of the Rights of the Family</i>
DM	<i>Dives in Misericordia</i>
EV	<i>Evangelium vitae</i>
FC	<i>Familiaris consortio</i>
GS	<i>Gaudium et Spes</i>
LG	<i>Lumen Gentium</i>
RM	<i>Redemptoris mission</i>
VS	<i>Veritatis splendor</i>

Notes

- ¹ The texts of the papal speeches from this pilgrimage this year have been translated into English and can be found at: https://www.vatican.va/content/john-paul-ii/en/travels/1979/travels/documents/trav_poland-1979.html (accessed on 22 October 2021).
- ² The texts of the papal speeches from the pilgrimage this year have not been translated into English.
- ³ The texts of the papal speeches from the pilgrimage this year have not been translated into English.
- ⁴ The texts of the papal speeches from the pilgrimage this year have not been translated into English.
- ⁵ The texts of the papal speeches from the pilgrimage this year have not been translated into English.
- ⁶ The texts of the papal speeches from this pilgrimage this year have been translated into English and can be found at: https://www.vatican.va/content/john-paul-ii/en/travels/1997/travels/documents/trav_poland-1997.html (accessed on 22 October 2021). This pilgrimage was the longest of all pilgrimages to Poland.
- ⁷ The texts of the papal speeches from this pilgrimage this year have been translated into English and can be found at: https://www.vatican.va/content/john-paul-ii/en/travels/1999/travels/documents/trav_poland-1999.html (accessed on 22 October 2021).
- ⁸ The texts of the papal speeches from this pilgrimage this year have been translated into English and can be found at: https://www.vatican.va/content/john-paul-ii/en/travels/2002/travels/documents/trav_poland-2002.html (accessed on 22 October 2021).

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