

## Return to sources in Christian education according to *Vaticanum II*\*

In one of the documents proclaimed by Vatican II, we read: “The pilgrimage Church is guided by Christ’s call for constant reform, which the Church as a human and earthly institution still needs” (UR 6)<sup>1</sup>. Hence the call of Mother-Church to her sons for constant purification and renewal (GS 43) results. According to Cardinal Karol Wojtyła, the term “renewal” is less radical, but more integral and deeper than the term “reform” and indicates either the transformation of what was old or the new initiative, something like mining a treasure. *Accomodata renovatio*, on the other hand, means a renewal adapted to the consciousness that the Church has now achieved<sup>2</sup>.

The question now arises how to understand renewal in relation to Christian education. It is unchangeable as to its basic principles contained in the Gospel and in the pedagogy of Jesus Christ, and constantly enriched by the educational doctrine of the Church, but it must develop, meeting also current social needs, in accordance with the principle of universalism.

Thus, the renewal of Christian education is expressed in a double movement through: 1) the return to the sources, which could be called evangelization and 2) adaptation to the present day, which could be described more briefly as Christianization<sup>3</sup>. In this article we will limit ourselves only to the first movement, presenting it in the light of the conciliar texts.

\* STV 11(1973)1.

<sup>1</sup> The number next to the abbreviation referring to a given Council document indicates its next article, that is the number.

<sup>2</sup> K. Wojtyła, *Wstęp ogólny*, in: *Sobór Watykański II. Konstytucje — Dekrety — Deklaracje*, Poznań 1968, 16.

<sup>3</sup> Cf. S. Kunowski, *Założenia i aktualne potrzeby wychowania katolickiego*, AK 65(1962)3, 222.

The main task of the Second Vatican Council was to answer a question posed by Paul VI: *Ecclesia, quid dicis de teipsa?* and so Vatican II can be described as an ecclesiastical council<sup>4</sup>. On the other hand, we know that the return to sources consists in deepening the closeness to Jesus Christ, and thus a renewal of Christocentrism. However since the encyclical of Pius XI entitled *Divini Illius Magistri* shows that soteriological Christocentrism belongs to the essence of Christian education<sup>5</sup> the problem arises of the ecclesiastical approach to Christocentrism and its pedagogical implications.

### Christocentrism in an Ecclesiastical Perspective

#### The Council's Vision of the Church in Light of "Lumen Gentium"

The average Christian – as noted by J. Charytański – in the period after the Council of Trent and Vatican Council I saw in the church rather a service institution with which one can achieve individual salvation, if one believes in truth, fulfills commandments and uses the sacraments.

This attitude was not connected with the awareness of constituting the Church and being responsible for the Church<sup>6</sup>. However, it was the result of a certain one-sidedness in the recognition of the Church's theology, mainly caused by polemics with the Reformation. Namely, they have come to the fore in the vision of the Church: its institutionality, diminishing the anthropological element, hierarchical character at the expense of the sense of community and static quality, which led to underestimation of historical dynamism<sup>7</sup>.

The dogmatic Constitution on the Church, *Lumen Gentium*, the central, key document of the Second Vatican Council<sup>8</sup>, fulfills these deficiencies, extracting the forgotten and important aspects of ecclesiology, especially in the first two chapters (LG 1-17).

Thus, the anthropological side of the Church is strongly emphasized, which is above all an institution, but a people of God rooted among all nations,

<sup>4</sup> Cf. A. Skowronek, *Soborowa wizja Kościoła*, CoTh 37(1967)1, 10.

<sup>5</sup> Cf. Pius XI, *Divini Illius Magistri*.

<sup>6</sup> J. Charytański, *Zadania katechizacji w świetle dokumentów soborowych*, CoTh 37(1967)3, 88.

<sup>7</sup> Cf. Y. Congar, *Kościół jako lud Boży*, "Concilium" (1965-1966) 1-10, 13-37.

<sup>8</sup> Cf. E. Florkowski, *Wprowadzenie do Konstytucji dogmatycznej o Kościele*, in: *Sobór Watykański II*, op. cit., 132; L. Zimny, *Tajemnica Kościoła*, AK 68(1965)5-6, 270.

including bishops, priests, deacons, religious and laity, not only saints but also sinners (n. 13).

All people are called to the Church: Christians of other religions, including those who have not yet received the Gospel, and even those who have not yet reached their “explicit knowledge of God” (nn. 15-16). In this way, the Church reveals the community of “life, love and truth” for which it was established by Christ (n. 9)<sup>9</sup>, and the role of the hierarchy is a true service, meaningfully called “diakonia” or “service” in the Holy Scriptures (n. 24)<sup>10</sup>. Finally, by overcoming the static approach of the Church, the Constitution shows that it is a continuation of the chosen nation of Israel, the people of the New Covenant, made with God through the blood of Jesus Christ (n. 9). Established by the eternal plan of God, the Church makes pilgrimages to the eternal fullness of time by realizing the history of salvation (n. 50)<sup>11</sup>.

### Christ and the Church

However, a special relationship takes place between the Church and Jesus Christ. “For from the side of the Christ dying on the Cross the wondrous sacrament of the whole Church was born” (SC 5). Christ sacrificed himself for the Church, who is his Bride and his body (LG 6-7). He is the head of this body and at the same time of his people receiving all grace and life from Him (GS 50). Therefore, the presence of Jesus Christ in the Church is in a sense his incarnation into a society in the likeness of that which took place when Christ took on human nature. This second incarnation is characterized by a continuity (*incarnatio continua*), unlike the previous one, and must be understood in the personalist sense, i.e. that Christ is not replaced by the established institution, but personally He performs the work of salvation. The Church is no longer a man’s guide to God, but is rooted in Christ, and those belonging to the Church thus

<sup>9</sup> Cf. M. Chenu, *Kościół jako wspólnota*, “Tygodnik Powszechny” 18(1964)20, 1-5; M. Chenu, *Lud Boży w świecie*. Kraków 1968; J. Krucina, *Wspólnotowa struktura Kościoła*, “Znak” 20(1968)9, 1101-1115; S. Wilkanowicz, *Kościół — wspólnota podstawowa*, “Znak” 19(1967)3, 297-306; E. Pin, *O Kościele jako formie życia wspólnotowego*, “Więź” 144(1970)4, 28-36; L. Alting von Genau, *Christianizm: instytucje i społeczność*, “Więź” 114(1967)10, 36-45; E. Bianchi, *Demokratyzacja Kościoła*, “Tygodnik Powszechny” 21(1967)47.

<sup>10</sup> Cf. O. Semmelroth, *Kapłański lud Boży i jego pasterze*, “Concilium” (1965-1966) 1-10, 27-35.

<sup>11</sup> Cf. H. Bogacki, *Misterium Kościoła pielgrzymującego*, in: *Kościół w świetle Soboru*, Poznań 1968, 53-95; B. Cierzniaak, *Misterium Kościoła wg konstytucji dogmatycznej “Lumen gentium,”* HD 34(1965)3, 145-151.

become members of the glorified Savior. The Church, therefore, means Christ who continues to live through it<sup>12</sup>.

B.C. Butler quotes Y. Congar, who says: "Christ along with the Church does not constitute anything more than what Christ himself is, according to the same principle: God along with the world do not constitute anything more than what God Himself is, and then he cites Saint Thomas from Aquinas, saying that the Church was not only founded by Jesus Christ, but is constantly maintained by Him in its existence, especially through the Eucharist. The church is therefore Christocentric in the most complete sense of the word."<sup>13</sup>

### Participation of Church in the Mission of Christ

Therefore, the concrete existence of individual Christians should not be understood anthropocentrically, i.e. not as directed towards Christ, but christocentrically, i.e., having its source in Christ, who is its most important foundation and source<sup>14</sup>. The incarnation in Christ through Baptism begins the Christian's existence, which consists in taking part in the priesthood, the prophetic and royal office of the Savior (n. 31), while the latter two appear to be the very expression of the former<sup>15</sup>.

a) Participation in the priestly mission of Jesus Christ already in the Old Testament, in addition to the inherited Aaronic priesthood, the whole people were described as priestly (Ex 19:5-6)<sup>16</sup>. In the New Testament, the only Mediator between God and people is Jesus Christ (No. 8); He is the only High Priest of the New and Eternal Covenant (n. 21, 28, 34, 83) and He makes his people become the people of the royal priesthood (1P 2:4- 10; Rom 12:1; Ap 1:6; 5:10; 20:6)<sup>17</sup>. Christians of the first centuries were fully aware of this fact. As a result of the rejection of the hierarchical (or ministerial) priesthood, Catholic theologians accentuated the necessity of its restoration, which resulted in the dulling of the awareness of the faithful in relation to the universal (or common) priesthood

<sup>12</sup> Cf. R. Łukaszyk, *Kościół jako wspólnota w Chrystusie*, ZNKUL 12(1969)3, 3-17; *Pojęcie Kościoła jako Ludu Bożego w eklezjologii Vaticanum II*, "Roczniki Teologiczno-Kanoniczne KUL" 16(1969)25; *Teologiczne spojrzenie na Kościół*, "Katecheta" 8(1964)1, 5-10.

<sup>13</sup> B.C. Butler, *Tajemnica Kościoła*, Tyg. Powsz. 17(1963)41.

<sup>14</sup> Cf. K. Wojtyła, *Idea Ludu Bożego i świętości Kościoła a posłannictwo świeckich*, AK 68(1965)5-6, 310.

<sup>15</sup> Cf. O. Semmelroth, art. cit., 28.

<sup>16</sup> Cf. A. Jankowski, *Kapłaństwo*, in: *Podręczna encyklopedia biblijna*, vol. 1, Poznań 1959, 652.

<sup>17</sup> Cf. S. Schudy, *Kapłaństwo Jezusa Chrystusa w nauce Vaticanum II*, CoTh 39(1969)4, 15-32.

received by baptism)<sup>18</sup>. Meanwhile, both one and the other, although there is a significant difference between them, participate in their own way in the one priesthood of Christ (n. 10).

b) Of course, priests, bishops and the pope do not cease to participate in the common priesthood<sup>19</sup>, which, however, is a particularly valuable discovery for the theological status of lay people in the Church<sup>20</sup>. For the priesthood existence is always associated with a special sacrifice<sup>21</sup>. The subject of the sacrifice of the universal priesthood is the whole life of the Christian: daily work, rest, patiently endured concerns. All this made as sacrifices to the Father in the Eucharistic rite with the Lord's Body becomes a sacrifice to God by Jesus Christ, to whom his devotees thus sacrifice the world (n. 34), "the holy and organic nature of the priesthood community manifests itself by the Sacraments and by virtues" (n. 11)<sup>22</sup>. Thus, sacramentology and ecclesiology constitute an organic whole.

c) Participating in the prophetic mission of Jesus Christ. In the Old Testament, the prophetic and priestly functions were separated from each other. On the contrary, Jesus Christ transmits his priestly and royal mission as the Head of the People of God<sup>23</sup>. The prophetic task is fulfilled "not only by the hierarchy of priests who teach in His name and are legitimated by His authority, but also by the laity, whom he has established for witnessing and provided with the sense of faith and the grace of the word so that the power of the Gospel may shine in everyday, family and social life" (n. 35), thanks to accepting God's Word and remaining faithful to the extent that all the faithful cannot get lost in it (n. 12). "Every disciple of Christ has a duty to spread faith" (n.17) with the purpose of "evangelizing the world" accomplished "with both life and word testimony," which becomes particularly effective because it takes place "under the ordinary conditions of the world" (n. 35), while the testimony of life is expressed in particular by faith, love and hope (n. 12.35). Finally, the Holy Spirit makes believers capable of undertaking various functions "aimed at renewing and further useful development of the Church" by providing them with appropriate charismas (n. 12).

<sup>18</sup> Cf. O. Semmelroth, art. cit., 27.

<sup>19</sup> Cf. E.J. de Smedt, *Le sacerdoce des fidèles*, Bruges 1961, 21.

<sup>20</sup> Cf. K. Wojtyła, art. cit., 309.

<sup>21</sup> Cf. O. Semmelroth, art. cit., 28.

<sup>22</sup> Cf. A. Skowronek, *Kościelno-twórcza rola sakramentów*, *CoTh* 38(1968)4, 10; *Eklezjalna treść sakramentów*, *CoTh* 39(1969)3, 19-33; L. Szafranski, *Kapłaństwo hierarchiczne i kapłaństwo wiernych w sprawowaniu liturgii Kościoła*, in: *Wprowadzenie do liturgii*, Poznań 1967, 111-122; L. Szafranski, *Kapłaństwo wiernych*, Lublin 1968.

<sup>23</sup> Cf. J. Guillon, *Contemporary Church*, Warsaw 1965, 19.

d) Participating in the royal mission of Jesus Christ. The first pages of the Holy Scriptures present a man “created in the image of God... created to rule the world” (GS 34). After performing the saving work, Jesus Christ “entered the glory of his kingdom. Everything is in submission to Him... He granted this authority to the disciples so that they would also could participate in this royal freedom...” (LG 36). Participation in the royal mission of Christ consists in overcoming in oneself the reign of sin “by self-denial and through sacred life,” then spreading among the brothers the ideas of the kingdom of “truth and life,” “holiness and grace,” “justice, love and peace.”

Finally, it is part of this participation to improve the goods created “thanks to human work, technology and social civilization according to the objective set by the Creator...” healing the existing equipment of the world and conditions to prepare the role of the world for the sowing of the Word of God and for the message of peace (LG 36).

## Pedagogical Implications of Ecclesiastical Christocentrism

### The Council's Vision of Education in Light of “*Gravissimum educationis*”

The Declaration on Christian Education entitled *Gravissimum educationis* is not a primary document of the Second Vatican Council, as indicated by the term “declaration” in contrast to the term “constitution.” It has occupied the place in the shadow of four great constitutions: on the Church, on God’s revelation, on the holy liturgy and on the Church in the modern world.

It should therefore be considered along with these basic statements of *Vaticanum II*. However not many publications discussing it were issued, and sometimes even it was regarded as disappointing<sup>24</sup>. Noteworthy is the special issue of the “Ateneum Kapłańskie,” (AK) largely dedicated to the Declaration<sup>25</sup>.

<sup>24</sup> Cf. Z. Klepacki, *Problemy pedagogiczne w soborowej “Deklaracji o wychowaniu chrześcijańskim,”* in: *Reports on publishing activities and scientific meetings*, Kronika Towarzystwa Naukowego KUL, Lublin 1968 No. 16, 102; S. Kunowski, *Założenia ideowe soborowej “Deklaracji o wychowaniu chrześcijańskim,”* *ibid.*, 110; J. Tarnowski, *Wprowadzenie do Deklaracji o wychowaniu chrześcijańskim*, in: *Vatican Council II*, op. cit. 482; *Gravissimum educationis*, AK 71(1968)6, 397; S. Markiewicz, *Kryzys katolickiej koncepcji wychowawczej*, “Wychowanie” 5 (1965), 28.

<sup>25</sup> AK 71(1968)6, 387-471; cf. also *Erklärung über die christliche Erziehung, eingeleite von Fr. Paggeler*, Trier 1966; E. Vandermeersch, *Déclaration sur l’éducation chrétienne*, in: *Documents Conciliaires*, vol. 2, Paris 1905, 153-195; *La Déclaration Conciliaire sur l’Éducation Chrétienne, appel à notre liberté. Equipes enseignantes 1965-1966* No. 2-3.; A. Ancel, *Éducation*

It is characteristic for *Gravissimum educationis* that only the third part of it (nn. 1-4) refers to the issue of education, while two-thirds of it (nn. 5-12) deals with the issue of education. Such an arrangement is legitimated by the history of the Declaration, which was originally meant to be a statement about Catholic education and became a document of Catholic school renewal including universities<sup>26</sup>. The basic idea of the Declaration is the right to human education attributable to all because of their dignity resulting from the fact of being a person and their right to Christian education attributable to the baptized, regarded as children of God.

Human education (GE 1) is tailored according to the individual goal, and thus depends on innate properties, sex differences, culture and native traditions. It also includes a social goal focused on concern for the common good, peace on earth and fraternal coexistence with other nations. The method of achieving such an ideal of education consists in the harmonious and full development of the individual in a spirit of freedom and responsibility with the help of a right conscience, directed at the ultimate goal, which is tantamount to knowledge and love of God. Christian education (n. 2) seeks to gradually introduce us to the mystery of salvation, thanks to which a personal change of human is to take place, manifesting in an ever greater awareness of faith and calling, praising God, especially in the liturgy and a testimony of life and hope. At the same time, social change manifests itself in contributing to the growth of the Mystical Body and the desire to shape the world in accordance with Christian ideals.

In this way, “natural values included in the full understanding of man redeemed by Christ will contribute to the good of the whole community” (n. 2). Those who are primarily obliged to be educated are parents, “because they gave life to children;” certain responsibilities and rights in the field of education belong to the state, “because it is responsible for organizing what the common worldly good requires,” finally the Church also takes part in education, using many means, “the first of which is catechization” (nn. 3-4).

The vision of education presented in the Declaration contains new elements: social aspect, freedom and responsibility, concern for the common good and for peace, respect for the progress of science and technology, the pursuit of shaping the world in accordance with Christian values, dialogue with

*chrétiennedans la lumière du Concile*, “La Documentation Catholique” 66(1969)15:50, 976-986; W. Seibel, J. Ratzinger, *Christliche Erziehung nach dem Konzil*, Köln 1967; J. Saintclair, *L'éducation chrétienne eu Concile*, Études, Mars 1966, 391-397.

<sup>26</sup> Cf. J. Tarnowski, *Introduction*, art. cit., 473, and F. Bednarski, *Z historii Deklaracji o wychowaniu chrześcijańskim*, AK 71(1968)6, 387-396; W. Granat, *Uniwersytet katolicki w świetle uchwał Soboru Watykańskiego II*, ZNKUL 11(1968)3-4, 24.

people with different beliefs, etc. The declaration thus expresses – in the spirit of Christian universalism – an attitude open to everything that is true and good, wherever it comes from. The educational concept of *Gravissimum educationis* can be described as an attempt to synthesize human values with Christian ones without erasing the proper difference between them.

### The Place of Christ and the Church in Christian Education

The specific character of Christian education can undoubtedly be characterized above all by its connection with Christ and the Church. At the very beginning *Gravissimum educationis* emphasizes this connection, justifying the participation of the Mother Church in the development and progress of education, referring to the Divine Founder's command to "proclaim the mystery of salvation to all people and renew everything in Christ." Thus the Savior is the starting point and the reaching point of the whole of the Church's educational activity<sup>27</sup>. Also, the ideal of education according to the Declaration is Christocentric, because it consists in shaping the "man redeemed by Christ" so that he would become a perfect being, appropriate to the "age of the fullness of Christ" (n. 2)<sup>28</sup>. Also the result of education is to have a similar characteristic: the development of the Mystical Body, the Christianization of the world (n. 2).

The Christocentric dimension should be the main feature of catechesis, which nourishes life "according to the spirit of Christ" (n.4) and a school where the presence of the Church creates "an atmosphere imbued with the evangelical spirit of freedom and love" (n. 8). As far as the role of the Church in education is concerned, the following words of the Declaration seem the most important defining its pedagogical activity to the highest extent: "it has the task of pointing people the path of salvation and of granting believers the life of Christ and to support them with constant protection so that they can achieve the fullness of this life" (n. 3). Following the thinking of S. Kunowski, the above formulation can be referred to the threefold mission of Jesus Christ, fulfilled by His Church<sup>29</sup>. The first, namely the apostolic and missionary task of the Church is to present the way of salvation to all people through the proclamation of the God's Word, and therefore has a kerygmatic character, which is associated with the prophetic function of the Savior. Here one can include these ideas of the Declaration, which refer to individuals and social groups, even outside the Church, when,

<sup>27</sup> Cf. S. Kunowski, *Podstawowe zasady wychowania w Deklaracji*, AK 71(1968)6, 422.

<sup>28</sup> Cf. P. Poręba, *Ideal wychowawczy w Deklaracji*, *ibid.*, 406-413.

<sup>29</sup> S. Kunowski, *art. cit.*, 418; cf. also J. Stroba, *Powinność Kościoła*, *ibid.*, 425.



for example, the universal right of the human person to education or the need to multiply the common good or peace on earth is announced. The method of dialogue with separated and non-Christian brothers (n.11) and the entire human community (n. 8) is indispensable for fulfilling the apostolic-missionary task.

The second educational task of the Church, in a more precise sense, is directed to the baptized and consists in granting them the life of Christ, which is connected with the priest's mission of the Savior. It is within the scope of this task that one can include the fact that the faithful are gradually led into the mystery of salvation, that is, the Christian initiation, which is more and more enlivening the awareness of the gift of faith and directed towards metanoia, internal transformation or rebirth thanks to constant cooperation with grace.

Finally, the third task of the Church is to help believers achieve the fullness of the life of Christ. It is associated with the royal mission of the Savior and manifests itself in giving "help to all people to achieve the full perfection of the human person, to the good of the earthly community in building a more human world" (n. 3). In particular, the Church's concern with regard to educators, parents, priests, religious and lay catechists (nn. 6-8.10) is particularly important. A necessary condition is religious freedom (nn. 1-2.6-7).

### Education for Participation in the Threefold Mission of Christ

Since all God's people take part in the threefold mission of the Savior, the whole Church is also the subject of Christian education. We can establish such a rule based on the texts of various Council documents. The obligation to teach and educate belongs therefore to the duties of bishops (CD 12-14), priests (OT 4.6) and lay people (LG 31.33.35-36; GS 43; AA 6-7.10.29), while the educational influence should not be understood only theoretically, but it is to be regarded as a formation "in the full course of life."<sup>30</sup> Now the problem arises, how is the educational formation of the Christian, to the conscious and full participation in the threefold mission of Christ, presented according to the conciliar teaching. The source of the answers will be, above all, the Constitutions on the Holy Liturgy of God's Revelation and the Church in the modern world, as well as other Council documents.

a) Education for participation in the priestly mission of Jesus Christ. According to the *Sacrosanctum Concilium*, the priestly office of the Savior is a liturgy in which "the Head with its members performs the total public worship" (SC 7).

<sup>30</sup> Cf. A. Ancel, art. cit., 979.

Liturgical Education is therefore the main way to achieve conscious participation in the priesthood of the Savior. It will be of great importance to determine the proper concept of liturgy, which until recently was understood in a reduced and one-sided way<sup>31</sup>. Well, the Constitution on the holy liturgy understands the liturgy as one of the stages in the history of salvation, the center of which is the Paschal mystery. It has been announced in the Old Testament, made in the New Testament, it is realized by the liturgy in the Church until full participation in the heavenly liturgy takes place (SC 5-8)<sup>32</sup>. So the liturgy should be understood as the *gesta Dei* or saving action of Jesus Christ with His people aiming at addressing Father with the highest glory in the Holy Spirit<sup>33</sup>. The sacraments are therefore God's deeds, and the Church is the pra-Sacrament<sup>34</sup>, i.e. the "sign and instrument of internal union with God and the unity of the whole human race" in Christ (LG 1). The liturgical education will, thus, aim to awaken in Christians the awareness that during Baptism they have become essential part of the Paschal mystery, in which they died and were resurrected along with Christ (Cp 6)<sup>35</sup> and to prepare them to meet the Savior acting through the sacraments in the Church community<sup>36</sup>. A necessary condition for the liturgical education of the faithful is the renewed liturgical formation of priests (SC 14-19)<sup>37</sup>. It is also necessary to educate individual groups that enliven the participation in the liturgy of the entire people of God as ministers, lecturers, commentators, members of the choir (SC 29).

b) Education for the participation in the prophetic mission of Jesus Christ. Prophetic function is the service of the Word of God. It is so inseparable from God's action that in the Bible, God's every saving act, every incarnation of his saving will, is recognized as the Word of God. The most important moment of this reality is the Incarnation of Jesus Christ as the Word of the Father<sup>38</sup>. Just

<sup>31</sup> Cf. F. Blachnicki, *Konieczność odnowy liturgii w kontekście jej tradycyjnej koncepcji*, in: *Wprowadzenie do liturgii*, op. cit., 19-34.

<sup>32</sup> J. Daniélou, *Histoire du salut et formation liturgique*, "La Maison – Dieu" 78 (1964), 23.

<sup>33</sup> Cf. J. Tarnowski, *Zasadnicze myśli Konstytucji o Liturgii św. w zastosowaniu katechetycznym*, "Katecheta" 10(1966)1, 3-11.

<sup>34</sup> Cf. B. Snela, *Kościół i sakramenty*, in: *Wprowadzenie do liturgii*, op. cit., 57-74.

<sup>35</sup> Cf. W. Hryniewicz, *Liturgia a misterium paschalne Chrystusa*, in: *Wprowadzenie do liturgii*, op. cit., 75-98.

<sup>36</sup> Cf. B. Snela, art. cit., 68-73.

<sup>37</sup> Cf. F. Tollu, *La formation liturgique des futurs prêtres*, "La Maison – Dieu" 78 (1964), 91.; W. Schenk, *Rola liturgii w studiach teologicznych i w przygotowaniu do kapłaństwa*, AK 56(1964)3, 184-189; W. Swierzawski, *Duszpasterstwo a liturgia*, *ibid.*, 190.

<sup>38</sup> Cf. F. Blachnicki, *Katecheza a liturgia*, CoTh. 39(1969)3, 121.

as a Christian is prepared to meet God who is acting through the sacraments through liturgical education, he is also helped by biblical education to meet God revealing Himself in His Word. “For in the Holy Books, the Father who is in heaven meets with his children, mercifully, and talks with them,” says the Constitution on God’s revelation (n. 21). He recommends to the clergy and those who deal “legitimately with the service of spreading the Word,” persevering reading and a careful study of the Holy Scriptures that will allow them to unite with it so that “none of them becomes an idle preacher of it... on the outside, and without being its committed listener on the inside” (Saint Augustine, DV 25) in the life of the Church (n. 21-26)<sup>39</sup>.

c) Education for participation in the royal mission of Jesus Christ. If the liturgical education is intended to prepare a Christian for a meeting with God, who is acting especially in the sacraments, and biblical education aims at opening us to a meeting with God revealing Himself through the Word, then the formation regarding conscious participation in the royal function of Christ is expressed in education aimed at meeting with God who constantly creates the world. The omission of this last meeting would be an unjustified reduction of the vision of Christian education with its fundamental aspect. It includes discovering in the world of its creator, whose plans must be learned and realized. “The plan of God concerning the world consists in that people, by common effort, shape the order of worldly matters and constantly improve it” (AA 7). Because this order is often violated by sins, it must be constantly renewed in Christ, through Him leading to God, which is the subject of the right educational influence. Thus, the return to sources according to the Second Vatican Council is expressed in Christian ecclesiastical deepening of its Christocentrism, which creates the necessary need for liturgical education (preparation for meeting Jesus in the Holy Mass and in the sacraments), biblical education (preparation for meeting with God of Revelation) and education for dialogue with the world (preparation for meeting with God regarded as the cause of constant creation).

<sup>39</sup> Cf. K. Romaniuk, *Pismo św. w życiu Kościoła współczesnego*, AK 72(1969)3, 445-454; A. Jankowski, *Pismo św. kształtuje chrześcijanina*, “Znak” 13(1961)7-8, 913-924.