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“Sunday belongs to the Lord and to us” — in Roman Catholic-Lutheran Families

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And on the seventh day God finished His work
which He had made;
and He rested on the seventh day from all his work
which he had made.

And God blessed the seventh day, and hallowed it.
(Gen 2:2—3)

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Celebrating the Lord’s Day by Christians goes beyond the regular participation in Sunday Eucharist or just refraining from work. In everyday language, the last days of the week, including Sunday, are called weekend, which means your own time for resting and entertainment, or running some errands you did not manage to do during the week. But from the point of view of faith, there is a fundamental difference between Sunday and days off work. Blessed John Paul II in his apostolic letter *Dies Domini* showed the whole richness of that day, reminding that Sunday is the day when we celebrate the work of the Creator and take part in His joyful rest. Sunday is also the day of the Risen Lord and the gift of the Holy Spirit. It is the day of new creation and the announcement of eternity. It is the day of the Church gathered in fraternal community in Eucharist — the feast of the eucharistic Word and Body. In that meaning Sunday becomes in a way “the soul” of all days, makes sense of our entire life¹ (cf. DD 12).

¹ JAN PAWEŁ II: *List apostolski „Dies Domini”* (hereafter: DD). Katowice 1998.

Celebrating Sunday, each Christian family can and should strengthen its bond with the Risen Christ. Sunday is a great gift for the whole family, a chance to deepen the faith through participation in the Holy Mass. Therefore the Eucharist is the heart of the Lord's Day. When the family takes part in Sunday Eucharist, they testify to being a domestic Church. When they pray together, discuss religious subjects with children, read religious books or magazines, watch and listen to religious programmes, they show how they care about the genuine Christian celebration of the Lord's Day. Many families are proud of their beautiful custom of reading the Holy Scriptures on Sunday and praying rosary. They also hold discussions connected with Sunday readings and the sermon, and in the Lutheran Church deliberate on the postill. In that way the family, drawing strength from meeting Christ in the Sunday Eucharist, can live and testify to God's love in their life.

During the World Meeting of Families in Milan on 2nd June 2012, the Pope Benedict XVI spoke about his family who celebrated the Day of the Lord as follows:

The most important moment for our family was always Sunday, but Sunday really began on Saturday afternoon. My father would read out the Sunday readings from a book that was very popular in Germany at that time, which also included explanations of the texts. That is how we began our Sunday, entering into the Liturgy in an atmosphere of joy. The next day we would go to Mass. My home is very close to Salzburg and so we had plenty of music — Mozart, Schubert, Haydn — and when the *Kyrie* began it was as if Heaven was opening up. Then once we were at home, naturally our Sunday meal together was important. We sang a lot together. My brother is a fine musician; he was already composing pieces for all of us as a boy, and the whole family would sing them. My father would play the zither and sing. These were unforgettable moments. Naturally we would go on journeys and walks together. We lived near a forest and it was so enjoyable to walk and have adventures and play there. In a word, we were one in heart and soul, enjoying so many experiences together, even though times were hard, as this was during the war: first we had the dictatorship and then poverty. But the mutual love that we shared, our joy, even in simple things, was so strong that it enabled us to endure and overcome these things. I think it is very important to understand that even little things were a source of joy because they were an expression of warmheartedness. And so we grew up convinced that it was good to be human, because we saw God's goodness reflected in our parents and our brothers and sisters. And indeed when I try to imagine what heaven will be like, I think it must be like the time when I was a small boy. In this environment of trust, joy and love, we were happy, and I think that Heaven must be rather like those

early years. So in a way, I am hoping to return “home” when I “leave for the other part of the world”².

A family celebration of Sunday can shape specific attitudes in everyday life. If we experience Sunday in the proper way, our eyes and heart are open not only to our own problems, but also to the needs of others. The participation in Sunday Eucharist obliges us to a particular testimony of love. It should bring to mind our parents, relatives, those in need of help, the old, the ill or the lonely. Sunday is the time for strengthening the mutual ties of love, and in inter-creed families, it is a time for exploring the other faith, which means learning mutual respect, tolerance and acceptance in the spirit of love and truth.

1. The Concern of the Church for Multidenominational Families

Our contemporary “pursuit of bread” and the irresistible temptation rather to have than to be makes many families facing serious problems with the proper celebration of Sundays and holy days, but mostly Sundays. When Pope Benedict addressed the families, he said: “Man, as the image of God, is also called to rest and to celebrate. [...] For us Christians, the feast day is Sunday, the Lord’s Day, the weekly Easter. It is the day of the Church, the assembly convened by the Lord around the table of the word and of the eucharistic Sacrifice [...]”³

In its concern for the family, the Church teaches them that Sunday is the day for the man himself. It is time for feast, friendship, solidarity, culture, nature, joy, sport. It is a family day, which is given to you to share the joy of the day, enjoy meetings, feel one in heart and soul, as well as to participate in the Holy Mass.

Churches look after marriages and families. Their main concern is to maintain the stability and indissolubility of the marriage bond and family. If the couple belongs to the same Church, their unity and their shared lives are fully protected. In case when they belong to different denominations, they are provided with a special pastoral care of the Church. John Paul II stressed the problem of couples of different denominations, addressing the

² *Światowe Spotkanie Rodzin z Ojcem Świętym Benedyktem XVI w Mediolanie* (2.6.2012). W: wdr. diecezja.krakow.pl (28.4.2013).

³ BENEDYKT XVI: “Światowe Spotkania Rodzin w Mediolanie” (2.6.2012). *L’Osservatore Romano* (Polish edition) 2012, nb 8, pp. 2—5.

members of a plenary meeting of the Council for Promoting Christian Unity, in November 1981. He said: “[...] they experience a kind of tension which arises between loyalty towards their own community and loyalty towards the spouse. Such couples require a great pastoral gentleness.”⁴

The matrimony of people of different denominations might present some difficulties in retaining their faith and in Christian commitment both for the couples themselves and for their children. It might also affect the harmony of family life, which in consequence can lead to the break up of the family.

On 29th October 1999, the Polish city of Katowice hosted the Central Ecumenical Thanksgiving Service organized to celebrate the signing of the Common Declaration concerning Justification. The sermon was preached by the Head of the Evangelical Church of Augsburg Confession in Poland and the Chairman of Polish Ecumenical Council, Bishop Jan Szarek. In his speech, he emphasized the importance of the ecumenical dialogue, which helped to work out a common stance on Justification. The preacher also appealed to the representatives of the churches in Poland to issue a common proclamation concerning celebrating the Lord’s Day with dignity. It took twelve years the Polish episcopate Council for Religions Dialogue and the Polish Ecumenical Council to issue, on March 21, 2011, an announcement which read: “It has been decided to call a special ecumenical session concerning the celebration of feast days, especially the Lord’s Day. The session will take place in Kamień Śląski on 27th October this year, including the next Comission meeting.”

In the times when both family as well as other institutions are constantly under the influence of extensive, deep and fast social and cultural changes, there comes the need for those who believe in Christ to confirm that “marriage and family constitute one of the most valuable virtues of the mankind.”⁵ Taking it into consideration, the Church does not stop “serving every man who cares about the future of matrimony and family.”⁶ Without any doubt Sunday is the Lord’s Day for the majority of Christian Churches. Therefore special attention should be paid to the meaning of this day and everyone should be reminded that it is not only a day off, but the most important day for Christianity. In Poland, Churches concen-

⁴ JAN PAWEŁ II: *Ekumeniczny wymiar życia rodzinnego* (To the members of plenary meeting of the Council for Promoting Christian Unity, 13.11.1981). W: *Nauczanie Papiejskie*. Red. E. WERON, A. JAROCH. T. 4, cz. 2. Warszawa 1989, p. 274.

⁵ Cf. JAN PAWEŁ II: *Adhortacja apostołska „Familiaris Consortio”* (hereafter: FC), 1. W: *Adhortacje apostołskie Ojca Świętego Jana Pawła II*. Red. M. ROMANEK. T. 1. Kraków 2006.

⁶ Cf. *Konstytucja duszpasterska o Kościele w świecie współczesnym* (hereafter: KDK), 52. W: *Sobór Watykański II. Konstytucje. Dekrety. Deklaracje*. Poznań 1968.

trate in their ecumenical dialogue on the subject of Churches’ ecumenical reflection on Celebrations of the Lord’s Day.

In His apostolic letter *Dies Domini*, Pope John Paul II states that “the Lord’s Day — as Sunday was called from Apostolic times — has always been given special attention to in the history of the Church because of its close connection with the very core of the Christian mystery” (DD 1). The significance of this day led St. Jerome to say: “‘Sunday is the day of the Resurrection, it is the day of Christians, it is our day’. Since for Christians Sunday is ‘the fundamental feast day’, established not only to mark the succession of time but also to reveal time’s deeper meaning” (DD 2).

The Lord’s Day constitutes the core of Christian life. It is the day of spiritual intensification and rest from work, the day of worship, peace and reflection. If we did not understand the Lord’s Day this way, there would only be working days left for us. At the turn of the 1980s and 1990s, the Polish government intended to introduce the so-called four-shift system of work which would progressively eliminate Sundays as feast days. Workers, who gathered at the shrine of Our Lady of Charity and Social Justice in Piekary Śląskie, chanted loudly: “Sunday belongs to the Lord and to us.” For the first time this motto was used by Franjo Kuharic, the bishop of Zagreb, in his homily during the men’s pilgrimage in Piekary Śląskie in May 1978. Thanks to such attitude of the workers — Piekary pilgrims — workmen were exempted from this inhuman system, and Sunday became “the Lord’s and ours.”⁷ In the second half of the 1970s there was an attempt to change the rhythm of the week by introducing a “working” Sunday in coal mining industry. The church of Katowice diocese responded at once by initiating a battle under the motto “Sunday belongs to the Lord and to us.”⁸ There were hundreds of thousands of people gathered during the pilgrimages in Piekary Śląskie who, in spite of all difficulties and political repression, ignoring the obstacles, stood up for the defence of tradition and thereby religiousness, forming a barrier against foreign ideological influences.

The rhythm of resting every seventh day belongs, according to the Christian understanding, to the order of creation and arises from the biblical imperative. In that way you retain dignity and human independence,

⁷ M. IREK-KOSZERNA, M. BEŁDOWSKA (red.): *Sanktuarium Matki Sprawiedliwości i Miłości Społecznej w Piekarach Śląskich*. Piekary Śląskie 2010, p. 93.

⁸ The expression was not only a popular symbol of disagreement about the planned changes in the organisation of work in the coal mining industry but also, in a more general sense, it helped in distinguishing of those who were our own people, from those who were strange in culture. Later, in 1980, it became one of the demands of the miners on strike. Cf. A. GRAJEWSKI: *Kościół na Górnym Śląsku wobec powstania NSZZ “Solidarność.”* *Śląskie Studia Historyczno-Teologiczne* 1994/95, vol. 27/28.

as well as the fundamental values of marriage and family. A rediscovery of that “day” is a grace which we should ask our Lord for, in order not only to fulfill the imperatives of faith in our lives but also to give a specific answer to the true and deep longing of every man. The time devoted to Christ is never a lost time, but time which we gain to give a deep human sense to our relations with others and our lives.

2. How Sunday and Other Religious Practices Are Celebrated in Cieszyn Silesia

The specificity of Cieszyn region was best illustrated by the character of John Paul II's visit to Skoczów on 22nd May 1995. This little town, the birthplace of St. Jan Sarkander,⁹ was visited by the Pope in connection with the canonization of the saint, which had taken place the day before in Olomouc in Moravia in the Czech Republic. Before John Paul II celebrated the Holy Mass on the hill called Kaplicówka (Chapel Hill), he had paid a visit at the Holy Trinity Evangelical church. In his speech dedicated to the clergymen and congregation of two churches, he said: “The region where we are right now, I mean Bielsko region and Cieszyn Silesia, is known in Poland as a place of special ecumenical testimony. For ages it has been a place of harmonious coexistence between the members of the Catholic Church and the Evangelical Church and their intensive ecumenical dialogue. The dialogue is carried out with a deep conviction that so much joins us: that we are connected by a common faith in Christ and by our common motherland. Today's meeting with you is a perfect opportunity to express my gratitude that the ecumenical dialogue is permanently developed and deepened, and that it is reflected in many forms of constructive cooperation: both on the diocesan level and in parishes.”¹⁰ In response to John Paul II's words, Rev. Paweł Anweiler, the bishop of the Evangelical-

⁹ Jan Sarkander was born on 20th December 1576 in Skoczów, in the Duchy of Cieszyn. At the age of 12, after his father's death, he moved with his mother to Pribor in Moravia. He studied in Olomouc, Prague and Graz. On 19th March 1609, he was ordained deacon by cardinal Franc Dietrichstein, and three days later, in the same town, he took the holy orders from Bishop Jan Civalli. He was sent to seven parishes. His first parish was Opava and the last Holesov. On 17th March 1620, he died as a martyr. On 3rd November 1859 he was beatified by the Pope Pius IX and at the same time declared as saint patron of Cieszyn Duchy. Cf. J. BUDNIAK: *Jan Sarkander-Patron jednoczącej się Europy*. Bytom-Cieszyn 1995, pp. 43—136.

¹⁰ JAN PAWEŁ II: “Przemówienie wygłoszone w czasie spotkania z wiernymi w kościele ewangelicko-augsburskim w Skoczowie.” W: *Drogowskazy dla Polaków ojca Świętego Jana Pawła II*, t. 3. Kraków 1999, p. 273.

Lutheran Cieszyn Diocese, said: “To be honest, in the past the coexistence between Catholics and Lutherans was not easy, but I believe that the present time gives ample evidence of ecumenical opening on each other. An excellent example can be found in Międzyrzecze, where the Lutheran church is shared between the Lutherans and the Catholics after the tragic loss of these latter’s old church (27—28 January 1993). According to the will of the Lord of the Church, Jesus Christ, we are called to dialogue and to convey before the throne of God our common prayers.”¹¹ Ending his speech, the Pope turned to the assembled with a wish: “Today’s Church feels impelled by its Master to intensify the ecumenical efforts so that the year 2000 finds us if not totally united, then at least less divided.”¹²

How do inter-creed married couples celebrate the Lord’s Day in the region of the greatest denomination variety in Poland, which means Cieszyn Silesia inhabited by about 50,000 Lutherans, where the presence of couples of different Christian churches has been a fact for ages? The still increasing number of such marriages (nowadays about 60—70 a year) is a proof that this phenomenon is really common in this region. However, the couples themselves, their families and friends notice some problems. The best illustration of the scale of the problem are the opinions given in a survey by the respondents — couples — about celebrating the Lord’s Day.

What will follow is the results of a research in which about 130 people of mixed denomination marriages participated; in the analysed cases they are Catholic-Lutheran couples.¹³ The research showed that the majority of respondents, while being engaged, discussed the issue of celebrating the Lord’s Day (93.3% of respondents). Analysing their answers, you can state that generally the fact of getting married does not cause the spouses too many difficult and unsolved problems connected with religious practices. Just a few respondents came across some difficulties, such as bringing up children or participating in different religious practices, especially the Sunday Mass or Sunday Service. The last issue is solved in various ways. Most often, as they say, each of the spouses participates in the religious practices of their own church (60% couples), and some (20%) claim they attend the churches together but in turns — one Sunday the Catholic church, the other Sunday the Lutheran church.

¹¹ “Wystąpienie biskupa Diecezji Cieszyńskiej ks. Pawła Anweilera podczas spotkania z papieżem Janem Pawłem II w ewangelickim kościele Świętej Trójcy w Skoczowie.” *Kwartalnik Diecezjalny Diecezji Bielsko-Żywieckiej* 1995, nr 2, rocz. IV, pp. 121—122.

¹² JAN PAWEŁ II: “Przemówienie wygłoszone w czasie...” W: *Drogowskazy dla Polaków...*, p. 274.

¹³ The researches were done in 22 Catholic and Lutheran parishes in Cieszyn Silesia. Cf. J. BUDNIAK: *Ekumenizm jutra na przykładzie Śląska Cieszyńskiego*. Katowice 2002, *passim*.

Last but not the least is the case of a young couple — he is a Catholic, she is a Lutheran. They live in a village and have been married for five years. Both graduated from high schools. While being engaged, they tried to search for aspects which join them in their faith, but not for the ones that separate them. Their wedding was in the Catholic Church, although before the ceremony they had hoped they would be wed by priests from the both churches. They decided to bring up their children in the Catholic religion, which the Lutheran wife entirely accepted. Moreover, they both take part in the religious practices of the Catholic Church. They are sure their marriage revived their faith. The husband is motivated by the positive attitude of his wife participating in the life of the Catholic Church. She inspires him to deepen his religious knowledge in order to explain to her all her doubts. The result of their generally trouble-free life is that the wife is going to convert from the Lutheran faith to the Catholic one.

The above mentioned survey, among others, included questions about conversion. On the basis of the research results and observation of people who changed their religions faith, either to Catholicism or Lutheranism, you could state that after some time those people, and finally all members of their families, became religiously indifferent and, what is more, their religious life disappeared totally. In the discussed region, people do not have very positive opinions about converts. There is a popular saying that “the converts are the worst,” as they change their original denomination and in due course do not take part in the life of neither Church.

According to the presented examples, people living in matrimones of different denominations have various experiences connected with religious practices and mostly they are positive ones. Moreover, you can notice a certain regularity: The more the spouses are engaged in the religious life, the easier they find in themselves sympathy for the religious otherness of the partner, and total or considerable tolerance. Then their marriage revives their faith, becomes an impuls to deepen the faith, helps to bear their heavy burden. The development of the ecumenical movement led to great changes in the attitudes people had towards these marriages. Now they are accepted and taken for granted.

3. Sunday from the Point of View of the Lutheran Church

During the divine revelation at Sinai, God gave his people the Ten Commandments in which we read: “Remember the sabbath day, to keep it holy” (Ex 20:8). This commandment was interpreted in two versions

by the father of Reformation, Rev. Martin Luther: “Thou shalt sanctify the holy day,”¹⁴ and “Remember the Sabbath day, to keep it holy.”¹⁵ In the interpretation of the third commandment, in his *Large Catechism*, Luther explained that God should be praised and it should be done daily, but Sunday should be celebrated according to old traditions and “we also should continue in the same way, so that everything is done in harmonious order, and no one creates disorder by unnecessary innovation.”¹⁶ In another place, while teaching how to keep the day holy, he asked a question: “What is meant by the commandment: Thou shalt sanctify the holy day? Answer: To sanctify the holy day is the same as to keep it holy. But what is meant by keeping it holy? Nothing else than to be occupied in holy words, works, and life. For the day needs no sanctification for itself; for in itself it has been created holy. But God desires it to be holy to you. Therefore, it becomes holy or unholy on your account, according as you are occupied on the same with things that are holy or unholy.”¹⁷ That way Luther puts great responsibility on each single Christian. The Lutheran Church, using Luther’s Catechism, wants to pay special attention to the fact how the families celebrate the holy day, that is Sunday.

The Lutheran bishop, Paweł Anweiler, speaking of the holy day quotes this anecdote:

A boy turned to his mother with a question: “Mummy, does it mean that Sunday is a holy day because on Sunday people love one another more?” — “One should love every day” — his mother replied; “your daddy and mummy love you and your little brother as much on week days as on Sunday.”

“True, but you have no time to tell us about it,” answered the boy. “You have so much housework to do and daddy must leave for work early in the morning, and when he is back in the evening he is so tired. But on Sunday it is different; daddy takes me on his lap and tells me Bible stories, and then we go to church together. — Oh, on Sunday you love me much more.”

“True” — said the father — “Sunday is a holy day, a day in which we should be full of love. Our Lord donated this day to us in His great love, so that people, tired after the six days of work, could rest; so that fathers, who hardly ever see their children during the week, could talk to them and teach them how to love God and His Day. Because, my son, God is love, and Jesus Christ is love, and Sunday is the gift of His love, the Bible is the book which tells about His love. Fathers, moth-

¹⁴ *Mały i Duży katechizm dra Marcina Lutera*. Warszawa 1992, p. 25.

¹⁵ *Ibidem*, p. 61.

¹⁶ *Ibidem*, p. 62.

¹⁷ *Ibidem*, p. 63.

ers and children should deeply love one another, for “who lives in love lives in God, and God in him.”¹⁸

This example shows how important Sunday is for the Lutheran community. Sunday which is “a holy day to praise our Heavenly Father and that way it is recognized as a special Resurrection day.”¹⁹

It is worth mentioning that Sunday and the holy day have also been defined in the German constitution as a day of rest from work and a day when we should strengthen our spirit. The rhythm of resting every seventh day belongs, according to the Christian understanding, to the order of creation. Evangelical Church in Germany together with the Working Group of Christian Churches, among them the Roman Catholic Church, came up with a new initiative: “Thank God — there is Sunday”. The chairman of the Council of Evangelical Churches in Germany, bishop Wolfgang Huber, explained the background of this initiative: “Sunday is the basic unit which belongs inseparably to our social culture. Sunday is the day of reverence, peace and reflection. Sunday is the day of dignity and freedom which are given to the man by our Lord. Thanks to these values, the picture of the true man is formed in our society, and we should continue it that way. Celebrating Sunday is a clear biblical imperative for Christians. In that way the dignity and freedom of the man are retained and basic values of our society are strengthened. If Sunday, as a free day, is given up, it means that every single man becomes just a consumer. Such a procedure would mean that a given institution deliberately denies the obligation of celebrating Sunday, which the constitution imposes upon state units.”²⁰

Conclusions

The Roman Catholic Church and Ecclesiastical groups take a lot of interest in retaining the Lord’s Day because it is an inherent part of the very essence of Christian existence. If a Christian does not celebrate Sunday, they lose their own identity. Sunday is an invitation to reflect upon your own identity. It is done through the participation in the Holy

¹⁸ P. ANWEILER: “Dzień Pański w perspektywie luterańskiej.” W: *Świętowanie Dnia Pańskiego w ekumenicznej refleksji Kościołów*. Red. A. CZAJA, Z. GLAESER. Opole 2012, pp. 75—76.

¹⁹ Ibidem, p. 76.

²⁰ In the author’s private archives, sign. JB/2012/EKD.

Mass, or the Service of the Word of God. If there is no Sunday Eucharist, or Service, Sunday is no more the Lord's Day. John Paul II said: “It is crucially important that all the faithful should be convinced that they cannot live their faith or fully participate in the life of the Christian community unless they take part regularly in the Sunday Eucharist assembly. The Eucharist is the full realization of the worship, which humanity owes to God, and it cannot be compared with any other religious experience. A particularly efficacious expression of this is the Sunday gathering of the entire community, obedient to the voice of the Risen Lord who calls the faithful together to give them the light of his word and the nourishment of his Body as the perennial sacramental wellspring of redemption. The grace flowing from this wellspring renews mankind, life and history” (DD 81).

During the Sunday assembly the unity is fully realized. Therefore, it should be a duty of the churches to make couples of different denominations aware that it is of real importance to participate in Sunday Holy Mass or Sunday Service together. They should be joined by the Church. In our times, when Europe becomes more integrated, the question of families of different denominations will concern all Polish citizens. It is necessary for the churches in Poland to work out a common position on this matter. What is more, they should aim at social education at a large scale to show the specificity of this kind of matrimones. They should be reminded that “Sunday is a true school, an enduring programme of church pedagogy — an irreplaceable pedagogy, especially with social conditions now marked more and more by a fragmentation and cultural pluralism which constantly test the faithfulness of individual Christians to the practical demands of their faith” (DD 83). During the World Meeting of Families in Milan, Benedict XVI appealed to the families: “[...] despite the relentless rhythms of the modern world, do not lose a sense of the Lord's Day. It is like an oasis in which to pause, so as to taste the joy of encounter and to quench our thirst for God.”²¹ That is why it is a genuine duty of the churches and Christian communities to make sure that the families of different denominations could duly and fruitfully experience Sunday.

²¹ *Benedykt XVI w Mediolanie: Niedziela świętem rodzin*. Available online: www.opoka.org.pl Accessed 28.4.2013.

JÓZEF BUDNIAK

„Niedziela jest Boża i nasza” — w rodzinach katolicko-ewangelickich

Streszczenie

Dzień Pański stanowi centrum chrześcijańskiego życia. Za kardynałem Zagrzebia Franjo Kuharičem można przywołać stwierdzenie, że „niedziela jest Boża i nasza”. Niedziela to dzień duchowego wzmocnienia i odpoczynku od pracy, dzień nabożeństwa, spokoju i zamyślenia. Niedziela jest symbolem godności i wolności, którymi obdarza człowieka Bóg. Dzięki tym właśnie wartościom konstytuuje się obraz człowieka w naszym społeczeństwie; i tak powinno pozostać. Dla chrześcijan świętowanie niedzieli wynika jasno z biblijnego nakazu. W ten sposób zachowuje się godność i wolność człowieka oraz wzmacnia się fundament wartości naszego społeczeństwa. Bez takiego rozumienia Dnia Pańskiego pozostałyby jedynie dni robocze. Kościoły rzymskokatolicki i ewangelicko-augsburski przywiązują wielką wagę do zachowywania Dnia Pańskiego, bowiem jest on wpisany w samą istotę chrześcijańskiej egzystencji. Bez świętowania niedzieli chrześcijanin traci swoją tożsamość. Niedziela jest zaproszeniem do rozważania własnej egzystencji. Dokonuje się to poprzez uczestnictwo we mszy świętej czy w nabożeństwie słowa Bożego, bowiem jeżeli nie ma w niedzielę Eucharystii czy nabożeństwa, to przestaje ona być Dniem Pańskim.

Kościoły winny małżonkom osób o różnej przynależności wyznaniowej uświadamiać wagę wspólnego uczestnictwa w niedzielnej mszy świętej czy w niedzielnym nabożeństwie. Kościół winien ich łączyć. W dobie jednoczącej się Europy problem rodzin o różnej przynależności wyznaniowej będzie w przyszłości dotyczył mieszkańców całej Polski. Dlatego potrzebą chwili staje się wspólne stanowisko Kościołów w Polsce oraz szeroko pojęta edukacja społeczeństwa ukazująca specyfikę tego typu małżeństw, którym należy przypominać, że „niedziela to prawdziwa szkoła, w której realizowany jest nieustannie program kościelnej pedagogiki. Pedagogiki nieodzownej, zwłaszcza w dzisiejszym społeczeństwie coraz silniej odczuwającym skutki kulturowego rozdrobnienia i pluralizmu, które nieustannie wystawiają na próbę wierność poszczególnych chrześcijan wobec określonych wymogów wiary” (DD 83). Troską kościołów i wspólnot chrześcijańskich jest to, aby niedziela była przez rodziny o różnej przynależności wyznaniowej godnie i owocnie przeżywana, bowiem jest ona Boża i nasza.

Słowa kluczowe: małżeństwa osób o różnej przynależności wyznaniowej, rodziny o różnej przynależności wyznaniowej, katolicy, ewangelicy, niedziela, dzień Pański

JÓZEF BUDNIAK

„Le dimanche appartient à Dieu et à nous”— dans les familles catholiques et évangéliques

Résumé

Le jour du Seigneur constitue le centre même de la vie chrétienne. On peut citer la formule de Franjo Kuharič, le cardinal de Zagreb : « Dimanche appartient à Dieu et

à nous ». Le dimanche est le jour du renforcement spirituel, du repos après le travail, le jour du service religieux, de la paix et de la réflexion. Le dimanche est le symbole de la dignité et de la liberté que Dieu offre à l'homme. Grâce à ces valeurs, l'image de l'homme se constitue dans notre société et elle devrait rester ainsi. Pour les chrétiens fêter le dimanche résulte directement du règlement biblique. De cette façon, on garde la dignité et la liberté de l'homme et en renforce le fondement des valeurs de notre société. Sans cette interprétation du Jour du Seigneur, il ne nous reste que des jours ouvrables. Les Églises catholique et luthérienne attachent de l'importance à l'observation du Jour du Seigneur, car il est inscrit dans l'essentiel de notre existence chrétienne. Sans fêter le dimanche le chrétien perd son identité. Le dimanche est une invitation à réfléchir sur sa propre existence. Cela s'exécute à travers la participation dans la messe où le service de la Parole de Dieu, car un dimanche sans messe ou service cesse d'être le Jour du Seigneur.

Les Églises devraient rappeler aux époux aux différentes appartenances religieuses de participer ensemble à la messe ou au service. L'Église devrait les unir. À l'époque de l'unification de l'Europe, le problème des familles avec des différentes appartenances religieuses concernera à l'avenir les habitants de toute la Pologne. C'est pourquoi une attitude commune des Églises en Pologne devient une nécessité, tout comme une éducation de la société, largement comprise, qui mettra en lumière la spécificité de ce type de mariages. Il faut les rappeler que dimanche est une Prairie école où on réalise continuellement le programme de la pédagogie de l'Église. Une pédagogie indispensable, surtout dans la société actuelle, qui ressent de plus en plus les résultats de la fragmentation culturelle et de la pluralité, mettant en danger la fidélité des chrétiens envers des exigences déterminées de la religion » (DD83). La préoccupation des Églises et des Communautés chrétiennes est de vivre de manière digne et efficace le Dimanche par les familles aux appartenances religieuses différentes, car il appartient à Dieu et à nous.

Mots-clés: mariages des personnes aux différentes appartenances religieuses, familles aux différentes appartenances religieuses, catholiques, évangéliques, dimanche, le jour du Seigneur

JÓZEF BUDNIAK

„Domenica è il giorno del Signore e nostro” — nelle famiglie cattolico-evangeliche

Sommario

Il giorno del Signore è il centro della vita cristiana. Possiamo ricordare le parole di Franjo Kuharič, il cardinale di Zagabria, il quale ha detto: “La domenica è il giorno del Signore e nostro”. La domenica è il giorno di un rafforzamento spirituale, di riposo dal lavoro, è il giorno della messa, della pace e della riflessione. La domenica è il simbolo di dignità e di libertà che ci è data da Dio. È proprio grazie a questi valori che si costituisce l'immagine dell'uomo nella nostra società; il che è giusto. La celebrazione della domenica è un chiaro imperativo biblico. In tal modo vengono salvaguardate la dignità e la libertà dell'uomo e si rafforzano i valori della nostra società. Senza una simile comprensione del giorno del Signore ci sarebbero rimasti solo i giorni lavorativi. La Chiesa cattolica romana e la Chiesa evangelica augustea ritengono che sia molto importante celebrare il giorno del Signore, perché esso è iscritto nell'essenza stessa dell'esistenza cristiana. Il cris-

tiano che non celebra la domenica prende la propria identità. La domenica è un invito alla riflessione sulla propria esistenza. Ciò si coclude attraverso la partecipazione alla Santa Messa o al servizio della Parola di Dio. Se non si celebrano l'Eucaristia o letture della Parola di Dio, la domenica stessa non è più il giorno del Signore.

Le Chiese dovrebbero incoraggiare i coniugi di diverse confessioni a partecipare insieme alla Santa Messa domenicale o alla funzione di domenica. La Chiesa dovrebbe avvicinarli e unirli. Nel prossimo futuro, nell'Europa sempre più unita, il problema delle famiglia interconfessionali coinvolgerà anche tutti i residenti in Polonia. Per cui è necessario che la Chiesa raggiunga una posizione comune e che la società sia educata al riguardo affinché tutti ricordano che "la domenica è una vera e propria scuola, dove viene realizzato un continuo programma pedagogico della Chiesa — un programma insostituibile, soprattutto nella società di oggi, la quale sente in maniera sempre più forte gli effetti della frammentazione e del pluralismo culturale che mettono alla prova la fedeltà dei singoli cristiani verso le particolari esigenze della fede". È un proprio dovere della Chiesa e delle comunità cristiane incitare le famiglie interconfessionali a vivere debitamente e con dignità l'esperienza domenicale, perché la domenica è un giorno del Signore e nostro.

Parole chiave: matrimonio interconfessionale, famiglie interconfessionali, cattolici, evangelici, domenica, giorno del Signore