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Education and Youth Protection in the Light of the Doctrine of the Resurrectionists. The Model of the Educator

L'EDUCAZIONE E LA PROTEZIONE DEI GIOVANI ALLA LUCE DELLA DOTTRINA
DEI RESURREZIONISTI. IL MODELLO DELL'EDUCATORE

Summary

This article is an attempt to outline the model of an educator in the pedagogy of the Resurrectionists. The analysis of the writings, letters and sermons of its outstanding founders and members show that this figure should lead by example, interact with students, trust and respect them, avoid severity and scolding, and not force them into learning, but motivate them. This concept of the educator appears not only as universal, but also timeless. It can be used in educational institutions regardless of their geographical location, cultural and religious affiliation, and times, because it will not lose its relevance. Knowing this also allows us to understand the position of categorical opposition that the Congregation took to sexual abuse against minors.

Keywords: Congregation of the Resurrection; education; ideal of the educator; pedagogy of trust and dialogue

Sommario

Questo articolo è un tentativo di delineare il modello dell'educatore nella pedagogia dei Resurrezionisti. L'analisi degli scritti, delle lettere e dei sermoni dei suoi fondatori e membri più importanti mostra che questa figura deve dare l'esempio, interagire con gli studenti, avere rispetto e fiducia in loro, evitare la severità e i rimproveri, e non forzarli nell'apprendimento, ma motivarli. Questo

concetto di educatore appare non solo universale, ma anche intramontabile. Può essere utilizzato nelle istituzioni educative indipendentemente dalla loro ubicazione geografica, dall'appartenenza culturale e religiosa e dai tempi, perché non perderà la sua attualità. La conoscenza di questo aspetto ci permette anche di comprendere la posizione di categorica opposizione che la Congregazione ha assunto nei confronti degli abusi sessuali sui minori.

Parole chiave: Congregazione della Resurrezione; educazione; ideale dell'educatore; pedagogia della fiducia e del dialogo

Introduction

From the very beginning, the Resurrectionists had a clearly defined scope of activity – the work on the spiritual and patriotic renewal of society through educational and parochial work.

The congregation was to become a formation center for a wide, largely autonomous circle of lay contributors, recruited from all social classes and professional groups.¹

One of the most significant forms of pursuing this goal was the educational activity for the youth, carried out not only through the establishment of schools and educational centers, but also the creation of its own educational system. Its concept was set in the rules of the congregation, as well as in the writings, sermons and letters of its prominent founders and members: Bogdan Jański, Father Semenenko, Father Hieronim Kajsiwicz CR, Father Walerian Kalinka CR and Father Ludwik Funcken CR, and Father Paweł Smolikowski CR, who made the greatest contribution to the development of Resurrectionist pedagogical thought.

This pedagogical mission, which combined education and upbringing, was spiritual and social in nature. Taking religious education as a starting point, the Resurrectionists shifted to social education, including primarily civic, patriotic, and political ones. The system of spiritual formation was described by Father Wojciech Mleczek, who dedicated to it a comprehensive monograph entitled *Science and Holiness. Priestly Formation in the Thought and Activity of the Resurrectionists* [*Nauka i świętość. Formacja kapłańska w myśli i działalności zmartwychwstańców*] (2014).² Other Resurrectionist brothers, associated with the International Formation Commission of the Congregation of the Resurrection, also published

1 W. Mleczek, *Zmartwychwstańczy system wychowawczy. Próba zarysu*, "Zeszyty Historyczno-Teologiczne", 13-14 (2007-2008), p. 216.

2 Idem, *Nauka i świętość. Formacja kapłańska w myśli i działalności zmartwychwstańców*, Kraków 2014.

a manual on *Resurrectionist Formation* [*Formacja Zmartwychwstańcza*] in 2019.³ Moreover, the issue of social education has been investigated by historians and pedagogues, including Bogdan Szlachta, Barbara Żulińska and Janina Kostkiewicz,⁴ to name just a few.

In this article, the authors do not intend to enter the already explored territory and reproduce the previously developed content. The field of interest are the recognized areas of the educational system of the Resurrectionists, such as the concept of the educator and his role in the formation of the youth. They appear interesting not only because of their uniqueness, but also because of their timelessness and even universality, as they can serve as a role model in broadly defined educational institutions regardless of their geographical location, cultural and religious affiliation, and the period, as – although the concepts in question were developed in the 19th century – they have not lost their relevance.

One of the most significant elements in the Congregation's pedagogical activities was, on one hand, the proper education of its members, and on the other, the skillful passing of knowledge onto its alumni, as well as the relevant formation of their characters, views, and attitudes. The priority given by the founders of the Congregation and its first members to science and education was an expression of Bogdan Jański's attitude to the development and education of the general public, especially lay and clerical leaders. "The homeland and the Church need the worker," he wrote in his Diary [*Dziennik*].⁵ This should not be surprising, since he was a scholar and intellectual, therefore well aware of the fundamental role of knowledge in the (re)building of the society. This belief was entirely shared by his successors, who, editing the Rule in 1850, began the chapter on apostolic forms of activity precisely by reflecting on "sciences and teaching." In the first paragraph one can read:

The congregation shall by all means attempt, within the scope of its activity, to guide them to the right path. [...] by teaching in schools, both secular and clerical, and by writings.⁶

The scholars of the educational system of the Resurrectionists have agreed that it derives from Father Semenenko's philosophy, theology, and ascetics, which are based on

3 Międzynarodowa Komisja Formacji Zgromadzenia Zmartwychwstania Pańskiego, *Formacja Zmartwychwstańcza*, Rzym 2019.

4 H. Kajsiewicz, *O duchu rewolucyjnym. Wybór pism*, introduction B. Szlachta, Kraków 2009; B. Żulińska, *Ku Zmartwychwstaniu (Zagadnienia pedagogiczne)*, Trenton 1950; *Pedagogie katolickich zgromadzeń zakonnych. Historia i współczesność*, vol. 3, ed. Janina Kostkiewicz, Kraków 2015; J. Kostkiewicz, *Patriotyzm. O różnorodności jego ujęć teoretycznych i praktycznej obecności w pracy wychowawczej zmartwychwstańców przed rokiem 1939*, "Paedagogia Christiana", 40 (2017), no. 2, pp. 109-131.

5 B. Jański, *Dziennik (1830-1839)*, ed. A. Jastrzębski, Rzym 2000, p. 440.

6 *Reguła Braci Zmartwychwstania P.N. Jezusa Chrystusa*, in: P. Smolikowski, *Historia zgromadzenia Zmartwychwstania Pańskiego*, vol. 3, Kraków 1895, pp. 375, 376.

three core values: love, truth and goodness. The three principles were introduced in the form of mottos setting the directions of educational activity: **the principle of love**, built on free will, implies respect for the other person, freedom and sacrifice; **the principle of truth**, connected with reason, determines the foundations of Christian authenticity, responsibility and justice; **the principle of goodness**, concerning the emotional sphere, implies trust, kindness and selflessness.⁷

As accurately noted by Father Mleczek, "from these three main principles spring specific educational methods and means,"⁸ including the appropriate model of the educator. In the Resurrectionist pedagogy, this role cannot be overestimated since it is the educator who shapes conscience and characters, develops convictions and a sense of duty in the students. Father Smolikowski writes about it:

Primarily, we try to base all education on conscience. We lead our students in such a way that they do everything with a sense of duty, out of conviction, rather than out of fear or to keep up appearances; so that later, when they leave the institution and when no one is supervising them, they will always act according to their conscience.⁹

In order to achieve these goals, a good educator should:

1. Lead by example

The example that should be set by educators was considered by the Resurrectionists, not without reason, as "the most effective measure of education."¹⁰ "But only then," specifies Father Smolikowski, "if this example is not pretended, learned, but natural and sincere."¹¹ The educator has to practically demonstrate through the example of his daily life that the words he preaches are of value to himself, otherwise his students could say that he is teaching them to perform their duties without fulfilling his own, which would compromise his credibility and trust in him, being one of the basic principles of the Congregation's educational system. Biographers of the Resurrectionists agree that Father Hieronim

7 W. Mleczek, *Zmartwychwstańczy system wychowawczy*, p. 220; J. Kostkiewicz, *Pedagogie katolickich zgromadzeń zakonnych*, p. 321.

8 W. Mleczek, *Zmartwychwstańczy system wychowawczy*, p. 220.

9 *Stowarzyszenie opieki nad Internatem Ruskim X Zmartwychwstańców we Lwowie*, sprawozdanie ks. Smolikowskiego, Lwów 1887, p. 14.

10 Cf. P. Smolikowski, *Wykład konstytucji*, Kraków 1996, p. 65; B. Żulińska, *System wychowawczy Bogdana Jańskiego*, Warszawa 1936, p. 9; W. Mleczek, *Zmartwychwstańczy system wychowawczy*, p. 222.

11 P. Smolikowski, *O wychowaniu. Zbiór tekstów pedagogicznych*, Kraków 2010, p. 70.

Kajsiewicz and Father Paweł Smolikowski were unsurpassed role models for educators in this regard.¹² The latter, who undertook the first attempt to describe the pedagogy of the Congregation, was convinced that the educator should be, to some extent, a master, and therefore put great emphasis on the principle of personal example. In reference to Father Kalinka's system of upbringing, he developed the, "principles of behavior for superiors," which begin with the following recommendation:

The first thing that Superiors should bear in mind is that they should teach children by their example how to fulfill their duties and how to treat others. More than with words, they should teach their children by their own example.¹³

This recommendation was also found in his *Constitution Lecture* [*Wykład Konstytucji*] in paragraph 67:

Let the brothers themselves, therefore, work to make each of them a living example of a true Christian and be able to say with the apostle, Be imitators of me, as I am of Christ (1 Cor. 11,1). They shall therefore be holy and perfectly corresponding to their vocation, and shall fulfill their duties with the greatest care, diligence, and perseverance.¹⁴

The examples confirming this educational strategy are countless. To cite the most prominent ones:

The best reminder here is again our example. Reprimands and punishments for negligence, inaccuracy, disorder will be of no use if I personally do not prepare for lessons, or am late for them, or miss them. An example more meaningful than words.¹⁵

Children are the mirror that reflects and magnifies both our virtues and our flaws, and this mirror will stand before our eyes, at the judgment, in front of the Lord [...]. If we

12 Cf. J. Mrówczyński, *O. Kajsiewicz jako wychowawca*, "Resurrectiana", 3 (1975), pp. 69-80; A. Kardaś, *Droga charyzmatyczna Hieronima Kajsiewicza*, Kraków 2006, pp. 292-300; J. Mastalski, *Współczesne implikacje wychowawcze nauczania ks. H. Kajsiewicza CR w formacji*, in: *O. Hieronim Kajsiewicz CR (1812-1873). Troska o duchowość troską o dobro społeczne*, ed. J. Mastalski, W. Młeczko, Kraków 2012, pp. 115-130; J. Mrówczyński, *Sługa Boży ksiądz Paweł Smolikowski CR (życie i dzieło)*, Kraków 2000.

13 P. Smolikowski, *O wychowaniu*, p. 43.

14 Idem, *Wykład konstytucji*, p. 83.

15 W. Kalinka, *Rozmyślenia nad konstytucjami*, Kraków 1996, p. 46.

are impatient, most certainly our children will be impatient. If we are noisy, our children will learn to shout from us. If we are careless and drowsy, our children will also neglect themselves. If we are not accurate, not strict, our duty neglectful, then the children will also get used to this neglect, to irregularity. If we are rough and harsh, they too will take over the roughness and harshness from us. If we are insensitive, unkind, untidy, they will become so too. Even self-love in us they will see and transfer.¹⁶

Wishing to educate the youth in such a way that there would be consent between the education of reason and the education of the heart, it is first of all necessary that the youth see this consent in us, that our deeds, our actions, our words, correspond to our principles, conviction and duties.¹⁷

2. Interacting with students

Being together is essential to becoming acquainted with the master, as this allows students to see that the rules taught to them are respected by educators. But not only that. More frequent contacts with students, not only during lessons, but most importantly outside of them, give the opportunity to learn about their character traits, views, expectations and needs, which in turn allows the educator to personalize the approach and choose the right method of influencing the students.¹⁸ This “principle of presence,” as it was called by Father Smolikowski, was known to Resurrectionist educators first-hand: all of them witnessed it both during their own formation in the community and later in their work (practice) as teachers-educators. In this way, they were reaffirmed in their conviction that in order to set an example, above all it is necessary to spend time with the students. Father Smolikowski writes:

Wanting to guide young people according to this system, one must always be with them during leisure time, in church, and otherwise always be at their disposal: always ready to welcome them and take care of them.¹⁹

¹⁶ Ibidem, p. 31.

¹⁷ P. Smolikowski, *O wychowaniu*, p. 43.

¹⁸ On the question of personal approach to alumni in Resurrectionist pedagogy, see Międzynarodowa Komisja Formacji Zgromadzenia Zmartwychwstania Pańskiego, *Formacja Zmartwychwstańcza*, pp. 169-172.

¹⁹ Ibidem, p. 37.

However, one should be warned – notes B. Żulińska – not to turn this presence into surveillance or constant control of the students, because these methods are the opposite of Resurrectionist education.²⁰

The core of educational activities should therefore be the principle of a personal, close relationship, in which there is an encounter between the educator and the student on the basis of dialogue. Hence the numerous fraternities, communities, the so-called *oasis movements* that have been and continue to be active in Resurrectionist institutions in both Poland and abroad.²¹

3. Demonstrating trust

The Resurrectionists placed trust at the core of their principles, since it determines the creation of a friendly, supportive environment in which the educator can develop freely. And this does not only mean inspiring trust in the competence and good intentions of the educator – which is obvious, after all, in the teacher-student relationship – but first and foremost the demonstration of trust in the pupils by the educator. At the Resurrectionists, the manifestation of these principles was basing the educational system on a well-understood autonomy, a liberty that, while respecting the free will of the pupils, implements their voluntary obedience to the authority of their own choice. This attitude was promoted – both in writings and in practice – primarily by Father Smolikowski. He established a body unprecedented in Poland at the time – the student government, whose activities he codified.²² He formed an organization of young people who independently judge the behavior of their classmates and thus cooperate with the educational work of the chosen master. The Resurrectionist educational system promotes the freedom of the student and educator, originating from the concept of free will as an indispensable property of human nature. It prioritizes the responsibility of all participants in the process of upbringing, an atmosphere of freedom, lack of coercion and liberty of educational horizons. Father Smolikowski writes:

To educate is not to accustom, to habituate to good; after all, it is not about an animal, but about a human being, who cannot be educated without himself, because in him all is his free will. To educate is to refine the will in man, it is to shape

20 B. Żulińska, *Ku zmartwychwstaniu*, p. 160.

21 See tab “Działalność” on the website of the Congregation of the Resurrection of Our Lord Jesus Christ Polish Province: <https://zmartwychwstancy.pl/> [access: 20.11.2023].

22 On the topic of the rules of self-government, see B. Żulińska, *System wychowawczy Bogdana Jańskiego*, pp. 24-26.

character. And how to form the will, if it has no opportunity for its own choice, because it is constantly restrained? What if the student does not need to think about himself, because others think for him? – So, let's leave students as much freedom as we can, if possible, and involve them in working on themselves together, and at the same time try to encourage them to be honest, giving them complete freedom.²³

Father Kalinka also repeatedly highlighted the role of trust in the educational process:

It is necessary for children to know that we only desire their welfare, and that they should be convinced that we, by reprimanding or disciplining them, do not make war against them, but against their evil nature, evil inclinations, and that, after all, we consistently love them.²⁴

Let us beware – advises Father Kalinka – of showing distrust to children. Suspicions flare up; distrust diminishes them, makes them more familiar with evil, and strengthens them in evil. It is necessary to have constant vigilance over children, but as if one did not have it: to talk to them in a trusting and friendly manner.²⁵

4. Showing respect

In the concept of a good educator, respect has an important place, which is fundamental to building trust and an atmosphere of kindness. "The educator is supposed to have and show respect for the child [...]," writes Father Kalinka.²⁶

Good upbringing entirely depends on having and showing respect to others. But in order to teach this to children, Superiors themselves should have and show respect to them. So do not speak to them in a commanding tone or treat them despotically

– echoes Father Smolikowski.²⁷

23 P. Smolikowski, *O wychowaniu*, p. 73.

24 W. Kalinka, *Rozmyślenia nad konstytucjami*, p. 39.

25 Ibidem, p. 38.

26 J. Mrówczyński, Ks. Walerian Kalinka. *Życie i działalność*, p. 406, cit. per J. Iwicki, *Charyzmat zmartwychwstańców. Historia Zgromadzenia Zmartwychwstania Pańskiego*, vol. 1: 1836-1886, transl. J. Zagórski, Katowice 1990, p. 441.

27 P. Smolikowski, *O wychowaniu*, p. 44.

5. Avoiding harshness and punishment

The pedagogy of the Resurrectionists is characterized by gentleness and a peculiar system of discipline, where the word “discipline” does not imply severity and rigor. Examining this system of upbringing, J. Kostkiewicz states that there is no place in it for surveillance, punishments, evidence, controls; no compulsion is used either: in cases of necessity there is appealing to the nobility of the student’s heart, so that if he is guilty, he will feel obliged to make amends.²⁸ Freedom of conscience is respected, including in the area of religious education. The educator should avoid unnecessary discipline, be sympathetic and gentle.

Father Funcken presents the reasoning behind this attitude: “Avoid harshness. What benefit will you have if you shape automata and machines? Allow everyone to have his own character and seek only to purify it.”²⁹ Father Kalinka also prohibited reprimanding students in a state of agitation, as he believed that the effect could be counterproductive. He recommended that in such situations the educator should stop and pray, calm his emotions, and finish the admonition by appealing to the noble feelings of the student. He recommended calmness, composure, and gentleness:

One should not punish or reprimand in irritation [...] no need to shame, humiliate in front of others [...]. Do not show indifference to children, do not underestimate their difficulties, willingness [...] in learning wean them from mindless memorization [...]. Punish rarely, but strictly guard order. Forgive often, but constantly draw attention to failures [...] no religious practices to impose on children, which they either do not understand or do not feel the need for [...]. Train the children to a certain fortitude [...] be attentive that the students are never left without activity. Ten minor misdeeds must sometimes be let go, and reprimand only the eleventh. And this is enough.³⁰

He is echoed by Father Smolikowski:

We are supposed to attempt to establish a good communication with our students and lead them along the path of conviction. We are to avoid harshness, and try to give our pupils as much freedom as possible, as much as this is possible; we are to be unwilling to punish, nor to give the feeling of continuous supervision, so we are not to use such means of supervision as finding out from fellow students, voyeurism,

28 Cf. J. Kostkiewicz, *Pedagogie katolickich zgromadzeń zakonnych*, p. 428.

29 Ibidem, p. 34.

30 J. Mrówczyński, *Ks. Walerian Kalinka*, p. 406, cit. per J. Iwicki, *Charyzmat zmartwychwstańców*, p. 441.

and unexpected intrusion, so that the pupils, not out of obligation, not to keep up appearances, but out of conviction and out of a sense of duty, do everything.³¹

6. Not forcing, but motivating

In the facilities run by the Resurrectionists, the principle of motivation was particularly favored, which is probably why the education process was so effective. In this area, a key role is played by the educator, who must be a fully formed person. He is the one who is supposed to skillfully stimulate the student to diligent efforts, to liking what is difficult, arduous, and time-consuming. For this reason, the main attribute of an educator's authority is the ability to set requirements and bring them to completion through appropriate motivation, as confirmed by numerous studies in the field of educational pedagogy. "Shaping the personality of the student," states Władysław Szewczuk,

his acquisition of knowledge about the world and ways of behaving becomes all more effective, the more comprehensive, deeper and stronger the motivation that activates him.³²

The Resurrectionists were fully aware of this. Therefore, it was so important for them that the educator should not impose ready-made patterns, should not use coercion, and instead that the student himself should develop a sense of critical perception of reality and understand the need for education. Father Smolikowski puts it as follows:

Wanting to base our entire upbringing on the strong foundation, which is conscience, we guided our students in a way that they would do everything themselves, not out of fear or concern, not for the eye of their superiors, but only out of a sense of duty, out of conviction. This is why we didn't breathe over their necks but left them alone under the supervision of one of their colleagues; we didn't use any concealed means, any controls; we didn't suspect them, we didn't spy on them, we never accepted accusations from among their colleagues, nor did we listen to accusations; we never read our students' letters.³³

31 P. Smolikowski, *O wychowaniu*, p. 141.

32 W. Szewczuk, *Psychologiczne podstawy zasad wychowania*, Warszawa 1972, p. 36.

33 Ibidem, p. 36.

Conclusion

The briefly presented Resurrectionist educational system promoted far-reaching freedom and no less profound responsibility. It is a form of upbringing which influences the formation of the will, where great freedom strikes, far from all training and coercion. It is difficult not to agree with Father Mleczko, who states:

If there are, among other things, a repressive pedagogy and a preventive pedagogy, it seems that the Resurrectionist educational system could be called one of dialogue and trust. The appreciation of the will and freedom in man and the attention to the role of the educator (who is to be a role model) make it still relevant, and particularly in the modern era of growing awareness of subjectivity and dignity of the human being.³⁴

At this point it should be mentioned that the Resurrectionists pursued the ideal of the educator in their lives, which John Paul II promoted many years later in his pedagogy of dialogue and trust. He characterized it in his letter *Juvenum Patris*, written on the occasion of the 100th anniversary of the death of St. John Bosco:

The real educator participates in the life of young people, in their problems, and is also familiar with how they evaluate issues; moreover, he takes part in their sport and cultural activities, in their conversations; like a mature and responsible friend, he lays out their paths and goals of goodness; kindly as a friend and wisely intervenes in the explanation of their problems, but always respects the attitude and judgment of values by the students [...] In such an atmosphere of pedagogical presence, the educator is not considered a superior but a father, brother and friend.³⁵

In the end, it should be recalled that the concept of the Congregation's upbringing is constantly being improved, and the guidelines formulated today are a thoughtful, prompt, and categorical response to emerging problems in the upbringing process. We should also mention the topic of sexual abuse committed by educators against minors, extremely important and shocking to public opinion.

In light of the outline of the Resurrectionist pedagogy and the profile of the educator – who is to serve as an example – one should not be surprised of the position taken

34 W. Mleczko, *Zmartwychwstańczy system wychowawczy*, pp. 226-227.

35 Jan Paweł II, List Apostolski Jana Pawła II *Juvenum Patris* w setną rocznicę śmierci św. Jana Bosko, <http://www.rozanystok.pl/aktualnosci/22018/list-apostolski-jana-paw-ii-juvenum-patris-w-setn-rocznic-mierci-w-jana-bosko> [access: 20.11.2023].

by the Congregation of the Resurrectionists of the Polish Province in Cracow expressed explicitly by the Provincial in the *Statement* of May the 30th, 2019 posted on the Resurrectionists' website, which says:

The principle of "ZERO TOLERANCE" for clergy sexual abuse toward children and adolescents, as well as standards of transparency and the legitimate expectation of the believers, motivate us Resurrectionists to undergo objective judgment, and we reassure you that we do not accept superficial actions in our congregation aimed at trivializing and covering up the case, but seek the truth and, if necessary, punish the culprit and make every effort to prevent similar situations from recurring in the future. We distance ourselves from the attitude of passivity and silence, let alone hiding the offenders of this type of crime, while in the situation of false accusations we count on the objective right to defend and restore the good name of individual monks and the Congregation.³⁶

The Guidelines for the Protection of Minors and Disadvantaged in the Life and Pastoral Practice of the Polish Province of the Resurrectionists [Wytyczne dla ochrony nieletnich i niezaradnych w życiu i praktyce wychowawczo-duszpasterskiej Polskiej Prowincji Zmartwychwstańców] is a document serving as a very detailed guide for educators and decision-makers (anyone who has knowledge of possible abuse). It synthesizes information on the definition of abuse in Polish and ecclesiastical law, the procedure to be followed in specific cases and their reporting, accusations and charges. Subsequently, in the context of the cited Church documents (including the guidelines of the Polish Bishops' Conference), comprehensive rules of prevention were also formulated, including a code of behavior common to all, a code of behavior for catechists, rules of prevention in pastoral care, pastoral actions and during trips and holidays.

This 168-page document thoroughly addresses the subject of care taking, to protect young people (including those with disabilities) in the educational process basing the principles of prevention on action and the inviolability of spiritual and bodily integrity. Among the principles of prevention (which cannot be discussed here) were very detailed guidelines on the prohibition of e-mail or text messages from the private mail or telephone of educators, as well as recommendations to avoid visits in the rooms of minors even for the purpose of educational conversation.

In all facilities and to all who participate in the educational process, mandatory training is applied:

36 Oświadczenie Prowincjała ZZ PP w Krakowie z 30 maja 2019 roku, p. 1, https://zmartwychwstancy.pl/photos/ochrona_dzieci_mlodzirzy/OswiadczenieProwincjala.pdf [access: 20.11.2023].

The subject of prevention of sexual abuse of minors is the focus of lectures at the basic formation stage and of trainings at the continuous formation level during meetings organized by the Catechetical Departments of the respective metropolitan diocesan curia in which the Resurrectionists serve. The scope of these trainings should include emotional and social competence, communication and conflict solving, psychological dynamics of victims, strategies of perpetrators of sexual abuse, structural elements in institutions that may encourage sexual abuse, criminal acts in this regard, and current legislation, civil and ecclesiastical, and procedures related to them. Such training should be held at least once every five years.³⁷

Even a brief analysis of the educational ideal developed by the Resurrectionists in the 19th century demonstrates its relevance in resolving the issues of today. The openness and respect toward the students that were the basis of this pedagogy when the Congregation was established are still present in it. While cultivated consciously and considerately, they oblige to take tangible action against difficult situations, from which – as the above documents show – the Congregation does not shy away, but actively and strongly confronts them. In this manner, it testifies by its own example to its fidelity to the ideals it has worked on, including the concept of the good educator, who is to be the role model. Such was the dream of Father Smolikowski:

Wanting to educate young people in such a way that there is a balance between the education of reason and the education of the heart, it is necessary, above all, that the youth see this balance in us, this harmony; that our actions, behavior, words, correspond to our principles, beliefs, and duties. “The Brothers themselves,” we read in the Constitutions of the Resurrectionist Brothers, “should therefore do their best to make each of us a living example of a true Christian and be able to say after the Apostle: «Imitate me, just as I also imitate Christ» (1 Corinthians 11:1). I will, therefore, saintly, and perfectly respond to my vocation and fulfill my duties with the greatest care, diligence, and earnestness.”³⁸

37 *Zasady prewencji, kodeks zachowań katechety*, in: *Wytoczne dla ochrony nieletnich i niezaradnych w życiu i praktyce wychowawczo-duszpasterskiej Polskiej Prowincji Zmartwychwstańców*, point 55, p. 42, https://zmartwychwstancy.pl/photos/ochrona_dzieci_mlodziemy/WYTYCZNE_CR.pdf [access: 20.11.2023].

38 P. Smolikowski, *Dyrektorium Zgromadzenia SS. Zmartwychwstania Pańskiego*, Lwów 1932, p. 254.

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