

Communication- Dialogue- Ecumenism

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Abstract

The article poses a question about the compatibility of thoughts, words and deeds on the basis of ecumenical dialogue, and also points out how important the meaning of the word is in communication. It also refers to obligations related to promises made in words.

Keywords: communication, dialogue, ecumenism, responsibility for words

Man, if he or she is characterized by a clear individuality, uses a specific language. By listening to another person, we can determine whether they are characterized by a specific or abstract way of thinking. Many factors affect the way we express our thoughts. Our mental state undoubtedly influences the way we speak. Antoni Kepiński (1918-1972), a Polish psychiatrist, humanist, author of many psychiatry textbooks wrote: 'When you are sad, the language becomes poor, words become as heavy as lead, expressing them is clearly difficult, therefore, utterances are limited to necessary words, there are no unnecessary words to emphasize or decorate the phrase. On the contrary, when you are happy, words become light, sparkling, and uttering them gives the speaker pleasure, as does movement and action in general. The vocabulary becomes rich, there are many unnecessary words in the statements, the speaker is playing with his or her words' (Kepiński, 1974).

Using the words, we make a kind of "packaging" of our thoughts. Words, thoughts and important actions should be consistent. Every day, it does not matter whether we are happy or sad, we should be responsible for what we say.

By giving words a further dimension, that is, by ennobling what we experience ourselves, we can become better. This is the problem because we often use the word to destroy another person. We should use the word in such a way as to eliminate being strange towards another person. Speech should be a way of connecting with others and communicating your truth.

Nowadays, we are dealing more and more often with the lack of responsibility for the word. This makes the word 'honour' so rare in everyday contacts. The idea of honour was so close to our ancestors who cared about internal obligations to act in accordance with what was told to another person. Not following this rule was considered unworthy and anyone who did so experienced social ostracism. Today, the words uttered are far from a person's views, not to mention their deeds. Words should carry our authenticity and inspire an insight into the character of a person. Let us also not forget the written word. The written word should also be subject to the same rules. More and more often the media is the source of meaningless words, which many people accept uncritically. Nothing comes out of it; on the contrary, language loses its meaning, complicating the process of communication, because the words spoken are no longer linked with the corresponding action. You have to agree with Professor Maria

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Szyszkowska that in such a case "our language loses its meaning, because we usually express our intentions in the verbal sphere without supporting them with actions, or doing something completely different than we say" (Szyszkowska, 2000). This lack of compatibility of words and actions gives rise to disappointment with another person. The word becomes a dummy. If we do not strive for compatibility of words, inner experiences and actions, we misrepresent ourselves and the people we communicate with, and this makes mutual communication more difficult. Often when communicating with another person or a group of people we pretend to be someone else. Karol Ludwik Koniński wrote in 'Ex labyrintho', "Speech is not only the sign of thinking, it is also the sign of the heart, and the signs of the heart act back on it. (Koniński, 1962). Watching political debates, you get the impression that these discussions are two parallel monologues in which each side says what it has to say without listening to what the other side has to say. If you add in the monologue of the presenter, you have a triple monologue, and where is the room for the problem the debate was supposed to solve. Every person is burdened with some kind of thinking, superstitions, or prejudices. All this adversely affects relationships between people making communication difficult. It may be worthwhile to look at the people we communicate with not only from the outside but to try to understand and identify with another person. Then it will be easier for us to communicate. We have to communicate. Other people and multifaceted interactions with them are necessary for this. We also need the internal approval of each of us linked to the external approval of those with whom we communicate. Not much is said or written about the communication and relations between Churches and Religious Associations operating in the various countries. This is also the case in Poland. Most people living in the world have some sort of value system. If we accept as credible the research saying that more than a billion people inhabiting the globe do not practise any religion, then the remaining part has its reference to the sacred. Apart from the Roman Catholic Church, which is the majority denomination in Poland, there are 168 religious communities officially registered in the Register of Churches and Other Religious Associations, which constitute more than 3% of the society. The number of people who do not follow any religion in Poland is over 16%. In addition, there are so-called new religious movements, alternative religious movements in which members advocate their doctrine without any form of registration. Sometimes they operate under the name of some secular, scientific or para-scientific association. Many religious communities in Poland have a rich tradition, and cultural or intellectual heritage (Brożyniak, Winiarczyk, 2004). Many of them have received interest and studies from researchers and publicists, but there are also those who have not gone beyond the town in which they operate. They are equally interesting both culturally and mentally. I am not imposing on anyone the need to identify with a particular organization or its doctrine, but researchers should familiarize themselves with some of its thoughts, achievements, inspirations and, if necessary, also critically evaluate it. So what are religious minorities? Religious minorities are associations of people representing common values / spiritual / common goals and activities. They have their right to manifest and promote their religious and moral views. They may do so publicly and privately by participating in cultic and ritual rites. Poland's law states that a member of a religious minority may not be subject to restrictions on civil and political rights. Over 70 denominations on the Register use the name "church". These are mainly Christian denominations of Protestant origin. They share a common religious heritage but probably also an awareness of a former community that has broken up into hundreds of denominations operating around the world. Despite the differences between Catholicism and Orthodoxy, Catholicism and Protestantism, Catholicism and Old Catholicism, there is an interpenetration of heritage based on religious foundations and moral principles. This raises the question of whether any dialogue is possible and what communication between these faiths looks like today. Before I try to answer this question, I would like to add that apart from the name "church", churches and religious associations in Poland use the names "association", "community", "church", "association", "mission", "institute", "commune" or "movement".

Dialogue on the grounds of Christianity is intended to bring the churches closer together. There is a lot of talk of ecumenical cooperation and dialogue. Seven churches operating in Poland belong to the Polish Ecumenical Council and a small part to the World Council of Churches, which has existed since 1948. Polish traditions related to the ecumenical dialogue date back to the 16th century. The first attempts to institutionalize this movement were made in Poland in the interwar period. The genesis of the Polish Ecumenical Council is connected with the period of World War II, when, due to the dangers of war and limitations, the adherents of various Christian Churches came together. The official establishment of the Polish Ecumenical Council took place in Warsaw on November 15, 1946. Without going into details, the post-war period was difficult for the Council's activities. There was a lot of conflict between the Roman Catholic Church and the Council. This was fostered by the religious structure of society and the Roman Catholic Church's treatment of representatives of other religions as people who had gone astray. It is worth adding that the history of divided Christianity has rarely witnessed attempts at doctrinal dialogues involving the Roman Catholic Church. Finally, the Commission for Dialogue of the Polish Episcopal Conference and the Polish Ecumenical Council was established in 1997. The following Churches belong to the Polish Ecumenical Council: the Baptist Church, the Evangelical-Augsburg Church, the Evangelical-Methodist Church, the Evangelical-Reformed Church, the Polish-Catholic Church, the Old Catholic Mariavite Church and the Orthodox Church. They pray together with the Roman Catholic Church for unity every year during the Week of Prayer for Christian Unity, which falls in January. In principle, apart from certain arrangements concerning the issue of mutual recognition of certain sacraments, the path of the Polish Ecumenical Council towards ecumenical dialogue is difficult due to mutual prejudices (Mędzelowski, 2013). I call this type of ecumenism a dummy ecumenism. There

is no congruence of thoughts of words and actions in this case. And Christianity, instead of dialogue and mutual understanding, is becoming more and more divided. The question arises again. What about communication?

Finally, what about Christian love? Is this how the conformity of thoughts, words and deeds should look on the ground of Christianity?

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