

Fr. Jerzy **Sikora**, Fr. Jan Twardowski's and Fr. Jozef Tischner's preaching to children – the comparative study in a communicative aspect.

Summary

As a basis of the work there are compositions for the children by Fr. Twardowski, collected in first three volumes of *Utwory zebrane* by Jan od Biedronki (especially *Patyki i patyczki* and *Zeszyt w kratke*), and in *Rozmowy z dziećmi. Kazania niecodzienne* by Fr. Tischner. Both authors addressed to the children their spoken word, as well as a written one. Twardowski preached to the children more often than Tischner, and applied more relieved delivery forms. Essentially, Tischner's preaching had a form of homily or story, while Twardowski's – of homily, story, minidrama, humoresque, riddle, and also of a poetic composition. Both preachers are aware of preaching to a specific listener, as a child is. They endeavor to make children interested in a given religious subject, as most frequently presented as a problem to be resolved in common. They employ analysis and synthesis usually within a short narration, which is more dialogized in Tischner's than in Twardowski's. On the other hand, Twardowski's messages are formulated with bigger dose of humor than these of Tischner, and with smaller distance to an addressee. Both engage humor, joke, and ludic (amusement) elements. They try to reach not only a childish intellect, but even more a child's imagination. Adequately to this purpose they find a language of preaching. It is communicative, concrete, conformable to perceptive possibilities of addressee, and not trespassing a linguistic picture of child's world. In a syntactic layer, simple sentences and equivalent clauses prevail. In Tischner's homilies there is more "on-goings" and spontaneity, activations of interpersonal relations. He also refers more frequently to memory and thinking. Both preachers try to wake the children to understand and feel the beauty, and to open them – as much as possible because of a danger of excessive abstraction – to the world of transcendent values. They apply a principle of demonstrativeness by pictures, signs, and symbols. The principle of demonstrativeness facilitates a communication with the children, as well as an understanding and assimilation of evangelical contents and values, and their inclusion to the child's world. The preachers engage especially senses of hearing and sight of their listeners. They introduce an element of delicate provocation (especially Tischner) in order to arise interest in a childish addressee. Both deliver a positive picture of the world. In their preaching a horizontal dimension unites with a vertical one.