

Józef Majka

The social teaching of Primate Wyszyński

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JÓZEF MAJKA, WROCŁAW

THE SOCIAL TEACHING OF PRIMATE WYSZYŃSKI

Such an extensive theme would require a whole volume or even some of them. It is in so far risky to undertake its presentation, as there is the danger of limiting it only to a number of commonplaces that bring nothing new, apart things already known to everybody. The task may seem easier, but it is on the contrary; by the fact that the subject has by no means been untouched. It had been taken into consideration from various points of view by such experts of social problems and of that subject as: E. Jarra¹, C. Strzeszewski², J. Ozdowski³, Z. Fortuniak⁴ and others. The author of these considerations must answer the question, whether his task is to add only something to the above mentioned studies, or should he aim at a synthesis of the whole of the Polish Primate's teaching — from the very beginning of his first publications of a young priest, to the last statements, for which our present situation, existing since August 1980, creates a special, social background.

The special occasion and the context of the jubilee of this study speaks for the second solution, although the question, whether it is possible to make a brief synthesis of such a rich literary output, causes true anxiety. The author had not only to go through a great many published texts, registered usually in printed bibliographic

¹ E. Jarra, *Kardynał Wyszyński, Prymas-socjolog* (Cardinal Wyszyński, Primate-sociologist), London (w.d.).

² C. Strzeszewski, *Wkład Stefana Kardynała Wyszyńskiego, Prymasa Polski, w katolicką naukę społeczną* (Contribution of Stefan Cardinal Wyszyński Primate of Poland to the catholic social doctrine), *Zeszyty Naukowe KUL* 14 (1971) v. 3, p. 75—97; idem, *Naród i państwo w nauczaniu społecznym Księdza Prymasa Stefana Kardynała Wyszyńskiego* (Nation and State in the social teaching of Primate Stefan Cardinal Wyszyński), *Chrześcijanin w Świecie* 8 (1976) no 44/6, p. 31—44.

³ J. Ozdowski, *Podstawy moralne życia gospodarczego w świetle „Kazań świętokrzyskich” Stefana Kardynała Wyszyńskiego* (The moral principles of economic life as seen by Stefan Cardinal Wyszyński in his „Kazania świętokrzyskie”), *Chrześcijanin w Świecie* 8 (1976) no 44/6, p. 45—51.

⁴ Z. Fortuniak, *Chrześcijańska koncepcja pracy w nauczaniu Księdza Kardynała Stefana Wyszyńskiego* (Christian conception of labour in the teaching of Cardinal Stefan Wyszyński), in: B. Bejze (ed.), *W kierunku człowieka*, Warszawa 1971, p. 85—103.

lists⁵, but also through piles of authorized typescripts, carefully retyped during the periods when the edition of the Primate's texts was impossible. He considered it also necessary to take into account all documents and texts that were the result of the Primate's positive inspirations and actions. All those elements taken together and read in the context of the Primate's personality and actions can give a certain picture of his teaching.

The accomplishment of this complicated task is facilitated by the fact that the author had the possibility to listen to the lectures of the former Bishop of Lublin at the Faculty of Law and of Socio-Economic Sciences of the Catholic University of Lublin throughout a whole year. Then, day by day, he could study and watch the statements and activities of the Primate of Poland from a further or shorter perspective, thus learning from him the art of social thinking.

The test of a synthesis which the author tries to present to the reader in a short digest, is of course not final. He would be satisfied if it could be considered as an introductory one. A full analysis and a proper evaluation would require a different perspective and a very detailed and elaborate research with the use of a full range of modern methods, beginning with the functional analysis of the language, then through the qualitative and quantitative analysis of the contents, to the very discerning structural analysis. Such research work can bring out quite new elements of his literary output, which, even after a thorough observation of his development, can, even today, remain unnoticed.

Even the way of systematizing the problems provides many difficulties. The formulation of the theme as it is would demand a search for a doctrinal synthesis, that is for the systematization of his views, but, the Polish Primate was not a mere cabinet scholar, but from the very beginning of his priesthood, he had been first of all a pastoral and social worker. A purely theoretical systematization would cause the loss, both, of the social context, in which his views had been formed and his doctrine developed, and of the dynamics of his teaching. His main features are: the clarity of his principles and his faithfulness in every detail — on the one hand — and his extraordinary topicality and amazing concreteness, that however allows to discover in each case the existing relation between the concrete rules and the fundamental principles of the system, on the other.

⁵ W. Padacz, *Bibliografia prac Ks. Kardynała Stefana Wyszyńskiego za lata 1958—1970* (Bibliography of Cardinal Stefan Wyszyński for the time 1958—1970), *Nasza Przeszłość* 35 (1971) p. 7—46; also T. Andrusikiewicz, *Bibliografia prac Ks. Kard. S. Wyszyńskiego wydrukowanych w latach 1970—1976* (Bibliography of writings of Card. S. Wyszyński published between 1970 and 1976), „*Chrześcjanin w Świecie*” 9 (1977) no 49/1, p. 89—111.

It makes the author use a certain pragmatism in the way of presentation the results of his considerations. He will try to show the evolution of the problems, yet without giving up a certain systematization, which might be the task of approach.

1. From the Work among Workers to Theology of Work

The first years of his priesthood brought the Primate into a direct contact with the class of workers under the circumstances of cristalization of the worker's consciousness and of the growing conflicts and of socio-economic tensions, which came to light in a special way at Włocławek. They were at the same time an attempt of confrontation of rules and of the Christian social thought, being represented among others by the developing, but without greater traditions in our country, Christian Trade Unions, with the ideas and socio-political actions of socialistic or communistic inspiration.

In that period Primate Wyszyński's collaboration with the ChTU has first of all an ideological character; the point is to prepare conscious and well acquainted with the Christian social thought union workers. It is being done by the Christian Workers' University, at which Primate Wyszyński lectures on the Catholic social and economic ethics as well as on the history and on the methods of action of the union movement.

At the same time it gives the Professor himself a better access to the workers' environment and a better knowledge of the extensive problems of social, economic and psychological conditions of the workers' class work and life. He is not less, but perhaps even more interested in the problems of work, of its meaning for the personal development and for the social position of man, its influence of the physical and mental health of the worker, etc. It is also connected with the then — in the time of growing economic crisis — very up-to-date problem of unemployment; Wyszyński devotes to it a special study⁶ and also a number of various press information and interventions.

An expression of his main interest in the problem of work is the theme of his qualifying for assistant-professorship thesis: *Tre Moral Milieu of Factory Work*. The formulation of the theme itself speaks for a certain empirical, sociological attitude of the

⁶ S. Wyszyński, *Przemiany moralno-religijne pod wpływem bezrobocia* (The moral and religious changes in the situation of unemployment), Włocławek 1937; idem, *Akcja katolików polskich dla ofiar kryzysu gospodarczego* (The action of polish catholics for the victims of economic depression), Ateuum Kapiańskie 28 (1931) p. 378—385; idem, *Kościół i miłosierdzie wobec klęski bezrobocia* (Church and charities towards the calamity of unemployment), Ateuum Kapiańskie 28 (1931) p. 137 ff.

author to the problem. It would be then one of the first studies on sociology of morality; the theme itself points to the fact, that the author is of the opinion that one should and cannot speak about work and its humanistic and moral value without a thorough knowledge of the concrete conditions of work. Besides, it seems that the subject has never left the Polish Primate. He is constantly referring to it in his numerous speeches and conferences, which show his deep and wide view at the problem of work; from the concrete fact of its daily burden, through the joy of creation and cooperation with God and the shaping of one's own personality in the process of work, even to the presentation of its economic, social and supernatural values. It is a mature many-sided philosophy and theology of human work.

His pre-war experiences, researches and considerations concerning work have reached their full maturity during the German occupation, when he wrote, doubtlessly the most beautiful and deepest in the world's literature, book on human work⁷. No wonder, that it was translated into many languages. On the other hand, it became also obvious, that the translations had followed the development of earthly reality theologies in the West, because the book outpaces so far the theology of work that it could be hardly accepted much earlier.

It is not easy to summarize the book. It does not seem necessary; one should not only read it but think it over. One can attempt to give a short characteristics of it, or try to find out the most essential and most deepened contents. Great love to man who is loved by God comes out of it. In such a conception work is not only a cooperation with God and men, not only man's need and his social duty, not a mere production of economic goods and spiritual values either, not only self-formation of man, achievement of personal maturity, growth and preservation of virtues which maturity requires and presupposes; work is here, first of all „love to the Creator of all things”, by means of which man becomes God's friend; obtains a better knowledge of God, and its toil is not only „a participation in the work of creation, but also in the work of our redemption” — just because it is love, as „work without love cannot redeem the sins of man”. And thanks to it that it is love, „it is prayer and a source of deep joy, as well”.

No socialist had ever sung such a hymn in honour of work, no one was able to have such a deep understanding of it, but none of them knew equally well its toil and particularly its dangers connected with it, because no-one knew equally clearly as he did,

⁷ S. Wyszynski, *Duch pracy ludzkiej. Myśli o wartości pracy* (The spirit of human labour. Meditations about the value of labour), Poznań 1957 (first edition Włocławek 1946).

that work is not an aim in itself, but that its aim is man loved by God, redeemed by Him and directed towards Him in his existence. This is why the Primate of Poland so firmly defends the man of work and his rights and why he always stresses the fact that work should be a means of liberation and perfection, and not a means of slavery and pressure.

In the entire teaching of the Primate of Poland a great stress is put on the problem of work, but always, even then, when there is the question of the very concrete problems, they are presented in the divine and human perspective, which gives to work a special dignity. It is never considered in abstract way, nor from the point of purely economic or even social effects only, but first of all, it is discussed in the perspective of man, even of the concrete man working in definite conditions, being perfected by work or degraded by its circumstances. Work is and should be a means of man's sanctification, and only then, a means of social and economic development⁸.

2. The system of the Catholic Social Doctrine and Its Popularization

The wide perspective, in which the Primate of Poland sees and presents the problem of work, has its basis in the general idea of the Catholic social doctrine and in the Christian conception of man, on the one hand, and in its socio-economic, political and doctrinal context, on the other. That general outline of the Catholic social doctrine, — not as an isolated social science, but as an integral part of the Catholic doctrine, — was the aim of Father Wyszyński's research work even before the war⁹, when he began to give lectures on social sciences in the Priests' Seminary at Włocławek, gradually widening their scope. At the same time he tends towards their integration with other theological-and-philosophical lectures within the schedule of theological studies; on the other hand he aims at their connection with theology and with pastoral practice. Therefore he tried to introduce his seminarians into the workers' milieu taking some of them to his lectures at the Christian Workers' University.

At that time already he prepares the programme of lectures on social sciences for the priests' seminaries and he tries to po-

⁸ S. Wyszyński, *Uświęcenie pracy zawodowej* (The consecration of professional work), Paris 1963; idem, *Nawiedzenie diecezji robotników* (Our Lady's image visits the diocese of workers), *Wiadomości Diecezji Łódzkiej* 1975, no 5—6, p. 101—107; idem, *Prymat człowieka w ładzie społecznym* (The primacy of man in social order), London 1976.

⁹ S. Wyszyński, *Zasięg i charakter zainteresowań katolickiej nauki społecznej* (Object and character of catholic social doctrine), Poznań 1937.

pularize it by means of the Union of Theological Institutes, whose secretary he is. The idea of popularizing the Catholic social doctrine, first among the clergy and then among the masses of people, gives him no rest from the very beginning. He works it out, as can be seen, in double ways: by the formation of the clergy and by speaking in public, — not only at that time but through his whole life, — directly to the men of work.

Lectures on the Catholic social doctrine at the Department of Law and Socio-Economic Sciences of the Catholic University of Lublin make a separate chapter. The script of these lectures¹⁰ contains the history of the Catholic social doctrine, but even the conception of the subject itself points to an entirely integral understanding of that discipline. There is no trace of the rather common in the interwar period treatment of the problem as the so-called „social question” starting its history in the beginning of the nineteenth century. On the contrary, the Author traces its beginnings in the Old Testament and watches its development in the history of the Church as a whole. That means and it is obvious, that the Catholic social doctrine is not treated as an intervention doctrine that developed as a result of tensions and social conflicts in the period of capitalism, but as the integral part of the doctrine of Church, whose basis is made of theological, philosophical and moral elements, and which develops and evolves against the background of the changing socio-economic, political and ideological reality. These changes require a definition and evaluation in the light of unchanging principles of the Church's doctrine concerning man and his relation to God and to the world.

Such direction have taken, — inspired by the Polish Primate, — elaborations of the syllabus of lectures on social sciences in the Polish theological departments. They had been worked out within the Social Section of the Theological Institutes in Poland under the direction of the Primate, according to his instructions: each time they have been analysed and approved by him. They contained the theological and philosophical problems concerning the conception of man and the society, as well as some elements of sociology and economics, but its body are the problems on social, economic and political ethics. All these are being made in the context of current social changes and in the confrontation with modern socio-political ideologies, chiefly with liberalism and socialism in their various shades and trends,

That conception had been affirmed by the further development of social teaching of the Church, and particularly by the encyclical letters of Pope John XXIII and by the Constitution on the Church in the Modern World of Vatican II. Its even fuller development

¹⁰ *Chrześcijańska doktryna społeczna* (Christian social doctrine), Lublin 1948.

is in the Primate's teaching of the last twenty-five years; there the social problems are so strictly united with theology and so merged into one homogeneous system of the Church's teaching that it constitutes an integral whole with it. Here again we can and should speak about a certain out-distancing some modern theologies with adjectives, especially the so-called political theology, which cannot find its place in the unchanging principles of the philosophical-and-theological system of Christian doctrine, so it escapes to foreign, and often even to contradictory to the Christian teaching, ideological implications of Marxism.

This pass-over from the concrete of life to theological and moral principles of the Church, which Western theologians find so difficult — and in the opposite direction — from principles to the concrete, had been overcome in an easy and infallible way. Everybody, who has a certain knowledge of the system of the Catholic social doctrine, and, who listens to or reads the statements of the Primate concerning even the most concrete, detailed or practical matters, will find, without difficulties, the lines that link these sciences, appreciations, directives, recommendations and decisions with the unchanging socio-moral principles, but above all with the theological-and-philosophical premisses, referring to the Christian conception of man, to his personal dignity and his supernatural vocation in Christ and in the Church.

It must be added, that first as the Bishop of Lublin and the Great Chancellor of the Catholic University, and then as the Primate of Poland, he constantly made great endeavours towards the development and popularization of such a system of Catholic social science in Poland. First of all it refers to Faculty of Law and of Social Sciences, and then to Practical Section of the Christian Philosophy of CUL, where — at the one hand — a certain school of socio-ethical thought — called the Lublin School, was formed; on the other hand, a great number of specialists, lay and spiritual, were educated; who supplied the staff teams of priests' seminaries and also the teams of social publicists. The Primate took also care of it that this system of social thinking were popularized by means of priests' seminaries, both diocesan and religious, among priests and among the People of God in our country. He himself, caused its popularization by means of his incessant teaching and by his pastoral programmes.

3. Education of the Nation and Its Defence

Not only the specific position of the Primate of Poland and his religious responsibility for the Polish nation, not only the personal patriotism of Cardinal Wyszyński, his love to the nation and to its culture, but also, or first of all, theological premisses deter-

mine the Primate to concentrate his attention on the problems of the nation. Only in the light of those premisses one can understand the awareness of his responsibility for the Polish nation, which is evident in all his statements. An additional factor, are doubtless, the special difficulties, dangers and menaces, that he sees in all their acuteness.

The theology of nation of Cardinal Stephan Wyszyński is certainly a theology of liberation of man, but a liberation from sin, from moral decline, a liberation from the degradation of man, owing to the redemptive work of Jesus Christ; it is a liberation by grace. A specific union between religion and culture, the catholic traditions of the Polish nation, but also its aspirations for national, social and moral liberation, have a special meaning for this kind of liberation. It can be accomplished thanks to the special intercession and protection of Our Lady, who alone is able to guide the nation to Christ and to lead it, even in the worst conditions, to the faithfulness to His commandments. In that way there is the strange convergence between the national reasons of State and its faithfulness to Christ and his Mother. The national liberation promotes religiousness and the development of moral virtues in the nation, while — the morally healthy and devoted to Christ nation, endures and will persist in its love of freedom; it tends perseveringly to the liberation from political, social, economic and moral pressure; it fights for their faith, their cultural values and for personal rights of every man; for the rights which are so deeply rooted in Polish national traditions.

This accordance, but also a proper hierarchy of religious and national tendencies, are at the basis of the entire educational and pastoral activities of the Polish Primate, and particularly, at the basis of the pastoral programme of the Great Novena which aimed at a religious and moral renaissance and at the restauration of the most precious traditions of the Polish Nation. In the light of these premisses, — which would require a separate study, because the exhibition of its theological contents could throw much light on the problems of liberation in the Christian doctrine, — the pronouncements of the Polish Primate in defence of the Polish nation and their basic rights and values — become comprehensible.

And so, first of all, the Primate defends the biological substance of the nation; he fights for its survival „in that geographical area, where it should exist and develop itself". It is a battle in various fields; a difficult battle, because of many objections it has to face. It is primarily a battle with the pressure and propaganda of depopulation, with the change of legislation which was intended to make it easier, and with the demoralization of the youth, as well as with the decay of family life. It is a battle againts the biological extermination of the nation by means of alcohol and inhuman conditions

of work; but it is also warning the people against the impulses of wrath and despair, which might cause inestimable harm to the whole nation in various fields of life and lead to greater pressure.

It is a defence of cultural values of the nation, as well as of their right to their own history and tradition. It is not only the matter of preservation and restauration of the monuments of culture, which had been greatly damaged during the time of partitioning of Poland, during the last world-war as well as in the post-war period, when many cultural monuments were ruined because of neglect, and many precious treasures of culture had been found in foreign markets. From time to time the Primate of Poland calls for the protection of cultural goods and fights for the nation's right to their own history. „A nation without history — he says — is a tragic nation. A nation that cuts itself off their own history, or is ashamed of it, and educates young people without connecting them with their history... passes voluntarily a sentence of death on itself and cuts the roots of its own existence”¹¹.

The subject of the Primate's defence are, first of all, the personal rights of every Pole; because he is of the opinion that the nation is free by the freedom of their citizens. He demands freedom of conscience, of convictions, congregations, publications and also economic freedom, economic subjection of every man, as there is no right to initiative or real economic independence without it. The Primate does it from the very beginning of his activity, much earlier before anybody has heard of president Carter and the so-called movement of human rights. The idea of man's personal freedom and of his rights constitutes one of the fundamental principles of his pronounced and proclaimed social system.

It goes together with the defence of social and economic rights of people. Some people wondered why the Primate so often refers to economic problems, although he stresses that he would not like to deal with them. However, his purpose was to protect people against exploitation, both as producer or consumer, as well. Exploitation and economic misery are no good advisers in moral affairs; and the Primate's chief care, — of a priest — was, above all the anxiety that the nation does not fall into moral pressure, that is, in such conditions where the keeping of moral principles requires so great sacrifices and renouncements, that they boarder with heroism.

An analysis of the moral situation in which the Polish nation is in fact, and the acting against the factors of demoralisation, either those which act spontaneously or others, which seem to be a planned action, are the main anxieties of the Primate of Poland, who

¹¹ S. W y s z y ń s k i, *W sercu stolicy* (In the heart of polish capital), Rome 1972, p. 163 ff.

returns to them from time to time in his speeches. It is not only the problem of alcoholism and of the demoralization of youth by means of various social activities and by mass media, but first of all, it is the problem of ideological and practical mendacity, of compulsory indoctrination; it means creating such social schemes in which life in truth, honesty, in respect of one's own dignity and of other people becomes very difficult. All these situations lead to deeper moral corruption of the whole nation and they are a danger to their religiousness, as well as to their healthy physical, economical and cultural development.

In such a situation the greatest harm is being done to families, although their moral health is the condition of health and existence of the whole nation. Therefore the family is the subject of special pastoral care of the Primate of Poland during the last tens of years. It occupies a very important place in the — inspired by him — pastoral programmes of the post-war period.

4. Theology of the Family

When some 25 years ago Father B. Przybylski was asked by the Primate to collect material on the theology of the family in the Tomist Institute, there was still very little of it in the Polish, as well as in the world's literature, although the general social and moral literature on the family was rather rich. The Second Vatican Council created the basis of the theology of the family and gave it a certain direction. The teaching of the Primate of Poland outpaces again, in a certain sense, the statement of the first chapter, part two of the Pastoral Constitution on the Church in the Modern World. It is based on a broader theological and biblical foundation. The point of departure for his reflections on that topic is, first of all, the Holy Family, and then the place of Jesus Christ and of his Mother in the Church and in the family.

This set of analogy is in the teaching of the Polish Primate incredibly great and the same time very rich. Out of it he takes many precious thoughts dealing with the holiness of the family and its role in the Church and in the society, and also many new lights concerning the vocation, trends and means of perfection and their mutual relations between the members of the family. Particularly interesting are the considerations on the role of the father in the family whose example is Jesus Christ, His love, care and dedication for us, who are His children. In his considerations there is much place devoted to the picture, role, duties, vocation and dedication of a mother, whose arch-type is the Blessed Mother, Mother of God, the Feeding Mother who extends her physical and spiritual care over her children.

This analogy comprises also the — later by the Council exposed — supernatural character of conjugal and parental love. Following the Encyclical letter *Mystici Corporis* which already put a stress on it, it shows the special function of the family in the Church, its role in building the physical and spiritual dimensions of the Mystical Body of Christ¹². The formation of man, from the moment of the conception of the new life to the full development of man: — physical, spiritual and supernatural — is conditioned by the existence of a specific milieu of love in its fullest dimensions, a milieu, that is, and can only be created in the religious community of a Christian family, built on the foundations of Christ's love. Only in such a family, in which the mutual love of the married couple and of their children reaches the divine-and-human dimension, a full ripeness of the Christian personality can be achieved.

The Primate of Poland sees, of course, all the difficulties and dangers which family life in the modern social situation has to face, and therefore so persistently he fights for the rights of the family and for the conditions of a healthy development. He points not only to all the dangers, that are the result of the preached ideology, of social, administrative structures, of the socio-economic system and of concrete economic situations, in which many families had lived or live in our country, particularly as the flat situation is concerned; but he inspires, organises and leads a systematic action of family pastorate in various forms and on different levels.

The concentration of the pastorate's attention on the problems of the family in their various aspects seemed to some people too difficult or even tiresome. People did not always understand the importance of the problem and its crucial character. They did not always appreciate the fact that accordingly to the degree the Polish family will answer God's plans and whether it will keep its religious, Christian character, will depend the future, not only of the Church and of the nation, but also the salvation of each particular man. It was also not always understood, to what degree, could the family, — in such difficult, or even in quite exceptional conditions of pastoral work, — become and remain the bastion of faith, of christian morality but also of national tradition and culture.

There is still another, purely social aspect of that problem, noticed and often distinctly stressed by the Primate: in difficult conditions of modern life, particularly in industrial work, where man is often the object of various manipulations, when he is treated as man power and has to live in the climate of different dangers, — a healthy family, based on mutual trust, which has its ground in true Christian love, — is for the man a place of refuge, a harbour

¹² Pius XII, pope, *Encyklika "Mystici Corporis Christi"* (Encyclical "Mystici Corporis Christi"), no 23.

and condition of mental health. Family life can protect him against degeneration; it can restore man's self-confidence; it allows to find itself again within the frame of a healthy humanity and of respect for the highest values.

So, the battle for a sane family life, for its rights, and above all for the proper, Christian standard of that life, has its roots in the pastoral motifs, but also in the care for the nation, its physical and mental health, and for the preservation of all its cultural and moral values. It springs also, or first of all, out of love to man, of deep principles of humanism, for which the universal aims, the demands of the national reasons of State and the appreciation of cultural values never cover the concrete man.

5. The Catholic Integral Personalism

Aiming at a certain synthesis of the Primate's social teaching, we must stress at the very beginning, that it is deeply personalistic. Man, — the real, concrete man, and not humanity, not even the nation, not the excellent deeds produced by man, are the basic reality which constitutes the starting point and the measure of all his considerations. It is man, loved by God and raised to the highest dignity by the fact that God became Man.

„Man! — calls the Primate of Poland, — among the basic powers that put into movement for the harmony of life and coexistence, immediately after God comes man. As God is acknowledged and loved, so also man should be respected, even to the limits, it may seem to inaccessible limits for some people — to the limits of being loved. (...) A respected man — that means — his high dignity, the dignity of a child of God is acknowledged”¹³.

The raising of man to the highest dignity of God's childhood, thanks to the fact that God became man, is not only an appeal for respect, but creates the obligation of love. In the statements of the Primate there is a particular kind of fascination with man as the image of God and the subject of his love; there is an unusual joy about every man coming to the world and developing in himself the image of God; there is the fascination with God's life that is seen in man by means of love, which is expressed in his Christian action.

Out of this respect and love to man, who has the right to be the child and friend of God, comes the battle for that right, a battle for the personal rights of man, for the right to be a Christian and to live in a Christian way. Every man has the right for it and there-

¹³ S. W y s z y ń s k i, *Harmonia Bożo-ludzka w Polsce, kazanie z dnia 6 stycznia 1980* (Divin-human harmony in Poland. Sermon of January 6, 1980).

fore the fight for the personal rights of man expresses also the missionary and pastoral attitude.

These rights should be equal everybody. Equal — does not mean absolutely identical in the sense of their fulfilment, because the vocations of various people are different, their duties and their charisma are different. Equal rights — means: the same respect, and the same deep, and founded on theological principles, love. The deep sense of equality makes the Primate pay attention to the role of the woman in the Church, look for its solution several score of years before the question had begun; the intraecclesial movement of the emancipation of women, allegedly wronged by the Church was a kind of misunderstanding. There were some theologians who supported the movement. First, they had lost the place of the Blessed Mother in the work of salvation and then they began to seek the place of the woman in the Church. The Primate solves the whole problem in a very concise way, simply in one sentence, which closes the whole book devoted to the role of a woman in the Church and in the nation: „May the Mother, Queen and the Maid make that every Polish woman live like a Mother, be honoured like a Queen and be so dedicated to the Nation like the Maid”¹⁴.

Respect for man and love to him dictates, first, the acknowledgement of all his rights, of his right to freedom which means the recognition and respect for his subjectivity in social and economic life. Freedom, however, does not consist only in being free from pressure, but it goes together with the right to social activity, to the building of one's family, to form unions, to follow the voice of one's vocation ect. Freedom is also a right to have a share in culture and in its co-production.

The right to freedom is strictly connected with the right to truth, that is the right of admittance to truth, to information, and also the right of proclaiming the truth. It refers, first of all, to the divine truth, to the teaching of the Gospel, but also to the truth meant as lawfulness of thoughts and honesty of words. Truth is not only the right of man, but it is also an obligation; we are obliged to its confession, to the undertaking of the apostolic toil of truth, even at the cost of great sacrifices. „It is not enough to teach. You must suffer for truth. You must suffer a lot”¹⁵. Finally, truth, its expression, preaching, must go together with love. „You must dip your pen in truth and love”¹⁶.

The dignity and esteem for man, reaching the ends, the limits of love, must bring fruit in social life, as justice that consists in the

¹⁴ S. Wyszynski, *Kobieta w Polsce współczesnej* (The woman in Poland of to-day), Poznań 1978, p. 132.

¹⁵ S. Wyszynski, *Z rozważań nad kulturą ojczystą* (Meditations on our national culture), Poznań 1979, p. 132.

¹⁶ *Ibidem*.

acknowledgement and respect for the personal rights of each man, — not only by other men but also by societies and above all by the state society. Justice obliges in the juridical system not only the individual citizens, but the state and its representatives who work in its name as the organs of authority, as well. It is not that the man is for the authority, but the authority is for the citizen; his dignity and his rights he can never give up, must be respected by the authorities.

The Primate mentions several times the ancillary conception of authority¹⁷, it is known in the Christian doctrine as such (Rom 13,1—7). According to it the authority has the duty to care for the good of their subordinates and to facilitate the activities of all institutions that serve them; it should support them or call them to existence in case of necessity. It chiefly refers to the family, but also all kinds of associations, organisations, unions as all the citizens have the right to them; they should be supported in organising them, because all these institutions contribute to the strengthening of the social tissue, serve the building of social order, of the stability of life and the creation of natural culture.

One of the main duties of the state is the protection of the freedom to association and of every particular man. It is impossible to speak about freedom or of independence of the nation, unless freedom is not secured to all citizens and to all their appropriate actions. A nation can be free only in case all the citizens are free. Such freedom refers, first of all, to the education of the nation. The State has the right and duty to educate the nation, although it shares them with the family and with the Church; it should acknowledge, respect and foster all private and social initiatives in this field. The rule of subsidiarity is here particularly obligatory, because the family has the first and the older right to education; besides every kind of education should bring up „to freedom and independence by means of support given to teams, organisations and associations”¹⁸. The second important rule observed in the work of education, is Maritain's rule of christianity, which takes into account the religious and supernatural vocation of man. The state cannot subordinate education to its own political or economic aims, although education to work is a very important factor in the formation of man. Education should be performed in the spirit of the cultural heritage of the nation, as the nation is elder and more permanent than the state. It should take into account the supernatural vocation of man, his dignity and election by God; his call

¹⁷ S. Wyszyński, *Władanie zamienić na służenie* (Domination must be changed to service), Warszawa, January 6, 1971.

¹⁸ C. Strzeszewski, *Naród i państwo w nauczaniu społecznym Kard. Wyszyńskiego* (Nation and State in the social teaching of Card. Wyszyński), *Chrześcijanin w Świecie* 8 (1976) no 44/6, p. 43.

to evangelical perfection. It should be an education in the spirit of faith, of the tradition and of Christian culture, so that the man might in such a climate develop the image of God and his likeness in the spirit of Christ.

It should also be education to work, a formation of economic virtues, education in the spirit of responsibility; work not only assures the worker, his family and the whole society the means of living, but also is means of perfection and of personal development; it also helps to the formation of social order. The idea of social order, — which on the one hand should be an equivalent of man's inner order and of God's order, — on the other, — can be often found in the teaching of the Primate of Poland.

Order is not only the work of reason and the reflection of God's perfection, an expression of praise given to God's wisdom that arranges everything; order is above all the work of love which orders to show respect for other men and esteem for their rights. The idea of universal order in the nation, based on the foundations of religious and moral order is by the Primate developed in his speeches at Jasna Góra¹⁹. The order must have its origin in man's heart; it should be an order of man's conscience and should have its reflection in family life, in professional activity and in socio-political life of the nation.

Such an order, born by love of everything and of everybody in the spirit of Christ, is the condition of peace. The condition of such order and of such love is the acknowledgement of the „primacy of the person over things“, but also the acknowledgement of that primacy is conditioned by love. „Because, in order to defend the rights of man, to notice him at all, we need love. (...) Love is needed to feed someone; to wipe someone's tears, love is needed; to give one's hand to a shaky man — love is needed. How much more — to defend the rights of man, sometimes at the cost of oneself“²⁰.

The second condition of this divine and human order, on which peace can be built, is truth. „God acknowledged and loved, man esteemed, the native soil attended by means of solid work, authority exercised in the spirit of justice, love and truth, — these are the basic elements of the divine-and-human harmony in the world. We receive God's help for it, the help of the spirit of the Gospel and of the work of the Church. It has been in a remarkable way stated by Pope John Paul II in his message of peace. Here are his diagnoses:

¹⁹ S. Wyszyński, *Odpowiedzialność — obowiązki — prawa w życiu narodu* (Responsability — duties — rights in the life of nation), Jasna Góra, August 26, 1980.

²⁰ S. Wyszyński, *Miłość ponad wszystko* (The greatest of all things in Love), in: Bp B. Bejze (ed.), *W kierunku człowieka*, Warszawa 1971, p. 39.

- „1. Lack of truth leads to war — domestic and world war.
2. Peace requires honesty and truth.
3. Truth enlightens the ways of peace.
4. Truth strengthens the means that lead to peace.
5. For a Christian the Gospel is truth”²¹.

A very important role in the building of peace is played by the work of the Church. The Primate devotes great attention to the role of the Church in social, economic and political life in his considerations. He is, first of all, the educator of man in the spirit of truth and love; that means that he lays the foundations of peace. His duty and vocation is to be open to all men, to give help and to defend their rights regardless their differences and dividing barriers, because they are all the children of one Father: „Our Father”: Father of the white, of the black and yellow, of the pleasant and unpleasant”²².

Finally, the Church should be and is the conscience of the nation. Its duty is not only to preach the truth but, at the same time, to show the way to truth and to scold, mildly yet firmly, those who go astray. It refers to every person and to every range of his activity. In that way the Church puts some signs of warning in front of the people, so that they may see the danger early enough: dangers that threaten with the breaking of social order, with agglomeration of social tensions and with the ruin of the divine-and-human harmony in social life, in the life of particular nations and of the world. It requires incessant wakefulness and openness to the surrounding reality: it requires courage and readiness for sacrifice; it makes that „people who serve the word of God honestly, in truth and love, are always „martyrs of the word” (underlined by the Primate)²³.

²¹ S. Wyszynski, *Harmonia Bożo-ludzka w Polsce* (Divin-human harmony in Poland), sermon of January 6, 1980.

²² S. Wyszynski, *Miłość ponad wszystko* (The greatest of all things is Love), p. 56.

²³ S. Wyszynski, *Z rozważań nad kulturą ojczystą* (Meditation on our national culture), Poznań 1979, p. 133.