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HEROISM OF THE THEOLOGICAL VIRTUES: FAITH, HOPE AND LOVE IN THE LIGHT OF THE BEATIFICATION PROCESS OF THE SERVANT OF GOD, REV. ALEKSANDER WOŻNY

Abstract

The aim of this study is to present the heroic character of theological virtues in the light of the beatification process of Rev. Aleksander Woźny, launched on January 25, 2014 in the Archdiocese of Poznań. The whole *Positio super vita, virtutibus et fama sanctitatis. Posnanesis beatificationis et canonisationis Servi Dei Alexandri Woźny sacerdotis dioecesiani (1910-1983)* was elaborated to provide an objective judgment of theological consultants, and subsequently, of the ordinary congregation of cardinals and bishops of the Dicastery for the Causes of Saints. The wealth of available sources concerning the candidate for the altars in the form of his teaching, letters and memories allowed to pose the question whether in the life and teaching of Rev. Aleksander Woźny, the practice of faith, hope and love towards God and towards one's neighbour was proven to be heroic, and therefore whether it is possible to form an opinion about the sanctity of the Servant of God.

This study presents the theological virtues that the Servant of God excelled in in his life. The above research problem was elaborated on the basis of substantive study and thorough analysis of the collected documentation, which is reflected in this article.

Keywords: beatification process, theological virtues, heroic virtues, faith, hope and love

HEROICZNOŚĆ CNÓT TEOLOGALNYCH: WIARY, NADZIEI I MIŁOŚCI
W ŚWIETLE PROCESU BEATYFIKACYJNEGO SŁUGI BOŻEGO KS. ALEKSANDRA WOŻNEGO

Abstrakt

Celem niniejszego opracowania jest ukazanie heroiczności cnót teologalnych w świetle procesu beatyfikacyjnego ks. Aleksandra Woźnego, rozpoczętego 25 stycznia 2014 r. w Archidiecezji Poznańskiej. Cała *Positio super vita, virtutibus et fama sanctitatis. Posnanesis beatificationis et canonisationis Servi Dei Alexandri Woźny sacerdotis dioecesiani (1910-1983)* została tak opracowana, by mogła wystarczyć do wyrobienia obiektywnego sądu konsultorom teologom, a następnie kongregacji zwyczajnej kardynałów i biskupów Dykasterii Spraw Kanonizacyjnych. Bogactwo dostępnych źródeł

dotyczących kandydata na ołtarze w postaci jego nauczania, listów i wspomnień pozwoliło postawić pytanie czy w życiu i nauczaniu ks. Aleksandra Woźnego udowodniono praktykowanie wiary, nadziei i miłości tak w stosunku do Boga, jak i do bliźniego w stopniu heroicznym i czy w związku z tym można sformułować opinię o świętości Sługi Bożego?

W niniejszym studium zostały przedstawione cnoty teologalne, którymi Sługa Boży żył w stopniu ponadprzeciętnym. Powyższe zagadnienie badawcze zostało opracowane na podstawie merytorycznego pogłębienia i analizy zebranej dokumentacji, znajdującej swoje odzwierciedlenie w niniejszym artykule.

Słowa kluczowe: proces beatyfikacyjny, cnoty teologalne, heroiczność cnót, wiara, nadzieja i miłość

INTRODUCTION

Among the many candidates for the glory of the altars of the Archdiocese of Poznań special attention is due to the beatification process of Rev. Aleksander Woźny, currently in the Roman phase. On February 1, 2022, a congress of theological consultors was held at the Dicastery for the Causes of Saints, during which a discussion was initiated on the outstanding practice of virtues by the Servant of God. All gathered theologians pronounced affirmative, accepting the collected material, and their opinions published in *Relatio et vota Congressus peculiaris* and in *Positio super vita, virtutibus et fama sanctitatis. Posnaniensis beatificationis et canonisationis Servi Dei Alexandri Woźny sacerdotis dioecesiani (1910-1983)* provided grounds for discussion for cardinals and bishops, including the archbishop's secretary, at the ordinary meeting of the Dicastery on November 8, 2022.

The beatification case of Rev. Aleksander Woźny was presented at the Ordinary Congregation of Cardinals and Bishops by the so-called *ponens*, previously appointed by the Ordinary Congress. The Relator of the Cause was a Polish cardinal, Stanisław Ryłko. All participants of the Congregation unanimously pronounced *affirmative*. This means that the practice of virtues in the life Rev. Aleksander Woźny was marked by outstanding heroicity and in this respect the Servant of God is a model for other people, both priests and laymen. Rev. Aleksander Woźny practiced the virtues with joy, even when faced by difficult living conditions, and many people who knew him emphasized that he excelled in this respect among ordinary Christians.

Particularly noteworthy are the theological virtues which the Servant of God practiced in his life in an outstanding degree. Although the study on the sainthood of the candidate for the altars included also cardinal and related virtues, the present paper focuses on the three of them: faith, hope and love. Rev. Aleksander Woźny attained true heroicity in practicing those virtues showing that spiritual life is a dialogue in which the initiative always belongs to God, and that human contribution consists mainly in responding to Him through an act of faith, hope and love (Gogola 2003, 159). Theological virtues played a fundamental role in the life of Rev. Aleksander Woźny. They shaped and stimulated his moral activity. The dynamics of the virtues that were deeply inscribed in his life experiences, was

constantly enriched by a life of prayer and sacramental ministry, which became indicators of his spiritual maturity.

During the diocesan investigation a rich legacy of documents relating to the candidate for sainthood was collected. Those included: his non-printed writings and publications, as well as authentic and reliable materials, both handwritten and printed, gathered in the Archives of the parish of St. Jan Kanty in Poznań at Grunwaldzka 86, as well as in the Archdiocesan Archives in Poznań in Ostrów Tumski and in collections of Poznań libraries, which comprise articles published in manifold magazines. The abundance of available sources concerning the candidate for sainthood in the form of his teachings, letters and memoirs justifies reflection on the theological virtues practiced by Rev. Aleksander Woźny in the light of the Roman phase of the beatification process and allows to pose a question about his outstanding heroicity in the practice of the theological virtues: faith, hope and love towards God and neighbour in his life and teaching, and thus justify the opinion of his sanctity (*Congregatio de Causis Sanctorum* 1983).

2. HEROIC FAITH OF REV. ALEKSANDER WOŹNY

Faith is a theological virtue by which we believe in God and in all that He has said and revealed and that the Church proposes for belief. By faith, “man freely entrusts himself to God” (*Konstytucja* 1967, 5) and strives to know and do His will (cf. *Katechizm* 1994, 1814). Faith “without works is dead” (James 2:26), and all love for God must be founded on it.

In view of the above, it can be claimed that Rev. Woźny manifested an extraordinary ability to practice the faith and to seek ways to share it with those entrusted to his pastoral care. Both his parishioners and priests who collaborated with him as vicars gave a special testimony about him in this respect. From among all Christian virtues, it was faith that the Servant of God practiced to the highest degree. He was ready to die for his faith. In faith, he greatly exceeded ordinary Christians. The witnesses called in the beatification process unanimously stated that in his practice of faith Rev. Woźny stood out for his firmness, perseverance and dignity.

Thanks to the Christian upbringing received in his family home, he took over from his parents many practices of faith, which he later followed in his priestly life. Deep faith and trust in God’s goodness and love enabled Rev. Woźny to devote himself even more to God. This became the basic feature of spirituality, which he developed during his seminary days (*Mueller* 2017, 149), and at the same time gave the Servant of God the conviction that the Creator entrusted him with a supernatural environment to educate him, to bestow on him His graces and inspirations (*Woźny* 2009, 34). It was thanks to his deep faith, rooted in prayer, liturgy and the sacraments that he was able to persevere with God in the face of persecution. A period of life specially marked

by suffering was his stay in the German concentration camps in Buchenwald and Dachau (*Listy* 2016). That is where he experienced the truth that nothing happens without God's will, which further strengthened his conviction that one must trust the Almighty in everything and accept all experiences with childlike trust. In this attitude he always imitated Christ, meek and humble, martyred and risen. He was rewarded by God for the years of torment and torture spent in captivity with the grace of imitating the poor and humiliated Master. Letters written by Rev. Woźny during his imprisonment in Dachau to his relatives, provide testimony to his deep faith. In a letter of February 6, 1944, he wrote: "there is One who sees everything, who is the source of all love and is Himself justice" (*Listy* 2016, 342). On April 2, 1944, he once again gave evidence of his great faith in the face of the fifth year of the war: "I want to take it all like a little child from God's hands" (*Listy* 2016, 366).

Several years spent in Nazi concentration camps did not destroy his wonderful joy, kindness and patience. When recalling the years of painful mistreatment, he never showed any bitterness, never shaded his heart with a shadow of resentment towards his *persecutors*, nor did he allow to be deprived of his deeply rooted love for God and neighbour. Whenever he spoke about the years of inhuman torment and torture, he only listed countless acts of goodness, nobility and brotherhood, as well as examples of people helping and rescuing one another in prison (Stuligrosz 1994, 70). The year 1950, after his return to Poland, proved to be exceptionally difficult, marked by many a painful experience in his life. The reason was the bishops' letter on the liquidation of the Catholic organization (Caritas), which the contemporary authorities did not agree to be read in public. Rev. Woźny recounted the content of letter during his sermon (Stuligrosz 1993, 4). Even though he did not read the letter, he was arrested the next day on the basis of a decree on particularly dangerous crimes during the period of state reconstruction and was imprisoned for nine months - from February 13, 1950 to December 1, 1950 at Młyńska in Poznań (Pytel 1994, 8).

After leaving prison, Rev. Woźny, leading others to God, built a close, intimate relationship with Him himself. "Spiritual childhood" became an essential element of his interior life as a path leading to communion with God. This also expressed his personal striving for holiness, both in life and in teaching. He especially cherished the "little way" of St. Therese of the Child Jesus, who became an apostle of love and a witness to the theological assertion that only love leads to holiness (Aumann 1993, 310). During World War II, when he was imprisoned in the German concentration camp in Dachau, in one of his letters he asked his family for "The Story of a Soul" (Kubiak 1999, 143). The book survived the turmoil of war, and he kept it in his library for the rest of his life. Teaching himself and others the "little way" became his trademark: childlike faith and an extremely trusting attitude towards every human being (Kuklińska 2010, 71). All this also affected the teaching of Rev. Woźny, in which he showed faith as a "dark" light that does not give the obvious knowledge of God but is nevertheless a light that allows man to

know Him through love. The possible difficulty of experiencing faith, according to him, was that the Creator's love on earth is as if in darkness, one cannot see the One you love (Woźny 2006a, 31).

This spirituality became for the Servant of God a certain universal style, not reserved for a narrow group of people, but one that can and even should characterize every believer who submits himself to God's will, constantly asks God about His will and plans for himself in the spirit of humility, openness to God's will, entrusting himself to the Mother of God and imitating Christ.

3. HEROIC HOPE

Apart from faith, the life of Rev. Woźny was also marked by Christian hope understood as a gift from God offered in the perspective of eternity. Hope played a fundamental role in the life of the Servant of God, epitomizing the pursuit of happiness placed by God in his heart (Tischner 1984, 190). This hope, which finds its source in God, gave him the assurance that whatever good he did on earth, will be given back to him by God in heaven as due honour and recognition (Woźny 2005, 14).

In his reflections, Rev. Woźny often referred to hope that emerges with the help of God's love, and which encounters great difficulty in man in the form of the desire for union with God, that cannot be experienced on earth (Woźny 2006a, 33). The Servant of God learned hope from an early age. The death of his mother when he was 12 years old was a painful experience. However, he did not break down, did not fall into despair, but allowed himself to be guided by the grace of his priestly vocation (Mueller 2017, 31).

Rev. Woźny invariably rested his hope in God's goodness and in the effectiveness of Christ's Passion. He believed that thanks to God's mercy he would not lose the sanctifying grace, but persevere to the end, and that God would provide him with the strength to fulfil it and encourage him to do good in order to reach heaven at the very end (Woźny 2006a, 32-33). When he was a student in the seminary in Gniezno, on October 26, 1929, he wrote down in his diary words that manifested his great hope: "Thus, I will renounce earthly goods – I will consider God my only good. Only in Him is the hope, He will one day be my «very great reward». (...) Lord, You see me now. You make me think of these words. All my hope is in You!" (*Pamiętnik* 1929, Meditation XX).

Such an understanding of Christian hope also helped Rev. Woźny to overcome afflictions and expect true real comfort. It was only through hope that he was able to overcome various kinds of obstacles in his inner life, in relation to his fellow men, in matters resulting from human imperfection, misery or inclination to sin. The letters from Dachau that he wrote to his relatives give testimony to this hope (*Listy* 2016, 454).

When, after the end of World War II, Rev. Woźny returned to Poznań, his pastoral care was characterized by sacrifice, the posture of service and love as well

as of “spiritual childhood”. This was evident in his giving up his own comforts, in seeking the good of others rather than his own, as well as in asceticism. The Servant of God often lay prostrate all night, praying for sinners. He was not driven by ambition, nor did he take credit for himself, seeing God’s work in everything. He never spared money for the decoration of the church and always cared for worthy celebration of God’s worship. He also zealously collected funds to build a new church. He cared for the poor, although he did it very discreetly, without seeking public fame (Kubiak 1998, 71-72). He also willingly shared all his possessions (Kondratowicz 1984, 6). He knew that he should overcome himself through good deeds, which he often emphasized in his teaching, pointing to various symptoms of self-love ingrained in all people and depriving them of their ability to love God and neighbour. Attachments to clothing, housing, everyday objects, spiritual goods, and recognition may come to light any time (Woźny 2005, 33-35). It can be claimed that Rev. Woźny was free of such attachments. He sustained others in hope, assuring that God wants man’s happiness (*List* 1973).

Hope regarding the ways of achieving salvation was present in the whole life of Rev. Aleksander Woźny. It was combined with faith in God’s Providence, so as to form one with it (Benedykt XVI 2007, 35, 46). Hope helped him overcome himself. He believed that there often arises in man an illusion when man is assured that he has already reached God and that he can love Him with his own strength and power (Woźny 2006a, 34-38). Therefore, in his teaching, Rev. Woźny often emphasized that hope also makes it possible for man to overcome all temptations that come from the evil spirit, from people, or from human inclinations or those that have been allowed by God (Woźny 2006a, 34-38). He preached that the Creator wants man to love Him more and do more out of love for Him, and thus persevere in true joy. Rev. Woźny noticed, however, that overcoming temptations through hope allows man to rise higher in love for God and confirms the belief that God will give sufficient grace to overcome them (Woźny 2006a, 34-38).

A special place for the formation of the faithful, in this respect, was the confessional. Rev. Woźny waited for penitents every day from very early hours of the morning (Węćławski 2010, 51). Sometimes he himself opened the church around five o’clock and went to the confessional (Kwaśna 2010, 97). Sometimes people from outside of Poznań came to confession early in the morning. During the day, he could be seen in the confessional at different times, even when the church was completely empty. He heard confessions until late at night. Very often he seemed to have been guided by some inner inspiration and went to church in the middle of the night, and even then, he would meet someone who wanted to confess (Wistuba 1987, 7). He invariably kept the confession hours. If he was leaving somewhere, he took great care to return on time (Wistuba 1987, 7). It was important to him not to disappoint the penitents. Rev. Woźny approached the sacrament of penance very seriously and taught his penitents the same attitude, encouraging them to combine this sacrament with regular spiritual direction

(Kubiak 1998, 51-52). For this purpose, he introduced special teachings on inner life, delivered every third Sunday of the month, which was a rare way of providing spiritual direction (Kwaśna 2010, 97). Written down by his listeners, years later his teachings were published in a book titled: "Bóg jest najważniejszy" [God is most important] (Pytel 1994, 10).

During confession he was understanding and patient. He listened to long confessions of penitents, sometimes defending them, without, however, justifying sin. At times, confessions would be paused by moments of long silence. The words uttered afterwards often reached the core of the discussed problem (Kubiak 1990, 84). He never bothered about long lines to the confessional and never rushed confessions because of a large number of penitents. "With the power of his priesthood, he restored human and Christian dignity of some penitents and, put up a ladder of perfection for others so that they could climb upwards" (Pytel 1994, 8). The person confessing at the moment was the most important for him. However, he was at the same time a demanding confessor who disliked half-heartedness (Kubiak 1990, 82). Some people left his confessional disappointed, although later they returned and agreed with him, ready to accept the demands previously deemed too difficult. Undoubtedly, the prayer of Rev. Woźny for penitents, his mortifications or fasts played an important role here (Drapikowska 2010, 107). These were often specific apostolic acts (Wistuba 1984, 146-147). To enable regular confession of penitents from remote places, he visited them in person several times a year. He heard confessions of people from various parts of Poland (Wistuba 1987, 7). Rev. Woźny was also a valued confessor of seminarians at the Archbishop's Theological Seminary in Poznań, who cared for priestly vocations (Stroba 1983, 3348). He held this position until his death (Kubiak 1998, 63).

As a spiritual director who experienced, even stronger than other priests, the influence of the evil spirit (Raczkowski 2010, 33), he helped "in disentangling himself from the trap of weakness and delusions of self-love and led to an ever more complete union with God" (Pawlaczyk 1985, 34). Hence, many penitents became convinced that the church of St. Jan Kanty was a place of special work of Divine Mercy, because confession allowed them to experience an encounter with Christ, to whom the priest, as a zealous confessor, lent both his ear and his mouth, himself remaining hidden (Kubiak 1990, 83).

4. HEROIC LOVE OF GOD AND NEIGHBOUR

Apart from faith and hope, the virtue of love crowning all the previous virtues and uniting him with God as a supernatural goal was also distinctly present in the life of Rev. Woźny (Gogola 2003, 181). Love became his greatest desire, directed primarily to God, in order to love Him limitlessly, selflessly and purely (Woźny 2005, 18), and above all things (Woźny 2006b, 99). The love of God and the fulfilment of His will became the most important goal of the Servant of God's

life, despite the various difficulties he encountered (Woźny 1966, 242). He first learned to love God in his family home. God's Providence made him grow up in a large, pious family of a rural teacher, where a living faith, healthy piety and God's holy law flourished (Mueller 2017, 23-27). The principles of Christian life, which Aleksander's parents followed in their home, as well as very his careful upbringing, laid the foundation for heroic practice of virtues. Later, when he was already a seminarian, both in Gniezno and Poznań, he made the chapel the central place of his formation by participating in the Eucharist, meditation, during the Liturgy of the Hours, services, days of recollection and retreats (before tonsure and ordination), as well as in moments of personal prayer, in which he entrusted God with various intentions (Mueller 2017, 63-66).

In this sense, true love became for the Servant of God, foremostly a priestly zeal. This is evidenced by years of his service as a vicar, and above all, by the opinions of parish priests who emphasized his pastoral zeal (*Opinia* 1936; *Opinia* 1938). After World War II, in one of his reflections, he pointed out that only the love of God and people for God's sake, rooted in strong hope, can overcome sadness and bring joy despite suffering (Woźny 2006b, 31). In the life of the Servant of God, love for God was something real, and not a distant or unrealistic goal. Such an understanding of love became the source of the charism in the life and ministry of Rev. Woźny, who wanted to lead as many people as possible to an intimate relationship with God. He was motivated by a concern not only for their salvation, but, directly, for their holiness. He fulfilled this mission, primarily, in relation to the lay members in his parish community, but the areas of his activity extended much further. He devoted his time, attention and strength to people from outside the parish of St. Jan Kanty who came to listen or to confess to him. In the path of spiritual childhood that he followed, he manifested the truth that there is only one Christian love, although there are two subjects of it: God and another man. Thus, for the Servant of God, the true love of neighbour was one with the love of God (Woźny 2006b, 102).

For Rev. Woźny, true love meant the ability to forgive others from the bottom of one's heart, to get rid of jealousy and to love one's enemies (Woźny 1968, 217). Purification of love was of high importance to him. In this acquiescence to accept everything, he allowed for situations when his neighbours paid him with ingratitude or despised the good that he showed, or when his actions did not bring the expected results (Woźny 1998, 149). He understood the love of enemies as the purest love of God because it reflected his inner zeal (Woźny 2006b, 102) and gratitude (Woźny 2001, 30). Such openness to God's will helped him overcome any traces of spiritual laziness or discouragement (Woźny 2006b, 96). It also enabled him to forgive and love enemies. It strengthened his belief that God planted in him a source of good, from which he could endlessly give to others (Woźny 1972, 156). Love understood in this way was for him not a weakness or submission to others, but foremostly a reasonable demand on the part of people entitled to it. It was the kind of love that purified him, released him from egoism, expanded in his soul the place for

God, made him capable of accepting true love, and finally freed him from self-love (Woźny 1998, 118). The main desire of Rev. Woźny was to become a tool in God's hands, to renounce himself and to agree that God will use him according to His will.

Testimonies collected in the beatification process confirm the Servant of God's great charisma of care for others. The called witnesses not only gave many examples of good happening thanks to him, and confirmed that he loved people, but also that he suffered because of the fact that Christ is not known, that the fruits of his passion are not used, because of evil that cannot be stopped and because of the fact that many souls go to perdition (Woźny 2006a, 118). For this reason, Rev. Woźny believed that God is looking for people capable of sacrificial love, because in them He feels good and safe, and this is the basis of great happiness (Woźny 1998, 102). Therefore, the virtue of love towards others was also manifested by Rev. Woźny in strengthening it in people for whom he became a spiritual father and for whom he felt exceptionally responsible. All this meant that the love of God and the other man affected the whole of his priestly service and conditioned the main principle of giving everything to God, according to the words that the love of God without love of neighbour is incomplete (Woźny 2000, 108). This conviction was also displayed in specific life situations towards those in need. He asked people he trusted to offer their sufferings, intentions and prayers for others in various difficulties (*List* 1966).

The multitude of examples and testimonies on this subject provide ample justification for perceiving Rev. Woźny not only as a man of deep faith and hope, but also as a hero of love towards the smallest, the weakest and the neediest. Love of neighbour was the foundation of his spiritual life, accompanied by full awareness that the initiative of love comes solely from God. The duty of a Christian, resulting from baptism, is to respond to this love and life with God through faith and hope, so that He becomes the highest good and happiness that will ultimately be continued in heaven. In his response to this love, Rev. Woźny manifested true heroism.

CONCLUSION

Theological virtues: faith, hope and love, presented in this study on the example of the life of Rev. Aleksander Woźny justify his fame of sanctity, which was noticeable not only during his life, but also after his death and, despite the passage of years, is constantly maintained and noticeable. It was his outstanding practice of virtues that made his priestly ministry exceptional, and after his death gave rise to the desire to include the Servant of God among the blessed of the Church. The abundance of available sources concerning the candidate for sainthood in the form of his teachings, letters and memoirs, non-printed writings and publications, as well as authentic and reliable materials about him, provide base for a renewed reflection on the practice of theological virtues by Rev. Aleksander Woźny in the light of the Roman phase of the beatification process and answer the question posed at the beginning of this paper.

Throughout his life, Rev. Woźny manifested an extraordinary ability to practice the faith. Deep trust in God's goodness and love enabled him to give himself even more fully to the Creator by subordinating to Him his mind and will. This became an essential feature of his spirituality. It was through his deep faith and being rooted in prayer that he was able to persevere with God in the face of persecution and never betray Christian ideals. He shared his faith in various ways to those entrusted to his pastoral care, above all through the sacraments, which were the fundamental and most effective means of sanctification of the faithful and their progress in interior life.

Christian hope was present in the whole life of Rev. Woźny and in all his priestly work, starting from his childhood, through the years of the seminary. He wanted to be one with God, and the heroic hope, next to faith, was for him God's gift offered in the perspective of eternity. For this reason, he viewed all his difficult experiences through the prism of hope, and in his sufferings he was at all times accompanied by the thought of the glory that God intended for those who love Him. Hope helped him overcome self-seeking, self-love as well as all temptations. He sustained people in hope and strengthened it in others. It was from hope that he derived his attitude to material things. He lived a very modest life and never gathered anything.

Heroic love pervaded the entire ministry of Rev. Woźny as a priest, whether at the pulpit, in the confessional or at the altar, having a significant impact on the shape of the entire parish, which he transformed into one praying and apostolic Family of God's Children. He made that Family alive with God's spirit. Many initiatives of the Servant of God, his attitude of service, the Eucharistic life developed in the parish, as well as the introduced services gave the parish of St. Jan Kanty in Poznań a special spiritual character. He himself became a spiritual father, enjoying universal respect, trust and love. He was a good shepherd of the flock entrusted to him by Christ, whose essence of life was to love God and man above all things.

All these three virtues provide grounds for the conclusion that Rev. Woźny was a man who partook in God's nature through faith, hope and love. Those virtues that relate directly to God, preparing the believer to live in unity with the Holy Trinity, were for him a gift from the Creator. As he himself wrote: "We believe in God, we hope in God, we love God" (Woźny 2000, 89). Thus, the Roman phase of the beatification process only confirms the rightness of the case taken by the Archdiocese of Poznań to raise Rev. Aleksander Woźny to the glory of the altars. It also provides an answer to the question posed here that in the life and teaching of the Servant of God were present the theological virtues: faith, hope and love towards both God and neighbour, and that in this particular matter and aspect he enjoyed the opinion of holiness, which was confirmed by the bodies of the Vatican Dicastery for the Causes of Saints: Congress of Theological Consultors of February 1, 2022 and Ordinary Congregation of Cardinals and Bishops of November 8, 2022.

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