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CHRISTIAN ENGAGEMENT IN THE SOCIO-ECONOMIC LIFE IN THE THOUGHT OF CARDINAL STEFAN WYSZYŃSKI

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Introduction

The Christian vision of involvement in socio-economic life presents all creative economic activity of man as the primary and essential element of human life and vocation. A man understood as a being created in the image and likeness of God, receiving an explicit command from the Creator authorizing him to change the existing reality of the world, becomes a partner and co-worker of God in His creative work. The Mystery of the Incarnation and Redemption of the Son of God emphasizes this aspect of human life, making it an essential dimension of the relationship with God, which has the mark of immortality.

In the light of the teaching of Cardinal Wyszyński, which is part of

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the broader context of Catholic social teaching, a Christian understood as “homo Dei,” as well as a man of faith functioning in the reality of the Church regarded as “God’s tabernacle with people” cannot therefore passively vegetate in the surrounding reality. In turn, the dynamics of the creative and salvific dimension of Christian life realized by the commandment of love determine the proper way of his existence. In other words, the personalistic vision of the human person is a challenge for a Christian to live actively in earthly reality. It also results from the very concept of the Gospel’s love, considered in terms of the lifestyle and existence of a Christian. For love is in itself a dynamism. Therefore, a Christian adopting a lifestyle resulting from faith is, in a way, “forced” to actively manifest his presence in the world, that is, to commit to transforming the totality of earthly reality in the creative and salvific dimension.

Participation in God’s work of creation leads to the discovery of man’s high rank in the world. As a person - being the subject, purpose, and meaning of all socio-economic life - he has an unquestionable primacy in all economic reality through which he completes the work of creation. The personalist nature of the socio-economic activity, therefore, requires responsibility not only for the individual and social development of the human person but also for the proper shape of the human relationship to the world and the world to man.

The personalistic structure, as well as the dialogical nature of the human person, which enables their integral development, requires a series of interpersonal relationships that are mutually dependent, which also play a fundamental role in terms of their involvement in the economy. Thus, the value of the socio-economic activity is not concentrated only in the individual sphere of human life but - complemented by the diaconal dimension - opens the human person to other people, allowing him to experience the essence of his own humanity more fully. However, this requires subordinating the complex socio-economic reality to fundamental moral principles. Only then can the entire sphere of human socio-economic activity included in God’s economy of salvation begin to build a new world based on the “new man in Christ.”

Presenting the socio-economic activity from a soteriological perspective displays that the salvific dimension determines the value of this sphere of human life. An essential aspect of the vision of commitment to the economy understood in this way becomes the evangelizing and sanctifying function that enables the transformation of man and the world based on evan-

gical values. Thanks to this, human involvement in the transformation of temporal reality is included in the sphere of the sacred - which in the perspective of a "new heaven and a new earth," acquires a special meaning.

1. Christian Involvement in the Socio-economic Life as Participation in the Work of Creation

The analysis of human involvement in socio-economic life, implemented from the point of view of the personalistic vision of the human person, emphasizes his central position in the entire reality of the created world. Man - as "Homo Dei" in the ontical, moral and praxeological sense, as well as a being endowed with a unique dignity resulting from the fact of creating him as a person, redeemed and able to cooperate with God's economy of salvation - becomes the subject, creator and goal of the entire socio-economic life. The socio-economic activity becomes, at the same time, a level through which man expresses himself, creating his life and fulfilling his fundamental vocation. However, this requires the invention of appropriate conditions to respond to God's proposals to change the reality of the temporal world - which is also an expression of participation in God's work of creation. The moral order assumed as the appropriate maturity and the fitting predispositions of the human personality in the individual and community dimension, the systemic and socio-political conditions enable the creation of proper conditions for integral socio-economic development and taking full responsibility for this vital dimension of human life.

Personalist Character of Socio-Economic Activity

Cardinal Wyszyński's anthropological and theological analysis of the complex economic reality from a personalistic perspective places the human person at the center of his considerations, who - as the most critical link in the entire economic process - is its subject as well as creator. At the same time, however, a particular man - the center and goal of all economic life - makes individual choices and specific decisions, which must always be related to criteria beyond economic pragmatics. Therefore, presenting the theological and anthropological foundations of socio-economic life is becoming one of the most critical ways of humanizing this area of human activity and overcoming seeing it not only through the

prism of economic rationality.¹

Thus, God, who is the activity itself - it belongs to His essence and reveals Himself in creative and salvific activities - by creating man in his "image and likeness," simultaneously calls him to cooperate with himself.² According to Wyszyński, the man involved in this creative dynamism is to derive a perfect shape from the creation formed by the Word. The seediness of the world is to induce man to bring the actual being (*esse reale*) closer to the perfect being (*esse perfectum*). The belief in the world's creation through the Word justifies a dynamic understanding of matter. There is simply nothing in the world that does not live and be active; everything is ordered to development and completion.³ This cooperation with God is expressed primarily through the broadly understood commitment to social life, which also ought to be a socio-economic strive for the full realization of humanity both in the temporal and eternal dimensions.⁴

The priority and preeminence of the human person in the entire created world - including in the whole rich reality of socio-economic life - is opposed to any form of dehumanization of economic activity, which is expressed in the degradation of man, reducing him to the role of an object or dependence on the matter.⁵ The personalist concept of the human person in the teaching of the Primate of the Millennium, on the one hand, (1) promotes man as a being endowed with exceptional dignity and value. (2) On the other hand, it emphasizes the need for self-realization of his goals and life tasks.⁶ Throughout his teaching, Cardinal Wyszyński emphasizes that the primary subject and goal of socio-economic life is a man. In this dimension of life, he has a wide range of activities.⁷ Though, it should not be forgotten that the dynamic process of broadly understood socio-economic activity carries a certain ambivalence of consequences. It can create a risk of depersonalization, especially in the case of rapid manufacturing activity, fast industrial development, high technology, and mass production.⁸

¹ Cf. S. Wyszyński, „*Homo Dei*», 576.

² Cf. S. Wyszyński, *Miłość i sprawiedliwość społeczna*, 366.

³ Cf. S. Rosik, *Wezwania i wybory moralne*, 24-37.

⁴ Cf. S. Wyszyński, *Miłość i sprawiedliwość społeczna*, 109; 319.

⁵ Cf. S. Wyszyński, *Przez waszą mękę*, 461.

⁶ Cf. H. Wańkiewicz, *Prawa człowieka w nauczaniu kardynała Stefana Wyszyńskiego*, 3-12.

⁷ Cf. S. Wyszyński, *Miłość i sprawiedliwość społeczna*, 319.

⁸ All the abounding reality of the world has been given to man to complete the work of creation. By engaging in the economy, a man creates a new civilization that, as a result of human activity, links a complicated – and, at the same time, hierarchical - the structure

Creative involvement in socio-economic life does not boil down only to human self-realization but aims to generate specific social energy, serving all humanity. Thanks to this, the human person activates all the gifts rooted in human nature and develops his dispositions: reason, will, and emotions, and also achieves the necessary moral skills such as patience, perseverance, steadfastness, solidarity, conscientiousness, etc. Therefore, the human creative activity requires effort and a sense of responsibility but also allows free self-creation, ennobles, and sanctifies one's personality.⁹ The priority of the human person as the subject of socio-economic activity, shown in the teaching of the Primate in the history of salvation, emphasizes not only the assessment of the value of involvement in the economy but, above all, promotes it. In the theological aspect, the imitation of Christ gave the creative socio-economic activity a liberating power. It is not only about liberation from the generally understood economy of profit but about the ever-deeper socialization process of the complex dimensions of socio-economic activity.¹⁰ In this sense, creative socio-economic activity - especially work - expresses the degree of social sophistication, the idea of peace and fraternity, secures solidarity of achievements and failures as well as emphasizes the value of the human person and also his freedom.¹¹

Creative socio-economic activity understood in this way is not without hardship and inconvenience, a consequence of original sin.¹² Thus, it does

of needs, desires, and obligations with the continuation of the creative work. This gives man's destiny, nature, and goals an unlimited perspective. The human economy becomes a decisive factor in world development, the building of the coming greatness, and the genuine discovery of a man in the view of the forthcoming "new heaven and a new earth." Therefore, all socially functional and beneficial human activity has a deep ethical meaning not only because it is determined by the spiritual faculties of man - reason and will - but also because it wants to achieve goals that enrich man in his individual and social dimension. Involvement in the socio-economic life realized through creative activity is a continuation of God's action and cooperation with the Creator in the work of creating and improving the world, at the same time becoming a universal vocation to cooperate in God's plan of creating the world. It is, therefore, a kind of trust placed in man for himself, and it satisfies the need for self-creation through work, which is ingrained in human nature. Cf. S. Wyszyński, *Kościół wyzwala z niewoli materii*, 147; S. Wyszyński, *Duch pracy ludzkiej*, 30; Rosik, *Wezwania i wybory moralne*, 366-638.

⁹ Cf. S. Wyszyński, *Duch pracy ludzkiej*, 101-109; Rosik, *Wezwania i wybory moralne*, 366-361.

¹⁰ Cf. S. Wyszyński, *Chrystus społecznik*, 48-59

¹¹ Cf. Rosik, *Wezwania i wybory moralne*, 361.

¹² Cf. S. Wyszyński, *Duch pracy ludzkiej*, 107-109; Rosik, *Wezwania i wybory moralne*, 366-367; Cz. Bartnik, *Teologia pracy ludzkiej*, 125-126.

not seem to be a curse or a tragic necessity. In the light of the mystery of the Incarnation and Redemption of Jesus Christ, the entire sphere of human existence, including the realm of socio-economic activity, takes on a new meaning.¹³ God's Economy of Salvation, by combining the mystery of the Incarnation with the work of Redemption expressing itself fully in the paschal mystery of Christ, leads to the elimination of sins and the liberation of man to his full extent. Christ's act of salvation touches upon the whole order of creation which, by participating in the *mysterium iniquitatis* - although to a different size and with a remarkable degree of responsibility - obtains the grace of Redemption. It also applies to the entire sphere of social and economic life directly involved in the paschal *opus* of Christ the Worker.¹⁴

Moral Order as a Condition of Socio-Economic Renewal

The personalist nature of the socio-economic activity, in which the human being is its most important link - the subject and creator, and at the same time, the center and goal of the entire socio-economic life - requires not only an analysis of this sphere of human life through the prism of economic rationality. Socio-economic life is not only capital, investments, modern technologies, qualified workforce, raw materials, enterprises, and appropriately formed various types of institutions, but also applicable rules of conduct, deeply entrenched beliefs, and habits constituting the moral foundation for this sphere of human activity.¹⁵

The rapid development of socio-economic life and the dynamization of forms of human economic activity brings a certain ambivalence of consequences. Therefore, do not only new development opportunities appear, but also severe threats of depersonalization due to the autonomy of economic activity and its detachment from the moral sphere.¹⁶ The Christian vision of socio-economic life, therefore, requires revealing the whole truth about man, which invariably reminds one that "he has primacy over the created world."¹⁷ Then, all human activity, to have its value, must be de-

¹³ Cf. S. Wyszyński, *Chrystus społecznik*, 7.

¹⁴ Cf. S. Wyszyński, *Duch pracy ludzkiej*, 20-23

¹⁵ Cf. S. Wyszyński, *Moc żywej wiary w ciężkiej sytuacji Kościoła*, 166.

¹⁶ Cf. S. Wyszyński, *Wyzwalanie współczesnych niewolników*, 958.

¹⁷ Cf. S. Wyszyński, *Wypełniamy Jasnogórskie Śluby Narodu*, 103-105; S. Wyszyński, *Nowy człowiek - nowy ład*, 3.

pendent on the Highest Value. At the same time, any attempt to autonomize human activity aimed at independence from the Creator will be destructive.

Man and his dignity, therefore, become the highest value that should be adequately understood and respected not only in socio-economic systems but also in all programs and arrangements. Being the central value and integrating all state activities, the human person becomes its priority. Therefore, it cannot be dominated by any political and economic structures, markets, social groups, institutions, or ideologies. The comprehensive implementation of the complex scope of tasks to which a person is called, as well as the provision of appropriate conditions for socio-economic life and its final effects, requires a moral order, which in the Primate's reflection is also referred to as the social order. In the worldly dimension, the moral order becomes a reflection and a result of the internal order existing in human nature and the objective Divine Order in the world. Therefore, the social order becomes a reflection of God's perfection, as well as an expression of reverence given to the Creator.¹⁸ As the Primate understands, the moral order expresses a specific spiritual climate of human existence, interpersonal relations, and the functioning of structures, as well as direct connections between the principles and practice of life.¹⁹ At the same time, it conditions genuine progress in all forms and spheres of human life, including the socio-economic dimension.²⁰ Recognizing "God Who is Love" as Lord and Creator becomes Cardinal Wyszyński's primary condition for building a moral order in human society. Through the Mystery of the Incarnation, God enters into a concrete human existence in order to save human weakness, insufficiency, and limitations through His grace and to accomplish the work of Redemption from sin.²¹

God, as the Creator of the world, determines its laws and principles, which - also on the socio-economic level - expose His eternal wisdom and lead man to the fullness of his calling, both in the natural and supernatural dimensions.²² The moral order seen in the light of revelation exposes its double character, which appears, at the same time, as a condition and a process, a situation and a task, as well as an ultimately dynamic reality

¹⁸ Cf. J. Majka, *Nauczanie społeczne Prymasa Polski*, s. 252-254.

¹⁹ Cf. H. Kiwiński, *Ład moralny w nauczaniu Stefana kardynała Wyszyńskiego*, 12.

²⁰ Cf. S. Wyszyński, *U podstaw soborowej nauki o człowieku*, 134.

²¹ Cf. S. Wyszyński, *Kamienie węgielne budowania na górach świętych*, 65.

²² Cf. S. Wyszyński, *In principio erat Verbum*, s.58.

that transcends a man towards greatness, fullness, and holiness. The legitimacy of this conclusion stems from the recognition of Jesus Christ and His Incarnation as the final and binding model for building a moral and social order.²³ The homocentric dimension of the Primate's socio-economic life - expressed in recognition of the importance of the human person created in the "image and likeness of God" and called to participate in the creation of the world - encourages one to value and secure the order of the material world, which is an essential element of the social and economic subject to dynamic processes of development and progress.²⁴

Responding to God's call

The personal dignity, natural predispositions, and the calling that God gives a man in the act of creation and Redemption oblige him not only to be responsible for individual and social growth and development but also to express themselves concern for the complex reality of the world that he is to submit to himself. Therefore, in the name of one's own development, by participating in the work of creation, a person is obliged to undertake comprehensive activities aimed at improving social devices and creating living conditions worthy of a human person. It is expressed primarily in the responsibility for the socio-economic shape of human life.²⁵

The human-earth relationship - directly related to work - also becomes an opportunity to emphasize the ambivalent nature of economic involve-

²³ Cf. S. Wyszyński, *Kamień węgielny wszelkiego budowania*, 22-24; S. Wyszyński, *Miłość i sprawiedliwość społeczna*, 403.

²⁴ Cf. S. Wyszyński, *Niech miłość idzie przez Polskę*, s. 153.

²⁵ An integral understanding of faith as an attitude embracing the whole person with all dimensions of his existence will not only be a rational acceptance of revealed truths but the essential criterion for accepting and recognizing a life calling as a call to transform the world on the socio-economic level. In this context, faith becomes the fundamental motivating force of many specific attitudes and socio-economic dimensions. It justifies all morality that is not autonomous for a Christian. The perspective of faith reveals a deeper motivation to man so that the commitment to transform the created world is empowered. Socio-economic activity, which is a particular response to God's call, requires from man, first and foremost, proper rooting in the structures in which he lives and belonging to the environment for which he undertakes his activity. Integration with concrete reality gives you a feeling of "being at home" and thus allows one to understand one's tasks and responsibilities. Consequently, it leads to actual inclusion in the life of your environment. Cf. S. Wyszyński, *Obowiązek i prawo ludzkiej pracy*, 451; S. Wyszyński, *Miłość i sprawiedliwość społeczna*, 401; S. Wyszyński, «*Veritati et caritati*», 865; S. Wyszyński, *Zło dobrem zwyciężaj*, 194-199; Cz. Bartnik, *Zarys myśli teologicznej Kardynała Wyszyńskiego*, s. 224-228.

ment. All work - integral to the human vocation - brings joy and satisfaction, toil, torment, as well as suffering. In this context, the Primate strongly rejects the view that work is a punishment for original sin.²⁶ Thus, the burden of work seen from the perspective of faith is not a curse for a man - it cannot bring pessimism - because it is thanks to this that work has a liberating, ennobling, and sanctifying value.²⁷ Despite original sin and the resulting disharmony of matter, man - thanks to his rational nature - can discover God's intentions contained in the work of creation. It enables him to take responsibility for the vocation he has been endowed with. The cooperation with God - although threatened with desacralization - initiated in this way introduces the entire sphere of human activity into the original orbit of God's economy of salvation, making it an essential factor in the humanization of the complex reality of socio-economic life.²⁸

Thus, work - as an essential element of socially beneficial economic activity - apart from the comprehensive shaping of the human person in the individual and social dimension - becomes a way of realizing love for one's neighbor. Because work is understood as love, it is exposed as a witness of love.²⁹ Therefore, work becomes a moral imperative that enables a human being's personal development and social bonds in the family, a professional, national and international dimension. Moreover, implementing the commandment of love through economic activity allows one to participate in the work of God the Creator-Love.³⁰ It is crucial in the context of the economic crisis, resulting mainly from the specificity of the country's political system degenerating social life in all its dimensions. By pointing to the communal and historical aspects of the socio-economic activity, the Primate shows the need for a radical change in the consciousness of Poles, leading to the proper shaping of individual, family, national, professional, and civic-political conscience. Thus, only in this way can man respond responsibly to God's call.

Thus, extensive involvement in the temporal world - including its socio-economic perspective - is included in the sacred dimension. It links complex economic issues with the issue of prayer, rest, and celebrating the

²⁶ Cf. S. Wyszyński, *Szanujcie zagony ojców waszych!*, 111-115; S. Wyszyński, *Duch pracy ludzkiej*, s. 95-98.

²⁷ Cf. F. Mazurek, *Personalistyczno-integralne ujęcie katolickiej nauki społecznej*, s.49.

²⁸ Cf. S. Wyszyński, *Duch pracy ludzkiej*, 54-55; S. Wyszyński, *Jakiej chcecie Polski*, s. 490.

²⁹ Cf. S. Wyszyński, *Duch pracy ludzkiej*, 36.

³⁰ Cf. S. Wyszyński, *«Crux-spes nostra»*, s.1027.

holy day. Rest is fully realized by joining it with the sacred sphere, thanks to which it becomes a form of celebration. It is expressed primarily in the Christian principle of “pray and work.” Primate Wyszyński thus points to the fact that there is a pretty fluid border between the spheres of activity and contemplation. At the same time, the need to integrate work and prayer appears in the context of complex socio-economic issues. Therefore, involvement in transforming the reality of the temporal world acquires deeper motivation and fuller meaning.³¹ Man cannot be reduced solely to the economic dimension (*homo oeconomicus*). The human person transcends the socio-economic dimension - he transcends it towards freedom, spontaneous creativity, building art, and focusing on spiritual matters. As a result, the work acquires a much more complete anthropogenetic character. Christianity supports this process by providing powerful forces to create personal life. Among other things, it supports the proper use of free time and building the sacred liturgy necessary for a human being.³²

By introducing a human person to a specific order of life and action, God, in a sense, excludes him from the general nature of his creative plan, thus emphasizing his individuality. Thanks to this - by engaging in a specific order of action - man is to provide his particular contribution to the development of God's creation.³³ It obliges them to be creatively involved in socio-economic life and to go beyond the egotist tightening of self-service. Thus, the awareness of socially beneficial economic activity joining the order established by God gives a sense of connection with the Creator, who is present and active in the world. Therefore, creative involvement in the economy becomes a service to God as long as it allows you to discover and fulfill your truth in the world.³⁴

2. The Ministerial- Servient Dimension of Involvement in the Economy

The particular value of all creative human activity - including involvement in the economy - is that it has a social character, resulting from the communitarian nature of the human person open to the reality of the “out-

³¹ Cf. S. Wyszyński, *Aktualność zasady „módl się i pracuj”*, s. 37.

³² Cf. Cz. Bartnik, *Chrześcijańska pedagogia narodowa według Stefana Wyszyńskiego*, s.192.

³³ Cf. S. Wyszyński, *Miłość i sprawiedliwość społeczna*, s.13.

³⁴ Cf. Rosik, *Wezwania i wybory moralne*, s.311-312.

side world.” By engaging in socio-economic activity, a man exerts a *stigma* on his work. However, this process is characterized by a feedback reaction. The products of human activity also affect him - both in the individual and social dimensions. Therefore, if a human person fulfills himself through his creative activity, thanks to this, he becomes more fully himself - and thus achieves his socialization, realizing himself in the community dimension. However, this requires the coordination of individual actions with the common good, which is conditioned by subordinating all socio-economic activities to moral principles. Therefore, only the renewal of all socio-economic dimensions of human life and action will enable the full humanization of social structures, which is the fundamental goal of the national Christian pedagogy of the Primate of the Millennium.

Socialization of the Human Person through the Socio-economic Activity

Christian personalism, in terms of Cardinal Wyszyński, displays the priority of the human person, potentiality, and the dialogical nature of its nature, simultaneously emphasizing the possibility of its continuous supplementation and development. However, a man by nature is a “needy being” with a sense of constant existential hunger and appetite for life. Being open to the world’s reality, though, he cannot live and develop without continuous exchange with the surrounding environment. Thus, life’s socio-economic dimension becomes a means of self-realization for him.³⁵

In the light of Christian truth, the world was given to man so that he might complete the work of creation. This motive permeates the entire economic commitment of man, even when it only satisfies his own needs. The socio-economic sphere of human activity creates a new civilization that, as a result of the work of a human person, intertwines the satisfaction of conditions and the continuation of creative work. Man’s destiny, nature, and goals thus acquire an unlimited perspective. Economic activity, therefore, becomes a decisive factor in world development, the building of the coming greatness, and the genuine discovery of man. Rising above the contract or a bargain category becomes the backbone of social life, the joint effort of conscious, accessible, and responsible individuals who create a shared future.³⁶

³⁵ Cf. S. Wyszyński, *Miłość i sprawiedliwość społeczna*, s.360.

³⁶ Cf. S. Wyszyński, *Duch pracy ludzkiej*, s.34-38.

Mutual interpersonal relations - especially present in economic activity - are becoming an essential factor leading to the comprehensive shaping of a person, both in the individual and social dimensions. These relationships enable the socialization of man, which is expressed in the creation of a strong group of people and community-forming bonds.³⁷ All socio-economic activity has a goal that transcends it. It is primarily service to man, satisfying his needs and securing his dignity.³⁸ Human economic activity means opening to the condition of others, serving love, and creating not only individual good but also the common good. In this sense, cooperation and unification of efforts fulfill the call flowing from the Gospel. It is, among other things, the humanization of socially beneficial economic activity so that its quality, discipline, and efficiency are not the result of training or manipulation but the fruit of personal and social self-determination.³⁹ Therefore, involvement in business activity acquires a deeper subjective and personalistic value.

The social dimension of economic life, emphasizing respect for human dignity and rights, freedom, truth, justice, and love, leads to integral human development in a spirit of solidarity to achieve harmony and order in all socio-economic sectors of human life. The attitude of solidarity realized in socio-economic life is thus manifested both in responsibility for the lives of the weaker and in international relations. For this reason, a person, class, or nation cannot be treated instrumentally - as a tool for their own particular interests - but become an equal partner in economic life. The attitude of openness and readiness to solve complex economic problems in all their dimensions is also extremely valuable. It can be considered a manifestation of particular sensitivity to the needs of the world and man, making it possible to overcome the effects of "economic sins," i.e., selfishness, the pursuit of immoral profit, and the desire for power at all costs.

Towards Renewal of the Rules of Professional Work-Ethics

The dialogical nature of a human being enables him to achieve his full potential only through cooperation in the community with others. In the context of economic life, it is expressed in undertaking various activities, thanks to

³⁷ Cf. S. Wyszynski, *Miłość i sprawiedliwość społeczna*, s. 380.

³⁸ Cf. S. Wyszynski, *U podstaw soborowej nauki o człowieku*, s. 140.

³⁹ Cf. S. Wyszynski, *Sumienie prawe u podstaw odnowy życia narodowego*, 987-994; Rosik, *Wezwania i wybory moralne*, s.369-370.

which a human person contributes his individual participation to a complex management process. However, this requires the coordination of particular forms of economic involvement with the principles of the common good and subjecting them to ethical and moral verification. The prospect of choosing and calling man to participate in the creation of the “new heaven and a new earth” emphasizes the richness of the human person and his destiny even more.⁴⁰ On the one hand, his dignity gives every action a deep ethical meaning because it marks his work with an “element of rationality.” On the other hand, work allows a person to mature and achieve ever higher self-awareness and social awareness. On this path, a personal formation takes place, approaching the pattern God intended in us, creating man as a creator.⁴¹

The issue of socially beneficial economic activity expressed primarily through work is also related to the case of a particular profession as well as a professional community. However, while the concept of work means an activity of a human being associated with the actual use of his spiritual, intellectual, and physical potential, the idea of profession seems to be a term corresponding not so much to the act as to the human being.⁴² In such a context, professional work constitutes only a specific scope of human creative activity expressed in self-interested and productive work. The professional community can be defined as a social group formed based on the performance of a specific group of people in constant activities to produce appropriate economic goods to satisfy multiple human needs.

In his teaching, Primate Wyszyński confronts the sociological content of the term “profession” with the moral content of the concept “vocation.” The first of them - according to the Cardinal - expresses only a pragmatic and utilitarian form of human involvement, as opposed to a “vocation,” which corresponds more closely to the human person’s spiritual as well as

⁴⁰ Cf. S. Wyszyński, *Do wiernych w archikatedrze warszawskiej*, s. 963.

⁴¹ Cf. Rosik, *Wezwania i wybory moralne*, s.363-364.

⁴² The term “profession” can be understood in the subjective and objective sense. The objective aspect primarily expresses the elements constituting the occupation. These include, among others: the improvement factor in the performance of specific production or service activities, a thorough psychological formation, integrally connected with a different mentality, and finally, an element of social recognition that conditions an exact economic and social position. Taking these elements into account allows defining a “profession” in the subjective aspect as a group of people performing these activities. An important role is also played by the religious and moral factor, which in each profession emphasizes God’s specific calling to specific tasks and the individual path of development and improvement on the spiritual level. Cf. T. Ślipko, *Zarys etyki szczegółowej*, s.239-240.

bodily nature, self-esteem, and dignity. God-Creator Participation in the work of creation - primarily concerning man - indirectly, however, also involves a matter in the act of continued creation, making it a material of a specific value.⁴³ The category of vocation in the teaching of Cardinal Wyszyński is, therefore, a central and critical concept. It affects the subjective and objective aspects of the profession, making it an area not only of man's economic and social existence but also determines the religious dimension of his existence. Man's economic commitment becoming participation in the work of creation is also associated with the sanctification of both the subject and the object of human activity.⁴⁴

Responsibility for the nation prompts commitment to those values that make up its substance, both in the material and spiritual spheres. Service to the country through professional work becomes the measure of civic responsibility. It includes concern for the proper performance of professional work.⁴⁵ It considers all its components, such as wisdom, knowledge, professional qualifications, and place in the society defined by profession. Therefore, as the subject of professional work, man must develop many specific virtues to enable him to serve the nation reliably. They are expressed primarily through faithfulness, diligence, thrift, sacrifice, and altruism. It helps to identify the profession with personal life, which protects against the automation of professional ethics.⁴⁶

Presenting professional activity in the context of the essential ethical norms and principles rooted in the Christian system of values allows the Primate to offer a general vision of the renewed professional ethics, its perspectives, and actual motivations. The principle of service plays a fundamental role here, as it expresses the essential directions of a detailed renewal of the ethics of individual professions. Wyszyński's concept, therefore, displays both the scope of this principle and the conditions necessary for its implementation, as well as outlines the goals achieved by the attitudes of social service created in a person, expressed and implemented by professional activity. Thus, the primary purpose of economic activity is to serve all those values which make it possible

⁴³ Cf. *Ibidem*, s.241-243.

⁴⁴ Cf. S. Wyszyński, *Duch Ewangelii w organizacji życia społeczno-zawodowego i publicznego*, s. 805-806; S. Wyszyński, *Najważniejszą wartością na świecie jest człowiek*, s. 11-20.

⁴⁵ Cf. S. Wyszyński, *Sumienie prawe u podstaw odnowy życia narodowego*, 990-992; Rosik, *Wezwania i wybory moralne*, 367; S. Wyszyński, *Bezimienny bohater symbolem ofiarnego poświęcenia dla Ojczyzny*, s. 660-661.

⁴⁶ Cf. S. Wyszyński, *U stóp Patronki polskiej młodzieży akademickiej*, s. 143148.

to realize the vocation of the human person in the natural and supernatural dimensions. From the perspective of professional work, this is done only through activity rooted in the Christian ethical and moral system, in which the most important values are: justice, love, truth, and peace.⁴⁷

The main goal of renewing the principles of professional ethics is to shape, affect, and organize a society in which people will have a normative sense - awareness of what ethical principles apply to them in a specific reality of socio-economic life - they will approve of behavior resulting from moral norms. They will try to comply with these standards in life. Therefore, only an integral transformation of both man - the subject of professional activity - and the renewal of social structures based on the foundation of justice, love, truth, and peace make it possible to renew the principles of professional ethics and heal the economic dimension of human life.⁴⁸

The Pedagogical Function of the Socio-economic Activity

The pastoral and teaching service of Cardinal Wyszyński, including a comprehensive program of religious-educational activities, also indicated several specific solutions to complex socio-economic problems. It was necessary, especially in the context of the Polish political situation. Marxist-atheist indoctrination, combined with the socialist-economic model based on centrally controlled structures, posed a real threat to the country's economic structures and undermined the foundations of the national existence built on the Christian system of values. The distorted vision of the world and the human person neither deprived man of an essential spiritual sphere nor reduced him to the product level of the material world. It distorted the fundamental dimensions of human life, preventing man from fully realizing his needs and goals.⁴⁹ It, therefore, requires immediate action to restore man to his proper place in the reality of the created world.

The Primate's pastoral experience and knowledge of social and political realities and conditions indicate, first of all, not the need for democratization but the necessity to humanize all dimensions of social life based on the Christian doctrine.⁵⁰ Only in this way can a proper model of Christian

⁴⁷ Cf. S. Wyszyński, *Wpływ ducha Ewangelii na życie społeczno-ekonomiczne*, s. 426-430.

⁴⁸ Cf. S. Wyszyński, *Człowiek we wspólnocie Kościoła*, s. 820.

⁴⁹ Cf. S. Wyszyński, *Duch Boży w wolnym człowieku*, s. 779-780.

⁵⁰ Cf. S. Wyszyński, *Sumienie prawe u podstaw odnowy życia narodowego*, s. 993.

pedagogy be created, permeating all structures of human life.⁵¹ Thus, concern for the humanization of all dimensions of social life in the teaching of Cardinal Wyszyński is of paramount importance. It is essential in the context of responsibility for the integral development of human life in all its dimensions. The Christian education model is the only constructive alternative to the atheistic concepts of Marxist-Leninist ideology.⁵²

Thus, the Person of Jesus Christ, the “cornerstone of a building,”⁵³ becomes Christian pedagogy’s principal and final criterion. Therefore, the Eternal Word, God’s creative act, is not only the realization of action in the sense of an accomplishment that is fulfilled and finally completed. Jesus Christ-*Logos*, the beginning of the history of the world, gives it its starting form. As a result, everything that is to mature to fullness, which includes certain regularities and orders, value systems, and meaningfulness of existence - along with man and the history assigned to him - is a kind of pre-disposition to learn, use, experience, and direct these values and meanings towards higher fullness and synthesis.⁵⁴ Valuation of the entire sphere of earthly reality, while considering the priority of the human person, enables man to realize his aspirations and desires following his vocation fully. From the perspective of involvement in the economy, this prevents negative forms of dehumanizing and degrading the human person in this critical dimension of social life.⁵⁵ Therefore, the comprehensive good of the human person requires a radical transformation of individual and social mentality. It leads to modeling interpersonal relations where Christian spirituality becomes the main inspiration for all human activity.⁵⁶

⁵¹ Cf. *Ibidem*.

⁵² Cf. S. Wyszyński, *Dobrzy bracia*, s. 748.

⁵³ Cf. S. Wyszyński, *Podwójne budowanie domu Bożego*, s. 61.

⁵⁴ Cf. Rosik, *Wezwania i wybory moralne*, s.362.

⁵⁵ Cf. S. Wyszyński, *Miłość i sprawiedliwość społeczna*, s.320.

⁵⁶ The main goal of Christian personalist pedagogy aimed at healing the socio-economic sphere of human life consists primarily in overcoming selfish and greedy attitudes, openness to the needs of others, mutual service in love, and liberation from all forms of enslavement and alienation. Only in this way can one combat the structures of evil that degenerate socio-economic life, as well as create and improve complex interpersonal relationships, thus opening up new possibilities for life and development. The fundamental subject of pedagogization is, therefore, the integral development of the human person, which in the context of the Primate’s vision of co-relational personalism meant both the full development of the person - as an individual - and the community. These realities are related to each other through various references and mutually conditioned relationships. Cf. S. Wyszyński, *Wpływ ducha ewangelizacji na życie społeczno - ekonomiczne*, s.427.

Thanks to God the Creator, who is their source and final point of reference, they can become the share of every human being and thus of the entire human community.⁵⁷ However, the focal point of Primate's aretology is love, which combines a commitment to socio-economic life with the category of personal vocation and responsibility for its implementation. Therefore, love - understood in this way, incorporated into the supernatural perspective of faith and hope, and permeates all aspects of the Christian life, including its socio-economic dimension - becomes its foundation.⁵⁸ Therefore, the ministerial extent of involvement in the economy appears as a result of the synthesis of the human spirit, mind, will, and heart, which humanizes matter, giving it an individual and original character of distinctiveness and uniqueness.⁵⁹

When analyzing the pedagogical nature of involvement in economics from the perspective of the Primate's teaching, it must be stated that it is always shown in the aspect of moral responsibility. Accepting the truth that God is the ultimate goal of all activity - including social and economic activity - creates a sense of responsibility for realizing a life calling. Therefore, moral responsibility for the entirety of socio-economic life requires an appropriate pedagogy to shape a new person who will be guided in his life by the Gospel's principles, relating them to the concrete reality of social life. Primate Wyszyński, appealing to new people, the tribe emphasizes the necessity of their integral formation, which implies - in addition to personality maturity - moral maturity and sensitivity, awareness of their human dignity, and the call to the glory of God's children (cf. Rom 8:21).⁶⁰

3. Involvement in the Socio-economic Life in Its Salvific Meaning

According to Primate Wyszyński, the entire earthly reality is permeated by the logic of the cross and the resurrection of Jesus Christ. Thus, the involvement of the human person in the transformation of the created world, incorporated into the paschal perspective, acquires a new - soteriological dimension. As a result, the creative activity of man - situated in the area of

⁵⁷ Cf. S. Wyszyński, *Miłosierdziem budujemy Kościół Boży*, s.186.

⁵⁸ Cf. S. Wyszyński, *Zwycięstwo wiary naszej*, s. 513.

⁵⁹ Cf. S. Wyszyński, *Miłość i sprawiedliwość społeczna*, s.333.

⁶⁰ Cf. S. Wyszyński, *Zło dobrem zwyciężaj*, s.66-67.

the paschal mystery of Jesus Christ - bears a kind of sacramental character and brings the human person various goods, including the power of salvation. As a result, involvement in a socio-economic activity is not opposed to the supernatural realm. Still, it is for it a kind of material reality that prepares for the meeting of "new heaven and new earth." The integral connection of Christian work with prayer allows socio-economic activity to discover the sanctifying dimension of human life. As a result, a human person endowed with the dignity of a child of God can transcend toward good and freedom, the source of which he discovers his Creator and Redeemer.

The Evangelizing Purpose

Christians' commitment to transforming the created world, and thus to social and economic life, is integral to Christ's call to proclaim the Gospel. Because of the fundamental truth, any promotion of human progress is linked to the fullness of Christian liberation. Therefore, building a new world and a contemporary society is possible only through a renewed man, which is the ultimate goal of all Christian commitments.⁶¹ It is crucial in the context of modern civilization, which in all its basic dimensions shows signs of a crisis affecting both the human person and the traditional hierarchy of values. Therefore, the complex and challenging circumstances of the modern world require all the more evangelizing influence capable of transforming and healing all the essential structures of social life. Cardinal Wyszyński is convinced that "the Gospel is able - without great programs - to organize our social, moral, professional, economic and political life."⁶²

However, this requires a firm attitude of Christian witness that enables the content of the Gospel to be translated into a concrete dimension of human life.⁶³ The above process, however, can only be realized in the Church because only "the Church has power over matter."⁶⁴ For this reason, "(...) true humanism is always Christian."⁶⁵ It should be remembered, however, that evangelization, uniting itself principally with the Church, covers the entire people of God. Therefore, it becomes not only the subject of evangelization but also its object as a divine-human reality. It means that the

⁶¹ Cf. S. Wyszyński, *Człowiek we wspólnocie Kościoła*, s. 820.

⁶² S. Wyszyński, *Nie trzeba się bać Ewangelii*, s.161.

⁶³ Cf. S. Wyszyński, „*O cudowna przemiano...*” s.328.

⁶⁴ S. Wyszyński, *Kościół wyzwala z niewoli materii*, s. 146.

⁶⁵ S. Wyszyński, *Chrześcijański humanizm*, s.720.

Church first evangelizes herself so that, as an authentic witness of Christ, she may make Christ's message and the work of salvation present to the whole world as an authentic witness to Christ in her entirety and through her individual faithful members. As an evangelizing as well as evangelized community, the Church is truly a servant of people on all levels of their lives. In this way, the human dimension of the Church's mission is revealed, and the work of evangelization is inseparably connected with showing man the truth about himself concerning his vocation to social life as well as his task of changing and transforming the world.⁶⁶

Evangelization - as making Christ present in the human individual and social life - is associated with promoting all activities aimed at changing the world and making it a place worthy of man. It raises the need for an integral link between economic and ethical issues. The subordination of the laws of the economy to moral rules, making possible authentic evangelization, becomes an indispensable condition for proper socio-economic development and integral progress. Thanks to this, economic involvement can fulfill a crucial evangelizing function. However, this requires that the Good News be considered an inspiring doctrine that defines all social and economic issues.⁶⁷

The evangelical hierarchy of values, which does not allow for absolutizing or overly depreciating material goods, is also crucial for maintaining the socio-economic balance. An essential condition for ensuring the country's economic stability is the rules regulating the fair distribution of material goods. Thanks to these elements, tasks that may appear to be purely temporal be-

⁶⁶ Only this internal transformation set off evangelization and led to an alteration of the actions of individual people, to a change in their personal lives, and - at least partially - to a transformation of the environment in which they live and work. The socio-economic dimension of involvement in social life, which is an expression of pro-existence and human altruism, thus constitutes one of the crucial factors of Christian witness, enabling the evangelization and Christianization of the world. The paschal mystery, initiated by the act of the Incarnation, has profound implications for the entire existence of the baptized person, including that sphere that expresses itself through human action. The Good News, therefore, becomes a reality that fulfills an essential Christian task. Cf. J. Nagórny, *Posłannictwo chrześcijan w świecie*, s.39-41.

⁶⁷ Thus understood, socially beneficial economic activity becomes an essential element of transforming the world and of man, healing interpersonal relations, and the organization of systems governing social life. Involvement in the economy - a crucial community-forming factor and, at the same time, a vital evangelization element - gives human society the features of an evangelical community. Thanks to this, every work of love and justice related to Christ, even if it is expressed in technical or material help, becomes the starting point for evangelizing activity. Cf. S. Wyszyński, *Miłość i sprawiedliwość społeczna*, s.376-379.

come essential factors in the work of evangelization, rooted in the message of the Good News and read out in a spirit of faith, hope, and love.

According to the Christian model, the fundamental basis for shaping social and economic life is the universal truth about God's sonship, thanks to which man enjoys a unique dignity and exaltation in the whole reality of the created world.⁶⁸ This way, economic involvement can become a factor in evangelizing progress. It is done mainly through the personalization of socio-economic activities. Therefore, it allows one to combine a commitment to the economy, work, improvement, and its consequences: toil and sacrifice with the person of Jesus Christ. Socio-economic burden appropriately related to the Person of God-Man, Servant, and Worker draws from it its deepest aspirations finds its ultimate meaning, and brings into the reality of existence the religious and moral values presented in the Gospel.

A special place in the teaching of the Primate of the Millennium is occupied by Mary - the Mother of God-Man, who is an essential link between God and the world. As "God-Parent," she joins the history of salvation precisely through her being the Mother of Jesus Christ. It is expressed through a special kind of "sacrament of motherhood," through the various ways of mediation between man, the Son of God, and the Holy Trinity, comprehensive salvific and spiritual help - and finally, in an ontic and moral model.⁶⁹ The testimony of Mary's life, marked by her sacrificial service to God and man, thus appears as an expression of the critical influence of the Gospel on earthly reality. Thus, Mary, personifying the attitude of the "diaconia" toward the universal economy of salvation, becomes a particular heart of humanity, the womb of temporal history, and the constant Mother of the new man.⁷⁰

However, the climax of the history of salvation is the Mystery of the Incarnation of Jesus Christ, the Son of God. The salvific influence of the Incarnation and the work of Redemption on human existence is expressed primarily in the complete liberation of man and restoration of a set of essential values. In this sense, the relationship between God and the world of matter, which appeared in Jesus Christ, gives rise to the power of life, enabling the development of the human person according to evangelical standards. Its strength permeates all layers of reality and is the factor that directs and conditions the development of all dimensions of human exist-

⁶⁸ Cf. S. Wyszynski, *Ewangeliczna miara wartości społeczno-gospodarczych*, s. 3.

⁶⁹ Cf. Cz. Bartnik, *Kultura i świat osoby*, s. 434.

⁷⁰ Cf. Z. Kraszewski, *Matka Boża w nauczaniu Księdza Prymasa Stefana Wyszyńskiego*, s.61-84; W. Miziołek, *Maryjna koncepcja duszpasterstwa Kardynała Stefana Wyszyńskiego*, s.255-216.

ence. From Christ, creation receives structure and durability and an inexhaustible dynamism that makes it possible to complete more and more. Thus, the Creator exists in the world and in the man who acts through Christ. This creative activity process is Christ-centered- the source from which the forces flow to guide the entire universe back to God.⁷¹

The Sanctifying Purpose

Intensive civilization development of the modern world, technological and economic changes - and significant institutional as well as legal progress concerning socio-economic relations - become a significant challenge to their life mission for Christians. It is true that the socio-economic dimension of human life has a specific autonomy and develops “according to its own methods and laws, but within the limits of the moral order, so that God’s intention towards man is fulfilled.”⁷² Involvement in socio-economic activity is neither a critical element of the Christian vision of life nor the fundamental path to sanctifying the human person and the reality of the temporary world.

However, this requires a firm opposition to productive materialism and a break with the false vision of man and the world, which dehumanizes and degenerates social life in all dimensions. Otherwise, the atheistic-materialistic idea of life, entailing various forms of desacralization and dehumanization of human activity, becomes not only an expression of a false ideology but also presents a real threat to both man and the whole world.⁷³ Man, rejecting his reference to God concerning the world, does not fully recognize the laws governing this world, and then the world turns against him.⁷⁴ The involvement of Christians in mortality is, therefore, of an ecclesial nature. It enables the sharing of the Good News not only in the community of the Church but allows Christ to be fully revealed to the world and to make His salvation present.⁷⁵ The Christian concept of the human person makes it possible to show the fullness of his vocation not only from a natural but also from a supernatural perspective. Involvement in socio-economic life, hence,

⁷¹ Cf. Rosik, *Wezwania i wybory moralne*, s.368.

⁷² S. Wyszyński, *Duch Ewangelii w organizacji życia społeczno-zawodowego i publicznego w Polsce*, 808.

⁷³ Cf. S. Wyszyński, «*Homo oeconomicus*», s.587

⁷⁴ Cf. Nagórny, *Posłannictwo chrześcijan w świecie*, 11; Bajda, *Doczesne zadanie człowieka a nadzieja chrześcijańska*, s.86.

⁷⁵ Cf. S. Wyszyński, *Miłość i sprawiedliwość społeczna*, s.355-536.

becomes an essential element of integral human formation.⁷⁶

It means that creative involvement in the economy - an essential dimension of human activity - is included in the perspective of the Paschal Mystery. Therefore, it makes it possible not only to follow all reality deformed by sin to regain its original harmony. At the same time, it becomes an opportunity and a call to restore the human face to the likeness of God. This kind of perspective through the cross thus constitutes an essential form of sanctification of the human person. The Christ-centered principle of the complete consecration of human existence requires the Primate to educate man - individually and socially - in the spirit of fidelity to Jesus Christ, made present in the Church. Fidelity to the Son of God - the Redeemer of man and the world - is the primary criterion for the Christianization of economic activity, leading to its sanctification. It is at the same time the fundamental foundation of the mission carried out by the Church, which "(...) shows to all God's children holiness and the realization of ultimate eschatological tasks, as an essential vocation of the entire human family which, living and sanctifying on earth, aims at the Heavenly Father".⁷⁷

⁷⁶ The Christian concept of commitment to socio-economic life, embracing a mysterious synthesis of suffering and joy, reflects the age-old dichotomy of grace and sin. Thus, it becomes a dramatic struggle that simultaneously provides toil, torment, and grief while bringing satisfaction and happiness. Although it is expressed in various forms, it is nevertheless an inseparable element of all human socio-economic activity. It is especially true of human work. One of the essential dimensions of suffering and the toil of work is its expiatory nature, consisting primarily in making reparation for original sin and opposing its effects. Thus, the good created sometimes with great effort brings man closer to the eschatic reality, the fullness of which will be revealed in eternity. Cf. S. Wyszyński, *Wołamy o „nowych ludzi plemię“ dla stolicy i Polski*, 287; S. Wyszyński, „*Krzyż stał się bramą* „, s. 35-46; S. Wyszyński, *Jasne promienie w obozie męki*, s.329-330.

⁷⁷ S. Wyszyński, *Pokój - pragnieniem całej rodziny ludzkiej*, 340. Therefore, combining external activity with spiritual life remains extremely important. It allows for an integral connection between prayer and work. The Christian vision of social and economic life sees prayer as a factor that dynamizes work through God's love and sees prayer as a form of work that is united with God. Work and prayer (*ora et labora*), combining man's spiritual and physical dimensions, contribute to his full development and sanctification - which from the supernatural perspective, means the path to salvation. In the teaching of Cardinal Wyszyński, the sacramental dimension plays a significant role in the sanctification of the human person. It is mainly connected with the Eucharist, which is not only the memorial of the Last Supper that makes the death of Jesus Christ present. The Eucharist is also the sacrament of the end times, integrally linked to the mystery of the resurrection, enabling man *hic et nunc* to participate in the eschatic future. Cf. S. Wyszyński, *O chrześcijańskim wyzwoleniu człowieka*, 286; S. Wyszyński, *Kim ma być człowiek w świecie współczesnym*, s.143-146; S. Wyszyński, *Modlitwa do Chrystusa na ulicach Warszawy*, s.183-185; J. Lewandowski *Eucharystia*, s.23-79.

At the same time, it allows us to conclude that creative involvement in the transformation of the world, entering into a close relationship with Christ, bears a kind of image of Christ as a link between the earth and God the Father. Thus, it becomes a real collaboration of man with God as Creator and Savior. From this perspective, man is not in danger of secular activism, and all creative activity - also on the economic level - acquires ascetic features. Since spiritual values penetrate all dimensions of human activity, his action acquires a new, sanctifying value and religious meaning.

The Transcendence of the Human Person through the Realization of his/her Vocation

The theological and philosophical concept presented by Cardinal Wyszyński - emphasizing the value and dignity of the human person on the one hand and the autonomy of earthly reality on the other - allows one to look at the involvement in worldly reality through the prism of the personalistic vision of man and the world. The doctrine rooted in the tradition of the Church and understood in terms of co-relational personalism becomes the foundation of the primate's teaching - analyses, assessments, decisions made, and economic dimension, as well as promoting the human person in all social life. The reference to God, the disclosure of the entire relationship situated on the plane of creation and salvation, allows completing the image of human dignity and its value integrally connected with human subjectivity. In other words, the human person considered in the order of truth and good, that is, in the cognitive and moral order - as the primary subject of the entire economic and social life - is, for theological and ethical reflection on economics, the essential criterion for analyzes, descriptions, and evaluations. At the same time, it becomes a category around which all normative and directive provisions focus.⁷⁸ *Man, therefore, remaining in his*

⁷⁸ Therefore, the subjective character of human nature is the fundamental source of its transcendence. Man as a subject - a perfect personal being in the entire temporal world - reveals the ability to transcend himself through the acts of cognition performed by him. Some thought systems (e.g., Marxism, atheistic existentialism) reduce the human transcendence only to the horizontal (horizontal) dimension - understanding it only as permanent progress: sociological and mental, self-creation of one's own nature and overcoming the natural world - reduce the human person only to the temporal dimension. Although Primate Wyszyński's thought considers horizontal transcendence, it focuses primarily on the vertical dimension, which results from the most profound and fundamental

*essence a finite being, goes beyond himself in his inspirations, intentions, and actions. Driven by hope, he thus creates a transcendent horizon of his being and acting. However, the final aim of human transcendence understood as its absolute apogee, is the deification of human life, understood as a mystical and permanent union with God. In this context, the issue of the transcendence of the human person concerning the entire sphere of socio-economic life is clearly emphasized.*⁷⁹

The fundamental condition for realizing a person's full personal maturity is his openness to the truth. According to Wyszyński, the truth always relates to the Absolute Truth. Therefore, the authentic truth has the value of absolute certainty and universality, which makes it valid always and everywhere.⁸⁰ Being a particular form of emanation of God's Personality, it inspires a man to seek, be active and engage in all dimensions of his life. Therefore, the capacity for transcendence, rooted in human nature, enables him to respond to the call of the Truth.⁸¹ The man-person has the capacity for self-determination, in which he experiences himself as a free being. Freedom is expressed in the agency that entails responsibility. Responsibility, in turn, reveals the order and dependence of freedom on truth. Thus, concerning conscience as a factor determining a person's transcendence in deeds is inseparably connected with goodness.⁸²

Transcendence toward the good that exists under conditions of freedom ultimately leads to the Absolute Good and is realized both individually

essence of the human person understood as *homo religiosus*. Cf. S. Wyszyński, *Oddanie się Matce Boga Żywego*, s.119-120; S. Wyszyński, *Miłość na co dzień*, 190; S. Wyszyński, *Spółeczność przyrodzona i nadprzyrodzona*, s.25-26; K. Wojtyła, *Osoba i czyn*, s.190-191.

⁷⁹ The praxeological character of Primate Wyszyński's teaching means that his interest in the discussed issues focuses primarily on the subject of the axiological transcendence of the human person. It is expressed in man's attitude towards the sphere of lower values - economic or vital - as well as higher values - cognitive, moral, and aesthetic. The realization of these values determines neither a person's proper psychological and spiritual development nor the final achievement of the transcendent dimension of humanity, which is fully realized in God. From a socio-economic perspective, this issue manifests itself in a commitment to transform the existing reality of the temporal world, which also awaits complete liberation. Cf. S. Wyszyński, *Budowa kultury chrześcijańskiej*, 895-891; S. Wyszyński, *Budowanie Wrocławia z żywych i wybranych kamieni*, s. 104-106.

⁸⁰ Cf. S. Wyszyński, *Uniwersytet Katolicki w społeczeństwie polskim*, s.182-191; S. Wyszyński, *Harmonia Bożo-ludzka w Polsce*, s. 937-938

⁸¹ Cf. S. Wyszyński, *Wiedza i wiara patrzą w niebo*, s.207-210.

⁸² Cf. S. Wyszyński, *Miasto Nieujarzmione śpiewa*, s.97-100; S. Wyszyński, *Na Jubileuszowy Rok Święty*, s. 604-605

and socially.⁸³ In the dimension of economic activity, the transcendence towards the Absolute Good, expressed by building the common good and community of goods, acquires not only a social but also a historical character. By engaging in the economy, man transcends beyond the boundaries of his temporal, limited existence, reaching entire generations. Thanks to this, the fruits of human activity continue in specific effects and whole processes of consequences, creating the history of progress and development of civilization.⁸⁴

While God's Kingdom has already begun on earth, it is still a prospect for the future. However, thanks to the mystery of the Redemption accomplished by "God-man, who came from heaven to earth to show the world that the salvation of man takes place not in space, but on the globe,"⁸⁵ the world appears as a special place where God's love is revealed. Thus, by engaging man in the transformation of the temporal world - by linking the human person, the principal subject of action, with matter - a unique process of transcendence is carried out, the ultimate goal of which can only be God-Love. Thus, thanks to love, which is also the synthesis of human life, we express "(...) all our striving for God and, at the same time, for man."⁸⁶ "Love for God is related to love for man. Love for one's neighbor is nourished by God's love and finds its full expression in deeds for others."⁸⁷ Its activity has its source in God and is expressed in a constant, dynamic commitment initiated in the mystery of the life of the Holy Trinity. Thus, love becomes a unique process of transcendence through which man can realize his response to God's love: through love for what is God's creation and through a commitment to the world, thus practically fulfilling the commandment of love of neighbor.⁸⁸

⁸³ Cf. S. Wyszyński, *Rodzina- Naród-Społeczeństwo*, s.690.

⁸⁴ Cf. S. Wyszyński, *Budowanie Wrocławia z żywych i wybranych kamieni*, 101-108; S. Wyszyński, *Płock-Czerwińsk- Grunwald-Konstancja- Jasna Góra. Płock*, s. 109-117.

⁸⁵ S. Wyszyński, *Kształtowanie kultury społeczno-katolickiej w Polsce*, s. 438.

⁸⁶ Cf. S. Wyszyński, *Miłość i sprawiedliwość społeczna*, s. 57.

⁸⁷ In addition to being a means for contemporary man to satisfy his needs and secure his proper dignity, the socio-economic dimension of human life also becomes the fundamental way of realizing oneself, both on the natural and supernatural levels. Thus, socio-economic life confirms the whole and authentic dimension of human transcendence. The main goal of economic involvement does not come down solely to the economic extent. It allows man to look at his life as a gift of God that transcends the boundaries of mortality. Therefore, the world cannot obscure God, nor can it stand in the way of his comprehensive self-development or fulfillment. Cf. S. Wyszyński, *Miłość i sprawiedliwość społeczna*, s. 57.

⁸⁸ Cf. Nagórny, *Posłannictwo chrześcijan w świecie*, s. 52.

The integral fusion of commitment to the transformation of the world with love makes human creative activity soteric and deserving. Thus, the work of cooperation with God-Love is completed - not only in the creative dimension but also in the soteric one. Therefore, human involvement in transforming temporal reality is included in the sacred sphere, making it especially important. A distinctive integration of "vitae active et contemplative" takes place here, thanks to which human economic activity - carried out mainly through work - becomes an expression of Christian spirituality. Primate Wyszyński emphasizes the importance of prayer, which "(...) 'must leave the chapel' and approach specific activities with us."⁸⁹ As a manifestation of God's love through worship, it forms the image of human action; it becomes a factor in transforming creative activity in earthly life into a realm that is beyond material reality. Thus, the symbiosis of prayer and various forms of involvement in the socio-economic dimension of human life becomes the fullest expression of the transcendence of the human person, reaching even the supernatural sphere.

The world carries a specific risk for the fulfillment of the Christian vocation. Still, at the same time, it becomes a unique challenge for, as Wyszyński emphasizes: *Ex Deo nati* – it means those "who are born of God!" (John 1:13).⁹⁰ This challenge is addressed to all Christians, who, in the perspective of the "new heaven and a new earth," are understood as: "(...) God's elite! It will bind their life by kinship with God. It will justify their life value through the work of the whole man, his soul, and body, as well as in nature and grace. He will bind the earth to heaven. He will restore God to the earth, and he will give the earth to God and thus make the earth possible for everyone to live and seek God!"⁹¹

Conclusion

The analysis of the complex issues of Christian activity in the socio-economic dimension, carried out in the teaching of Cardinal Wyszyński, places his innovative reflection in the plane of the theology of earthly reality. Involvement in the economy becomes a fundamental dimension of human relations with the world, expressed in the mutual process of co-shaping

⁸⁹ S. Wyszyński, *Duch pracy ludzkiej*, s.77.

⁹⁰ S. Wyszyński, *Miłość i sprawiedliwość społeczna*, s.52.

⁹¹ *Ibidem*.

both the human person and the earthly reality, which is the environment of his life and development. Showing this reality from the perspective of God, the Creator, and Savior allows us to look at this aspect of human activity as an essential dimension of the human vocation manifesting itself in the real world.

Rooting the presented reflection primarily in biblical revelation and Catholic social doctrine supported by knowledge of other scientific fields, as well as a good orientation in the historical, socio-economic and political transformations of the time - creates an original concept showing the socio-economic dimension of human involvement in the perspective of God's economy of salvation. It is essential, especially in the context of the specific socio-political situation of the country, dominated by the Marxist ideology, which proclaims an apparent cult of work degraded all dimensions of human activity, including themselves.

The personalist vision of involvement in the economy presented by Cardinal Wyszyński presents human socio-economic activity from the perspective of the mystery of God, the Church, and salvation events. Therefore, by cooperating in the work of creation, man participates in God's creative mystery, confirmed by Jesus Christ, who manifests himself in the Church. Thus, man's creative socio-economic activity becomes the plane for his meeting with the Person of Creator and Savior.

Finally, the socio-economic plane becomes the place where the personal world of man meets the world of matter. The conclusion is that all the products of economic activity are not captured only in marketing but are a revelation of the human person in the material reality. Through creative activity understood this way, a human being defines his personality, revealing the truth about himself. The personalistic outline of Cardinal Wyszyński's teaching, emphasizing the vital dimension of human involvement in socio-economic life, captures him primarily in terms of a personal vocation that each human person is endowed with. Its implementation becomes the essential task of every human being which is of fundamental importance, both in the natural and supernatural dimensions.

Abstract

Due to the multifaceted character of Stefan Wyszyński's personalist concept, this article focuses on the Christian vision of involvement in socio-economic life. In this context, several important questions arise: is the idea

of total commitment to socio-economic life feasible in the Christian life? Is Christianity compatible with effective socio-economic activity? The above questions are essential in the era of modern civilization changes. Moreover, attention was drawn to how personalism can constitute the basis for shaping the attitude of involvement in worldly reality, especially concerning the contemporary vision of active participation in social life and the broadly understood economy. The analysis of these issues relates to the realities of Christian life inscribed in the creative and salvation perspective. In this sense, creative activity in the socio-economic dimension is perceived in the context of realizing the fullness of the human personality in the temporal and supernatural dimensions. It allows the human person to join the dynamics of modern-day socio-economic changes but also allows a person to discover the right place in the changing realities of the contemporary world.

Keywords: *Stefan Wyszyński, involvement in socio-economic life, personalism, evangelization, the autonomy of the earthly reality*

Chrześcijańska koncepcja zaangażowania w życie społeczno-gospodarcze w nauczaniu Kardynała Stefana Wyszyńskiego

Streszczenie

Ze względu na wieloaspektowość personalistycznej koncepcji Stefana Wyszyńskiego, niniejszy artykuł jest skoncentrowany na chrześcijańskiej wizji zaangażowania w życie społeczno-gospodarcze. W tym kontekście jawi się szereg istotnych pytań: czy idea pełnego zaangażowania w życie społeczno-gospodarcze jest możliwa do zrealizowania w życiu chrześcijańskim? Czy chrześcijaństwo da się pogodzić z efektywną aktywnością w dziedzinie społeczno-gospodarczą? Powyższe kwestie mają niezwykle istotne znaczenie w dobie współczesnych przemian cywilizacyjnych. Ponadto, niniejszy artykuł zwraca uwagę na to, w jakim zakresie personalizm może stanowić podstawę do kształtowania postawy zaangażowania w rzeczywistość doczesną, zwłaszcza w odniesieniu do współczesnej wizji aktywnego uczestnictwa w życiu społecznym i szeroko rozumianej ekonomii.

Przeprowadzona analiza niniejszych zagadnień odnosi się do realiów życia chrześcijańskiego, wpisane go w perspektywę stwórczo-zbawczą.

W tym sensie, twórcza aktywność w wymiarze społeczno-gospodarczym postrzegana jest w kontekście realizacji pełni osobowości człowieka nie tylko w wymiarze doczesnym, ale także nadprzyrodzonym. Umożliwia to włączenie się osoby ludzkiej w dynamikę współczesnych przemian społeczno-gospodarczych, ale również pozwala człowiekowi odkryć właściwe miejsce w zmieniających się realiach współczesnego świata.

Słowa kluczowe: *Stefan Wyszyński, zaangażowanie w życie społeczno-gospodarcze, personalizm, ewangelizacja, autonomia rzeczywistości ziemskiej*

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