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CITIZENS OBLIGATIONS TOWARDS THE STATE IN THE CONTEXT OF THE HOMILETICS OF THE PRIMATE OF POLAND STEFAN WYSZYŃSKI

In the homiletic message of Cardinal Stefan Wyszyński, the state is considered as a milieu of development, which has far-reaching consequences in terms of emphasizing the role of the basic elements which constitute the common good. According to message formulated by him, which is competent, clear and comprehensible – the state is regarded not as a permanent reality, but an entity which is considered a condition *sine qua non* of maintaining order in society. At the same time, it is regarded by him as a common good that is the subject of the interest of the entire nation¹. One of the crucial constitutive element of this common good are the obligations of citizens towards the state community. In this context, the main objective of present paper is to presents main assumptions of homiletic message of the Primate of Poland, which is a manifestation of his comprehensible communication with the nation, the citizen's responsibility towards the state and the concrete realization of his duties towards the state.

¹ Cf. R. Nęcek, *Państwo w nauczaniu społecznym Prymasa Polski Stefana Wyszyńskiego*, Kraków 2004, p. 89.

I. HOMILETIC MESSAGE OF THE PRIMATE OF POLAND STEFAN WYSZYŃSKI AS A MANIFESTATION OF HIS COMPREHENSIBLE COMMUNICATION WITH THE NATION

Admittedly, the Primate's of Poland communication with Polish nation was realized in the two-dimensional way. Namely through content and relational aspect. Considering the first aspect, the Primate of Poland communicated the facts that were his own interpretation, while with regard to the second aspect he explained how those facts should be understood. In this way, communication influenced social relations, which, for example, with regard to speech is regulated by the punctuation. It must be noted that both of distinguished aspects constitute the message². What exactly can be regarded as the message? Commonly, the message is defined as the communication of knowledge and skills. To *communicate something to someone* means to *teach someone something*, to pay one's attention to something. In accordance with such an approach to communication, certain relations between actions and symbols are realized, while a special role is granted to knowledge and skills, because the message itself forces us, in a way, to reflect on its meaning.³ In this perspective, communicative and language competences are related to each other in the terms of message of the Primate of Poland.

1. Communicative competences

In the process of homiletic transmission, the Primate of Poland Stefan Wyszyński acquired certain skills called communicative competences. They consist in the ability to carry out the communication between preacher and his congregation. In this sense, one may say, did his professionalism clearly manifest itself. Of course, „*professionalism* – as Pope Francis emphasizes – *is to some extent a constructed capability*,

² Cf. F. W. Kron, A. Sofos, *Dydaktyka mediów*, Gdańsk 2008, p. 51-52.

³ Cf. *Ibidem*, p. 52.

*and to some extent acquired feature. However, I think that in order for it to be constructed as well as acquired, from the very beginning there must exist a solid fundament for it*⁴. The Pope's observation is accurate, since the Primate of Poland manifested appropriate communicative predispositions that were strongly implied by his solid knowledge and familiarity with the world. One should note that Cardinal Stefan Wyszyński attended lectures on social policy in the social sciences, while working on a PhD in canon law⁵. At the turn of 1929/1930, he traveled to Western European research centers, which were specializing in Catholic social science. He was also – as a newly ordained priest – editor of the diocesan newspaper entitled „Słowo Kujawskie”, published by the diocesan curia in Włocławek. His another talent consisted in his ability to acquire communicative skills at various levels of his life activity, which emerged mainly from social, cultural and, above all, typically human aspects.

2. Language competences

In addition to communicative competences, Cardinal Wyszyński was also known for his language competences. The point is that his homiletic transmission message was carried out especially through the speech, and his journalist interests only contributed to increase the comprehensibility of his speech. The Cardinal himself used to make remarks on this topic: *„Since my youth I have been the editor of various magazines. That's what God has planned for me. First, I published a clerical magazine, later as a newly ordained priest, I was responsible for the editing of the diocesan newspaper entitled „Słowo Kujawskie”. Not having a clue about what a copy-holder,*

⁴ Franciszek, *Śłużba Kościołowi powszechnemu i Kościołom partykularnym. Bożonarodzeniowe spotkanie z Kurią Rzymską (21.12.2014)*, „L'Osservatore Romano” 2:2014, p. 14-15.

⁵ Cf. M. Sitarz, *Stefan Wyszyński – od dzieciństwa do absolwenta KUL*, in: *Stefan Wyszyński Prymas Tysiąclecia – absolwent KUL...kandydat na ołtarze*, ed. M. Sitarz, A. Słowikowska, A. Romanko, Lublin 2017 p. 24-30.

*maker-up, etc. could be I had to learn everything myself*⁶. Of course, the technical skills were not everything which constituted the success of his homiletic message. The popularity of the Primate of Poland – in addition to his talents and solid education – resulted from his noble personality that was free of personal prejudices and animosity. Anyway, the Primate of Poland – as rightly pointed out by Rev. Jerzy Jastrzębski – constantly reminded the media world, by his own example, of what was deep in his heart and mind, namely: the message can only serve the public when its sender is a man with certain attributes of spirit⁷.

In other words, Cardinal Wyszyński had great social academic background, highly developed journalistic skills and represented a high moral level. Thanks to this, he was considered convincing teacher from the point of view of faithful and thus was able to address issues of various character in his message.

II. THE CITIZEN'S RESPONSIBILITY TOWARDS THE STATE IN THE MESSAGE OF THE PRIMATE OF POLAND STEFAN WYSZYŃSKI

In his homiletic message, Cardinal Wyszyński emphasized that concern for the common good urges citizens to take responsibility for the state. This responsibility is expressed in fulfilling certain duties, which include: solidarity, affirmation of the common good and respect for the law.

1. Solidarity regarded as citizen's responsibility for the state

The greatness of the state is expressed in the magnitude of citizens' lives. For this reason, the will of the state, which affects the whole

⁶ Quoted after: M. Sitarz, *Stefan Wyszyński – od dzieciństwa do absolwenta KUL*, op.cit., p. 17.

⁷ Cf. J. Jastrzębski, *Paragraf w sercu. Kardynał Stefan Wyszyński o miłości i sprawiedliwości społecznej*, Kraków 2014, p. 295.

of existence and development, must be accompanied by the will of citizens who should themselves take the initiative to support the efforts of the state community, that is, to fulfill their duties responsibly⁸. Citizens who are aware of their responsibility for their state can address it with their requirements, yet, provided that they also can fulfill their own obligations.⁹ In this way „*we start* – as the Cardinal had it – *to think consciously in terms of our responsibilities*”¹⁰. It seems that the Primate of Poland strongly emphasizes the significance of civic obligations. But why does he consider it so important? Well, because the long-term enslavement of Poland, and later the Nazi occupation, resulted in the disappearance of civic sense of duty in the society and disastrously diminishing the level of awareness of solidarity among people, aroused hostility to the institution of the state. Similarly, the system of political relations in the PRL was not able of changing this state of affairs¹¹. Addressing the Gniezno Alumni in one of his speeches, Cardinal Wyszyński stated that though the economic crisis can be overcome quiet quickly, „*the moral crisis that is the consequence of such a form of governing people is not so easy to overcome*”¹². For this reason, in order to overcome the moral crisis in the process of creation of the common good – Cardinal Wyszyński postulates the implementation of the idea of human solidarity, which is supposed to be regarded as a safeguard for the emerging good. According to this view, it involves the reconstruction of various areas of social life, sharing common concerns and responsibility for

⁸ Cf. S. Wyszyński, *Miłość i sprawiedliwość społeczna. Rozważania społeczne*, Poznań 1993, p. 141.

⁹ Cf. R. Nęcek, *Państwo w nauczaniu społecznym Prymasa Polski*, op.cit., p. 127.

¹⁰ S. Wyszyński, *Odpowiedzialność – obowiązki – prawa w życiu narodu. Podczas uroczystości Matki Boskiej Częstochowskiej (Jasna Góra, 26. 08. 1980)*, in: Id., *Nauczanie społeczne 1946-1981*, Warszawa 1990, p. 948-949.

¹¹ Cf. Cz. Strzeszewski, *Kardynała S. Wyszyńskiego wizja Kościoła i Państwa*, Wrocław 1990, p. 80.

¹² S. Wyszyński, „*Oto idziemy do Jerozolimy*”. *Homilia do alumnów (Gniezno, 18. 03. 1981)*, in: B. Piasecki, *Ostatnie dni Prymasa Tysiąclecia*, Rzym 1982, p. 141.

the duties undertaken. In this way, the theoretical key to the proper understanding of the state community and the common good is developed. It manifests itself in the category of participation in the life of the state. It is the very category of participation, ie the meeting of the citizen and the state, that implies the citizen's duty of solidarity, regarded as a his responsibility for the state¹³.

In this context, solidarity is considered a natural-legal principle that defines duties by assuming „bottom-up” perspective, while the rights, by assuming „top-down” perspective, and vice versa. This state of affairs is implied by the tendencies, that affect the essence of social life, expressed in „giving” and „taking”. It was originally conceived to safeguard the common good and the development of the human person through the cooperation of all persons within a given community. For there is no human person conceivable without reference to the community, just as there is no community conceivable without reference to the human person¹⁴. It can be thus stated that since solidarity is a manifestation of good will of every human being, it does not need to be imposed on him/her¹⁵.

2. Affirmation of the common good

The second expression of the citizen's responsibility for the state community is the attitude of affirmation and concrete support for the common good. This means that citizens are required to place a common good at the top of the hierarchy of their various social functions. The point is that man can not isolate himself from society, because his nature consist in his being directed towards others. Moreover, he must be directed towards the social good. Nevertheless, he can not be directed only towards the part of it but towards the entire

¹³ Cf. R. Nęcek, *Państwo w nauczaniu społecznym Prymasa Polski*, op. cit., p. 128.

¹⁴ Cf. W. Piwowarski, *Zasada solidarności*, in: *Słownik katolickiej nauki społecznej*, Warszawa 1993, p. 198.

¹⁵ Cf. J. Tischner, *Etyka solidarności*, Kraków 2000, p. 9.

state community. So the Primate of Poland has rightly noticed that „one could probably divide a man into partes – particles – but the evangelical life pushes him towards the whole – to the whole person, to the whole family, to the whole nation, to the whole political body”¹⁶. This implies that the considering the good of the state as a whole, accompanied with the readiness of citizens to subordinate a private or group good to it, becomes the main ordering principle. Therefore, in case the common good requires it, the citizen should feel obliged to undertake special and exceptional sacrifices. The common good is by its very nature of a social nature, which means that everyone, as far as his or her own capabilities are concerned, is obliged to bear certain burdens and obligations in favour of this good. According to this theory, helping the state is also tantamount to helping the other person, family and nation. In this way also concern for the common good is manifested¹⁷.

In the name of the affirmation of the common good, Cardinal Wyszyński – finding himself in a situation of acute conflict with the state authorities, in the face of a wave of dissatisfaction and hatred – urged Poles to adopt a attitude of a real citizen and Christian, in order to defend themselves against disrespect and contempt for the then government. According to him, letting oneself be led astray by hatred is pointless. „Not this way! – he appealed to citizens – it is not by hatred we will all come to mutual agreement and save the high culture of the Christian nation. We would only defend our culture by observing the law of love”¹⁸. Even in extremely critical situations, as those taking place on the Coast of the country, in the memorable December 1970, the Primate of Poland strongly urged families of victims of communist-era massacres to make

¹⁶ S. Wyszyński, *Pragnienie nowych czasów, nowych spraw i rzeczy. W 80. rocznicę encykliki «Rerum novarum»* (Wrocław, 11. 05. 1971), in: Id., *Nauczanie społeczne*, op.cit., p. 459-460.

¹⁷ Cf. Tenże, *Miłość i sprawiedliwość społeczna. List pasterski na VII rok Wielkiej Nowenny* (23. 04. 1963), in: Id., *Nauczanie społeczne*, op.cit., p. 210.

¹⁸ Ibidem, „Przykazanie nowe ogłaszam wam” (Warszawa, 11. 04. 1968), in: Id., *W sercu stolicy*, Rzym 1972, p. 95.

a gesture of forgiveness against the perpetrators¹⁹. The point is that through the act of forgiveness, man gives a testimony of the dignity of the human person, including the dignity of the one who causes the suffering of others. Therefore, he repeatedly emphasized that the one „*who loves, and not the one who tramples others in his hatred, will be victorious. The last one has already lost. The one who hates, has already lost. While the one who loves and forgives – even if he was trampled on the ground – is already victorious today* „²⁰.

3. Respect for the law

Respect for established law is inseparably connected with respect for the civil law. It is about compliance with the discipline in the name of maintaining order and law in the state. It is also about the fact that it is not so much a social system „*but the widespread trampling by people of natural law, God's law and human rights, that degrades human*”²¹. Hence, the relation of citizen to a legal norms does often manifest itself in the attitude of evasion and avoidance²². Sometimes the law is so clearly violated that „*we often hear the saying that the laws exist only to be evaded*”²³. According to the Primate of Poland, people are able to violate every law. They eagerly evade human law, church law and God's law. This state of affairs causes disorder, making the life of the state community a real torment and even making it impossible at

¹⁹ Cf. Id., *Apel Prymasa Polski ze stolicy. Do wszystkich dzieci wspólnej ojczyzny (Warszawa, 25. 12. 1970)*, in: Id., *W sercu Stolicy, op.cit.*, p. 155.

²⁰ Ibidem, *Miasto nieujarzmione śpiewa. Milenijne Te Deum w stolicy (Warszawa, 24. 06. 1966)*, in: Id., *Z rozważań nad kulturą ojczystą*, Poznań-Warszawa 1979, p. 90.

²¹ Ibidem, *O chrześcijańskim wyzwoleniu człowieka. List pasterski na adwent 1946*, in: Id., *Nauczanie społeczne*, p. 23.

²² Cf. Archiwum Instytutu Prymasowskiego Stefana kardynała Wyszyńskiego (AIPSKW), S. Wyszyński, *Kazania i przemówienia autoryzowane, Prawnicy – Sędziowie – Bogowie! Zakończenie rekolekcji wielkopostnych dla prawników*, vol. XXVIII, p. 219.

²³ AIPSKW, S. Wyszyński, *Kazania i przemówienia autoryzowane. Prawo i miłość w świecie współczesnym (Bydgoszcz, 16. 03. 1966)*, vol. XXIII, p. 46-48.

all. Being aware of such a legal context and observing mass violations of law in his homeland, Primate Wyszyński urged the legalists as well as lawyers responsible for the exercising and establishing of the law, to give the testimony of the faithfulness to the law²⁴.

Disregarding the law by law enforcement officers has a negative impact on society and does indeed backfire on the entire state community, which means that „ultimately, what should be the most important, becomes carcass. Almost all legal institutions are undergoing a terrible crisis so that one would have to start the process of healing them by referring to human conscience”²⁵. In this way, a vicious circle is created, because the state, wanting to defend itself against the citizens, establishes more and more laws. On the other hand, citizens led by the desire to take revenge on the state are increasingly violating the law²⁶.

According to the Cardinal, if a new order is to be created in Poland, it will not be however established by people who think in commercial terms, but those who value honesty. „How many tears,” he said, „flowed from human eyes as a result of the dishonesty of the judges?”²⁷. Meanwhile, to be a lawyer, means, to be responsible for strengthening the righteousness²⁸. Therefore, the civil order in the state depends on decency of its citizens. The higher a citizen is placed, the more he is obliged to maintain moral order through the tasks, which he undertakes. Well, every human being, a citizen, „especially one who

²⁴ Cf. R. Nęcek, *Państwo w nauczaniu społecznym Prymasa Polski, op.cit.*, p. 135.

²⁵ S. Wyszyński, *Duch męża sprawiedliwego. Kazanie do ogólnopolskiej pielgrzymki prawników (Jasna Góra, 3. II. 1957)*, in: Id., *Uświęcenie pracy zawodowej*, Paris 1963, p. 272.

²⁶ AIPSKW, S. Wyszyński, *Kazania i przemówienia autoryzowane. Prawo i miłość w świecie współczesnym (Bydgoszcz, 16. 03. 1966)*, vol. XXIII, p. 52-53.

²⁷ S. Wyszyński, *Duch przemówienia autoryzowane. męża sprawiedliwego. Kazanie do ogólnopolskiej pielgrzymki prawników (Jasna Góra, 3. II. 1957)*, op.cit., p. 272.

²⁸ Cf. AIPSKW, S. Wyszyński, *Kazania i przemówienia autoryzowane. Prawnicy – Sędziowie – Bogowie! Zakończenie rekolekcji wielkopostnych dla prawników*, op.cit., p. 209.

imposes and dictates the requirements on others, must be moral, virtuous, unconditionally selfless himself, and therefore able to serve the community"²⁹.

III. PARTICULAR INSTANCES OF THE CITIZENS' DUTIES TOWARDS THE STATE IN THE TERMS OF HOMILETIC MESSAGE OF THE PRIMATE OF POLAND

The Primate of Poland, in his homiletic message, postulates for the concrete implementation of civic obligations towards the state. It is not enough to talk about the common good, it must be supported and confirmed by a specific action. Therefore, the specific manifestation of this task is – according to the Primate of Poland – the obligation to pay taxes, supervisory control of state power by its citizens, participation in military service and civic disobedience with regard to state power.

1. Citizens obligation to pay taxes

In the Primate's of Poland homiletic message, the significance of the citizens obligation to pay taxes is clearly emphasized. Due to fulfilling by citizens their duty to pay taxes, that is a material resources, a state community can exist and efficiently perform all its functions necessary for the development of the common good. Therefore, the citizen is obliged to pay taxes in the name of the common good³⁰. Considering this obligation a moral duty, one can regard the avoiding its observance as not only illegal, but also as violation which shall be subjected to a moral reprimand. For

²⁹ Ibidem *Pierwszy narodowy patron Polski – mąż stanu (Kraków, 14. 05. 1978)*, in: *Z królewskiego Krakowa*, Warszawa 1992, p. 74.

³⁰ AIPSKW, S. Wyszyński, *Kazania i przemówienia autoryzowane. Społeczny charakter własności. VIII konferencja w kościele akademickim świętej Anny (Warszawa, 14. 04. 1958)*, vol. IV, p. 138.

this reason, Cardinal Wyszyński strongly condemned attitudes aimed at evading taxes. He radically reacted to those who, at the expense of their homeland, wanted to enrich themselves illegally. He considered avoiding paying taxes as an act of the sabotaging the state. Referring to the interwar period of Polish history, he emphasized, completely incomprehensible from his point of view, persistent tendency of Polish citizens to refuse to pay taxes. „*What kind of villains they have not done yet,*” he said, „*in order to prevent themselves from fulfilling their duty! How many of them illegally transferred the immovable property rights, by creating legal fictions; many of them then eagerly started to pay taxes to the invaders, while having nothing but curses to offer to their own state, which – as they claim – abandoned them, left them vulnerable without help*”³¹. For this reason, in order to prevent the emergence of such unlawful attitudes, the tax system must be organized fairly, namely, taxes must be proportionally imposed on citizens and enforced against everyone, what is more they must not exceed their financial capacities³².

However Wyszyński is willing to justify the failure to pay taxes only when they are connected with execution of criminal law, the restrictions of which serve the rulers. In addition, punitive taxation can favor demoralization because too high taxes entail the risk of numerous forgery and fraud. The Primate of Poland was aware of this fact when he asked: „*Taxes? Yes, we ourselves, in the name of God’s law, let our faithful pay them and we want to pay them ourselves, but provided that those taxes and levies are established in proportion to our financial abilities. Meanwhile, it’s about hundreds of thousands and millions*”³³. In this way, the state’s struggle with the citizen by the method of imposing draconian taxes „*evokes – according to the Primate of Poland – simply laughter, because where*

³¹ S. Wyszyński, *Miłość i sprawiedliwość*, op.cit., p. 29.

³² Ibidem, *Radości i boleści minionego roku. (Bazylika Prymasowska, 1. 01. 1962)*, in: Id., *Ze stolicy Prymasów*. Poznań 1988, p. 128.

³³ *Biskupi Polscy do Braci Kapłanów (Jasna Góra, 28. 08 1963)*, in: *Listy Pastorskie Episkopatu Polski 1945-1974*, Paris 1975, p. 303.

will we are supposed get the money from, even if we are willing to pay ?!"³⁴. For this reason, the obligation to pay taxes can not be considered a form of punishment, but an element of concern of all citizens for the common good of the state.

2. Supervisory control of state authorities by the citizens

By precisely defining the civic obligations of citizens towards the state, Cardinal Wyszyński emphasizes the importance of the need to supervisory control state power by citizens as an indispensable condition of their responsibility for the common good. Speaking about negative civic duties, one may discern in Cardinal Wyszyński's social teaching, a deep conviction that the common good, which is supposed to be the main goal of the state, requires citizens to submit to state power. However, this subordination must observe the appropriate limits necessary for the realization of this good, which shall not be exceeded. This means that the citizen has the obligation to recognize authorities supremacy over himself and to ensure that he acts in accordance with the principle of the common good. The point is that governing the state implies not only the recognition of the supremacy of power, but also the duty of its supervisory control exercised by citizens. The delegation of government by society is the source of the rights of citizens as well as their obligation to carry out the supervisory control of authorities³⁵.

Nevertheless, the citizens responsibility for the state must take form of a critical attitude, which is expressed in the addressing criticism towards the malfunctioning state. This obligation is implied by the very nature of properly understood responsibility. Every citizen has the right as well as duty to freely express his judgments, comments and opinions. „*Only then, said the Cardinal, would you give testimony of distrust to those who exercise power if you were fearfully silent.*

³⁴ S. Wyszyński, *Apel do rodzin katolickich (Warszawa, 1.10. 1961)*, in: Id., *Ze stolicy Prymasów*, op. cit., p. 121.

³⁵ Cf. Cz. Strzeszewski, *Katolicka nauka społeczna*, Lublin 1994, p. 527.

*You are fulfilling your civic duty only if you openly say what hurts you. But also in this aspect, you should act in moderation and with a spirit of peace, remembering that it is easier to set requirements for others than to justifiably satisfy them yourself*³⁶.

At the same time, it is not acceptable for a citizen to be silent when he is hurt. The Primate of Poland, constantly expressed his critical opinion, his fears and anxieties related to the behavior of state authorities. „*Sometimes,*” he said, „*in various public lectures you can hear that the Primate of Poland is the cause of constant misunderstandings. I dare to ask: is it really me, talking about all those things with a heavy heart, who causes this or it is caused by people who commit such acts ?!*”³⁷. Being silent in such circumstances cannot be justified and is, in Wyszyński’s opinion, tantamount to an affront to the authorities, as well as to the citizens themselves³⁸. Hence, a citizen being silent on the issue of evil behaviors, acts to the detriment of the system and the state. However, wherever power takes the form of unrestricted action, civic responsibility translated into the right and the obligation to critically react with regard to the unfair behavior of the authorities³⁹.

3. Military service

Another important duty of the citizen towards society is expressed with his obligation of participating in military service. The obligation to meet this requirement is implied by the commonly accepted necessity of undertaking actions aimed at protection of the existence of the state. A possible threat to the security of the state forces citizens to undertake appropriate duties in order to prevent the state

³⁶ S. Wyszyński, *O społecznej krucjacie miłości* (Warszawa, Wielki Post 1967), in: *Listy Pasterskie Prymasa Polski*, Paris 1975, p. 552.

³⁷ *Ibidem*, *Apel do rodzin katolickich* (Warszawa, 1. 10. 1961), in: *Id.*, *Ze stolicy Prymasów*, *op.cit.*, p. 120.

³⁸ *Ibidem*.

³⁹ Cf. R. Nęcek, *Państwo w nauczaniu społecznym Prymasa Polski*, *op.cit.*, p. 136-137.

from the danger. For this reason, in order to become able to defend the homeland in unsafe situations, the idea of universal service and help for the state should be disseminated. There may be a time when you will have to give up your comfort and, for the sake of freedom of the state, join the ranks of its defenders. Thus „*the most important now is that we should speak less about what the nation and the state owe us, and more and more about – what we owe the nation, the state and our brothers*”⁴⁰.

Just as, on the one hand, military service is regarded as a civic responsibility and one can not evade it, on the other hand, military service can not be treated as an element of struggle against a citizen. The point is that military institutions must take into account the opinion of society in order not to lose the confidence of their citizens. However, it is difficult to explain the behavior of the relevant authorities in relation to the young clerics, with regard to which the right to postpone the obligation of the military service is suspended and they are enlisted into the army during their studies. Such an attitude visibly disregards the principle of equality before the law, undermines the authority of military and religious administration, and also demonstrates aversion to the certain type of citizen⁴¹.

4. Civic disobedience towards state power

A citizen in the name of responsible care for the common good is also obliged in extreme situations to oppose state power. One of the reasons of the citizen's resistance to the state authorities may be a violation of the moral law, which is manifested in violation of the rights of the human person, as well as the violation of the common good expressed in the unfair distribution of national income.

⁴⁰ S. Wyszyński, „*Pieśń o Ojczyźnie*”. *Do kapelanów wojsk polskich i powstańczej Warszawy* (25. 09. 1969). in: Id., *Nauczanie społeczne*, op.cit., p. 399.

⁴¹ Cf. Id., *Radości i boleści minionego roku*, in: idem, *Ze stolicy Prymasów*, op.cit., p. 129; J. Jastrzębski, *Paragraf w sercu*, op.cit., p. 371-372.

If the authorities are to be granted the legitimacy by their citizens, all their ordinances and laws can not be contrary to the moral order. Otherwise, in fact, „*authorities degenerate themselves and the state becomes unrighteous and a terrible tyranny*”⁴². It can be noticed, therefore, that the teaching of Cardinal Wyszyński exceptionally justifies acts of opposition against the authority that violates elementary moral principles in social life. It must be mentioned that the accuracy of such teaching is a result of Cardinal’s insightful analysis of everyday life. Well, the scene of social life was dominated in that time by ideology that was hostile to the society. This ideology promoted life without God, which had serious consequences in social life, because it falsified the truth about man and his life. This state of affairs forced society to undertake acts of social resistance. Being aware of the totalitarian character of one ruling party, he warned authorities against „*reducing existing social classes to the one, which is the starting point of the current political system*”⁴³.

The point is that the lack of moral values always divides society and generates resistance⁴⁴. Therefore, the Church will always demand freedom and truth, because it belongs to its very mission. For this reason, Church has so many enemies, because „*Christianity will always call on people to resist, to fight every lie and with every unjust status quo*”⁴⁵. In this way, the harmed citizen has not only the right but also the obligation to withdraw his obedience to the state, to resist demoralized state authority and assert his legitimate claims. The Primate of Poland regards the right of citizen to undertake active resistance against state power, as an obligation to self-defense against

⁴² *Biskupi Polscy do Braci Kapłanów (Jasna Góra, 28. 08. 1963)*, in: *Listy Pastorskie Episkopatu Polski 1945-1974*, op.cit., p. 306.

⁴³ S. Wyszyński, *Problemy życia społecznego w Polsce. Do duszpasterzy młodzieży męskiej (29. 12. 1975)*. in: Id., *Nauczanie społeczne*, op.cit., p. 669-670.

⁴⁴ Cf. Id., *Patron Polski i mąż stanu. Podczas uroczystości świętego Stanisława (Kraków, 14. 05. 1978)*, in: Id., *Nauczanie społeczne*, op.cit., p. 834.

⁴⁵ Id., *Kościół będzie żądać wiecznej prawdy i wolności. Podczas uroczystości ku czci błogosławionego Ładysława z Gielniowa (Warszawa, 25. 09. 1953)*, in: Id., *Nauczanie społeczne*, op.cit., p. 59.

it abusive behavior. Therefore, an armed uprising is justified only in an extreme situation, when state power violates elementary civil rights and does not respect any legal and ethical standards. Although Cardinal Wyszyński takes into account the possibility of armed struggle, he claims that conflicts should be resolved peacefully. He means here mainly the concept of dialogue as a civilized form of concluding various types of agreements⁴⁶.

CONCLUSION

To sum up present considerations, it should be stated that the homiletic message of the Primate of Poland Stefan Wyszyński is clear and unambiguous. His communicative and language competences were the basis for the accurate and comprehensible presentation of citizens' obligations to the state. In the context of entirety of the Primate's of Poland message, the renewal of the state community also requires a renewal of personal and social life. Therefore, at this moment – as the Cardinal noted on December 10, 1980 – „*the blessed hour of examination of conscience has come to our Homeland... Everyone should do an examination of his or her conscience, asking oneself what are the reasons of such drama experienced by our contemporary Homeland*”⁴⁷.

Czy tu Summary nie będzie?

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⁴⁶ Cf. R. Nęcek, *Państwo w nauczaniu społecznym Prymasa Polski*, dz.cyt., s. 141-142.

⁴⁷ S. Wyszyński. *Wezwanie do odpowiedzialności za Ojczyznę* (10.12.1980), M. P. Romaniuk, in: *Życie, twórczość i posługa Stefana Kardynała Wyszyńskiego Prymasa Tysiąclecia*, vol. IV, 1972-1981, Warszawa 2002, p. 1980.

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