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UPBRINGING OF CHILDREN AND YOUTH ACCORDING TO STEFAN WYSZYŃSKI ON THE BASIS OF PUBLICATIONS IN “ŁAD BOŻY”

Wychowanie dzieci i młodzieży według Stefana Wyszyńskiego na podstawie publikacji w „Ładzie Bożym”

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Introduction

The journalistic activity of Rev. Stefan Wyszyński, ordained as a priest in the former Kujawy-Kalisz diocese, whose territory became part of the four future dioceses of Włocławek, Częstochowa, Łódź and Kalisz,¹ should undoubtedly be regarded as above average or even outstanding, counting hundreds of bibliographical records. Only up to 1948,² i.e. until he succeeded to the Gniezno and Warsaw metropolises, the future Primate of Poland had published as many as 875 printed works³. This material is still awaiting a full critical study due to the fact that so far mainly publications from the Primate's period have been explored, as evidenced, for example, by the twenty-three-volume publishing series “Dzieła zebrane” (English: “Collected Works”), which has been published since 1991 by the Stefan Cardinal Wyszyński “Soli Deo” Publishing House, the Pope John Paul II Institute, the Institute of National Remembrance and the Roman Dmowski and Ignacy Jan Paderewski Institute for the Heritage of National Thought.

The subject of this article will be an analysis of the source material published by Stefan Wyszyński in the weekly “Ład Boży” (English: “God's Order”), in an authoritative series of articles entitled “Ład w myślach” (English: “Order in thoughts”), which makes it possible to define his world view from 1945-1946 on the upbringing of children and young people⁴.

1. The formation of Wyszyński's world view on the subject of education

¹ R. Andrzejewski, *Rok Kardynała Stefana Wyszyńskiego w diecezji włocławskiej*, in: *Ks. Stefan Wyszyński. Ład w myślach. Artykuły z „Ładu Bożego” z lat 1945-1946*, edited by Zespół redakcyjny „Ładu Bożego”, PPUH “Expol”, Włocławek 2001, p. 115. Wyszyński's ordination to the priesthood was postponed by one month, from 29 June to 3 August 1924, because of a lung disease. He received it in the Chapel of Our Lady in the Cathedral Basilica in Włocławek from the hands of Bishop Wojciech Owczarek.

² Counted inclusive.

³ M. P. Romaniuk, *Prymas Tysiąclecia w słowie pisany. Bibliografia życia, twórczości i posługi Kardynała Stefana Wyszyńskiego 1921-2017*, vol. 1, Wydawnictwo Naukowe Uniwersytetu Kardynała Stefana Wyszyńskiego w Warszawie, Warszawa 2018, p. 83-142. It should be pointed out, however, that while Wyszyński was still alive, numerous attempts were made to compile lists of printed works, which in fact contain various sets of records. Among the most important are: F. Korszyński, *Redaktor Ateneum Kapłańskiego – Biskupem Lubelskim*, “Ateneum Kapłańskie” 45 (1946), p. 3-10; A. Schletz, *Bibliografia prac Ks. Kard. Stefana Wyszyńskiego – Prymasa Polski*, in: *Nasza Przeszość. Studia z dziejów Kościoła i kultury katolickiej w Polsce*, vol. VIII, edited by A. Schletz, Wyd. Instytutu Teologicznego Księży Misjonarzy, Kraków 1958, p. 24-43; W. Padacz, *Bibliografia prac Ks. Kardynała Stefana Wyszyńskiego za lata 1958-1970*, “Nasza Przeszość” 35 (1971), p. 7-46; T. Andruszkiewicz, *Bibliografia prac Kard. S. Wyszyńskiego Prymasa Polski wydrukowanych w latach 1970-1976*, “Chrześcijanin w świecie” 1 (1977), p. 91-111; S. Kośnik, *Bibliografia prac ks. Stefana Kardynała Wyszyńskiego, arcybiskupa i metropolity gnieźnieńskiego i warszawskiego, prymasa Polski*, „Wiadomości Archidiecezjalne Warszawskie” 61 (1979), no. 1-2, p. 75-148; W. Stępniewski, *Bibliografia publikacji religijno-społecznych ś.p. Kardynała Prymasa*, “Ład” 1 (1981), no. 15, p. 8; A.T. Cichosz, *Bibliografia opracowań życia, działalności i nauczania ks. kardynała Stefana Wyszyńskiego*, typescript, Konstantynów Łódzki 1996; I. Fudali, *Mysł społeczna Stefana Wyszyńskiego – Prymasa Polski*, Oficyna Poligraficzna “Apla”, Kielce 2003, p. 101-123; K. Rulka, *Bibliografia podmiotowa ks. Stefana Wyszyńskiego okres włocławski (do 1946 r.)*, “Ateneum Kapłańskie” 136 (2001), p. 511-526.

⁴ The issues of man and family and marriage were devoted to separate articles submitted for publication successively in the journals “Kościół i Prawo” and “Teki Komisji Prawniczej PAN Oddział w Lublinie”.

After completing his seminary studies in 1920-1924, Stefan Wyszyński became vicar of the Cathedral parish of the Assumption of the Blessed Virgin Mary in Włocławek. In 1925, Bishop Stanisław Zdzitowiecki⁵ sent him, together with two other colleagues, Rev. Stanisław Niewęglowski⁶ and Rev. Czesław Łodziwski,⁷ to specialist studies at the Catholic University of Lublin. As M. Sitarz states, the following motives were behind the choice of this University: 1) the aforementioned Bishop Zdzitowiecki proposed Włocławek as the seat of the newly established university; 2) Rev. Idzi Rządziszewski,⁸ the founder and first rector of the Catholic University of Lublin, came from Włocławek; 3) Rev. Józef Kruszyński,⁹ the rector of the Catholic University of Lublin during the period of Wyszyński's studies, was also a priest of the Diocese of Włocławek; 4) on 17 June 1925, at the request of the authorities of the Faculty of Canon Law, the Senate of the University appealed to the Polish bishops to send students to Lublin¹⁰.

Wyszyński, who began his studies in the eighth year of the University's existence, following the advice of his mentor Rev. Antoni Szymański,¹¹ while studying canon law in 1925-1929, was particularly interested in the social sciences and attended most of Szymański's lectures, which were given in the Socio-Economic Section of the Faculty of Law and Social Sciences. On 10 December 1927, he was awarded the degree of Bachelor of Canon Law with an *optime* grade, and on 21 June 1929 there was a two-hour public defence of his doctoral thesis on *The Right of the Church to the School*¹². After the completion of a stage of studies in Lublin that was very important for the development of Wyszyński's worldview, it was in a way continued – thanks to a scholarship he received – by an academic trip he took in 1929-1930 to Austria, Italy, France, Belgium, the Netherlands and Germany. Thanks to this academic trip,

⁵ Bishop Stanisław Zdzitowiecki (1854-1927) – chancellor of the diocesan curia in Włocławek, lecturer in canon law at the seminary, canon of the cathedral chapter in Sandomierz, chapter vicar and diocesan administrator. From 1902, he was ordinary of the Diocese of Kujawy-Kalisz. K. Rulka, *Zdzitowiecki Stanisław Kazimierz bp.*, in: *Encyklopedia Katolicka*, vol. XX, edited by E. Gigilewicz, Towarzystwo Naukowe KUL, Lublin 2014, col. 1335-1336.

⁶ Rev. Stanisław Niewęglowski (1892-1942) – a doctor of theology, vicar of several parishes, prefect in a women's gymnasium. Arrested by the Germans on 4 March 1941, as part of the German repressive action, held in prison in Kalisz, transported with some of the arrested first to the EtG Radegast transit camp in Radogoszcz near Łódź, and from there to KL Auschwitz concentration camp. Murdered in unknown circumstances. *Niewęglowski Stanisław*, <http://www.swzymunt.knc.pl/martyrologium/polishreligious/vpolish/htms/polishreligiousmartyr1908.htm> [accessed: 01.06.2024].

⁷ Rev. Czesław Łodziwski – died 8 December 1930.

⁸ Rev. Idzi Rządziszewski (1871-1922) – professor and rector of the St. Petersburg Theological Academy from 1914 to 1918; professor, founder and rector of the Catholic University of Lublin from 1918 to 1922; philosopher; psychologist. S. Janeczek, *Rządziszewski Idzi Benedykt ks.*, in: *Encyklopedia 100-lecia KUL*, vol. II, Wyd. KUL, Lublin 2018, p. 247.

⁹ Rev. Józef Kruszyński (1877-1953) – professor and rector of the Catholic University of Lublin in 1925-1933, biblical scholar. G. Karolewicz, *Kruszyński Józef ks.*, in: *Encyklopedia 100-lecia KUL*, vol. I, Wyd. KUL, Lublin 2018, p. 581.

¹⁰ M. Sitarz, *Stefan Wyszyński – od dzieciństwa do absolwenta KUL*, in: *Stefan Wyszyński Prymas Tysiąclecia – absolwent KUL ... kandydat na ołtarze*, edited by M. Sitarz, A. Słowikowska, A. Romanko, Stowarzyszenie Absolwentów i Przyjaciół Wydziału Prawa Katolickiego Uniwersytetu Lubelskiego, Lublin 2020, p. 19.

¹¹ Rev. Antoni Szymański (1881-1942) – professor, co-organiser and rector of the Catholic University of Lublin in 1933-1942, philosopher, sociologist. G. Karolewicz, *Szymański Antoni ks.*, in: *Encyklopedia 100-lecia KUL*, vol. II, p. 444.

¹² Interestingly, the title page of the doctoral dissertation shows the title *The Rights of the Family, the Church and the State to the School*, while in the report of the Faculty of Canon Law of the Catholic University of Lublin for the year 1928/1929, in the Minutes of the public defence of the doctoral dissertation and on the doctoral diploma itself, it is noted that the basis for awarding Wyszyński a doctorate in canon law was the second chapter of the doctoral dissertation entitled *The Rights of the Church to the School*. *Ibid.*, p. 25.

Wyszyński observed the development of Catholic social thought in Western European countries, above all its state and methods of operation, as well as learning about the functioning of Catholic social organisations and the activities of workers' and youth movements¹³.

The formation of Wyszyński's personality was undoubtedly also greatly influenced by Rev. Władysław Kornilowicz,¹⁴ who from 1930 onwards managed the Dormitory of Student Priests of the Catholic University of Lublin, caring not only for decent living conditions, but above all for the spiritual and intellectual formation of the residents. During this time, deep bonds of friendship formed between Kornilowicz and Wyszyński that lasted for many years, and intensified from July 1942, when Wyszyński took up pastoral ministry at the Institute for the Blind and Unsighted in Laski near Warsaw, which he held until July 1944¹⁵.

Seminary studies in Włocławek, specialist studies at the Catholic University of Lublin in the fields of canon law and Catholic social teaching, close contact with eminent clergymen, professors and social workers, academic trips to the West and the very profound experience of the Second World War¹⁶ had the effect of shaping in Wyszyński a profoundly clear worldview on the broad area defined by Christian social doctrine.

2. Bringing up a New man

Specialist studies and the experience that Wyszyński acquired during his academic trips to successive Western European countries enabled him to develop a critical approach to the ideologies of the time,¹⁷ which were very dangerous to human subjectivity. He was aware of the struggle that was going on for the souls of people. "In the West, there was talk of better times to come when people would be enlightened and when they would live in prosperity. Hitler intended to improve the German race, to breed from beer drinkers and eaters of piles of sausages

¹³ M. Wódka, S. Fel, *Wstęp*, in: *Stefan Wyszyński. Chrześcijańska doktryna społeczna*, edited by M. Wódka, S. Fel, Wyd. KUL, Lublin 2020, p. 8-9.

¹⁴ Rev. Władysław Kornilowicz (1884-1946) – Servant of God, lecturer at the Catholic University of Lublin, director of the St. John Kante Dormitory for Priests studying at the Catholic University of Lublin, liturgist, chaplain at the Jadwiga Zamoyska Institution and Business School in Kuźnice, chaplain of the Institution for the Blind and Unsighted in Laski. Z. Wit, *Kornilowicz Władysław ks.*, in: *Encyklopedia 100-lecia KUL*, vol. I, p. 547.

¹⁵ M. P. Romaniuk, *Kardynał Stefan Wyszyński. Rys biograficzny w trzydziestą rocznicę narodzin dla nieba. Biografia. Teksty źródłowe. Kult*, Prymasowskie Wydawnictwo Gaudentinum, Gniezno 2011, p. 34; M. P. Romaniuk, *Życie, twórczość i posługa Stefana Kardynała Wyszyńskiego Prymasa Tysiąclecia*, Instytut Wydawniczy Pax, Warszawa 1994, p. 191.

¹⁶ Wyszyński was wanted by the Gestapo by name and, together with other priests who were professors at the seminary in Włocławek, was on the list of those sentenced to death. On the orders of Bishop Michał Kozal, he left Włocławek on 5 November 1939 and stayed successively in Wrociszewo near Goszczyn, Warsaw, Kozłówka near Lublin, Laski near Warsaw, Zakopane, Żułów near Krasnystaw and again in Laski. At that time, he was involved in a wide range of pastoral activities, especially for blind and partially sighted children, clandestine educational activities, teaching Catholic social teaching, pedagogy and catechism in particular, as well as underground independence activities as the chaplain of the Home Army in the Kampinos region. Z. Zieliński, *Wyszyński Stefan kard.*, in: *Encyklopedia Katolicka*, vol. XX, col. 1095-1096.

¹⁷ It is enough to recall Wyszyński's publications: S. Wyszyński, *Faszyzm*, "Słowo Kujawskie" 7 (1924), no. 96, p. 1; S. Wyszyński, *Kościół a faszyzm*, "Prąd" 17 (1930), vol. 18, p. 145-167; S. Wyszyński, *Socjalistyczna własność wspólna w ocenie „Rerum novarum”*, "Ateneum Kapłańskie" 17 (1931), vol. 28, p. 470-486; S. Wyszyński, *Kultura bolszewizmu a inteligencja polska*, Księgarnia Powszechna, Włocławek 1934; S. Wyszyński, *Głos Episkopatu „o ducha chrześcijańskiego w Polsce” a opinia publiczna*, "Ateneum Kapłańskie" 20 (1934), p. 385-395; S. Wyszyński, *Nowy najazd komunizmu na Polskę*, "Ateneum Kapłańskie" 22 (1936), vol. 38, p. 69-78; S. Wyszyński, *Katolicki program walki z komunizmem*, Chrześcijański Uniwersytet Robotniczy we Włocławku, Włocławek 1937; S. Wyszyński, *Pius XI o walce z komunizmem*, Drukarnia Diecezjalna we Włocławku, Włocławek 1937; S. Wyszyński, *Czy katolik może być komunistą*, Włocławski Powiatowy Komitet Obywatelski do Walki z Komunizmem, Włocławek 1938; S. Wyszyński, *Antyreligijne wychowanie w organizacjach socjalistycznych*, "Ateneum Kapłańskie" 24 (1938), p. 485-490; S. Wyszyński, *Inteligencja w straży przedniej komunizmu*, Księgarnia i Drukarnia Katolicka, Katowice 1938; S. Wyszyński, *Socjalistyczna czy katolicka oświata robotnicza*, "Tygodnik Polski" 7 (1939), no. 20, p. 233-234.

a healthy, agile, upright people, capable of the hardships of war. Man must be delivered from the sin of gluttony and drunkenness – for this is a sin against the race, the nation. To this end, Nazi fasts were introduced, cardio and gymnastics were arranged for fat people, promiscuous writings and books were burned at the stake. Mussolini heralded a new specimen of the Italian who would no longer be the European gypsy, the cathartic and the knob-headed, but would feel the blood and pride of the Caesars within him as he went through a martial upbringing. In our country, there was talk of a civic education, of a state education, of an elite. In a word, the whole world awaits the new man, believes in the coming of the new man”¹⁸. He emphasised that after the Second World War, governments and state regimes changed in almost all of Europe, some people left power, others came and began to rule, slogans and names changed, but the evil remained the same. It does not matter whether it is a monarchy or a republic, whether it is a democracy or a capitalist system – if the nation continues to be ruled by people without conscience, without moral principles, nothing will change, because changing the socio-political system alone will not solve the question of human improvement. A just socio-political system only creates conditions conducive to the change of man, but it is man who must take the appropriate action in this regard¹⁹.

This is why it is so important to educate man well, i.e. to enable him to fulfil all the tasks of life, which can only be successful if man realises who he is, what his nature is and what he wants to achieve in life. “As a being, composed of body and soul, I aspire, through the perfection of mortal life, to God. I am thus directed both towards earth and heaven. Towards earth – within the limits of temporal goals. Towards heaven – within the limits of eternal union with God”²⁰. The basis of good human education is the acceptance of the truth about the social character of man. Man, by God’s will, is a social being and his whole nature is directed towards coexistence with people. Hence the importance of the social disposition, especially of the young adult, which, according to Wyszyński, can be achieved in two ways: by getting rid of selfishness²¹ and by acquiring social virtues,²² which in fact boils down to a common denominator: putting into practice the principle of Christ: “I give you a new commandment: love one other. As I have loved you, so you also should love one another”²³.

3. The role of the Church in the education of the new man

The education of the new man is the common task of Church, family, nation, state and profession. Since man is to strive for the perfection of both temporal life and eternal life, education should predispose man to achieve both ends. In the realisation of this task, the cooperation of all the noted subjects is very important, because the Church is not able to fulfil this task alone for the very reason that man is not only a religious being²⁴. Wyszyński was aware of the accusations levelled against the Church at the time, that Catholic education had failed and that the Church itself was no longer really influential. Refuting these accusations, he argued: “It must be remembered, in the first place, that the principles of the Church were not always upheld by the state and by the family; that the work of the Church was hindered; that what it did in the church and in religious lessons was spoiled in the street, in the cinema, in the theatre, in books,

¹⁸ S. Wyszyński, *Nowy człowiek – nowy ład*, “Ład Boży” 1 (1945), no. 8, s. 3.

¹⁹ *Ibid.*

²⁰ S. Wyszyński, *Wychowanie nowego człowieka*, “Ład Boży” 1 (1945), no. 9, p. 3.

²¹ “A man is selfish when he violates the law of his fellow men, when he puts his own real or imaginary entitlements to the forefront”. *Ibid.*

²² “It is necessary to get rid of constantly thinking only of oneself, of one’s own benefit, of personal comfort, profits, security. In addition, everyone has a duty to work in solidarity to multiply the good”. *Ibid.*

²³ *The African Bible. Biblical Text if the New American Bible*, Paulines Publications Africa, Nairobi 1999.

²⁴ S. Wyszyński, *Kościół a wychowanie nowego człowieka*, “Ład Boży” 1 (1945), no. 10, p. 3.

and sometimes – in the family and in political life. Despite these obstacles, the influence of the Church on the nation is still enormous”²⁵.

In the analysed area, Wyszyński interpreted the essential role of the Church in four aspects: 1) The Church teaches citizens to yearn for higher justice – in every social aspiration, even far from piety, lie Catholic ideals of equality, social justice or human dignity; 2) The Church instils love of neighbour – for centuries the Church has stood up for the defenceless and called for respect for the rights of the other, fought against slavery, usury, exploitation at work, the lust for capitalist wealth at other people’s expense; 3) The Church teaches fortitude and self-sacrifice – proving that religious education is good not only for children and women, but also for real men; 4) The Church shapes in man the great social virtues such as justice, love and fortitude – without the Church’s help, justice would be tyranny, love would be cloying and fortitude would be robbery²⁶.

4. Parents’ duty to bring up their offspring

Following the code legislator,²⁷ Wyszyński emphasised that among the most important duties of parents was the careful upbringing of children. He regarded this duty as so momentous and far-reaching that he granted parents an important right to be assisted in its fulfilment. “All the forces at society’s disposal should be directed towards this assistance. Parents who do not fulfil their duty of upbringing incur grave guilt. They violate the rights of the child, which are so sacred that the child is unable to assert them personally. If parents who are incapacitated, or of bad will, or incompetent, fail to fulfil their duties of upbringing, then the child should be taken into the care of legislation that would protect the child’s right to a proper upbringing in accordance with the temporal and ethical purpose of human life”²⁸. With the child’s rights to upbringing there is a close connection with the upbringing rights of the parents, because the human being who has received life from his parents has the right to demand from them assistance for the preservation of this life, as well as for its correct formation²⁹. The right of parents to bring up their offspring is therefore the first³⁰ and strongest right³¹. It is also the most sacred right because the parents are responsible not only for the body but also for the soul of the child and it is they who are to pass on to the child not only the name, property, beauty, but above all their morals and religion, forming in the child a faith in God. Should the parents be unable to fulfil this duty personally, they are free to choose their substitutes³². Wyszyński also emphasised that the upbringing rights of parents and their legal surrogates are not absolute, since upbringing has not only personal but also social goals. “Parents do not bring up for themselves, but for the good of the children and society. Hence, the upbringing rights of parents must be reconciled with the rights of society, the nation, the state and the Church. Rights that are reconciled, but not crossed over. For parents cannot be replaced by anyone, neither society, nor the nation, nor the Church, nor the State”³³.

²⁵ *Ibid.*

²⁶ *Ibid.*

²⁷ “Fideles omnes ita sunt a pueritia instituendi ut non solum nihil eis tradatur quod catholicae religioni morumque honestati adversetur, sed praecipuum institutio religiosa ac moralis locum obtineat”. *Codex Iuris Canonici Pii X Pontificis Maximi iussu digestus Benedicti Papae XV auctoritate promulgatus* (27.05.1917), AAS 9 (1917), pars II, p. 1-593 [hereinafter: CIC/17], can. 1372 § 1.

²⁸ S. Wyszyński, *Rodzina i wychowanie*, “Ład Boży” 2 (1946), no. 25, p. 3.

²⁹ S. Wyszyński, *Wychowawcze prawa rodziców*, “Ład Boży” 2 (1946), no. 26, p. 3.

³⁰ “By its very nature, it follows that parents, and not anyone else, have the first right to raise their children”. *Ibid.*

³¹ “The parental educational law derives its strength from blood ties and from the inherent love that exists between a child and its parents”. *Ibid.*

³² *Ibid.*

³³ *Ibid.*

Education should be comprehensive, i.e. encompassing the whole person – the body and spirit, and should therefore include physical, mental, moral and religious education. In the field of physical education, which includes a series of physical exercises, two common mistakes must be avoided: exaggeration and neglect. Alongside physical education, mental education is very important, because it is reason that is man's greatest gift, which makes it possible to know the world created by God. Through reason, man learns about his duties and rights. Physical and mental education must be accompanied by moral and religious education, because this is what makes a healthy and wise person a good and valuable person³⁴.

5. Educational support institutions

Wyszyński was interested in defining the relationship that should be developed in the field of education between those who have the right and duty to educate. In this matter, he referred to the *Social Code* constituting an outline of the Catholic social synthesis, in which it was pointed out that “the harmonious cooperation of the factors which are active in education – family, school, Church, State, profession – is the fundamental condition of social order. This harmonious interaction requires that in every school establishment, whether founded by the family, the Church, the State or the profession, all the legitimate authorities, each within the limits to which it is entitled, should be able to fulfil their duties and exercise their rights”³⁵.

On this basis, he believed that the institutions assisting the process of educating children and young people are successively the Church, the family, the nation, the State, the profession and the school. The Church's right to educate flows from its supernatural character. For this reason, the Church has the exclusive right to teach all religious truths in public and also has its own right to teach subjects that are related to the truths of faith and morals³⁶.

The family's right to educate in turn derives from the natural order. “It comes from the Creator, through a blood relationship expressed in love and attachment. The family is the first, natural and necessary community; it is the foundation and essential cell of social life. Hence its participation in education is essential, fundamental and irreplaceable”³⁷.

Among the institutions responsible for the process of upbringing, Wyszyński perceived the nation, by which he meant the union, united by Divine Providence, which creates among people separate and independent groups, linked to each other by a kind of kinship through national goods such as language, culture, tradition, history or mission. In the row of educational factors, the nation occupies an important place, particularly in the area of patriotic education. One can speak of the inherent right of the nation to educate its members to love their homeland, within the limits of its own purpose and its own good³⁸.

It is up to the state to take care of the common good. The first and foremost task of the state in the area under analysis is to support the educational initiative of the parents, the nation, the profession and the Church³⁹. The state therefore has every right to require that all citizens learn about and fulfil their civic and national duties. Related to this is the important task of the state in the area of care and supervision of upbringing⁴⁰. Should the state be unable to fulfil its

³⁴ S. Wyszyński, *Rodzina i wychowanie*, p. 3.

³⁵ Międzynarodowy Związek Badań Społecznych. Union Internationale d' Études Sociales a Malines, *Kodeks społeczny. Zarys katolickiej syntezy społecznej*, eds. II, translated by L. Górski, A. Szymański, Towarzystwo Wiedzy Chrześcijańskiej, Lublin 1934, no. 26-27.

³⁶ S. Wyszyński, *Współpraca w wychowaniu dzieci*, “Ład Boży” 2 (1948), no. 29, p. 3.

³⁷ Ibid.

³⁸ Ibid. See also S. Wyszyński, *Społeczeństwo i prasa a wychowanie młodzieży*, “Ateneum Kapłańskie” 19 (1933), p. 175-188.

³⁹ S. Wyszyński, *Współpraca w wychowaniu dzieci*, p. 3.

⁴⁰ S. Wyszyński, *Rodzina a Kościół i państwo w wychowaniu*, “Ład Boży” 2 (1946), no. 33, p. 3.

duties, as was the case, for example, during the Partitions, in such exceptional situations the duties of the family, the nation and the Church increase⁴¹.

It should be noted that Wyszyński saw very strongly the need for vocational education, because it is in the organised profession that the correct understanding of one's own rights and duties of education comes about. The profession is therefore called to co-operate in the educational process – "it has the right to demand help for itself in organising vocational education and it has the right to create this education and exert influence on it within the limits of the professional good and the common good"⁴².

In view of his scientific interests and the theme developed in his doctoral dissertation, Wyszyński saw a huge role in the educational aspect in the school⁴³. He derived the school's title to upbringing from the social character of the school. "The family is too small a cell to be able to draw all the conclusions from the social character of man. It is a circle, to a certain extent, closed in on itself. It cannot manage by itself. The school is therefore the summoning of substitute forces to help the family. It is the entry into the family of organised society. The help of the school is essential and valuable"⁴⁴. Being aware of the great importance of the upbringing undertaken by the school, Wyszyński at the same time warned against absolutising the role of the school as an educational factor. He believed that the school was neither the first nor the most important social and educational institution. Therefore, the teacher, the educator at school is always only a proxy for the parents, who absolutely retain the freedom to choose the school and the freedom to entrust their children to this or that educator. It is essential that the school does not destroy the educational heritage of the parents, the profession, the nation or the Church⁴⁵.

Conclusion

The upbringing of children and young people is a process requiring harmonious action, in which various educational factors such as the Church, the family, the nation, the state, the profession and the school play an important part, but all of them, although in different ways and to different extents, are always concerned with the same single human being. The essential condition of the educational order, therefore, consists in a far-reaching harmony of the cooperation of the indicated institutions for the upbringing of the new man. In order for the upbringing to bear fruit, there must be an internal agreement, effort and cooperation of all these educators.

Wyszyński was aware that harmonious cooperation in the matter under analysis demands that each institution be intensely committed to the upbringing of children and young people, within the limits of the rights and duties vested in these institutions. It is therefore necessary to respect the principle of contact and close cooperation with each other. The fulfilment of this mission can be served by observing the three golden rules of education developed by Wyszyński: 1) Negligence must be avoided, because the shortcomings of one educational subject hinder the work of others; 2) The results of the work of other educational subjects must be constantly observed, so as not to be left behind; 3) In one's own work, the educational results of other subjects must be constantly used, respected and appreciated⁴⁶.

⁴¹ S. Wyszyński, *Trudności współpracy w wychowaniu*, "Ład Boży" 2 (1946), no. 30, p. 3.

⁴² S. Wyszyński, *Współpraca w wychowaniu dzieci*, p. 3.

⁴³ "§ 1. In qualibet elementaria schola, pueris pro eorum aetate tradenda est institutio religiosa. § 2. Iuventus, quae medias vel superiores scholas frequentat, pleniore religionis doctrina excolatur, et locorum Ordinarii curent ut id fiat per sacerdotes zelo et doctrina praestantes" (Can. 1373 of the CIC/17).

⁴⁴ S. Wyszyński, *Współpraca w wychowaniu dzieci*, p. 3. See S. Wyszyński, *Z ostatnich walk o religijny charakter szkoły polskiej*, "Ateneum Kapłańskie" 18 (1932), p. 53-59. See also the summary of a paper entitled *O wychowaniu religijnem w szkołach* [original spelling retained] delivered by Wyszyński on 28 October 1928 during a solemn academy in honour of Christ the King at the Sokol Hall: *Akademja ku czci Chrystusa Króla*, "Echo Parafjalne. Organ katolicko-społeczny parafji rzymsko-katolickiej św. Pawła w Lublinie" 1 (1928), no. 1, p. 7.

⁴⁵ S. Wyszyński, *Współpraca w wychowaniu dzieci*, p. 3.

⁴⁶ S. Wyszyński, *Zasady współpracy w wychowaniu*, "Ład Boży" 2 (1946), no. 31, p. 3.

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