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Homo Creator and “Child of God:” Reflections on the Relationship Between Work and Religion Based on the Thought of Tadeusz W. Nowacki and Stefan Wyszyński

Homo creator a „dziecko Boże”.

Rozważania o związku pracy i religii na podstawie myśli
Tadeusza W. Nowackiego i Stefana Wyszyńskiego

ABSTRACT: The upcoming beatification date of the Primate of Poland, Fr. Stefan Cardinal Wyszyński becomes an excellent opportunity to bring closer not only his biography, but also extremely rich social teaching. By reference to the writings of Tadeusz Nowacki and Stefan Wyszyński, I attempt to compare their concepts and views on the matter. My considerations are delivered in three points. In the first point, relating to philosophy of history I reconstruct the idea of Nowacki on the development of work as a power creating a human and the reality around him. The second point presents Wyszyński's views that relate human work to God's intervention/activity/work. On that basis I proceed in the third part to the comparison of seemingly similar concepts of *homo creator* and “child of God.”

KEYWORDS: work and religion, *homo creator*, child of God, work-energy, work-action, Wyszyński, Nowacki

ABSTRAKT: Zbliżająca się data beatyfikacji Prymasa Polski ks. Stefana kard. Wyszyńskiego staje się doskonałą okazją do przybliżenia nie tylko jego biografii, lecz także niezwykle bogatego społecznego nauczania. Autor niniejszego artykułu, sięgając do myśli kard. Wyszyńskiego oraz nestora polskiej pedagogiki pracy Tadeusza W. Nowackiego, stara się porównać stworzone przez nich koncepcje dotyczące zagadnienia relacji między ludzką pracą a religią. Swoje rozważania prezentuje w trzech punktach. W pierwszym z nich, sięgając do historiozofii, rekonstruuje myśl T.W. Nowackiego dotyczącą rozwoju pracy jako siły stwarzającej człowieka i otaczającą go rzeczywistość. Drugi punkt poświęcony jest prezentacji poglądów S. Wyszyńskiego, który pracę człowieka odnosi

do działania Boga. Na tej podstawie w trzecim punkcie autor dokonuje porównania dwóch pozornie podobnych pojęć: *homo creator* i „dziecko Boże”.

SŁOWA KLUCZOWE: praca a religia, *homo creator*, dziecko Boże, praca-energia, praca-siła, działanie, Wyszyński, Nowacki

Introduction

Deep changes taking place in the world, the development of civilization and technical thought exert a huge impact on the condition of man, his family and society. Unfortunately, the improvement of the living standards is not always accompanied by moral and religious development, which eventually leads many people to lose their way. In such a situation, it is worthwhile to return to the teaching of the renowned Primate of Poland in order to seek further inspirations.

Stefan Wyszyński left us his teaching where we still find contents of the utmost importance for updating the Catholic vision of social life that he proclaimed during all the years of his ministry as Primate. His thought was rooted in relational personalism based on the assumptions that the unique man, being the highest value, whom everything is to serve, places himself in relation to God and other men. This paper intends significantly contribute to the knowledge on this subject. The considerations presented here may provide an opportunity for reflecting on various issues related to the role of human work in the modern world. They may also make the present generation living in the postmodern world aware of the need for certain unchangeable truths, rules, values without which the harmonious functioning of civilization is impossible.

Between work-energy and religion

Religion has recently become an increasingly popular topic in the pedagogy of work, which has been an important part of contemporary Polish pedagogy for 50 years. Many authors ponder on its role in relation to this field. It is, therefore, reasonable to ask about the bond between work and religion. Surprisingly, Tadeusz W. Nowacki, a pioneer of the pedagogy of work, paid no little attention to religion. One could be tempted to claim that it (i.e. religion) was permanently inscribed in the thought construct worked out by him. In some of his statements he directly referred to the thought of Stefan

Wyszyński.¹ This fact became an inspiration to pose a question about the views of both authors on work and religion.

In order to understand T.W. Nowacki's stance, the historiosophical approach is required. This is where all his reflection on the work is immersed. Here, we come across a serious problem because it is difficult to clearly define what this historiosophy is. One thing is certain: it offers a conceptual framework for the considerations of the Polish educator of work.²

Although T.W. Nowacki failed to give a clear explanation of the essence of historiosophy, he constantly referred to it. It is a kind of philosophical vision of history in which all his analyses are embedded. As T.W. Nowacki confessed in one of the interviews conducted at the end of his life:

In philosophy, I was looking for the answer to the question: what is a "working man"? I found out that man is what he is owing to his work. Man created himself by working and striving to perform certain tasks. Philosophy gave me a view of the proper genesis of man and an insight into social and political structures that should foster his development.³

According to T.W. Nowacki, man began to exist as a result of the action of a certain undefined energy, which is still present in human work today. The author stresses that he does not mean physical energy at all. He writes on this subject as follows:

The most common mistake is to view human work from the position of physics as the transformation of energy. This is expressed by the formula for the product of force and distance. In fact, this notion can apply to the work of the heart or muscles, but not to the work of a person construed as a meaningful whole. Such a concept includes even a sleeping person as an employee. The essence of human work is not the transformation of energy or purely physical effort.⁴

¹ B. Mitkiewicz, *Wychowanie i praca w kontekście myśli społeczno-pedagogicznej Stefana Wyszyńskiego*, Sandomierz 2015, p. 159.

² Particular fragments of this historical story by T. Nowacki are not included in one source, but their elements can be extracted from various texts written by him, e.g.: T. Nowacki, *Praca ludzka. Analiza pojęcia*, Radom 2008; idem, *Tworząca ręka*, Radom 2008.

³ H. Noga, *Wychowywać przez pracę... Rozmowa z prof. Tadeuszem Waclawem Nowackim, filozofem i pedagogiem*, "Konspekt" 3-4 (2007), no. 30, <http://www.ap.krakow.pl/konspekt/30> [access: 8.06.2019]. Unless otherwise noted, all English translations are by the WTR.

⁴ Ibidem, p. 14.

What then distinguishes human work?

In his investigations on this subject, T.W. Nowacki refers to the theory of action created by Wojciech Jastrzębowski. This nineteenth-century representative of the philosophy of work characterized it as a force manifesting itself in fourfold ways. The creator of ergonomics called the first form of work-action a physical force; it reveals itself as movement, and its characteristic feature is that it is given to all living beings. The second one was defined as a sentient force. Thanks to it, the subject experiences and realizes that he is acting. As the third forceful work form, W. Jastrzębowski mentioned the power of thinking and stressed that animals and humans possess it on an equal footing. According to him, it is characterized by the fact that it makes it possible to analyse the activities performed. Only people are equipped with the last, fourth form of strength work. He called it the force of sacrifice and it was for him a *strictly* spiritual force. In his opinion, only a person can act with others in mind. This concept of forces was taken over by T.W. Nowacki and applied in explaining processes taking place in all living organisms on Earth.⁵

T.W. Nowacki not only borrowed the idea from W. Jastrzębowski, but also significantly expanded it. In the work-force described above, he sees the energy which made it possible to transform a hominid into a human being. The creator of the Polish pedagogy of work does not interpret this process as evolution. Rather, for him it is a certain mechanism whose action guides the process of becoming a human being from its archaic beginnings to the present day.

In explaining this mechanism, T.W. Nowacki refers to the description of the fight that a human being was engaged in against the forces of nature. This fight was necessary so that, first of all, man could free himself from the thrall of the forces of nature, and secondly, that he could control them. Mastery of the elements that threatened him allowed man to exert his spiritual energy: the intellect. T.W. Nowacki believed that this energy was the source of rational thinking, which in turn opened the way for man to create the world and transform it into himself. This new kind of creative struggle against nature is presented by T.W. Nowacki in the story of fire control.⁶ This description became for the author not only an image of the changes taking place in history,

⁵ Ibidem, p. 10.

⁶ T. Nowacki, *W poszukiwaniu paradygmatycznego modelu człowieka w pedagogice pracy*, "Pedagogika Pracy" 46 (2005), pp. 11–13. Nowacki explains that in this long process, mastering the fire is equally connected with the ability to ignite the fire (which previously appeared as a result of the forces of nature), so that it can be maintained or extinguished later. An equally important skill has become the ability to use the fire to heat caves, prepare food, which has also changed the man himself. Moreover, fire and its properties enabled man to

but also an explanation of how man discovered in himself work energy and started to subjugate it.

Writing about the changes taking place under the influence of work-energy, the creator of the Polish pedagogy of work points out that "it required the whole organism to tune in to perform difficult tasks. Work created man."⁷ A symbolic expression of this is the hand. Thanks to it, man discovered his humanity and began to produce such values as cognition, morality, aesthetics and religion.

A synthetic representation of the complex transformations that have taken place under the influence of work-energy is the following table.

Table 1. Conversions triggered by work-energy transformation

Forms of work-energy	Areas of objectification of work-energy	Human development stages
physical energy	cognition	<i>homo faber</i>
feeling	morality	<i>homo societans</i>
thought	aesthetics	<i>homo sapiens</i>
dedication	religion	<i>homo creator</i>

Source: own study.

The first column of the table contains four forms of work-energy, which have already been discussed above. Their objectification, however, is the four scopes: cognition, morality, aesthetics and religion, which are in the second

melt the first metal tools, the use of which in turn influenced changes in the universally understood work and human activity.

⁷ T. Nowacki, *W poszukiwaniu paradygmatycznego modelu...*, op. cit., p. 12. Explaining the successive stages of changes taking place in the human body, Nowacki writes further: "There was a process of deep transformations in the perception and executive systems of the nervous system, in the muscle systems. The structure of individual organs and the precision of their operation were improved, and the most important cooperation of the improved organs was improved, making the whole organism an efficient tool for implementing decisions. The process of transformation concerned not only the sensory organs, the nervous system, central and peripheral, as well as the hand, which, moreover, fulfils three functions: perception of sensations during its operation, the operation itself, requiring close cooperation of nerves and muscles, reception of signals from the central nervous system. This required the alignment of the whole body to perform difficult tasks. It required effort and a lot of work before the vertical position was finally established, before the actions of the nervous system: sensory perception, the analytical-synthetic work of the brain's nerve cells and the conductivity of impulses from the sensory organs to the brain and from the brain to the tendons did not achieve the precision necessary for human action;" *ibidem*.

column. In turn, human activity in these areas leads to the distinction of four forms of humanity, which are presented in the last column.

T.W. Nowacki's texts on work-energy provide two ways of interpreting it. The first one has already been characterized. It is worth reminding that it was the process related to the hominid. The second way concerns the issue of human being development. The stages of this development are presented in the third column in the table above. It contains ranges in which T.W. Nowacki sees the activity of particular forms of primary energy, thanks to which the conversions taking place in man have become possible.

In the process of these conversions in the human being, T.W. Nowacki distinguishes four forms and calls them respectively: *homo faber*,⁸ *homo societans*,⁹ *homo sapiens*¹⁰ and *homo creator*. All these four forms are created according to a similar mechanism. His understanding makes it possible to read horizontally the concepts contained in the table.¹¹ In order to explain this mechanism let

⁸ It is a being who, thanks to the fact that he can use his hands freely, can change natural materials found in the surrounding nature and give them new features. T. Nowacki referred to this activity as production. Thanks to it, man not only produces tools, but also thinks how he can use them effectively. T. Nowacki adds that the expression "working man" – *homo laboriosus* – better reflects this characteristic of the human species.

⁹ The next, higher stage of human development is called *homo societans*. It is connected with a specific human being's characteristic originating from the development of work-energy. According to T. Nowacki, it is expressed in the form of a language through which people can communicate and thus cooperate. The author adds: "It is only this [speech] that makes it possible to define with full conviction what distinguishes man from animals the most;" *ibidem*.

¹⁰ T. Nowacki, *W poszukiwaniu paradygmatycznego modelu...*, op. cit., p. 13. According to T. Nowacki, the third stage of development is well represented by the expression *homo sapiens*. He explains its meaning in the following words: "*Homo sapiens* is a very proud name. It suggests that a man has possessed the keys to secrets and can behave according to his knowledge. Meanwhile, there is a certain excess of knowledge in relation to the ability to behave on the scale of the species: here wisdom is called for." Thus, according to T. Nowacki, it is wisdom that allows man to define his own point of thinking and perception of the world. This, in turn, allows people to take their proper place both in relation to others and to the surrounding reality.

¹¹ In order to be able to explain this issue in more detail, it will be helpful to explain how the energy of work in man has developed. In the article *W poszukiwaniu paradygmatycznego modelu człowieka w pedagogice pracy* (In Search of a Paradigmatic Model of Man in the Pedagogy of Work) the author writes, among others: "The universe produced man, and man created the universe." Or more precisely: "Through work, man created himself and created his human world;" *ibidem*, p. 13. The quoted sentence allows us to see two dependencies: according to the first one, man shapes the world and the whole surrounding reality, while the second one states that the world and reality in turn shape man. Thus, the model of T. Nowacki's interpretation takes the following form: thanks to the relation between man and reality, man shapes his thinking, discovers his own existence. This is possible thanks

us look at the triad of terms contained in the first line of the table, namely: physical energy – cognition – *homo faber*. According to T.W. Nowacki, the process of alienation of work-energy led to the objectification of the area which is cognition. As a result of constant transformations, taking place under the influence of work between reality and man and man and reality, a creature named by T.W. Nowacki *homo faber* was created.

Turning to the issue of religion, it should be stated that in T.W. Nowacki's theory there are clearly two concepts of understanding what it is. The first one is illustrated by old Sumerian beliefs. Admittedly, in none of his works did T.W. Nowacki fully present this thought, but on the basis of short references one can say that religion was for him a derivative of the process of alienation (objectification) of work.¹² Such an approach to religion, which *de facto* boils down to its objectification, leads to the instrumentalization of religion.

The second understanding is related to Christianity. T.W. Nowacki distinguishes two radically heterogeneous trends in it.¹³ The first one can be given the adjective Christ-like. T.W. Nowacki places prayer and contemplation in it. Both these actions refer man to the metaphysical primordial source, that is God. T.W. Nowacki emphasizes that although Jesus knew from his own experience

to work-energy, since the main factor determining his existence and further development is work and work alone. Secondly, acting man proves that the driving force behind all his activity is the energy present in him, and without it he simply would not exist. This is also what the second dependence is about, that is, the whole mechanism of the world's development and thanks to it, man who can create and process his environment, deal with science, create morality, develop art and finally cultivate religion.

¹² This thought is similar in its assumptions to the Marxist concept of alienation. Is it possible to understand it that way? In a sense, yes. For T. Nowacki believed, like K. Marx, that work is not only the source of all human activity, but also the primary cause of everything that creates the human world. In religion, he saw mainly spiritual processes, which arise under the influence of tensions and emotional experiences in the human body. These processes take place under the influence of work-force. T. Nowacki, *Praca ludzka*, op. cit., p. 21.

¹³ *Ibidem*, p. 49. Nowacki writes: "Ancient capitalism disintegrating social relations was interrupted by social conflicts, the highest expression of which was the religious opposition in Palestine, bringing together those who were associated with the work of exploited craftsmen and farmers of slave status. The central link of this opposition, which had a religious, social, philosophical and moral character, was the teaching of Christ, who highly valued the moral value of manual labour. From a social standpoint, it was a revolution, leading to the re-discussing of the ancient notion of work, spreading this notion and nullifying its content, so that constructive prayers and work could be born from these critical processes. St Paul's operationalisation of the teachings of Christ led to the wiping out of the anarchist elements of this teaching, which continued in the communist implications of Christianity. It was only after these transformations that the Christian doctrine was accepted in the Roman Empire."

the toil of physical work, he indicated prayer (*vita passiva*) as the way to achieve salvation. T.W. Nowacki inclines more to the second way of thinking about religion. He calls it Pauline. From the encouragement to undertake physical work contained in St Paul's letters, T.W. Nowacki concludes that only thanks to work will Christians most perfectly fulfil their mission and deserve eternal life. This Pauline way of thinking about religion leads, just like the previous one, to its instrumentalization. Thus, it makes it possible to subordinate it to other areas.

T.W. Nowacki finds confirmation of his thesis concerning the role of work in religion in contemporary documents of the Catholic Church. In particular, he had a liking for the texts of Pope John Paul II and Stefan Wyszyński. T.W. Nowacki quotes a fragment of the encyclical *Laborem excersens*:

If one wishes to define more clearly the ethical meaning of work, it is this truth that one must particularly keep in mind. Work is a good thing for man—a good thing for his humanity—because through work man not only transforms nature, adapting it to his own needs, but he also achieves fulfilment as a human being and indeed, in a sense, becomes more a human being (LE 9).¹⁴

It is puzzling how T.W. Nowacki commented on the quoted sentence of the Pope. He writes: “this phrase, the weakening phrase *in a sense* apart, falls within the most radical philosophy of work.”¹⁵ One should wonder why this inconspicuous *in a sense* draws the author's attention and why it is so important to him. This is because religion is for him only an alienated form of work-energy, in other words: cult is an objectified work. Thus, leaving aside this *in a sense*, the nestor of the pedagogy of work first of all confirms his own thesis about the instrumentalization of religion, and can also distance himself from its transcendent dimension.¹⁶

The mechanism of alienation adopted by T.W. Nowacki leads not only to the conversions of forms of work-energy into science, morality, art and religion, but also determines the basis of human evolution. The stages of this process are illustrated in the third column of the table. The expressions contained in

¹⁴ Ibidem, p. 50.

¹⁵ Ibidem.

¹⁶ T. Nowacki, *Tworząca ręka*, op. cit., p. 6. According to T. Nowacki, it is thanks to work and on the work's margin that the world of human spiritual creations developed, which “are the result of impressions, experiences, emotions, thoughts, imagination and creative spiritual processes. This spiritual world is based on the experiences and material gains of human hands;” ibidem.

it show the path of conversions which, according to T.W. Nowacki, was followed by a human being.¹⁷ In the last stage it takes the form of a *homo creator*. When T.W. Nowacki writes about the creator, he does not mean a single man: he means the whole human species. A detailed consideration explaining this thread will be presented in the last part of the article.

God's work and man's work

In the introduction to the first edition of *Duch pracy ludzkiej* (The Spirit of Human Work), a book containing a compendium of S. Wyszyński's views on human work, we find the following words:

Walking through the streets of demolished Polish cities and towns, running along great roads and field paths, wandering among the ruins, rubble and shambles, looking at the ground ploughed with trenches, looking into our homes, into half-demolished houses where post-war misery lives in misery, penetrating into people's thoughts and hearts, feeling their desires – we hear one great wish for calm, persistent, fruitful, blessed work!¹⁸

It seems interesting why a Catholic priest in war-ravaged Poland thinks about work and the peace needed for it, rather than about prayer. The answer is given in *Duch pracy ludzkiej*, in which S. Wyszyński shows the sense of human action as seen from the standpoint of God's work. This original concept is worth getting acquainted with.

S. Wyszyński begins his reflections with an analysis of God's action. He refers to the biblical description of the creation of the world. In light of this, the distinguishing feature of God's work is the unity of thought and action. S. Wyszyński emphasizes that only the Creator acts in this way, while in the case of man we are dealing with the split between thought and act. S. Wyszyński writes, among others: "God is the beginning of all action, all movement, all work. God's *let there be* includes creative thought and execution simultaneously.

¹⁷ The reasons for such an evolution are seen in the hominid's conversions, which have already been mentioned before, i.e. the development of the creative properties of hands. T. Nowacki writes: "This property of having [free] hands makes us different from animals," idem, *W poszukiwaniu paradygmatycznego modelu...*, op. cit., pp. 18–20.

¹⁸ S. Wyszyński, *Zamiast wstępu do pierwszego wydania*, [in:] idem, *Duch pracy ludzkiej. Myśli o wartości pracy*, Warsaw 1991, p. 4.

From this first movement all movement begins, without which man cannot do anything.”¹⁹ The author of *Duch pracy ludzkiej* insists that:

It is worth having this image in front of your eyes at all times so as not to overestimate the fruits of your own work. For man does not create anything, but processes the ready-made gifts of God. Only God acts and creates in the proper sense of the word: man, on the other hand, is God’s co-worker, His helper.²⁰

S. Wyszyński recalls that: “In the past, it was said, ‘Do each one of you in your circle as the Spirit of God commands, and the whole thing will come out of it.’” Today people want to arrange this whole, they do not want to subject their fate to an unknown blind force.²¹ Reflecting on the reason for this state of affairs, he refers to the medieval understanding of work and admits that the theological reflection of the time was particularly focused on its moral side. In such an understanding, work was mainly interpreted as an obligation. It was counted among the virtues, while the avoidance of it was considered a manifestation of laziness and stigmatized, seeing in it a sin.

In *Duch pracy ludzkiej* S. Wyszyński explains that such a medieval position did not represent the full Christian dimension of work. The weakness of this approach was the lack of connection between human work and God’s work. Thinking about it, he wrote: “How can we talk about God and God’s ‘work’? The answer is found in the very beginning of the Bible, which describes in a vivid way untiring activity, the creative work of God.”²² The concept developed by S. Wyszyński could be called theology of work with emphasis on theology. As we know, this term means the study of God (*theos* – God and *logos* – word, knowledge). The adoption of such optics allows S. Wyszyński to look at human work as an activity whose beginning is the continuous action of God. He is not only someone who centuries ago created the world, but also – colloquially speaking – constantly strives for what is happening in it and with it. S. Wyszyński writes, among others: “Everything in the universe works by the power of God. If God denied the world his powers at least for one moment, everything would be plunged into deadness and into the shadow of death.”²³ According to S. Wyszyński, this peculiar actuality is a necessity resulting from faith: “We

¹⁹ S. Wyszyński, *Duch pracy ludzkiej*, p. 11.

²⁰ *Ibidem*, p. 13.

²¹ *Ibidem*, pp. 9–10.

²² *Ibidem*, p. 15.

²³ *Ibidem*, p. 11.

look at the world through too secular eyes. We watch the manifestations of work, but we do not see the thought and hand of the manager."²⁴

If only God acts, who is man and what is his job? Answering the first part of this question, S. Wyszyński refers to Christian anthropology. In the light of this anthropology, man is above all a creature of God, a rational being whose task is to cooperate with the Creator. With regard to this cooperation, S. Wyszyński writes:

The execution (...) of his plan in detail [God] entrusts to man, a rational being, who, with the help of prudence, is to cooperate in bringing all creation to fulfil God's plan. To this end, God has prepared man to be his co-worker, giving him the rational will to know and carry out God's intentions. God has indicated to him the purpose of the work and gave him a strong incentive to do it.²⁵

It is worth recalling the command that man received from God in Eden: subdue the earth (Gen 2:15). The Creator did not include a work order in it, but, more importantly, he showed man how to fulfil his own humanity.²⁶ Man can misappropriate God's command when he improperly uses technology which, instead of serving him, degrades him to the role of an instrument. Thus, the work carried out by technical means becomes an idol. In these conditions, a person surrenders, according to S. Wyszyński, to the dominion of forces lower than him, and above all gives up reflection. It is this ability that not only distinguishes him from other creatures, but also constitutes the foundation of human work.²⁷

Contrary to what T.W. Nowacki wrote about Christianity, S. Wyszyński derives the sense of human action from God's work. He writes, among others:

Christianity has a more complete view of work: if it exalts and elevates it, it is not because in work man finds the means to feed himself, but also because

²⁴ Ibidem, p. 34.

²⁵ Ibidem, p. 13.

²⁶ S. Wyszyński writes: "Man's task is to continue to humanize the earth, for 'when the seal of man's hands is reflected on the face of the earth, it becomes worthy of God, for only man is called to turn the earth to God';" *ibidem*, p. 36.

²⁷ With the enormous increase in the importance of human work, people have fallen into the trap of over-emphasizing its economic aspect. This one-sided view of work is, in his opinion, based on the fact that the value of work is assessed mainly from the material point of view, ignoring everything that it contributes to the spiritual development of the human person. In S. Wyszyński's opinion work's efficiency has become too dominant in reflection on work. This is connected with the fact that man was subjected to the laws of technology to such an extent that human work has lost its reasonable feature.

work is the duty of the rational being – man – that it is the way to reveal and develop all spiritual gifts.²⁸

He explains that God placed two goals in human work. The first is to improve things, while the second is to improve the working man. Their simultaneous realization will allow for social and economic as well as moral and religious progress. The lack of this realisation proves that although modern man works, he does not actually change the world or himself. This “alienation” leads to a misappropriation of God’s plan. Is it possible to change it? S. Wyszyński answers:

The advice is as follows: break with the view that work has only one goal: to satisfy the existential needs. Return to the only proper judgment, according to which work is not so much a sad necessity, not so much a rescue from hunger and cold, as a need of the rational nature of man, who through work gets to know himself fully and expresses himself completely.²⁹

To read the Catholic essence of the relationship between work and religion it is necessary to take into account the person of Jesus Christ. S. Wyszyński notes that Jesus, being the Son of God, is also a man who was accompanied by work throughout his earthly life. He knew its meaning and role well because he worked physically for many years. Jesus was above all the Son of God who read God’s plan and knew perfectly well how to understand the Father’s action. In this context, S. Wyszyński writes that God: “made His Son the strongest model, whom He gave us as an example of obedience to the Father.”³⁰ In interpreting the above words, it should be emphasized that they confirm, first of all, that the Son of God had the same nature as the Father, and moreover, he also had the same power of action: “My Father is at work until now, so I am at work.” (J 5,17). Nevertheless, being human, Jesus not only allows himself to be attracted to the Father’s action, but more importantly, he voluntarily remains always obedient to Him.³¹ It was in Jesus’ obedience to the Father that S. Wyszyński discovered a valuable clue: only when man understands the true meaning of Jesus’ mission, which consists in the unity with the Father’s action, will he take the first step on the road to include his work in the act of God. This inclusion is fully achieved through prayer. S. Wyszyński stresses that prayer and work

²⁸ Ibidem, p. 18.

²⁹ Ibidem, p. 21.

³⁰ Ibidem, p. 14.

³¹ Ibidem, p. 19.

(*ora et labora*) enable man to cooperate with God's work. He writes about it in the following words: "the whole world, with all the phenomena and forces, with all the powers that reveal themselves to us, all this is connected to God by some invisible transmission belts, on which God's power and strength run towards us."³² When this reference is missing, human action will be reduced to an economic dimension only.

Should a person take any actions of his own, or should he take a passive attitude? S. Wyszyński answers: "Man is called not only to admire God. God has called us to cooperate. *You too go into my vineyard* (Mt 20:4). God's vineyard is the world and all that is happening in it. We are to take part in God's work."³³ In other words, according to S. Wyszyński, man's task is to take up every activity, every work, but it should be done according to God's will. For S. Wyszyński, the fulfillment of God's will becomes the essence of religion and this is where the deepest sense of work is hidden.

In *Duch pracy ludzkiej* S. Wyszyński adds:

It has become a proverb 'Pray and work!' This is a difficult thing to do, though. Because conscientiousness fights here with attention turned to God. When we do our work with all our hearts, we forget about the whole outside world; even more so in prayer.³⁴

It follows from these words that prayer is a contemplative union with God's will. Thanks to this union, one learns what God's action is and, equally importantly, is able to trust in God. On the other hand, trusting oneself consists in making a commitment, making a declaration to God. Man should remember that the Creator has made him his collaborator and wants him to carry out the mission entrusted to him. S. Wyszyński suggests:

Working people have a habit of starting every difficult activity with prayer. Today, the farmer still kneels down on the field before sowing; with a scythe he makes a sign of the Holy Cross at the beginning of the harvest. The common custom of giving a benediction to our workshops and houses is a distant echo of the living faith in God's help.³⁵

³² Ibidem, p. 11.

³³ Ibidem, p. 34.

³⁴ Ibidem, p. 43.

³⁵ Ibidem, p. 46.

This means that only through such work, which man freely offers to God in prayer, does the most powerful bond between the creature with the Creator come into being.³⁶ In this way man becomes God's true co-worker. In S. Wyszyński's understanding, God gives a man the highest dignity by making him his son; the same belief allows the author to say about man that he is "a child of God."

The idea of humanity and personality

Both presented concepts are concluded with a similar thought about the role of man in the work process and the place of religion in it. This thought is captured in similar expressions developed by the authors: *homo creator* and "child of God." Despite many common features, both concepts have fundamental differences. How should they be understood?

In interpreting T.W. Nowacki's thought, it should be emphasized that he pays attention to the improvement of the technical side of the work by an additional dimension. The aim of this is to take into account the humanistic-philosophical aspect (wisdom) in the ongoing technical development. In this context, it is also worth asking what role is assigned to the *homo creator* in this process. The table presented above shows that for T.W. Nowacki the *homo creator* is the last stage of human development. Yet, it would be wrong to think that this is the final stage of this process. T.W. Nowacki defines the notion of *homo creator* first of all as someone in whom holistic thinking about man is contained. For him, a *homo creator* is someone who not only thinks technically like a *homo faber* or takes into account social and axiological elements like *homo societas* and values and thinks like *homo sapiens*. Secondly, he does not see as *homo creator* someone who is a product of creationism, commonly understood as technical development. This is because in the thought of creationism T.W. Nowacki exposes the fact that this constant technical development has no specific purpose and is carried out in many directions. In his reflections T.W. Nowacki does not ask about technology, but about a man who needs orientation. That is why the author points to the necessity of extending technical thinking with aspects

³⁶ "This relationship can be further strengthened by turning the object of our work to God. The way in which we can do this will be very different, depending on our ability to control ourselves, our thoughts, our attention, our feelings during work performance. By practicing our attention, we can make it possible for us to adore God not only constantly, but with each almost separate act of work. It will be a constant and true offering of oneself and one's work to God in the proper sense of the word. For in every sacrifice there is a sacrifice of time, strength and some material good to God;" *ibidem*, p. 49.

of wisdom. Wisdom is not possessed by a particular person, but by a species. Thus, a *homo creator* is not a concrete man, but a species in which the idea of humanity should be shaped and applied to people.

S. Wyszyński's reasoning is completely different: for him humanity (understood by T.W. Nowacki as a feature common to all) is not connected with the species, but with personality. In order to explain how he understands this notion, let us quote the words spoken by him to the Catholic intelligence:

God created each of us in image and likeness – individually. God does not know or recognize "serial" production. He is too rich, creative, intelligent to allow himself to be reproduced. God does not reproduce human beings. God can afford each of us to be "himself," "person," "individuality," "personality," not just an individual numerically and statistically defined.³⁷

What is equally important, S. Wyszyński reminds us that in order for a man to discover who he is, he should ask about his purpose, and more precisely about where he is and where he is going. This goal for the author is of course God who created man. S. Wyszyński stresses that the recognition of the Divine origin is nothing imposed on man but is dependent on his will. To express the dignity of the person who accepts such an argument, he uses the term "child of God."

S. Wyszyński finds two extremely important dimensions in this last notion, namely: "development of personality" and "poverty of one's own personality."³⁸ The first one is connected with the temporality and emphasizes individuality and possibility of acting in accordance with a vocation that is accepted and recognized by man. The second relates to eternity. S. Wyszyński reminds us that through his action, rooted in the threefold mission of Christ, man should reach the ultimate goal, i.e. God from whom he comes.³⁹ Referring to these two dimensions, he also notes that such a religious interpretation allows the work of man to be incorporated into the work of God.

To sum up: T.W. Nowacki sees in his work the power that makes it possible to shape in man the idea of humanity, which he understands as a species feature. For S. Wyszyński, on the other hand, the work done by man is a chance to be involved in God's action. This inclusion means permeating work with prayer

³⁷ S. Wyszyński, *Bóg człowiekiem, aby człowiek był... Bogiem*, [in:] idem, *Idzie nowych ludzi plemię... Wybór przemówień i rozważań*, Poznań 2001, p. 48.

³⁸ Idem, *Prymat człowieka na globie*, [in:] idem, *Idzie nowych ludzi plemię...*, op. cit., p. 43.

³⁹ There are three missions: priestly, that is, being in the service to God; royal, that is, ruling over the world; and prophetic: witnessing to one's faith.

(religion). Work interpreted as participation in God's action is the creation of personality.

Conclusions

The presented text shows only in a fragmentary way the thought of the nestor of Polish pedagogy of work of T.W. Nowacki and Cardinal Stefan Wyszyński. This short presentation – focusing on human work – reveals the richness of intellectual achievements of both authors. It also reveals clear differences in the image of man proposed by them as a being endowed with an exceptional destiny and vocation, which is human work. The thoughts of both authors are inspiring. First, they can encourage further reflection on the proper understanding of the relationship between work and religion. Second, the religious perspective applied in modern pedagogy can enrich all and any such problems, like the relation between work and science, or ethics or art. The Cardinal's thought exists in the space of social knowledge as one of many propositions and may constitute an important theoretical reference which allows us to better understand and describe the condition of contemporary man.

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