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# CARDINAL STEFAN WYSZYŃSKI'S CONCEPT OF CHRISTIANS ENGAGE- MENT IN CULTURE

## INTRODUCTION

The analysis of the phenomenon of culture allows one to see the fundamental dimension of human existence, which, by conditioning its development, determines the shape of human life and activity in all its dimensions. The unique value of Christian culture - especially in its personalistic aspect - is expressed in striving for the fullness of a human person. Thus, it enables the realization of his vocation in the temporal and supernatural dimensions. It penetrates all its dimensions based on earthly reality but ultimately is oriented towards the supernatural existence.

The personalistic perspective of Christian culture - placing the person at the center of considerations as the fundamental subject and source - gives him a personal, social, and dynamic character. That is why culture is not a static and closed reality but is constantly transformed. The phenomenon of culture - as an expression of human activity - contains all the richness of the human personality. Presenting Christian culture in the context of the mystery of Creation and Redemption permits one to see all creative activity of man in a history-saving dimension. In this sense, Christian culture becomes included in the supernatural

culture, the foundation of which is Jesus Christ. Through the Incarnation, he enters the history of man, connects him with God, and creates a culture in which the reality of God is associated with the human world.

Consequently, an essential dimension of the personalistic concept of Christian culture by Primate Wyszyński - understood as the comprehensive humanization of human activity and the entire reality of the created world - is its integral character. Therefore, all social life cannot be reduced only to the category of progress, a purely material-temporal reality, or a scientific-technical civilization guided by the principles of utilitarianism and economic profit and loss account. A reductionist vision of culture - rooted in a distorted concept of man and the world - is not only unable to meet man's needs and aspirations, but - by showing a tendency of domination over the man - may lead to the degradation of essential dimensions of human life.

As a result, only a personalist Christian culture makes it possible to realize man's personal fullness in temporal and supernatural dimensions. Therefore, Primate Wyszyński's Christian vision of culture places the human person at the center of his interests. In other words, the human being becomes the principal subject, purpose, and meaning of culture. Although a human person cannot live and function in isolation from culture, neither can we speak of an authentic culture isolated from the background of the whole truth about man and the world in which he lives.

Thus, personalistically understood culture becomes a special gift thanks to which a person can realize himself and the social dimension. At the same time, it is a fundamental task to create a space for an authentically humanistic culture capable of shaping the human person according to his vocation. It is possible thanks to the sphere of personal values, which, while serving man and all structures of social life, condition the transformation of the entire reality of the world in the perspective of "a new heaven and a new earth" (cf. 2 Pt 3:13; Rev 21: 1).

It is expressed primarily through cooperation with the Creator in the work of improving His creation. Completing the perspective of creation with the mystery of the Incarnation and Redemption made by Jesus Christ is the crowning achievement of the saving history of man's relationship with God. Culture inscribed in the creative-salvation perspective is an essential factor of the relationship of the human person to God; it emphasizes the unique dignity of man and his vocation understood as the full realization of the person in the individual and social dimension - and thus, the humanization of the entire earthly reality in the spirit of the Jesus Christ's Gospel.

Therefore, the personalist perspective of Christian culture, placing the human person at the center of its considerations as the fundamental subject and

source, offers him a personal, social, and dynamic character. That is why culture is not a static and „closed reality” but is constantly transformed and renovated. The phenomenon of culture - as an expression of human activity - contains all the richness of the human personality. Moreover, presenting Christian culture in the viewpoint of the mystery of Creation and Redemption allows one to see all creative activity of man in a history-salvific dimension. For that reason, Christian culture becomes included in the supernatural culture, the foundation of which is Jesus Christ. Through the Incarnation, He enters the history of man, connects him with God, and creates a culture in which the realm of God is joined with the human world.

### **1. THE HUMAN PERSON AS A *HOMO ARTIFEX*: THE CONTEMPORARY CULTURAL CONTEXT**

In personalistic philosophical and theological anthropology, the human person is an exceptionally complex and mysterious being, having multidimensional relations with the internal and external world. As Wyszyński states: man is “a person, he is a rational and free being, he is the master of creation.” (Wyszyński<sup>13</sup>, 61) In this sense, the human person is open to the reality of other people, to the “mental world” with which are related: cognition, understanding, reflecting, awareness, intellect, reasoning, building thoughts individually or - in communion - with others, intuitive or rational interpenetration reality and finding out the truth. As a rational and free being, the human person becomes an active evaluating and value-creating entity. In Christian culture, a man appears as a unique and mysterious person but simultaneously close to the world. It is this world that becomes the place where the human person is its principal subject. Thus, he can fulfill his humanity and achieve his appropriate goal. “Apart from a man - according to the Primate Wyszyński - there is no personality, no rationality, and no freedom” (Wyszyński<sup>13</sup>, 61). The human person is also constituted and enriched by the sphere of will, with which are related, among others: the possibility of making decisions, the ambivalence of good-evil, making decisions in conscience, choosing values and organizing them into a kind of hierarchy, rejecting anti-values, striving for the goals set for oneself self-determination, any creative and liberal activity, an “challenging” attitude towards reality (Wyszyński<sup>2</sup>, 14-15). The spirituality of a person is also enhanced with the various kinds of emotions and affections as well as their expressions (Wyszyński<sup>7</sup>, 962-963; Karczewska, 2006, 122-135).

In other words, the human person, created by God, is a miracle of existence and has something of the Three Divine Persons’ Self-Existence. He exists

in particular reality enjoying a “mysterious” dimension of life, that is: he has his own “interior and exterior,” he is active and passive towards the world, he/she has his content (e.g., through the memory and imagination), as well as history and “transcendent-history,” he can express his/her-self through “word,” work, deed, and all his spiritual and material accomplishment. Therefore, a man is not only the composition of the body and the soul but also a kind of “transcendence” directed towards absoluteness and infinity. In this sense, a man is an absolute existential objectification of being with the possibility of internalization and a certain self-transcendence towards a new form of existence in God, without material boundaries. Besides, a human person has an inherent development opportunity but also inevitable irreversibility. As a result, he becomes more and more himself. Moreover, he is a “movement towards himself” as well as “towards other people” (Wyszyński<sup>5</sup>, 198–213).

The human person is entirely constituted by love understood as “communion of one’s own world” with other people, and - secondarily - with all living beings, with the whole world, as well as the entire *cosmos* (universe) and, above all, with God. A person can discover and marvel at God’s beauty radiating out over all of the wonderful reality of the created world, including the beauty present in other human persons. Experiencing beauty is not an expression of stagnation for a person. Still, it gives him the strength to improve spiritually and create as well as display his own and proper role in life. It is, therefore, a power in the process of personalization, leading to a higher and more spiritually advanced stage of existence (Wyszyński<sup>9</sup>, 33-34; Bartnik, 2017, 14; Bartnik, 1981, 226-227).

Personalism attempts to avoid creating only fragmentary and incomplete definitions of culture. It is because they often focus on only one of the elements, e.g., on the improvement of a person (moral and spiritual progress), or the community (even its organization in terms of legislation and regulation), or the world (development of technology or work organization). On the other hand, in Wyszyński’s personalist system, one looks for a constitutive element of culture. In the shortest term, culture is understood as the humanization of life, humanization, and personalization of man and the world. It is the relationship of man to himself and all reality. In a sense, man culminates in culture, and through it, he responds to God’s command to make the earth “subject to himself” (cf. Genesis 1:28).

In personalism, the scopes of culture coincide with the contents of the human phenomenon. It is about an individual person, and, therefore, also about an individual and “personal” culture (*microculture*), which is a way of human self-realization; it also indicates a “social person” (e.g., family, nation, region) and the way he is conceived in the world (*macroculture*). In a broad sense, referring to

the entire cultural space-time, it also relates to the cultures of different epochs, the culture of humanity, as well as the historical world (*megaculture*) (Wyszyński<sup>4</sup>, 63-65; Bartnik, 2008, 450-451).

Since man has his own history, also cultures have their own past (they are born, develop and die out). And although sometimes different forms of culture collide with each other, affect each other positively or negatively, penetrate or disappear, the whole of humanity creates a common “universal culture.” Moreover, just like human life has a biological, psychological, and spiritual dimension, one can also speak analogically about material culture (e.g., work, technology, products), about civilization (e.g., the social, community dimension of life), and spiritual culture (e.g., shaping the idea of God and cultivating the highest values along with morality) (Bartnik, 2008, 450-451).

In the personalist view, the entire impersonal world is also a kind of interpersonal language in which God addresses man. The human person learns this language and responds to God through a religious act - including his entire complex existential structure and using things, events, his whole life (Ficek<sup>1</sup>, 59-63). Faith is, therefore, an immense, intellectual, and whole-person synthesis of man on the level of his cognitions, information, knowledge, experiences, culture, art, poetry, and life. It is also “a powerful will to live, an impulse to throw oneself out of the visible and phenomenal sphere towards something invisible and supra-phenomenal, it is the basis for the” over-possible “self-realization of the human person, individual and social” (Ficek<sup>1</sup>, 81-84).

In the personalistic sense, there is natural faith as well as supernatural faith, which is God’s grace. Christianity has supernatural faith: man’s whole relationship with Christ and, through him, with the entire Trinity. It leads, with human participation, to imitate Christ in the human person (cf. 1 Cor 15:49). As a result, man receives eternal life (cf. Jn 3: 15-16), the gift of God’s childhood - a new reality in man created by the Holy Spirit (Bartnik, 2002, 133-134; Rusecki, 1989, 228). However, even the very natural faith introduces order and stability into the world, rational laws, and - especially - the grace of faith given from God.

## **2. SPECIFICITY, INTERDEPENDENCE, AND RECIPROCATED INDICATIONS**

Nowadays, some contemporary intellectuals, especially in postmodern discourse, oppose faith - and religion in general - to culture and recognize that faith is not related to culture. It even displays the role of a kind of anti-culture. Postmodern discourse, however, is broadly based on the following principles: (1)

First, anti-historicism, which is the rejection (condemnation) of tradition and, associated with it, historical thinking. Although the “historical trips” of postmodernists go back to the times of Plato and Aristotle (understood in Plato’s way of thinking), the most criticized is Descartes and the extremely rationalist current of post-Cartesian thought, as well as the earlier historic utopism and later ideologism, which became the principles of (social) philosophy in the Enlightenment—from its cognitive and anthropological optimism and its teleological historiography, according to which history has a transcendent sense-goal—that is why in the writings of postmodernists we find the most anti-Enlightenment rhetoric. (2) Secondly, anti-essentialism (anti-fundamentalism or anti-foundationalism), which consists of rejecting the modernist dogma of the existence of the so-called “unshakable principles” or the so-called “permanent”—ontological, cognitive, moral, artistic, and religious. The belief in the existence of such “constants” is often called by postmodernists the “error of centrism”: *logos-centrism*, *theo-centrism*, or—as in feminism—*phallogentrism*. Those mentioned above “unshakable principles” were treated in modernism as universal model causes of human civilization and cultural activities, which led to the totalization and mechanization of social life and the alienation of its fundamental structures; the so-called judgmental philosophies that arose from the spirit of modernism could only create nightmarish Leviathan states. Antisessentialism is generally expressed in the catchy psychological “obituary” presented in popular slogans heralding the coming of the era of the so-called “death” of culture—God, man, science, morality, or art. In this case, the word “death” means that the traditional ideas and concepts of God, man, and morality are logically “dead,” that is, they can no longer generate culture. In other words, humanity is in the so-called “exhaustion of opportunities” phase and thus reached the end of its own history. (3) Third, anti-discriminatoryism (anti-binarism, anti-dualism, anti-positionism), that is, negating the modernist myth of oppositions, e.g., subject—object; mind—body; reason—feelings; cognition—action; truth—falsehood; good—evil; beauty, ugliness. According to postmodernists, the oppositional way of thinking, “obsession with binarism,” - leads to the emergence of undecidable problems in the culture, e.g., “mind-body problem” or the question of the definition of truth in culture, and results in the petrification of human life, and thus unjustified privileging of recognized ideals (values), and condemning others, i.e., intolerance (Kiereś, 2016, 177-179; Ficek<sup>1</sup>, 59-63).

Wyszyński rightly opposes this view and takes the position that - of course - faith and culture must be distinguished from each other but not separated. The nature of religion and the nature of culture differ significantly (religion is not part of the culture, and culture is not a “sub-discipline” of religion). Nevertheless, the reli-

gious act and the cultural act are combined in the same subject (Wyszyński<sup>15</sup>, 59-60). Moreover, for religion to develop as a personal relationship with God, one must go through a cultural *niche* in which man forms his relations with the world, himself, and others. Therefore, culture appears functionally “earlier” than religion (faith), even though the ontically first is the relationship with God-Creator. However, an act of faith affirming God’s existence is possible without a developed material culture or civilization. Still, it presupposes at least an essential spiritual culture (the ability to go beyond self-awareness towards the absolute “You.” (Bartnik, 2008, 452-453).

Nevertheless, a person’s multidimensional activity means that the sphere of culture - understood as a specifically human reality - requires direct involvement. It is expressed primarily because – due to cognition – the human person “assimilates” and interiorizes the existing world, enriching himself with the content of reality understood in this way. Intellectualizing the existing fact and assimilating it in a human way improves a person with interiorized contents, which allows him to use them and, as a result, “come out of himself” in the act of voluntary action. It has its direct expression in the creative act. Thus, the human being’s dynamic nature, expressed in the need to improve, finds the right conditions in which a man can be fulfilled as a person (Dziuba, 2013, 37-44).

Over the centuries, however, a very close relationship has been observed between culture and religion, expressed in the process of mutual interaction and perception. Thus, one cannot comprehend societies’ cultural achievements until one understands the religious beliefs that underlie them. Also, for the personalist vision of culture, religion is a tremendous and principal unifying force. It is the guardian of tradition, protects moral laws, educates, and teaches wisdom. In this sense, the confrontation of Christianity with culture becomes a process of breaching the fabric of human behavior, models of life, way of thinking, and acting. Though, it was given a different character, dividing this practically globally uniform process into several sub-currents with a specific color and particular focus.

In this context, we should also understand Primate’s statement, who declares: “The level of unifying culture is higher than that of separating culture. All paths of this culture lead through human nature, the nation, the state, and the church community” (Wyszyński<sup>8</sup>, 10). “For everything came out of the unity of God, everything was created through one paternal love, and with the help of this love, everything is to return to this unity” (Wyszyński<sup>8</sup>, 9). The humanizing function of culture - developing man in all his properties - can be accurate, however, as long as the culture is guaranteed an integral concept of man - a spiritual and material being, temporal and oriented towards eternity, living in a time and called beyond all time, rational and therefore free, whose freedom is rooted in reason.

In other words, culture and religion differ in that culture relates to nature and the world, and faith relates to the Absolute and Transcendence. Personalism defines the mutual dependence of religion and culture as follows: an “earlier” cultural act conditions the act of complete religiosity. The religiosity of culture exists only in a secondary sense (and only when religion displays a leading role in a given community). Likewise, the ethical act (moral choice) is also built on the cultural act (Bartnik, 2008, 452-454). Therefore, it can be said on a personalist basis that both interpenetrate each other. Thus, both positions - “religion defines culture” and “culture defines religion” - should be taken complementarily. Neither of them, taken separately, fully describes the interactions between culture and religion. Understood in a complementary way, however, both aspects allow us to speak of “religion of culture” or “culture of religion.” In this context, we talk about “secular culture” (*cultura saecularis*) and “sacred culture” (*cultura sacra*), a particular example of which would be Christian culture (*cultura christiana*) (Bartnik, 1999, 132-137). Religious culture can arise by “raising” an existing culture. It can also be “born” by the community of faith. The essential point is that without culture, religion is mute, and without religion, culture is devoid of higher spiritual aspirations.

### 3. CULTURE VS. ANTI-CULTURE

The personal dimension of the human being connects him with the entire world of the *cosmos* and the “*bio-cosmos*,” which - at the same time - transcends through the phenomena of consciousness and mental-intellectual cognition. An essential expression of this is openness to social reality, which is the primary dimension for human realization as a person. He does this through various relationships to the structures of social life, which he also co-creates through his cultural commitment. Thus, social reality becomes a space of values that, by building and conditioning the development of the community dimension of human life, thus enable the realization of man as a person. Therefore, the sphere of values in the teaching of Wyszyński is understood not only as of the reality that Christianity received as a deposit and cultivated in social life. The axiological dimension of involvement in culture is realized primarily to permeate the entire realm of social life - human culture - with Christian values that lead to discovering the whole truth about the human person.

In the personalist system of Cardinal Wyszyński, however, human spiritual life is understood as the highest way of experiencing religiosity. When the personalization of the relationship with the God-Creator reaches its zenith

and touches the depth of the “self” of the human person (then, “I” am the entire personal relationship to God), then one can speak of spiritual life. Nevertheless, this spiritual development is not linear and easy to describe. Today it is often understood as *epektasis*: it means man’s constant lifting upwards. Thus, the spiritual life is not the culture itself (even on a higher level), nor the religion itself (if it were not deeply personalized and open to cultural activity). The proper culture-religion dyad serves to make man begin to live a spiritual life, *par excellence* personal (e.g., through culture, man develops concepts related to faith, creates ideas of perfection, overcomes prejudices, updates the understanding of ethical norms, discovers the essence of Revelation) (Bartnik, 1999, 136). In the spiritual life, one can also perceive the individual and social dimensions (in this context, one talks about Christian spirituality schools).

In opposition to faith (religion), there is incomplete professing of faith, total unbelief, or even anti-faith (i.e., consciously and voluntarily fighting it). It can be said, however, that not every external lack of faith proves that a given person is an “unbeliever.” The Christian faith (although not realized) may be possessed by non-practicing people; people considered externally as atheists (for example, even the believer himself may experience some deficiency in his own faith); followers of other religions (Ficek<sup>1</sup>, 76-80). However, complete atheism can only be spoken of when man rejects God on three levels: intellectual, volitional, and active. If there is no simultaneous negation in these three dimensions, we should not speak so much of man’s atheism as his internal incoherence. Complete faith is the affirmation of God in these three mentioned levels; it is an intrapersonal acceptance of a personal God, up to the authenticity of deification, to participation in the mystical experience of God’s Persons.

The opposite of culture (having three layers: anthropologization, humanization, and personalization) appears to be anti-culture (and with it in the reverse order: depersonalization, dehumanization, and finally de-anthropologization - shifting its identity in the ontic, physical, and biological spheres) (Bartnik, 1999, 139). In this context, spiritual culture (the one with the highest existential rank, efficiency, and fruitfulness, containing morality and leading man towards self-interpretation and self-mathematization) is influenced by religion and anti-religion, as well as ethics, and anti-ethics, values, and anti-values. In other words, it is threatened by many negative factors (Ficek<sup>3</sup>, 56-57).

In this context, culture understood as a whole is not confessional in itself but can be “thematized in a Christian way.” The removal of spiritual culture today, as well as faith from everyday life, will result in the breakdown of all human communication, the moral fall of individuals and all authorities, a negation of God and

all values, and finally, the man himself. Today's world is threatened by an immoral civilization, which would make "the state of cave life," may endanger the man of tomorrow (Wyszyński<sup>10</sup>, 343-344; Wyszyński<sup>1</sup>, 619-626; Wyszyński<sup>11</sup>, 669-672).

The entire culture-faith relationship is realized based on history, so it is subject to history laws and can take various forms. A lot depends on understanding these concepts themselves because there are different forms of culture, and religions built on faith are different. Ancient cultures were built almost entirely on natural faith in God. Atheistic cultures were only fragmentary and very few, although every great culture had an atheistic fragment. Now we have an era of cultures aiming at an atheistic form, in which, at the most, elements related to religion may appear incidentally (Wyszyński<sup>12</sup>, 152-153; Wyszyński<sup>5</sup>, 103-124). Some intellectuals today believe that belief in God alienates man. It has been argued that God (even the very idea of His existence) is a threat to man. However, it results from a reorientation of the doctrinal and existential perspective of the human person (Kowalczyk, 2005, 159). But it must be taken as a new kind of secular mythology because the main foundations of secular culture take the form of new religious myths. After all, therefore, the faith-religion dyad is not broken. Even contemporary atheistic culture does not exist without a religious or pseudo-religious form.

The personalistic hermeneutics in-depth depicts the complexity of the relationship between faith and culture, reveals their essential role in the process of personalizing the world and creating personal communion for ultimate fulfillment in eternity, in the relationship of love with God's people. One should express the hope that contemporary man will not lack faith and spiritual strength to create a higher culture, form a communion of persons, and grow through faith and culture in love for God, for all people, as well as for the entire earthly reality (Bartnik, 1993). May man find the strength to educate young generations religiously, culturally, and morally. It seems that God is hiding behind the visible world and, also in the face of diseases and all sufferings, He asks humankind the question: "Do you love me?" and to give God an appropriate answer worthy of a child of God.

Cardinal Wyszyński emphasizes that the basic principle of supernatural Christian culture is Christ-*Logos*, the Redeemer of a human person. At the same time, He is the Agent of healing and salvation of the entire social and cultural reality. However, the religious dimension of artistic creativity requires the man not only openness to the absolute-transcendent realm but also the moral integrity of the recipient-addressee of culture.

#### 4. FAITH AND CULTURE: TOWARDS THE MUTUAL DEVELOPMENT AND ENRICHMENT

In this context, the question arises: what is the relationship between culture and an individual and social person (e.g., a nation)? Does culture shape the person, or is it the opposite: the person shapes culture? Cardinal Wyszyński claims that the central place in the world's entire reality is occupied by the human person. So it is a specific person, society, and Nation that shape the culture and, thus, realize their "personal existence." In this context, culture is understood as a reflection and constitution of a person, as well as a Nation and other communities, and, at the same time, it is a movement towards the future. In this way, by expressing himself through culture, the man opens himself to his inner spiritual and the outside world. That is why *culturogenesis* becomes, at the same time, the core of human personalization and socialization, the transformation of human nature into a person and community of persons. Thus, culture has an active dimension (i.e., active and deliberate creation of culture by a person) and a passive aspect (as a sum of cultural experiences). It is also a balance of all outcomes (cultural materialization) that go in the direction of personal "creation" at the individual and social levels. Therefore, culture - especially human work - helps out a man to shape his entire personality (personalization of human beings) (Dziuba, 2013, 63-69).

According to Wyszyński, the "common" and "community-forming" nature of culture consists of personal human qualities, gifts of reason, will, heart, upbringing, education, and life experience. In other words, everything that a person inherits and accommodates from the family, Nation, professional work, and well-organized state life (Wyszyński<sup>6</sup>, 145-156). Therefore, valuation of interpersonal relations in culture - from the family that educates to culture, through the Nation that is united by culture, to the whole of humanity, for which authentic culture, especially Christian, is a synonym of peace - these are fundamental aspects of the Primate's teaching (Wyszyński<sup>14</sup>, 993).

From the personalist perspective, the cultural act is earlier than the religious (faith) as well as a moral act. For that reason, it draws attention to the great practical importance of such a state of affairs. Consequently, faith (religiosity) should be advanced and cultivated not only by multiplying pious acts but, first of all, by developing and dynamizing higher spiritual culture. On the other hand, culture can also be acquired through religion. However, one should be aware not to "strengthen" its harmful elements with acts of faith. At the same time, faith and culture are indispensable for each other and should be developed in parallel. Improving culture helps to create more profound religiosity. In this sense, faith

prevents culture from becoming stunted and abets its rise to the “absolute” realm (Bartnik, 2008, 454-455).

Both phenomena (faith and culture) serve the personalization and socialization of a human being. In contrast, personalization is understood as the optimal development of a man in himself and the community. Then, socialization shapes the appropriate relationship between an “individual” and a “social” person. Culture and faith are needed for growth because if religion is lacking, culture quickly turns into a dangerous pseudo-religion and – sooner or later – into anti-culture. When culture is lacking, religion degenerates and becomes more or less an unbelief or destructive cult. In both cases (unbelief and anti-culture), the process of human development halts or goes back - then the human person spiritually dies (Wyszyński<sup>3</sup>, 623-628).

In this sense, the culture-religion dyad is double-subjected in the personal world: the individual and social (community) dimensions. Yet, there is faith and particular culture, but they can also belong to a specific environment. Moreover, proper culture is necessary to evangelize nations (inculturation displays an important role here). On the other hand, the lack of spiritual life causes many cultures to disappear (as well as many nations, tribes, and tribes). Therefore, it must be said that the lack of faith or the lack of culture affects not only an individual man but also destroys a specific human community, and now and then - regrettably - leads to its destruction (Ficek<sup>2</sup>, 314-320).

## CONCLUSION

According to Stefan Wyszyński, culture is a fundamental dimension of human existence, conditioning his development, and determines the shape and identity of human life as well as his activity in all its dimensions. The personalistic perspective of Christian culture - placing the person at the center of considerations as the fundamental subject and source of all cultural activity - provides him a personal, social, and dynamic character. Based on earthly reality, however, culture permeates all its dimensions but ultimately focuses on the supernatural.

That is why culture is not a static and closed reality but is constantly transformed and renovated. As an expression of human activity, the phenomenon of culture contains all the richness of the human personality. Presenting Christian culture in the perspective of the mystery of Creation and Redemption makes it possible to display all creative human activity in the context of salvation. In this sense, Christian culture becomes included in the “supernatural culture,” the foundation of which is Jesus Christ. Through the Incarnation, He enters the history of

man, connects him with God, and creates a culture in which the realm of God is associated with the human world.

In other words, the Christian understanding of commitment to culture allows one to shape all the complex levels of social life. The testimonies of human cultural activity understood as the realization of human spirituality become at the same time an expression of the personalistic sphere of values, also defined in the community dimension of human life. Through goodness, truth, and beauty, the human spirit transforms the reality of the material world and is realized in works of culture and social structures. Its goal is not only to shape human maturity, improve others and humanize the world but also to look at the cultural activity of the human person through the prism of the creative and salvific plan of Divine Providence.

In this context, Card. Wyszyński shows the role of Christian culture in the dimension of all social structures, especially in the Nation. A look at the history of the Nation from the perspective of the history of salvation emphasizes the fundamental value of Christian culture, which not only enables and stimulates the comprehensive development of more and more perfect forms of social and national life, allows us to meet the challenges of history, but at the same time becomes the essential condition for preserving the identity and sovereignty of the Nation. The Church plays a vital role in shaping a personalistically understood Christian culture. The involvement of Christians in culture-forming activities is thus included in the process of shaping human culture. So it becomes a kind of evangelization of the world. Introducing God-Man into the life of the world creates the foundations of authentically humanistic culture, enabling the comprehensive development of all humanity based on truly personalistic values.

The personalistic perspective allows Wyszyński to see the veritable source and goal of an authentically humanistic culture in man. However, only an integral connection between culture and Christianity can create an authentically humanist culture. Therefore, the involvement of the human person in the reality of culture, combined with the richness of faith and grace, makes a specific synthesis that allows not only the full realization of man as a person. In this way, a personalistically understood culture becomes a reality in which a person expresses himself and others. The involvement of Christians in culture, therefore, makes it possible to change the reality of the world, giving it a genuinely human appearance.

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# CARDINAL STEFAN WYSZYŃSKI'S CONCEPT OF CHRISTIANS ENGAGE- MENT IN CULTURE

## SUMMARY

The Christian concept of involvement in culture, as defined by Cardinal Stefan Wyszyński, exposes man in his entire personal vocation from the perspective of all essential dimensions of his existence. In this sense, all historical-political or socio-cultural processes - affecting society as a whole - always refer to a specific human person. In the context of all these essential dimensions, man is understood as a *homo artifex*. Thus, the fullness of man's personal affluence becomes the ultimate and fundamental principle, subject, and goal of culture. Therefore, the article aims to answer the question: can the personalistic concept of a human being constitute the basis for forming and influencing the culture, especially in contemporary reality? Stefan Wyszyński's personalism treats Christian involvement in culture regarding a vocation addressed to every human being. Moreover, by emphasizing elements such as the human person, family, nation, state, the international community, culture, economy, and politics, as well as the Church proclaiming the universal message of salvation, the personalistic vision of culture emphasizes its praxeological character, rooted in a specific human existence and oriented towards the supernatural dimension. Therefore, the human person is directly involved in the stream of modern civilization and its cultural changes, as well as finds his proper place in the dynamically changing realities of the contemporary world.

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