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Selected elements of John Paul II's teaching on the condemned – with particular emphasis on the issue of human work

Wybrane elementy nauczania Jana Pawła II dotyczącego skazanych – ze szczególnym uwzględnieniem zagadnienia ludzkiej pracy

The article is an attempt to present John Paul II's position on the issue of work, in the context of selected elements of the Pope's teaching regarding the convicts.

In the teachings of John Paul II, human work is understood as a universal value, through which all other values are created and functioned. Man has always had to deal with work. Man „derives his own dignity” from work. Human labor has become an incentive for human fulfillment. It should multiply the state of working ownership. Work is „for man”, not man „for work”. Through work, man creates himself, becomes better. Work is and should be the improvement of the world, not its destruction. It is the duty and vocation of every person.

Key words: Work, science, doomed, value, development, primacy of man, John Paul II, justice.

Celem artykułu jest próba przedstawienia stanowiska Jana Pawła II w kwestii pracy, w kontekście wybranych elementów nauki papieża dotyczących skazanych.

W nauce Jana Pawła II praca ludzka rozumiana jest jako wartość uniwersalna, dzięki której powstają i funkcjonują wszystkie inne wartości. Od zawsze człowiek miał do czynienia z pracą. Z pracy człowiek „czerpie właściwą sobie godność”. Praca człowieka stała się bodźcem ludzkiego spełniania się. Powinna ona pomnażać stan posiadania pracującego.

Praca jest «dla człowieka» a nie człowiek «dla pracy». Przez pracę człowiek tworzy samego siebie, staje się lepszym. Praca jest i powinna być doskonaleniem świata, a nie jego niszczeniem. Jest ona obowiązkiem i powołaniem każdego człowieka.

Słowa kluczowe: Praca, nauka, skazany, wartość, rozwój, prymat człowieka, Jan Paweł II, sprawiedliwość.

List of abbreviations

- 1J – First Letter of St. John the Apostle
- 2P – Second Letter of St. Peter the Apostle
- CA – John Paul II, Encyclical – *Centesimus Annus* on the 100th Anniversary of the Encyclical *Rerum novarum* – 1st May 1991
- EV – John Paul II, Encyclical *Evangelium vitae* on the Value and Inviolability of Human Life, Rome 25th March 1995
- J – Gospel according to St. John
- Jr – Book of Jeremiah
- LE – John Paul II, Encyclical – *Laborem exercens* on human labor (on the occasion of the 90th anniversary of the Encyclical *Rerum novarum*) Castel Gandolfo, 14th September 1981
- Mt – Gospel according to St. Matthew
- Prz – Book of Ate
- Ps – Book of Psalms
- Gen – Genesis
- Wj – Book of Exodus
- ZK – prison.

Introduction

In the teachings of John Paul II, human life is understood as a universal **value**, through which all other values are created and functioned. All in all, it is an essential measure of human value. The Pope wrote: „(...) work is the good of man, the good of his humanity – through work man not only transforms nature, adapting it to his needs, but also realizes himself as a human being, and in a way more „becomes man” (LE 9).

In addition, the Pope claimed that:

“(…) the value of man ultimately determines who he is, not how much he has. And if man loses his dignity, his faith, his national consciousness just to have more than such an attitude must ultimately lead to contempt for himself. On the other hand, a person who is aware of his identity from faith, Christian culture, the heritage of fathers and ancestors will preserve his dignity, find respect for others and be a full member of the society in which he fell out of life”¹.

John Paul II's *encyclical Labor exercens* is sometimes called an encyclical on the stateness of work. It is part of the Catholic Church's contemporary teachings on work, especially in the doctrine of the Second Vatican Council, because it is its authentic continuation, explanation and application². The Pope maintains that „in our time the role of human labor as a factor in the production of intangible goods” (CA 31)³. The work also became one of the main themes of John Paul II's speeches during his pontificate.

Karol Wojtyła gives the following definition: each „(…) human activity, which can be considered and acknowledged among all the richness of the activities to which it is capable and disposed by its very nature, through humanity itself” (LE introduction).

The purpose of the article is to try to present the position of John Paul II on the issue of work, in the context of selected elements of the Pope's teaching on convicts.

Personalism of Karol Wojtyła

When analyzing selected elements of John Paul II's teaching in the context of Polish economic change, it is impossible to ignore the pope's social teaching on human work. This is a general one, but nevertheless contains moral principles that, used in social realities, allow the building of a personalistic social order⁴. In Karol Wojtyła, the value of a person lies in affirming the truth about the human person himself. This truth is discernible both in cognition and in deed.

¹ Jan Paweł II, *Speeches to Polish and Poles abroad 1979-1987*, opr. R. Dzwonkowski, London 1988, p. 114.

² Z. Skrobicki, *Christian dimension of work in the light of the encyclical „Laborem exercens” by Jan Paweł II*, „Wrocławskie Studies” 2002, no. 5, p. 286.

³ Jan Paweł II, *Encyclical Centesimus Annus on the 100th anniversary of the Encyclical Rerum novarum*, Rome 1991.

⁴ W. Piwowarski, *ABC Catholic social science*, Diocesan Publishing House, Pelplin 1993, p. 44.

“Her affirmation confirms the autonomy of the personal „me”, while respecting the „other” in the creator’s attitude of gratitude for the gift of existence, which is at the same time the ethical norm of the realization of human existence. According to him, the miracle of the gospel transmission happens in personal life, is determined by it in essence and individual and institutional action”⁵.

The pope’s personalism is evident above all in the work *Person and Deed*⁶. In this publication, „the new philosophy of the person is presented in its entirety, (...) separated from the tedious philosophical reconstruction and theoretical confrontation through which it was developed”⁷. The method used by Karol Wojtyła combines two types of philosophical thinking: tomism⁸ and phenomenology⁹. This method is an attempt to prove that man is a person, while not attempting to classify people from the point of view of personalistic value¹⁰.

Personalism universalizes work, binds extremely closely with the whole human person and assigns it certain religious attributes.

Anthropological basics of work

The axiological dimension of human work is a system of activities integrated by objectives. The difficulty stems primarily from a lack of clarity in the understanding of the concept of ‘work’ and consistent views on the essence of man¹¹.

⁵ J. Mariański, *Personalism*, [in:] *A lexical of religious pedagogy. Basics – concepts – perspectives* (pp. 571-577), C. Rogowski (ed.), Verbinum Publishing House of Werbis Priests, Warsaw 2007, p. 573.

⁶ K. Wojtyła, *Person and deed*, Polish Theological Society, Krakow 1969.

⁷ R. Buttiglione, *The thought of Karol Wojtyła*, The crowd. J. Marecki SDS, KUL Scientific Society, Lublin 1996.

⁸ Tomism – “The theological-philosophical system created by St. Thomas of Aquinas in the 13th century, which is a Christian interpretation of Aristotle, constitutes one of the philosophical, religious, moral and social foundations of the Catholic Church; also each of the later theological and philosophical directions, referring to this system”, *The great dictionary of foreign words*, PWN, (Copy-right 2003), Bańko M. (ed.), PWN, Scientific Publishing House, Warsaw 2014.

⁹ Phenomenology “a philosophical direction that advocates empirical cognition and a strict description of phenomena directly in data (phenomena) and an analysis of how they are dated; also the test method in different scientific fields has grown out of this direction”, *The great dictionary...*, op. cit.

¹⁰ J. Mariański, *Personalism...*, op. cit., p. 574; K. Pierzchała, *Axiological contexts of social rehabilitation of prisoners in the aspect of the assumptions of Christian personalism*, “Polish Journal of Social Rehabilitation” 2019, vol. 18, pp. 65-85 (UK), 69-90 (PL).

¹¹ K. Pierzchała, *Rehabilitation of prisoners through work. Prisoners on flood defences*, [in:] *National and international security of the Republic of Poland* (pp. 422-427), M. Marshal, G. Sobolewski, T. Konopka, A. Cyran (ed.), Commercial School them. B. Markowski in Kielce, Kielce 2011, pp. 422-427; K. Pierzchała, *The role of work in prison rehabilitation in the context of own research*, “Polish Prison Review” 2018, no. 100, pp. 147-180.

The Man in the Bible¹² was „(...) created in the image and likeness of God Himself (cf. Gen 1:26) among the visible universe (...)” (LE introduction), „which (...) he is a deduce” (LE 4) ordained to make the earth subject to himself (cf. Gen 1:28), „is (...) by the same from the beginning called to work” (LE introduction).

Leon Dyczewski (Polish Catholic priest, Franciscan, philosopher and sociologist) is of the opinion that: „John Paul II, seeing in his work a kind of way of man's dominion over the outside world and adapting the environment to human needs, emphasizes its cumulative and developmental character”¹³. „Work is an „old thing” – as old as man and his life on earth” (LE 2). Man from the beginning of his existence was „called to work” (LE 6). „Work distinguishes him among the rest of the creatures (...) – only man is capable of it, and only man performs it” (LE introduction). „Work is the fundamental dimension of human being on earth”¹⁴. The Pope points **out the work as a property of human nature**. It bears the „birthmark of man and humanity” (LE introduction) and in it „man discovers: the meaning of his existence”¹⁵. From work, man „derives his own dignity” (LE 1).

The value of cultural heritage in the field of work is strongly emphasized by Pope Pole when he writes that man:

“(...) his work falls into a dual heritage, namely the heritage of what is given to all people in the resources of nature, and of what others before him have already developed on the basis of these resources, above all by developing technology, that is, by shaping a team of increasingly perfect tools –of work: man, working, at the same time entering into their work”. (cf. Jd 4:38) and (LE 13).

The Pope's work is closely linked to the biological and spiritual needs of man and to the dynamic transcendence¹⁶ of human nature. Working man constantly reaches for something new. The desire to meet their needs is man's reason **and freedom**. „He sees himself as the perpetrator of an

¹² *The Bible of the Millennium, Scripture of the New and Old Testaments. PISMO-SW 3.0 BETA*, Pallottinum Publishing House, Gliwice 2002.

¹³ L. Dyczewski, *Teaching work of Jan Paweł II*, „Labour Market” 2005, VII, p. 9.

¹⁴ Jan Paweł II, *Speech to pilgrims from Upper Silesia and the Dabrowski Basin. Jasna Góra 6 VI 1979*, [in:] *Documents of social doctrine of the Church*, no. 2, Jan Paweł II, Foundation, Rome-Lublin 1987, 2.

¹⁵ Jan Paweł II, *Speech at the 68th session of the International Labour Organisation. Geneva 15.VI.1982*, [in:] *Documents of the Social Doctrine of the Church*, M. Radwan SCJ, L. Dyczewski, L. Kamińska, A. Stanowski (ed.), Part 2, Edition II amended, Scientific Society of the KUL, Rome-Lublin 1996, 4.

¹⁶ Transcendence – it is going outside, seeking external support, i.e. external factors that are necessary for personal growth; (a m.in. the Christian image of human development presupposes transcendent anthropology in which human existence acquires purpose and meaning; filoz. “existence beyond the limits of being or beyond the limits of human cognition”, *The great dictionary...*, op. cit.

act, as the creator of something, because acting, transforming something, creating something, achieving something. He comes out of what he has already found, what he has possessed and reaches for something new”¹⁷.

„The work is intended to contribute to the continuous development of science and technology, (...) means any activity that a person performs, regardless of his nature or circumstances” (LE introduction). This work is opposing the daily effort, which is devoid of elements of reason, freedom and creativity. Work triggers the so-called „added value” in human life.

The Pope deliberately exposes the spiritual elements of work, which are generally attributed to culture. „Both phenomena – work and culture – in the same way consider John Paul II to be the natural properties of man and only of man. In equal measure, they are a manifestation of his humanity: and therefore they are his necessity, duty and vocation”¹⁸.

Human work has become an incentive for human fulfilment, of being human and at the same time a factor in the processing of the world around it (cf. LE 5). In other words, his action/work shapes himself and the outside world¹⁹. At the heart of work and culture lies man. Through work and culture, the progress of individuals and society is made. The Pope is convinced that: „From his work man is to eat daily bread (...) and through work is to contribute to the continuous development of science and technology, and in particular to the continuous improvement of the cultural and moral level of the society in which he lives as a member of the fraternal community”²⁰ (LE, introduction). John Paul II believes that work should multiply the state of possession of a working person. In today’s world of restoring the work of its creative character, it is necessary to recognize the primacy of man over the creation of his work and possession. The Pope adds that:

“(...) who treats work in question, that is, in perspective, profit and prestige, becomes relatively easily manipulated. By giving him an easier, better-paid, more prestigious job, he can be „bought”, recruited, even induced to work that is wicked, biologically or mentally harmful”²¹.

¹⁷ L. Dyczewski, *Teaching...*, op. cit., p. 10.

¹⁸ *Ibidem*, p. 11.

¹⁹ Gałkowski J., *Encyclical on Human Work*, [in:] *Jan Paweł II. Labor exercens. Text and comments*, J. Gałkowski (ed.), KUL Scientific Society, Lublin 1986, pp. 85-96; K. Wojtyła, *Person...*, op. cit.; K. Wojtyła, *The problem of the constitution of culture through human work*, “Philosophical Yearbooks KUL” 1979, no. 1(27).

²⁰ Jan Paweł II this refers to the Bible: cf. Ps 128,2; cf. also Gen 3:17 AU; Prov. 10,22; V:1,8-14; Jr 22,13.

²¹ L. Dyczewski, *Teaching...*, op. cit., p. 14.

It should be remembered that neither the workplace nor what is produced is not a measure and determinant of **human value, but himself**. Every person should feel **worthy** (personal dignity).

It is important to remember the words of John Paul II that it is „Work is **„for man” and not man „for work”** (LE 6).

The Pope strongly opposes the primacy of the subject of work on the subject. At the first shot, what a person does more in price than he does should not ²².

Summarizing. Everything acquires proper meaning only when, through this „possession”, man can more fully „be” as a man, become more fully human in all dimensions of his life, in all that characterizes his humanity²³.

Working as a factor in human development and social life

According to John Paul II, „human work is the key, and perhaps the most important (...) social issue, if we try to see it really in terms of the good of man” (LE 3). On the other hand, the social context of work should be directed „in this direction in order to make „human life more human”²⁴, at which point that key – human work – takes on a fundamental and decisive meaning” (LE 6).

John Paul II sees work in double effectiveness: „through work man not only transforms nature, adapting it to his needs, but also realizes himself as a human being, and in a certain way becomes man” (LE 9), which becomes the moral dimension of man’s pursuit – **of perfection**. Through work man creates **himself**. Man as a „human being”²⁵ has an inner value, an inner self-purpose, and it is personal **development**, guided by the conviction that the world is for man, not man for the world, that there should be a process of humanization of the world, not the „worldly” of man²⁶.

²² Ibidem.

²³ Jan Paweł II, *Address at UNESCO headquarters in Paris of 2.VI.1980, No 6*, [in:] *Documents of the Social Doctrine of the Church*, M. Radwan SCJ, L. Dyczewski, L. Kamińska, A. Stanowski (red), Part 2, Edition II amended, KUL Scientific Society, Rome-Lublin 1996, 7.

²⁴ Documenti Vaticani. *I religiosi sulle orme di Maria*. Libreria Editrice Vaticana, Rome 1987.

²⁵ K. Pierzchała, *Man as a human being*, [in:] *Man and social pathologies* (pp. 13-17), K. Pierzchała, Cz. Cekiera, Adam Marszałek Publishing House, Toruń 2009, pp. 13-17.

²⁶ Humanism – “a moral and intellectual attitude which assumes that man is the highest value and source of all other values”, *The great dictionary...*, op. cit.

„Man becoming more human” becomes „better!”. According to John Paul II, this should be the direction of work. On Jasna Góra John Paul II said so to the working people:

“Work is to help man to become a better, spiritually more beautiful, more responsible person, so that he can fulfill his human vocation on earth, both himself, as a non-repeating person, and in fellowship with others, and above all in this fundamental community, which is the family”²⁷.

In this case, work becomes a factor in human development. The relationship between work and work depends on the preferences of the environment (social culture). „It can be the yoke of man, limiting his reason and freedom (on which human development is promoted), and it can promote the development of his personality, constitute a foundation of his creativity and happiness”²⁸.

Human labor is accompanied by „hard work”. Working with this „hardship” is the good of man, the good of his humanity. Through work, man not only transforms nature, adapting it to his own needs, but also realizes himself (LE 9).

Man should freely choose the type of work according to his needs and dreams. Pope John Paul II spoke emphatically on this issue in a speech at the 68th session of the UN International Labour Organisation, quoting the thought of Paul VI: „Never again work against man, but always work (...) service of man”²⁹. Sam also strongly advocated:

We have the right and duty to treat man (...) whether it is useful or useless for work, but to treat work in his relationship with (...) every person, to treat work on the grounds that it is useful or useless to man (...). It is necessary to constantly ask whether work serves to make the meaning of human life a reality³⁰.

Every person develops through the work to which he has the right, and to which (individually and socially) better conditions should be created. The human right to work is his fundamental and inalienable right³¹.

²⁷ Jan Paweł II, *Speech to pilgrims...*, op. cit., p. 2.

²⁸ L. Dyczewski, *Teaching...*, op. cit., p. 16.

²⁹ Jan Paweł II, *Speech at the 68th...*, op. cit., p. 7.

³⁰ Jan Paweł II, *Speech at the 68th...*, op. cit., p. 7.

³¹ L. Dyczewski, *Teaching...*, op. cit., p. 17.

Human rights

A strategic problem related to contract work is „the issue of the fair payment of paid for the work performed” (LE 19). According to John Paul II, there is no

“(…) a more important way of achieving justice in employee-employer relations, such as **payment for work**. Whether that work takes place in a private system of ownership of means of production or in a system in which that property is subject to ‘socialization’, the relationship between the employer (primarily direct) and the worker is terminated on a salariate basis – that is to say, by the appropriate remuneration of the work carried out.” (LE 19)³².

Remuneration for work is therefore so important because:

“(…) in any system, regardless of the basic arrangement between capital and work (….) it remains a concrete means by which the vast majority of people can benefit from (….) goods that are intended for general use: they are both goods of nature and goods which are the fruit of production. Both become available to a person working on the basis of the payment he receives as remuneration for his work. That is why fair pay is in any case a concrete test of the fairness of the whole socio-economic system and, in any case, of the fair functioning of that system. This is not the only test, but it is particularly important and, in a way, crucial.” (LE 19).

John Paul II believes that fair remuneration for work is a key issue of social ethics.

In this encyclical *Labor exercens* John Paul II takes into account the criteria for conducting wage policy. He suggests the so-called „family wage”, as the fairest for a person with a family. **The family wage should** be such that it is sufficient ‘to establish and maintain the family in a fair way and to safe guard its future (LE 19).

It consists of:

- “remuneration given to the head of the family for work sufficient to meet the needs of the family without the need for the spouse to take up gainful employment away from home (LE 19),
- other social benefits, such as family allowance or maternity allowance for a woman who gives only to the family; this allowance should meet real needs, that is to say, take into account the number of dependants during the whole period when they are unable to take responsibility for their own lives” (LE 19).

³² Salarat – “the social layer of employees, mainly the mind, who receive salary”, *Salarat*, (SJP, 2021).

The family wage should allow the mother to stay at home with her children and perform a maternal function, surrounding children with care and love „so that they can develop as responsible, morally and religiously mature and mentally balanced” (LE 19). Family wage is therefore an investment by the modern state in the development of a future, valuable citizen.

John Paul II calls, on the one hand, not to require the mother of young children to work solely for economic reasons and, on the other hand, to be able to take up a professional job at all and not to be discriminated against— there³³. The Pope believes that „the true social advancement of women requires such a structure of work that a woman does not have to pay for it by giving up her specific separateness to the detriment of the family, in which as a mother she has an irreplaceable role” (LE 19).

In addition to the wage for work, workers are still entitled to a variety of social benefits, improving the comfort of their lives and health, as well as their families. These are benefits such as: healthcare services; right for rest (LE 19); right for retirement and old age protection (LE 19); in the event of an accident at work, as well as in the event of loss of employment and unemployment (LE 19) and the” social ecology of work” (CA 38).

Pope Pole also raises the issue of the rights of a detailed employee. ‘These powers also include the fact that the workplace and production processes do not harm the physical health of workers and do not harm their moral health’ (LE 19).

The Meaning of Human Work

In the pope’s opinion, the employee should, in addition to fighting for legitimate labour rights, learn to fight in his work for higher ideas, for – **the meaning of work**, calling it „(...) spirituality³⁴ in the Christian sense of the word (...)” (LE 24). For believers, this means restoring a Christian attitude to work. When talking about the Christian spirituality of work, it is necessary to take into account two aspects of it (natural and supernatural). Unfortunately, it happens that the employer creates working

³³ L. Dyczewski, *Teaching...*, op. cit., p. 24.

³⁴ Spirituality is udzithe life of God, so that man becomes a real participant in the nature of God (2 P 1:4) and of God’s child (1 Jd 3:1), and therefore participates in God’s spirituality; (cf. Z. Skrobicki, *Christian ...*, op. cit., p. 287).

conditions that make it a means of degrading the working person, so it is a special duty of the Church to emphasize its proper meaning³⁵. The fundamental element of the spirituality of work is the fact that man through work „(...) participates in the work of the Creator” (LE 25).

The work of creation, as presented in the Genesis, is an indication that man, as far as he can, can develop and complement himself, making himself more and more subjected to the earth. God's command „(...) make yourselves a subjected land” (LE 6) means that man should make use of his reason for **the world**, that it is his duty to create in the feast of human order, to make the world more human.

It is to draw practical consequences from the likeness of man to God. Work becomes an active relationship to the reality around it and an attempt to improve it. Work should not be a struggle with nature, although sometimes it consists in calming its resistance. **Work is and should be the improvement of the world, not its destruction.** As the work of the „human person”, every work deserves respect (LE 26). Through work, man not only transforms the world, but also transforms himself, realizes himself as a „human person”, perfecting himself, „becoming more human” (LE 9).

Work is the duty and vocation of every person. The duty to work is because work is the mutual service and cooperation of people. Man should work for the sake of the other person, for the family (society, nation, humanity). Work is also a vocation, it is participation in the Cross of Christ, in the work of redemption. It is the building on earth of the beginning of eternal life (LE 25:27): „in the same work, through the light which permeates from Christ's resurrection, we always find a glimpse of a new heaven and a new earth” (LE 27). In this way man should develop in the direction to God³⁶.

Selected aspects of John Paul II's teaching to convicted persons

John Paul II addressed almost all groups of people, including those deprived of their liberty, in his papal teaching. On several occasions,

³⁵ Z. Skrobicki, *Christian ...*, op. cit., p. 287.

³⁶ *Ibidem*, pp. 290-292.

the Pope has insisted on dignity for all people, regardless of who they are. Dignity is an inalienable value which gives meaning to man's life, existence, vocation and destiny³⁷. In its absence, man falls into senseless behavior, actions, crime, the evil world of addiction, which can consequently lead to prison isolation³⁸.

According to Erving Goffman (an American sociologist and writer of Canadian descent), prison is a total institution, established to protect society from individuals who threaten it consciously and directly³⁹. Andrzej Baładynowicz (criminologist and penitentiary worker) spoke similarly; author of many scientific publications; his interests focus on the study of social phenomena in the fields of criminology, penology, penitentiology, sociology of law and philosophy of law; founder of the world's only Department of Peace and Probation Pedagogy), arguing that punishment and imprisonment is a total intrusion into the sphere of individual freedom⁴⁰. Prison is also the place where the process of **rehabilitation** of persons deprived of liberty (including through work) is carried out, which should result in the resocialization of the individual, consisting in the change of individual human experience⁴¹.

³⁷ Cz. Cekiera, *Rehabilitation programmes for drug addicts in prisons (England, Scotland, West Germany, USA, Sweden)*, "Educational Issues" 1988, no. 1, pp. 48-56.

³⁸ Cz. Cekiera, *About the dignity and authority of a person in prison*, [in:] *Authority and dignity of prison services and effectiveness of rehabilitation methods* (123-138), J. Świtka, M. Kuć, I. Niewiadomska (ed.), KUL Scientific Society, Lublin 2004, pp. 123-138; K. Pierzchała, *The stigmatisation of criminals in the light of the Magisterium of the Church and views on rehabilitation*, Printing House „Impulse”, Kraków 2016, pp. 139-142.

³⁹ E. Goffman, *Characteristics of total institutions*, [in:] *Elements of sociological theories* (pp. 150-177), W. Derczyński, A. Jasińska-Kania, J. Szacki (ed.), PWN Scientific Publishing House, Warsaw 1975, pp. 150-177.

⁴⁰ A. Baładynowicz, *A custodial sentence as a total restriction of an individual's liberty*, [in:] *Penitentiary physical culture* (p. 11-35), A. Rejzner (ed.), Academic Publishing House „Żak”, Warsaw 2002, pp. 11-35; A. Baładynowicz, *Probative punishment justice*, Wolters Kluwer Publishing House, Warsaw 2015, p. 177; A. Baładynowicz, *Probation. Rehabilitation with the participation of the public. Anthropological-philosophical contexts*, Issue 3, Wolters Kluwer Publishing House, Warsaw 2019.

⁴¹ Cz. Czapów, *Rehabilitation education. Elements of methodology and diagnostics*, State Scientific Publishing House, Warsaw 1978; A. Jaworska, *Rehabilitation lexic*, Printing House „Impulse”, Kraków 2012; M. Konopczyński, *Methods of creative rehabilitation. Theory and educational practice*, Pedagogy, PWN Scientific Publishing House, Warsaw 2010; M. Konopczyński, *The crisis of rehabilitation or (li) the success of sham activities. Around Polish rehabilitation reality*, Pedagogy, Warsaw 2013; K. Konopczyński, *Rehabilitation pedagogy. Towards creation activities*, Printing House „Impulse”, Kraków 2015; K. Pierzchała, *Rehabilitation of prisoners through work. Prisoners on flood defences*, [in:] *National and international security of the Republic of Poland* (pp. 422-427), M. Marshal, G. Sobolewski, T. Konopka, A. Cyran (ed.), Commercial School them. B. Markowski in Kielce, Kielce 2011; K. Pierzchała, *Prison chaplain in the process of rehabilitation of the prison*, Adam Marszałek Publishing House, Toruń 2013; K. Pierzchała, *The stigmatisation of criminals in the light of the Magisterium of the Church and views on rehabilitation*, Printing House „Impulse”, Kraków 2016; K. Pierzchała, *The role of work in prison rehabilitation in the context of own research*, "Polish Prison Review" 2018, no. 100, pp. 147-180; K. Pierzchała, *Axiological contexts of social rehabilitation of prisoners*

The practice of educators, therapists, prison chaplains and others in prison shows that rehabilitation is not an easy and in many ways extremely demanding process⁴². Awareness of the convicted person's presence in their surroundings of people who want to help them should give a sense of security and hope⁴³. The Pope m.in: „It is important to come. To be with a suffering person. Perhaps even more so than healing, he needs man, the human heart, human solidarity”⁴⁴. Staying in prison is usually a suffering person, not physically, but spiritually. Contact with the educator (including the prison chaplain) often leads to an explosion in the convicted emotion and a kind of „confession”, often from the whole life. This situation can be the beginning of building a new way of life – in accordance with one's conscience and socio-legal norms⁴⁵.

“Prison ministry, by appealing to conscience, guilt, the need for forgiveness and reconciliation, and maintaining active involvement in religious practices, can foster rehabilitation. »**Penitentiary** pastoral care seeks to obtain a triple reconciliation with God, with society and with himself«”⁴⁶.

Pastoral care also has a typically human dimension – therapeutic and healing⁴⁷. The attitude of authenticity is expressed above all in respect and acceptance and respect for the dignity of the prisoner⁴⁸. Such an attitude is not an easy task at all, especially when dealing with a convicted person serving a sentence for the most serious crimes. Christ responded to the accusations made against him that he was with customs officers and harlots: „They do not need a healthy doctor, but those who are wrong (...). For I have come not to call the righteous, but sinners” (Mt 9: 12-13). John Paul II also points out that the meeting of the educator with the person

in the aspect of the assumptions of Christian personalism, “Polish Journal of Social Rehabilitation” 2019, vol. 18, pp. 65-85 (UK), 69-90 (PL); K. Pierzchała, Role of prison ministry in prison rehabilitation, in the context of own research and scientific discourse, “Pedagogical Quarterly” 2019, 64(2 (252)), p. 176-198; B. Urban, J.M. Stanik, *Rehabilitation. Pedagogical theory and practice*, Pedagogy. Scientific Publishing House PWN, Warsaw 2008 and others.

⁴² K. Pierzchała, *Prison chaplain...*, op. cit.

⁴³ U. Sobczyk, *Selected aspects of Jan Paweł II's teaching as a challenge for prisoners and prison services*, [in:] *Selected problems of prevention and rehabilitation* (pp. 259-267), S. Bębas (ed.), Publishing House Higher School of Economics in Radom, Radom 2011, pp. 259-267.

⁴⁴ Jan Paweł II, *To be with a suffering...*, op. cit.

⁴⁵ K. Pierzchała, *Prison chaplain...*, op. cit.

⁴⁶ J. Pol, *Can religious attitudes promote the rehabilitation of convicts?*, (1994), Retrieved May 10, 2013 from <http://www.seminare.pl/18/pol.doc>. Cit. J. Sikorski, *Prison Ministry. Looking back – reality – perspectives*, [in:] *Church in Poland for those in need* (pp. 202-208), M. Chmielewski (ed.), KUL Scientific Society, Lublin 1994, p. 208.

⁴⁷ K. Pierzchała, *Role of prison ministry...*, op. cit., pp. 176-198.

⁴⁸ *Teaching Pope Jan Paweł II to prisoners and prison services*, Świtka J., Kuć M. (ed.), pp. 100-110, KUL Scientific Society, Lublin 2006, pp. 100-110.

in need is a meeting of so-called „different people”⁴⁹. At the beginning of such a meeting, fear, anger and stereotypes are overcome by the convicts. As the Pope writes, „the essential value and personal dignity of every person is never changed, regardless of the specific circumstances of his life. Man, even if he is seriously ill or unable to perform more complex activities, is and always will remain human and will never become a „plant” or an „animal”⁵⁰. The Pope pointed out a very important element that a person deprived of liberty who is serving a sentence for a crime never ceases to be human and has a chance to improve, convert⁵¹. In this context, the papal words addressed to the prison wards during a visit to the prison in Płock in 1991 are understood: „You are doomed (...) but **not condemned**”⁵². John Paul II pays particular attention to ensuring that, when working with those in need, they always take care of the need for spiritual development⁵³. A prison that is just and respectful of the dignity of the human person cannot fail to see the spiritual dimension in the life of the imprisoned⁵⁴.

In this personalistic perspective, papal science is allowed to be realized: „No punishment should trample on the inalienable dignity of the culprit”⁵⁵. On the other hand, „If the system of punishment lacks a basic respect for the human dignity of prisoners, prisons will eventually turn into schools of new offenders and into places where alienation and even hatred of society increases”⁵⁶.

In his teaching, the Pope also points to the vocation of those deprived of their liberty to holiness. Caring for the sick (in need) is not only to heal his body, but to do everything possible to re-integrate it into society⁵⁷.

⁴⁹ E. Domagała-Zyśk, *Educator for the disabled and sick in the light of the teachings of Jan Paweł II*, [in:] *Pedagogical inspiration in the teaching of Jan Paweł II* (438-454), M. Nowak, C. Kalita (ed.), Institute of Pedagogy of Pope Jan Paweł II, Biała Podlaska 2005, pp. 438-454.

⁵⁰ Jan Paweł II, *A sick man always retains his dignity. Address to the International Congress of Catholic Doctors*, “L’Osservatore Romano” 2004, no. 6., 3.

⁵¹ U. Sobczyszyn, *Selected aspects of Jan Paweł...*, op. cit., pp.259-267.

⁵² Jan Paweł II, *The Gospel of prisons...*, op. cit., p. 3; K. Pierzchała, *Convicted but not condemned. A sense of duty and responsibility. Psychological-pedagogical-pastoral study*. Extended second edition, Adam Marszałek Publishing House, Toruń 2015.

⁵³ Jan Paweł II, *You are a source of power for others. Address to the sick. Kraków 1979*, [in:] *You must demand of yourself. Speeches from the 1st and 2nd pilgrimages, 1979-1983*, Jan Paweł II (ed.), Publishing House On the Way, Poznań 1984.

⁵⁴ Jan Paweł II, *Prison makes sense when it serves the renewal of a man*, “L’Osservatore Romano” 2000, no. 9, p. 2.

⁵⁵ Jan Paweł II, *Forgive and you will experience peace*, “L’Osservatore Romano” 1997, no. 1, p. 3.

⁵⁶ Jan Paweł II, *The Gospel of prisons...*, op. cit., p. 3.

⁵⁷ Jan Paweł II, *Let us contemplate the example of Jesus, the Divine Samaritan. Message for the 8th World Day of the Sick 2000*, “L’Osservatore Romano” 1999, no. 9-10.

The overarching goal of any penitentiary is that a prison-goer can start his life on his own in conditions of self-control. Meeting an educator with a convict is the creation of a culture of doomed life (the fruit of a culture of truth and love) (EV 77)⁵⁸ as an essential human law which states that every person, no matter how low he has fought morally, has a lasting, inalienable right to – life. Another but very important element of creating a culture of life is also the promotion of health (physical, spiritual, mental and social)⁵⁹.

It is essential to provide man with the Gospel, which is also an encounter with a person deprived of his liberty. Christ says, „I have been in prison, and you have come in to Me” (Mt 25:36). John Paul II recalled this in Płock in 1991⁶⁰. A significant task in this regard has a prison chaplain⁶¹, who should help to understand the essence of the sentenced person’s position and find the meaning of life so that he can begin a new stage. The Pope points out that: „The believer knows that he can count on the power of God (...). This perspective gives meaning to the work of those who, in various ways, lovingly deal with the sick and suffering”⁶². For example, in the second half of the 20th century, the principles of palliative and hospice care were more widely disseminated. From this point on, palliative care develops multi directionally. An interesting direction for the implementation of hospice ideals is the creation of programs combining the prison area with palliative and hospice care and volunteering. Examples of help of prisoners during pilgrimages are also known. Volunteering is an extremely important and multidimensional project aimed at inmates. Thanks to various partners, i.e. local government organizations, foundations or public benefit institutions, the scope of volunteering available to persons deprived of liberty is diverse, e.g. art workshops and an exhibition of works by persons serving prison sentences. Another, extremely valuable initiative is the pilgrimage of the disabled to The Jasna Góra, during which prisoners are cared for by prisoners, under the care of volunteers of the foundation⁶³.

⁵⁸ Jan Paweł II, Encyclical *Evangelium vitae* on the value and inviolability of human life, Rome 1995, 77.

⁵⁹ U. Sobczyszyn, *Selected aspects of Jan Paweł...*, op. cit., pp. 259-267.

⁶⁰ Jan Paweł II, *The Gospel of prisons...*, op. cit., p. 1.

⁶¹ K. Pierzchała, *Prison chaplain...*, op. cit.

⁶² Jan Paweł II, *Close to the sick and suffering. Pondering the Angelus of the Lord's Prayer 2002*, „L'Osservatore Romano” 2002, no. 4, p. 2.

⁶³ A. Osowska-Rembecka, *Penitentiary programs on the example of the District Inspectorate of Prison Service in Warsaw*, „Polish Prison Review” 2016, no. 92, pp. 129-147.

Another element related to the teachings of John Paul II is **forgiveness**. Prison can not only focus on punishment, but also on forgiveness. The path of true return to righteousness leads as much as possible through forgiveness. According to Pope John Paul II: „We all need forgiveness from our brothers and sisters, so we must all be willing to forgive. To ask forgiveness and to forgive behold, – a corner truly worthy of man; it is sometimes the only way out of situations marked by long-old and fierce hatred”⁶⁴.

The Pope not only taught this, but he did it anyway. In a sign of this, John Paul II, who visited Ali Agcy’s prison cell on 27 December 1983, said: „Granting and accepting forgiveness is an indispensable condition for a common pursuit of true and lasting peace (...) We must therefore all be ready to forgive and ask for forgiveness”⁶⁵. Forgiveness leads to goodness, for it is an expression of love that builds up, and hatred brings destruction and ruin. Therefore, the papal demand for the people and the penitentiary system as a whole is that „the deadly routine of retaliation must give way to the liberating newness of forgiveness”⁶⁶, necessary for the authentic moral improvement of the individual.

Forgiveness does not mean breaking with the truth, but „even demands the truth”, just as „it does not exist (...) no contradiction between forgiveness and justice”, for „forgiveness (...) it does not remove or detract from the need to rectify the evil which is the command of justice”⁶⁷.

Conclusion

Advances in technology undoubtedly make human work easier and easier. However, there are still marginalization, exploitation and alienation of working people in the world. John Paul II’s views on the work go far beyond the empirical view of it, reaching out to anthropology, philosophy, theology, psychology, economics pedagogy and even law. In his view, the work is characterized by:

1. The economic context – is the basis for subsistence and a factor in the development of man, family and society.

⁶⁴ Jan Paweł II, *Forgive and you will...*, op. cit., p. 4.

⁶⁵ Ibidem, pp. 1-2.

⁶⁶ Ibidem, p. 3.

⁶⁷ Ibidem, p. 5.

2. The psychological context – is a duty, duty and challenge for man.
3. Personalistic context – the primacy of man over things, the recognition of work as the supreme value of man, and at the same time giving rise to the unity of everything he does.
4. Context creation – man acting, enriches the environment and himself, exceeding the states found, in which his transcendence is expressed.
5. Social context – human action in the field of work is geared towards the other person and implemented together with others; on the basis of work, a people-to-people bond and solidarity are formed.
6. The social context of a society that „would not allow workers to achieve a satisfactory level of employment cannot find adequate ethical justification or achieve social peace” (CA 43).
7. The need for pluralism – man’s work, thanks to his reason and freedom takes many forms, shapes new professions.
8. The context is a crayon – man created in the image and likeness of God acting and producing the results of work is rated by divine elements, participating in god’s creative work.
9. Context of development and continuation – on the basis of the experience and achievements of past generations, creations and new forms of work are created.
10. The context – of development is the pre-capital work and the mutual complement ship of work and capital, which should be helpful in shaping the order of work.
11. The context of justice is the drive for fair remuneration for the work m.in, including through the introduction of family – wages⁶⁸.

⁶⁸ L. Dyczewski, *Teaching...*, op. cit., pp. 33-34.

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