

The classes proposed below are a part of an international project entitled „Toward Peace” in Poland, executed by the Club of Catholic Intellectuals called “Peace witnesses” in the years 2014/2015

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Lessons of dialogue with Karol Ludwik Koniński

Introduction

The lessons are destined for the youth (III class of middle school and upper). They may be used for teaching philosophy, ethics, religion, Polish language or as a workshop for a form period. The versions with a star refer to the participants who had a contact with the elementary course of philosophy history. The lessons may be used in a cycle or as particular units. Each lesson lasts minimum 45 minutes (in case of smaller and older group). The discussion may be prolonged after the work in the groups. It is also possible to combine everything in one class by choosing any of the source texts provided.

Required materials: prepared sheets of paper with texts and an instruction to texts for the participants, blank sheets of paper (marker pens) for the participants, a board/flip chart and board pens/chalk for the presenter; possibly also an access to a philosophical dictionary and/or internet.

Objectives of the lessons (I propose to choose the ones which are intended to be particularly emphasized):

- the familiarization with the person and the philosophical, social and religious views of Karol Ludwik Koniński – a very little-known but extremely valuable and original Polish thinker;
- noting a variety of attitudes relating to a single religion or a single social environment, a single political party, a single philosophical current;

- an afterthought over the influence of religions on social processes nowadays and in the past;
- an afterthought over the perception of religions by the present world and the modern media;
- catching modern stereotypes relating to religion, religious and non-religious people, a religious and non-religious thinking;
- going through a critical approach to those stereotypes, attempting to recognize one's own beliefs;
- noticing a correlation between the perception of the role of religions in the world and individual philosophical beliefs / political beliefs / faiths / an environment / a level of education / personal experiences (in a wider version one may trace back in general the construction process of a philosophy of life – meaning “why do I think the way I do?”);
- an afterthought over the value of peace and conflict, the equality and discrimination (are they absolute values?);
- an afterthought over the reasons for wars and peace, the discrimination and equality, and over what influence every human being has on these phenomena;
- modelling the attitude of dialogue / openness / tolerance / respect / curiousness / wise criticism in respect to other religious and non-religious beliefs, building, concurrently, a self-consciousness of one's own beliefs; searching for common grounds of dialogue attitude in terms of a person; (searching for an answer to the question: how to criticise a person respectfully?);
- an afterthought over various forms of patriotism; the recognition of possible forms of patriotism as excluding or open to “others”;
- an afterthought over how patriotism may be connected with a religion; watching critically the stereotype of a “Pole-Catholic”;
- an afterthought over how community involvement may arise from a philosophical or religious attitude; watching critically the stereotype of a positivist-agnostic;
- an afterthought over the causes of poverty in societies and over social responsibility; the attitudes of social sensitivity – local and global one;
- an afterthought over the relation between social peace and non-peace and the level of welfare.

LESSON ABOUT RELIGION: „A witness of non-peace”

Religion – a bond

Subject: May religion be a source of peace? May Christianity be a source of peace? What makes religion a source of (non) peace?

1. An opening discussion – after a moment of thought. Writing down on the board the attitudes, bywords, key terms, persons – preferably by four fields (conflict, peace, discrimination and equality).

Questions to introductory discussion:

- Religion – a source of conflicts or a road to peace?
- Religion – a reason for discrimination or a space for equality?

Additional questions:

- Give specific present-day or historic facts which prove that religion is a source of conflict / a road to peace, a reason for discrimination / a space for equality.
- Name historical or present-day characters (groups of persons), whose actions occasioned by religious motivation led (lead) to conflicts / peace, are the reason for discrimination / create the space for equality.
- Refer to your immediate experience when answering to the fundamental questions;
- Try to present the actual prevailing media coverage with reference to the main questions.
- *The version with a star: refer examples of modern philosophical conceptions which are affirmatively / critically orientated to religion (and give the arguments provided by the representatives of those views).*

2. Dividing the participants into pairs or small groups. Giving out the prepared sheets of paper with fragments of texts and explaining the work principles. The groups work and write down their afterthoughts, and subsequently they present them in a forum.

Question to summative discussion:

- Why does religion become a source of conflicts / a road to peace? Why does religion become a reason for discrimination / a space for equality?

3. Final discussion – returning to the main questions in the context of exercised tasks with the sheets of paper. Attempting to clarify and write down the final standpoints, comparing them with the opening discussion results. Sharing the feelings after the entire classes (has anything surprised or touched me, has my view changed or extended, do I see more variable, components of the problems, correlations, etc.). The summary.

Instruction to texts:

I. Read the text given to you; do you understand everything? Explain, if needed (with assistance of other persons in the group or a teacher, using a dictionary, Internet), the terms unknown to you (e.g. “paradox”, „a priori”, „ambivalent” etc.). Write down the terms explained including their definitions.

II. Try to create a note on the sheets of paper (e.g. in the form of a chart) to show how do you understand the thought included in the text given to you (the text logical structure). In case of differences within your group – try to work out a common standpoint (at least a “working” one), so that it could be easily presented to other participants of the classes.

III. Refer to the text on your own. Is the author’s thought close to you or strange? Does it raise any emotions? Does the author complicate or simplify what he speaks about?

IV. Does the text you have read remind you of any similar or totally different text of other thinker? If so, write it down on a sheet of paper (whose text it reminds you of and the similarities/differences).

V. Try, using the text given to you, to answer the main questions from the beginning of the lesson. Write down your standpoint, so that you could present it later to other participants of the classes.

TEXTS OF KAROL LUDWIK KONIŃSKI FOR WORK IN PAIRS / GROUPS

(the fragments come from the book „Uwagi 1940-42”; also the texts of Pope Francis are added from the encyclical „Lumen fidei” and the apostolic exhortation „Evangelii gaudium”).

„Religion is where a prayer is, a real prayer;

And a real prayer is where a prayer to an invisible not-me is;

And a prayer to an invisible not-me is where faith in an invisible not-me is;

And faith in an invisible not-me is where intellect does not oppose to reality of an invisible not-me;

Religion is wherever there is a belief of at least probability of an invisible not-me, which is able to hear my prayer – and to offer me help, if not physical – than moral one.

Where such intellectual belief is missing, there may be a religious trance – but not religion. Whereas, wherever the will feels that is unaided, that it is not offered any help from the outside despite prayers – how such a belief may be kept – and how religion may exist there?”

[K. L. Koniński „Uwagi 1940-42” Publishing house W DRODZE, Poznań 1987, pages 147-8]

„The first three centuries of Christianity – was the period of a revolt against Christianity – inside Christianity (Origen’s „thousands and thousands”, Augustine’s polemics, etc.); **why were they heading there, those people imbued by philosophical education with the feeling of peaceful social or epicurean melancholy? People logically educated? They chose paradoxical and illogical God, the world of terror and drama?** The world more difficult, concurrently the world less lordly and less ordinary than the fanatic Christian Democratic Party? **They were heading for Christianity not for peace but for non-peace of their souls** (Augustine does not count, he was a great mystical egoist – but those he fought against so bitterly and persistently?). They were heading there – not prompted by any opportunism, like later from Konstantyn – by any politics, like the Mindaugas and the Jagiełło, by any civilization brightness, like so many German Celtic or Slavic ladies. Why were they heading there then? **It is just what seems to be a miracle, not the conversion of dukes acting in the politics, ambitious ladies, various saps, but the inversion of all those intellectuals of the old world, who brought in Christianity their unrestful souls, who gave a peaceful philosophy for such a dramatic Christianity, logically dramatic and morally dramatic.”.**

[K. L. Koniński „Uwagi 1940-42” Publishing house W DRODZE, Poznań 1987, page 152]

„**The essence of Christianity (Judaism – Christianity) – personalism – to be a person, to draw power from a person, a person as a reality knot;** to be a person means to want to last; Christianity teaches: stop being an individual – “lose your soul” – and you will become a person – „you will get a soul”. Buddhism on the contrary – Buddhism loosens personality and wants to destroy it; for that purpose it gives the same measure which Christianity gives to gain solid and immortal personality. Gods of Buddhism die – we believe that nothing what entered into the circle of eternity dies and may not die”.

[K. L. Koniński „Uwagi 1940-42” Publishing house W DRODZE, Poznań 1987, pages 165-6]

„The source of religious fanaticism: a secret disbelief; who has a complete and imperturbable faith, he only takes pity on the faithless; who in fact has doubts, he may not stand the existence of someone who disturbs his apparent calmness by the arguments of his unbelief, which is hard to respond to. I, a sceptic, ascertained myself about it”.

[K. L. Koniński „Uwagi 1940-42” Publishing house W DRODZE, Poznań 1987, pages 167-8]

„There is no bottomless chasm between faith and intellect (scientific), only faith jumps ahead over the chasm of the unaware, while intellect slowly goes down to walk on the chasm bottom; if it reaches the bottom one day, then it slowly climbs up on the opposite edge of the chasm, where faith has already seated for a long time. However, it may happen that the bottom of the chasm slides down; although it is a concrete bottom of reality – the reality, which is in principle available for intellect, although at the moment unreachable for it because of its shortages; nevertheless, it may happen that when intellect already gain the power to be able to touch metaphysical reality (except for the Secret of Being and possibly the Secret of Evil!) – in the meantime the reality has already changed and again it will be necessary to break through, to send faith ahead anew, in a vanguard, to Metaphysical jumps of faith risk. It is important, though, to reduce the faith risk, so as to reduce the torment and tragic element of faith, to increase certainty and consolation of faith. **Faith is a torture and consolation, faith is a state throughout ambivalent – and at least a variability.**

Philosophy ancilla teologie:* a philosophy always follow the faith, theistic faith or atheistic faith, a monistic or pluralistic one; a philosophy systematically works out a basic belief, it justifies, defends and proves it. A belief is also reached through philosophizing, but not systematically, only by following the drives of imagination, feelings and custom. **The heart sets the direction of philosophizing”.*

[K. L. Koniński „Uwagi 1940-42” Publishing house W DRODZE, Poznań 1987, page 57]

„Give up the desire to know everything, explain, rationalize and classify everything; let the hope be enough for you, that if one sparkle, one breath of good light is in you, you or anyone else, then you are saintly, you are in the light – and they will see you as the light and will remember you. **Don’t even bother about the thought whether there is a Sense of**

Existence; whether in the God's eyes everything is good and how it is possible? Don't bother about the thought what is reality and what is a pretence, and don't bother about the thought whether God is happy or tragic – the last thought is terrible and tearing apart; don't bother about the thought whether God will redeem anything and anyone, since only on that condition may not God be tragic; don't bother about the thoughts regarding the beginning and the end; you will not figure out anything what for some reason would not be in conflict with something else, what would not be illogical and full of holes for ordering mind; do not bother about that; do not try glue a logically homogeneous philosophy of life; leave all that in details, in parts, leave all that for detailed researches, plural, metaphysically unprejudiced, independent of dogma *a priori*. Let the conviction be enough for you that the world is deep, bottomlessly deep, that the Reality is bottomlessly rich – and that there is space in it for noble invisible worlds, firm and eternal worlds, bright and happy, to which your heart, and the hearts of many others, perhaps of all of us, miss, and maybe a poor life of all creatures”.

[K. L. Koniński „Uwagi 1940-42” Publishing house W DRODZE, Poznań 1987, pages 208-9]

„What's my big idea? My idea is to have religion even when I don't have any theology and orthodoxy, until I don't have any theology and ontology; perhaps those things I will never have?”

[K. L. Koniński „Uwagi 1940-42” Publishing house W DRODZE, Poznań 1987, page 213]

„The light of love, adequate to faith, may light up the question about truth asked by our times. Nowadays the truth is often boiled down to subjective authenticity of the man, refers to individual life. **Common truth raises fear in us, because we identify it with absolute orders of totalitarian systems. However, if the truth is the truth of love, if it is the truth which opens up in personal meeting with the Other and with others, it is freed from an individual closure and may constitute a part of common good. As the truth of love it is not the truth imposed by violence, it is not the truth that crush an individual. Arising from love, it may get to the heart, to personal centre of each human being. As it clearly results from that, the faith is not absolute but it rises in coexistence with respect for other human being. A believer is not arrogant; on the contrary, the truth gives him humility, because he knows that it is not us who possess it, but it takes us in**

possession. Not stiffening the attitudes at all, the certainty of faith tells us to set out on a journey and makes it possible to witness and sustain dialogue with everyone”.

[Encyclical „Lumen fidei” by Pop Francis, par. 34]

LESSON ABOUT PATRIOTISM: „Love which does not exclude?”

Patriotism – love for homeland / patrimony

Lesson framework similar as in the „Lesson about religion”.

Questions to introductory discussion:

- Whom do you consider as “friendly” and whom do you consider as “stranger”? Who is a “friend” and who is a “stranger”?
- Is it good that national states exist or rather they should not exist?

Additional questions:

- What may it mean that „Poland is a value for someone”? How specifically may it manifest itself in one’s life?
- Describe various types of patriotic behaviours/ behaviours that demonstrate the lack of patriotism.
- What a “local patriotism” is?
- Is patriotism the same as nationalism?
- How can patriotism be related to religion? Give examples from various countries and religions, the present-day and historic ones. Specify situations where it is beneficial for the state and religion, and those where the state or religion loses on it.
- Is love to one’s own state, culture or nation means hate to other countries, cultures or nations? (Give examples “for” and “against”).
- On what grounds do we consider a state, culture or nation as friendly, and on what grounds – as strange?
- To what extent may our consciousness affect our attitude towards others (individually and cumulatively?)

Question to summative discussion:

- What are the reasons why patriotism will lead to conflicts and what are the reasons why it will lead to peace?

„[...] **every young person should consciously grow, as if something important was to depend on him one day, as if someday and somewhere he was to turn out to be indispensably and beneficially needed**; anyway, everyone, always and everywhere, is needed for the Republic of Poland, needed and useful or useless and harmful. [...] Poland means us, the citizens of the Republic of Poland [...]. The point is to nip a parasitic [...] attitude of citizens towards the state in the bud, to the type of a goodman [a good ruler – in democracy everyone should be raised as a potential ruler] of the immature; and if unfortunately it is an utopia, the questions is: how to arm a public opinion and what precautions to think out to eradicate the parasitism and prevent predatory [it is about the people of power harmful to society – a converse of ruler-good man] abuse of power?”

[K. L. Koniński „Gospodyn czyli władca. Uwagi o typie przodowniczym trzeciej Polski” /1942/ in: „Kartki z brulionów”, Publishing house Arcana, Kraków 2007, page 83]

„A national patriotism is only one of patriotism shapes in general, one of the forms of patriotic disposition [...]. But most of all we must separate from patriotism what is not patriotism, although it often goes hand in hand with it, i.e. xenophobia, namely an aversion or simply hate to foreigners. [...] **particularly today, when a lot of people seem to identify xenophobia with patriotism, it is necessary to distinguish definitely these two attitudes and state categorically that hate to foreigners and love to homeland are not the same thing**”

[K. L. Koniński, „Człowiek i naród” /1942/, in: „Kartki z brulionów”, Publishing house Arcana, Kraków 2007, page 57]

„>There was no happiness at home, because there was no happiness in the homeland< [a paraphrase of the citation from „Konrad Wallenrod” A. Mickiewicza], no, it is not equivalent; how many unhappy families are there in happy homelands? **When will patriotism imply carefully a systematic and passionate effort, so that there would not be unhappy homes in a happy homeland?**”

[K. L. Koniński „Uwagi 1940-42” Publishing house W DRODZE, Poznań 1987,page 201]

„Poland is the value – because Poland is a big creation of historical cooperation; and the work is the value, the more the cooperation is the value. It has been done; should we depart from it? Should we leave it unaccomplished? **This work should last; not only due to its value in use, but also and most of all due to the fact that this work is a thing which is a substratum of >moral values< invested in this work.** Poland is the creation of work, it is the organism of work; this creation and this organism should last. Let the parts of Polish body work; but the soul of Poland is created anew and indestructible by those who want Poland to be; they want because they are loyal inside; and they express this loyalty towards this historical creation, historical organism – because this creation and this organism undoubtedly are a value”.

[K. L. Koniński „Uwagi 1940-42” Publishing house W DRODZE, Poznań 1987, pages 146-7]

„[...] people risk their lives, to die in torture, only to boast one day: >I have taken part in that work<. – Vanity, >silly< ambitious? Perhaps; but don't say that it's >silly<, that it's >mean-spirited<; say it's careless, sometimes hot-headed or redundant; but don't disrespect those ambitions, even if they are not quite disinterested, even if sometimes this calculation is involved in it: >Poland will make it up to me<; they pay for those ambitions by the risk of terrible death; they are ready to die, and if someone can die – don't say about him that he is ready to die for interest; **no one dies for interest; one dies willingly and if only because of uninterested craziness, of frenzy of perfection; indeed, personal ambition also is connected with idealism; old heroes sometimes turn out to be spongers; but at the time they were ready to die, they were bewitched and fascinated with the beauty of uninterested act. The age of heroes passed by, an age of laurels is coming, and then it comes out of a man what was poorer in him; but when he risked his life, the poorer thing was sleeping.** Perhaps many >acts< are redundant; too high costs; too much blood is shed unnecessarily; [...] but the fact of that risk itself is a sign of our not spoiled health”.

[K. L. Koniński „Uwagi 1940-42” Publishing house W DRODZE, Poznań 1987, page 194]

„Our Polish Catholicism will not do without the cult of Maria; in the conception of Labour Religion, it will be a dispensable, illogical element, from the point of view of the only logic,

namely the logic of religion – i.e. the logic of Love – redundant: **Maria, an ordinary woman, a good mother, although not marvellous mother, a worried old mother, walking after her son, does not deserve our simple human love in to a lesser degree than the Marvellous Mother, The Queen of Angels; but only the latter one carries away the prayers of religious imagination** – and the society, raised for generations in the cult of Maria, will not disown, it will not leave the pictures, under which it was on the knees, cried, expected; **and who knows if those pictures have not been imbued already with secret moral energy of those hearty tears, this prayer, this hope?**

Nevertheless, eventually the **cult of Maria should be dignified; it is the Mother of God who is the >God< you do not need to be afraid of; you do not need to be responsible before him** [...]; you do not need to give him any advance – a good act in favour of neighbours; for the Mother of God, maternally forgiving, a tear is enough. **I am afraid that this hearty Polish cult of the Mother of God was and still is the school of saintly lack of concerns and responsibilities.** Are you an egoist? Are you careless? >The Mother of God will never abandon me<; certainly, have this comfort but what is the price for it?"

[K. L. Koniński „Uwagi 1940-42” Publishing house W DRODZE, Poznań 1987,page 202]

„>A chief fact of Polish present day is this one: a national soul is not organized. Meaning: a psyche of our community presents itself as a mash without structure; any firm and rigid postulates. Any long-range desires, any determined resistance lines, lots of instability, simply – any character; anything either with doubtfulness or doubtfulness of weariness [...] In anything, in indignation and in admiration, at work and even when having fun, we are somewhat vague and wan; little of anger, not a biting one but pure and warm, little of joy, even little of ordinary cheerfulness. Who cares seriously about what and where? [...] Who knows, **maybe our present collective psyche resembles the soul of a maturing boy, whose whole being at the time of the explosion of instincts hesitates between high-mindedness and disgusts, whose imagination may be captured by any strong personality that will manage to lead him either very high or very low, whose moodiness jumps from a desperate melancholy to the wildest self-confidence, whose self-preservation in this vibration called for help, for an intelligent care, for discipline, for clear borderlines, but also for freedom in some sufficient limit?<**”

/in this fragment Koniński cites himself, precisely the fragment from the draft „O władztwie i godności” dated 1928/

[K. L. Koniński „Gospodyn czyli władca. Uwagi o typie przodowniczym trzeciej Polski” /1942/, in: „Kartki z brulionów”, Publishing house Arcana, Kraków 2007, pages 68-9]

„Although not everyone is born to be a ruler, the idea of general breeding of rulers is not utopian. Not everyone is destined for big ruling [...] but everyone may have in his life an opportunity to act heroically or commonly. [...] To live, to raise oneself, to raise one's children, to raise every man in society, to organize the national imagination [...], as if at any time, anyone individually and all of us together was to suffer a misfortune, to which you may surrender in a cowardly chaos or look in its wild eyes with your cold and rational eye of a real man, a man with character, a man – ruler, the lord of himself [...]; **and at worst, if it happens so and if you are to become a martyr, become a martyr – w i t n e s s; a witness of your own dignity, a dignity of your origin and race, your good issue, a witness of your inner God.**

To raise the society under the pressure of such pessimism – optimism, under such pathos of terror and ambition, means to raise the society in such a way, so that it would become an imperious nation. Whilst such vision will never be – maybe except for total nihilists and psyche-crocks – for any young soul anything insipid and unattractive. Have a character! – and this does not mean only: be a decent man, who does not need to be afraid of the police [...]; be a solid and responsible man, on whom you can rely not only in ordinary circumstances of life, but also – and most of all – in difficult circumstances, when everyone is looking for the master of the moment; will you cope with the moment? Then your character will be great. Then your great character. Will the moment break you through? You fall within the aesthetics of guts. Either-or. [...]

[K. L. Koniński „Gospodyn czyli władca. Uwagi o typie przodowniczym trzeciej Polski” /1942/, in: „Kartki z brulionów”, Publishing house Arcana, Kraków 2007, pages 74-5]

LESSON ABOUT COMMUNITY INVOLVEMENT „Polish >liberation theology <?”

Society – community

Lesson framework similar as in the “lesson about religion”.

Questions to introductory discussion:

- Is welfare (charity activities, alms) a good solution in the fight against poverty?
- Is poverty a consequence or cause of various social problems?

Additional questions:

- To what extent are the members of one society (family, town, state, continent, globe) responsible for one another?
- Do those who are doing well owe something to those who are poverty-stricken? Do the poor have the right to the goods worked out by the rich?
- May poverty be culpable? Try to give examples “for” and “against”.
- What is a “welfare state”?
- Does a material poverty limit the freedom of units and societies? (Give examples, if you think it does).
- Is it better to solve social problems locally or practicably globally? Give examples of solutions and organizations working locally and globally.
- Is a material welfare the most important feature of a well-developed society? Are there any values in the society which are more important than material welfare?
- How may a community involvement or its lack result from religious beliefs? May charity activities connect people regardless of their religious beliefs (or the lack of them)?

Question to summative discussion:

- In what situations may a community involvement affect the process of building peace, and in what situations may it trigger a conflict?

„Our religion is not the religion of personal happiness, but the religion of common democratic joy. As long as there is no absolute joy, our religion is the religion of justice, work, obligation. We do not demand from God to bestow a personal happiness on us, but to keep us for further work, further fight for Order, Sense, Intellect, the Light of the World, which do not exist yet, but we want them to be, we, one of the abilities of the Absolute, the ability which knows about itself that it is the best. And God is with us! As He wants, what we want as well. And we are with God, because we want what He wants. A piece of God inside us. We do not feel humility towards God but the pride that there is something inside us what is the best in the whole Cosmos, that there is something inside us what is in God. Here we are still alone. But we are in the eyes of God, He is above us – this

is our belief, our faith, the whole invisible world which wants as we do, which cherish us, which tries to help us, which needs our help from us – so as to be able to help us”.

[K. L. Koniński „Uwagi 1940-42” Publishing house W DRODZE, Poznań 1987,page 171]

„The real living God will not admit to a miser; and together with the poor God himself knocks at your door; it is true; yet God is the Love, and the Love does not want us to love it, but to love together with it. In the end, however, it is indifferent as well: why do you help the poor? Is it because “God wants so” or because he needs it; is it because you are afraid of God, is it because you love God; is it because you think this way about God – or is it because you think differently about Him; all that is indifferent; **the only thing that is important is that – this man walks among people with his poor goods, hungry and ashamed; will you help him or will you push him away?”**

[K. L. Koniński „Uwagi 1940-42” Publishing house W DRODZE, Poznań 1987, page 212]

„I will never believe that giving out hot soups to the cold, a bullet in a despot’s head, holiday camps for kids, a bright flat for the poor, the arrangement of the minimum livelihood for everyone who was born in the society and who wants to live in it, even the care of pets, are things which in the eyes of God are less important and less worthy than exaltations of Saint Therese and her learner Saint John”.

[K. L. Koniński „Uwagi 1940-42” Publishing house W DRODZE, Poznań 1987, page 55]

„A social work not necessarily requires >commitment to the community<. An organizational talent and organizational passion are special duties, special dispositions, **a social work means anything that improves the world, at any stage. Apart from the social prosaic ideas, there is the one whose target and task is to reduce and mitigate the conflicts of values”.**

[K. L. Koniński „Uwagi 1940-42” Publishing house W DRODZE, Poznań 1987, page 54]

„What is the purpose of a social reform? To prevent the waste of one child – isn't it an axiom?! And this is a sufficient criterion; with this leading intention >to prevent the waste of one child< – one may practically plan in general a social reform”.

[K. L. Koniński „Uwagi 1940-42” Publishing house W DRODZE, Poznań 1987, page 213]

„Let's move our thoughts to one of the countries, where the big industry intensively developed in the 19th century; let's realize the fate of a workman of those days; let's realize concurrently the moral situation of a seriously Christian may in those conditions. In the 40's of the last century the British government conducted a survey in the mines, from which it results that children worked under ground for 11, 12, 13, 14 hours a day, that often those children were under 5, and even it happened that a 3 year's old child for a whole day seated underground, opening and closing the door once a trolley passed by. **And in view of such facts, who would dare state that revolutionary feelings and activities in the 19th century are to be attributed only to conspiracies of people sworn to Christianity?!**”

[K. L. Koniński „Z tęsknot i myśli kryzysu”, „Przegląd Współczesny” No 80, 1928, as cited in: R. Łętocha „Chrześcijański socjalizm Karola Ludwika Konińskiego” in: nowyobywatel.pl/2012/04/13]

„[the masses die] in the last poverty, while in the meantime liberal world economy gives to terrified eyes an astonishing exhibition of millions of tons of fruits, porridge, cereals and fat which are burnt down and destroyed in order to avoid the drop of prices, we have lived to see a paradoxical and blasphemous economic >defeat< a defeat of excessive production”.

[K. L. Koniński „Humanizacja własności. Chrystianizm, socjalizm, liberalizm”, in: „Kartki z brulionów”, Publishing house Arcana, Kraków 2007, pages 114-115]

„[A liberal theory speaking of self-regulating market mechanism does not consider] one moment of that natural balance, namely time. **A certain period of time always passes by before the consumption and production is automatically levelled, a certain period of time when it is always so that there's too much of something and too little of something else; in consequence of the above, it is always so that somewhere there a**

standstill in production and somewhere there is an insufficiency on a part of the consumption. [...] there are always some unconsumed stocks, while hidden unemployment still lasts, exploding from time to time, nearly regularly, with a natural disaster. Let's add that a part of the production capital is diverted into redundant production, luxurious and pseudo-luxurious, sometimes just harmful. And let's add that a major part of capitals, which could be usefully used in terms of production, is consumed, often in a silly and unhealthy manner”.

[K. L. Koniński „Humanizacja własności. Chrystianizm, socjalizm, liberalizm”, in: „Kartki z brulionów”, Publishing house Arcana, Kraków 2007, pages 114-115]

„It is sufficient to state that a place opens up for Christian socialism or social Christianity, of a historic breadth [...]. Why does it happen so, that rather good fellows without vigour, persons that incline their heads and kiss hands crave for the Catholic Actions and the Christian democracy [...]? Isn't it so because so far the Christian trends [of socialism] have not been capable of any historic breadth, have not gone beyond good-heartedness and competition? ...What certainly does not intend to diminish the importance and value of everything brave and just that has been so far though over, worked out, proclaimed, especially in France, in the Christian idea, in particular the Catholic one. [...] Nevertheless it is a fact that so far there has not been any Christian socialism as a historic activity of the masses – what is wrong: **the only reliably humanistic socialism would be a religious socialism; developed under motto (if not straight under secret breaths of grace) of God who is the Love and the Light. [...] In this case, flames are needed: the flame of big mercy and of big anger, as well as a flaming new vision of calm culture. Anyway, what we need is a mercy as a spiritual state; as a psyche type [...]**”.

[K. L. Koniński „Humanizacja własności. Chrystianizm, socjalizm, liberalizm”, in: „Kartki z brulionów”, Publishing house Arcana, Kraków 2007, page 107]

„[...] as long as a human crowd includes many people who enjoy their lives on their own, being indifferent to the fact that many others waste away in neverending troubles, depravity and ugliness, one is not allowed to talk about that crowd that it is a **society organized on the basis of the love of neighbours, and therefore it is not yet a human society in a reliable sense of that word**, it is a crowd which to a certain degree is pre-social, nakedly natural; and in that case it is inappropriate from the point of view of

Christian ethics, to be against those, who consider this crowd as natural, apply towards them the rule of fight for existence, i.e. the rule of class struggle: they state a fact and draw consequences from this fact. Who doesn't like those consequences (and they may not be liked by a Christian, because according to a Christian love is good and hate is bad!) – he is obliged to create such facts, so that the statement on present society as a naked – natural fact, so far sub-moral, would turn out to be untrue”.

[K. L. Koniński „Humanizacja własności. Chryścianizm, socjalizm, liberalizm”, in: „Kartki z brulionów”, Publishing house Arcana, Kraków 2007, pages 105-106]

„[...] **The point is to stand that deep loneliness we live in, that modern atomistic social dispersion** – the loneliness and dispersion that appears always in horror when a man was overcame by fortune – **the loneliness and dispersion the more terrifying, that civilisation called >Christian< makes the background.** Therefore, it is necessary to make around a man a much denser stronger and more durable social fabric, which would support him physically and morally”.

[K. L. Koniński „Z tęsknot i myśli kryzysu”, „Przegląd Współczesny” nr 80, 1928, as cited in: R. Łętocha „Chrześcijański socjalizm Karola Ludwika Konińskiego” in: nowyobywatel.pl/2012/04/13]

„Your hospitality: the poorer you are, the less hospitably it is with you; the more you have, the better it is to receive you. Someone who received the poor in a better manner than the rich, would be a madman and a freak. **Christ scandalizes, is eccentric, he turns stereotypes upside down. Eccentric Christianity, original, paradoxical, anti-philistine one, a mystic bohemians, prophetism; the fight with Pharisees is not the fight with some villains but with you decent religious formalized and indifferent people.** [...]

I remember how a pastor received a poor tramp with the same persecution as every Roman Catholic priest Soulless would have allowed himself. Philistinism is inter-religious.

>I will not give you anything, surely you want to buy vodka<.

>Here it is from me for vodka<.

>You demoralize a man<.

>Don't you ever drink vodka? I drink vodka as well, we all drink vodka, we, who live warmly and eat healthy, only a poor man, who freezes and starves is to show off with his abstinence<”.

[K. L. Koniński „Uwagi 1940-42” Publishing house W DRODZE, Poznań 1987, page 81]

„Solidarity is a spontaneous reaction by those who recognize that the social function of property and the universal destination of goods are realities which come before private property. The private ownership of goods is justified by the need to protect and increase them, so that they can better serve the common good; for this reason, solidarity must be lived as the decision to restore to the poor what belongs to them. These convictions and habits of solidarity, when they are put into practice, open the way to other structural transformations and make them possible.

[Pope Francis, encyclical „Evangelii gaudium”, par. 189]



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Project organised by Club of Catholic Intelligentsia with funds obtained from the European Commission under the "Lifelong Learning" programme. The sole responsibility for the content of this publication shall be borne by the publisher. The European Commission is not responsible for any use of the information contained herein in any way.