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# Contents

<b>Tomasz Jabłoński</b> <i>"Family office" development in Poland - true or fiction? Legal analysis</i> .....	6
<b>Joanna Toborek-Mazur</b> <i>Mergers and acquisitions on the example of the PKN Orlen in 2022</i> .....	12
<b>Karol Partacz</b> <i>Creating value through synergy in mergers and acquisitions</i> .....	18
<b>Rafał Lach</b> <i>Written witness testimony</i> .....	26
<b>Zbigniew Tetlak</b> <i>Municipal waste management in the light of C. Wolf's non-market supply features</i> .....	30
<b>Wojciech Jakubiec</b> <i>Cybercriminals and criminal structures in the world of organized crime</i> .....	36
<b>Rafał Lach</b> <i>Courts of the peace within the legal system of the Republic of Poland</i> .....	40
<b>Aleksander Sapiński, Mariusz Kuliński, Piotr Pindel</b> <i>Cooperation of psychology and criminology in investigative activities</i> .....	45
<b>Zbigniew Tetlak</b> <i>The role of innovation in reducing dependence on crude oil?</i> .....	50
<b>Aleksandra Kurak, Dariusz Szydłowski</b> <i>Criminological aspect of suicide in Poland in the period 2014-2019</i> .....	60
<b>Monika Lisiecka</b> <i>Draft Law on civil protection and the state of natural disaster – constitutional analysis</i> .....	71
<b>Tomasz Ślarczyński</b> <i>Artificial Intelligence in science and everyday life, its application and development prospects</i> .....	78
<b>Kateryna Kalynets, Yevhen Krykavskyy and Hasanov Gikmat Bachman oglu</b> <i>E-sports marketing as an Integral Part of Virtual Development of Modern Society</i> .....	86
<b>Jacek Binda, Lidia Bolibrukh</b> <i>Pandemic covid-19 as a catalyst of the global logistic crisis and digitalization systems</i> .....	91
<b>Jolanta Pochopień</b> <i>Potential for implementation of the development of integration concepts economics and ecology in the economic activity of social systems</i> .....	96

<b>Paweł Ostachowski, Sabina Sanetra-Pólgrabi</b> <i>Specificity, conditions and trends in modern public financial management in Poland</i> .....	103
<b>Yevhen Krykavskyy, Kateryna Stasiuk</b> <i>Digital transformation in the automotive supply chain: trends and cases</i> .....	113
<b>Justyna Fibinger-Jasińska</b> <i>Implementation of the right to court and conducting remote hearings in civil proceedings.</i> .....	118
<b>Waldemar Wagner, Stanisław Ciupka</b> <i>The importance of gantiscopy in forensic technology</i> .....	122
<b>Beata Hoza</b> <i>Determinants of the VAT gap - part 2</i> .....	125
<b>Władysław Świątek</b> <i>Digitization of Administration in Poland_on the Example of Services Rendered by the Social Insurance Institution (ZUS)</i> .....	131
<b>Piotr Pindel</b> <i>Suicide by hanging - methodology of proceeding during the examination of the event</i> .....	141
<b>Serhii Kasian, Kateryna Pilova Yurii Makukha</b> <i>Promotion of the global Mobil brand: information technologies in marketing, analysis of marketing activities</i> .....	145
<b>Robert Samsel</b> <i>Cardinal August Hlond the spiritual mentor of John Paul II?</i> .....	151
<b>Illia Klinytskyi</b> <i>Language rights and official language in constitutionalism. Do bilingual states give us more rights for our language?</i> .....	157

## ***Editorial Words***

*Dear esteemed readers,*

It is my great pleasure to welcome you to the latest edition of ASEJ, the academic journal that brings you the latest research in the fields of law, economics, logistics, finance, psychology, criminology, computer science, and security. This issue features a diverse range of articles from leading experts in these fields, showcasing their latest research and insights into current trends and challenges.

As we continue to face unprecedented challenges and rapidly evolving technological advancements, it is more important than ever to stay up-to-date with the latest research and trends in these fields. This issue of ASEJ offers valuable insights and perspectives that are essential for anyone seeking to stay at the forefront of their respective disciplines.

We would like to take this opportunity to express our sincere gratitude to the authors for their hard work and contributions to the advancement of knowledge. We would also like to acknowledge the invaluable support of the Bielsko-Biala School of Finance and Law for their continued commitment to publishing this journal, which serves as a platform for the exchange of the latest knowledge and insights.

Virtual reality (VR) technology has been advancing at a rapid pace, and with its growth come a range of challenges in various fields, including economics, law, security, and computer science. In the realm of economics, one challenge is determining how to integrate VR technology into existing business models. VR has the potential to revolutionize the way companies conduct business, but it also requires significant investment and infrastructure to do so. Additionally, there are concerns about how VR will impact the job market, as it could potentially eliminate the need for certain types of jobs while creating new ones in the VR industry.

In this issue, we also explore the growing significance of virtual reality in law, economics, finance, and security. As VR technology continues to evolve, it presents both opportunities and challenges in these fields. For example, in economics, VR has the potential to revolutionize the way businesses operate, but it also requires significant investment and infrastructure. In law, the use of VR raises important questions around data protection, privacy, and intellectual property rights. In finance, VR can be used to enhance customer experiences and provide new insights into investment opportunities. In security, VR presents new risks and challenges, such as ensuring the safety of users and protecting sensitive data from cyber threats.

We hope that this issue of ASEJ will prove insightful and informative for our readers, and we look forward to your feedback and contributions in future editions.

Sincerely,

*Dr Muhammad Jammal*  
*Editor of the ASEJ, Issue 4, Volume 26, 2022*

# Cardinal August Hlond the spiritual mentor of John Paul II?

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**Abstract**— Josemaria Escrivá, showing the way to holiness, teaches: "Shine like a star ... rise high and shine with light in the sky? Better to burn like a torch, hidden, igniting everything you touch. – This is your apostolate, this is why you live on earth (Route 385)" (Escriva 2014). The eloquent indication of the founder of Opus Dei may prove helpful in the analysis of a possible bond between the Servant of God Cardinal August Hlond and St. John Paul II and the possible influence of the cardinal on the future pope.

The issue of the relationship and possible formative and spiritual influence of Card. August Hlond to Karol Wojtyła is not a new issue. It has been described several times by Fr. Stanisław Kosiński SDB Fr. dr. Bogusław Koziol Maria Włosek These are studies that deal with the issue we are interested in here, or very broadly - including also Cardinal Wyszyński, historically, be very analytical - limiting yourself to one issue.

**Keywords**— mentor, John Paul II, Hlond, Poland

## I. INTRODUCTION

Taking up the issue of the possible impact of Card. Hlond for the future Pope, we want to treat the problem from the theological and pastoral point of view and look at it through the analytical and synthetic method to confirm or refute the thesis.

As card. Wojtyła assessed the activities and role of Cardinal Hlond for the Church in Poland is best seen in his response to a biographical survey addressed to him by the then Archbishop of Poznań, and previously the long-time secretary of the Primate. We read in it: "(...) I have already started reading this survey several times, but I have to admit with shame that I can say very little. I had the opportunity to meet Cardinal A. Hlond only once in my life. It was in 1946 (autumn) when I was directed to study in Rome by Fr. card. A. Sapieha, who asked the Cardinal Primate to facilitate my admission to the Belgian College in Rome. The fact that I was able to be admitted to this College and stay there for two years, I owe to Cardinal A. Hlond. On the personality of Card. I can only say what I feel. I

feel that he was a very dynamic personality, deeply ecclesial, that he fulfilled a great mission in the history of the Church and the nation. I have no direct grounds for statements on this subject, as I have only met the Cardinal once. What struck me then was the great directness and cordiality in intercourse (...)" (Kosinski 1978).

After the query, it should be objectively stated that already as Pope John Paul II, he does not refer directly to the person of cardinal Hlond and his teachings. He mentioned him during a meeting with young people on the Lech Hill in Gniezno in 1979 (John Paul II 1979), on other occasions he mentioned his name several times only in a historical context. It should be emphasized that he invokes Cardinal's summons at least three times. Hlond about the victory through Mary, which we will develop below.

Taking into account the above premises, is it possible to unequivocally speak of the influence of Card. Hlond on St. John Paul II? In order to avoid the phrases here: "most likely, it has not been proven, but ...", "it can be guessed that ..." let us compare the most important threads of Cardinal's ministry and teaching. Hlond, and let's try to relate them to the deposit of the pope from Poland.

In the second part of the most important chapel of the Polish Nation - Our Lady of Częstochowa at Jasna Góra, there are stained glass windows depicting three important figures of the Church in Poland in the 20th century: Cardinal August Hlond (1881–1948), card. Stefan Wyszyński (1901–1981) and St. John Paul II (1929–2005). They have an age difference. They experienced the interwar period of freedom, occupation and communism in different ways. They were and are, in the spiritual dimension, educators and guides of generations of Poles, exceptional authorities of the Church, formators and teachers of multitudes of the faithful. The uniqueness of their mission followed each other chronologically, it was an activity for the renewal of faith, deepening of the Christian and national spirit, which is visible in their teaching and service. It is in this



dimension that we see the intellectual and spiritual continuation and development of Cardinal's work. Hlond in the life of John Paul II.

Cardinal's message August Hlond can be synthesized to selected, in our opinion, most important issues. Using the writings of Fr. Stanisław Kosiński <sup>A</sup>nd Fr. Paweł Jasina(2020) SChr in addition to social issues, which will be presented later, the following Christocentric issues should be distinguished : the presence of Jesus in human life, redemption, the reign of Christ, the cult of the Sacred Heart of Jesus, the value of the Cross, Mercy, the Eucharist, as well as Mariological issues, ecclesiastical, holiness, the science of conscience, the papacy, anthropology and issues of state-church relations. The richness of teaching content is supported by the sincere desire of Cardinal Hlond, that no one in Poland wage war against God, against redemption, faith and God's law. He called to trust in the Divine Mercy, the care of the Mother of God, and also to live active love of God and neighbor, apostolate and surrender completely to Divine Providence.

## II. MAIN DELIBERATIONS

The foundation of Christian life, according to the Primate of Silesia, is the truth contained in Jesus Christ and His work of Salvation: "(...) Christ, with divine authority, encapsulated in his religion the attitude towards God into certain and unchangeable rules, binding on everyone. (...) henceforth, salvation can only be accomplished by means established by Him. (...) as there is one God and one Savior and one Gospel, so there is only one Church of Christ, one truth, one only way" (Hlond 1988). The words from the speech inaugurating the ministry of the apostolic administrator, Cardinal Hlonda in Silesia on December 17, 1922. He then said: "(...) my task will be to lead you along the path of faith and virtue to God, to heaven, confirming, enlightening, lifting, saving. Everyone has the right to my love, to my work and care, and I want to serve everyone, take care of everyone, to win everyone to Christ.

He confidently pointed out that the inclusion of both the society and individual people in the building of Christ's kingdom would be a sure way towards the renewal and revival of religious and moral life. Catholicism should be imbued with the spirit of Christ and loving service to the Redeemer. The words of Card. Hlonda, spoken a few months after the end of the conflagration of war in 1945: "During the fight against Nazi barbarism for existence and culture, a Pole, drawing strength from the deepest religious layers of his soul, died for God and faith with the same dignity with which he laid down his life for the homeland. (...) Called today to express, hand on heart, on what principles he wants to build his new life, this old Polish people will answer without hesitation that in a Christian atmosphere, in an evangelical climate. The unfailing life instinct and the conscience of the ages make him face Christ. So, Poland still confesses its old God. Poland continues to recite its age-old Credo. As for a long millennium, today Poland baptizes into children, Poland still lives under the sign of the cross, it wants to go into the future with Christ, His teaching and His law (...)" (Kosiński 1979). Cardinal Hlond outlined

together with the entire Episcopate, following the example of St. Paul the Apostle, a program of renewal of families, parishes and homeland, which was to be done by "renewing everything in Christ"(Konieczny 2003). .

The renewal of Christian life was possible first through care for the sacramental life, and especially - as indicated by card. Hlonda - exploring the sacred mystery of the Eucharist.(Konieczny 2004). Primate Hlond tried to deepen the Eucharistic life by supporting and organizing Eucharistic Congress. Their topics were diverse and addressed to various states of the Church. They dealt with both theological and pastoral issues. Doctrinal science covered the issues of the dogma of the presence of Christ in the Eucharist, the cult and the issue of frequent Holy Communion, and the importance of the Eucharist in the life of the Church and the world. However, the thematic scope of the congressional pastoral meetings was particularly eloquent. Particular attention was paid to the Catholic formation of the family, men, youth, teachers and intelligentsia. In particular, according to the researchers, the Congresses organized under the direction of the primate were focused on religious life. Indeed, it was realized that a true social and moral rebirth could come through a deeply religious revival of the family, the education of young people, the formation of men and women, and also through enlightened and zealous priests and educators.

A deep religious life is also a reverence for the Sacred Heart of Jesus, which was especially important to Cardinal Hlond, which he expressed during his shepherding in Silesia, entrusting this land to the Sacred Heart of Jesus during the 2nd Catholic Congress in Królewska Huta (now Chorzów-Batory) on September 9, 1923. He then prayed: "Sweet Jesus, our God and Redeemer! In the deepest humility we prostrate ourselves before Your eternal Majesty, as Your children and subjects, to pay the humblest homage to Your Most Reverend Heart(Hlond 1988). An important act of continuation of this work was also the letter of the entire Polish Episcopate headed by the Primate of January 1, 1948, encouraging the faithful to devote themselves personally to the Sacred Heart of Jesus. This encouragement was also supposed to be a remedy for moral and religious confusion related to, among others, with abortion, drunkenness and scandal.

One should not omit the theme of the developing cult of the Divine Mercy, propagated by Fr. Michał Sopoćko - the trustee of the soul of Sr. Faustyna Kowalska. Before the outbreak of World War II, the position of Cardinal Hlonda was careful about this. At that time, he took precautions with the practice of the Church, according to which it is not common to establish a feast of God's attributes, because the entire liturgy of the Church throughout the year glorifies the miracle of God's Mercy. Without going into details, this attitude of the primate changed after the end of the turmoil of war. It is worth mentioning that Card. Hlond received Fr. Sopoćko, and also agreed to finance the publication of the treatise on the Divine Mercy, whose author's copy was signed with the following dedication: "A publisher benevolent to the venerable author. + August Hlond, August 22, 1947". After the death of the Primate, Fr. Sopoćko wrote: "St. card. Hlond patronized the cause of the Divine



Mercy (Pietrzak 2009).

Christocentrism was revealed in the doctrine of the right Christian conscience. Conscience, in his opinion, stands on the border of doctrine and social life, results from revelation and the truth about man, and is used for dignified and responsible conduct in everyday life, which is part of the overall struggle for holiness (Troska 2000).

The concept of conscience is used by Card. Hlond in the moral sense, but he also relates them to faith and man's bond with Christ, which is essential in this process, without the revival of conscience based on faith and bond with the Savior, one cannot speak of a revival of Christian life. The revelation of Christ is the right source for returning lost humanity to superior values and truths (Troska 2000). His words are worth quoting: (...) let us not be persuaded that our current shortcomings in religious life are the result of the growth of culture and that high culture naturally suppresses the life of faith. Oh no! Let us remember that it is not culture that has brought us faith, but faith has brought us culture.

The cardinal constantly called for God's law and Catholic thought to always be present in the center of state, social, material, moral, school and individual culture, giving the right direction, meaning and hope, to "awaken consciences dulled by the cult of the present"(Pietrzak 2009).

In the activities of the primate, an important role was also played by concern for new canonizations and beatifications, especially the continuation of the processes interrupted by World War II. In his notes, he wrote: "The Church must have heroes and saints, extraordinary people, so that the everyday life of the faithful can be strengthened and lifted by their example and word. This is the need of the Church. This is also the need of nations and states (Pietrzak 1989). At the end of 1946, the Polish Episcopate resumed the canonization and beatification processes. They concerned Bl. Bronisław, Bl. Kingi, Bl. Simon of Lipnica, blessed. Jan of Dukla, blessed. Salomea, as well as the Servants of God - Rafał Kalinowski, Maria Siedliska, Maria Teresa Ledóchowska, August Czartoryski, Queen Jadwiga, card. Stanisław Hozjusz, Edmund Bojanowski, Archbishop Józef Bilczewski, Father Włodzimierz Ledóchowski, Sister Faustyna Kowalska (Cardinal Hlond composed a prayer for her beatification), Father Bernard Łubieński, and Wanda Malczewska. The new trials concerned Albert Adam Chmielowski and Marcelina Darowska. The pre-war trial of the Podlasie martyrs Wincenty Lewoniuk and companions was not resumed (Pietrzak 2009). We list the entire list, as it will be important in the further part of the study - after all, most of the indicated people were elevated to the altars during the pontificate of John Paul II.

Before we move on to what seems to be the most important aspect of the spiritual bond of Cardinal Hlond and John Paul II, the rich teaching and social commitment of the Primate of Poland should be pointed out for a complete picture. When teaching about the state, he emphasized that it is a natural institution, derived from human nature and, at the same time, a condition for the proper development of humanity. State life in the described approach is not the work of man - despite undergoing historical changes - but the result of human nature

and in this sense comes from God. In the definition of statehood understood in this way, the reference to God is obvious and becomes the basis not only for the development of the Catholic social teaching, but also for commitment to the state - which is a gift and a task entrusted to man by God. In this context, it is worth mentioning a specific "catalogue" of the citizen's obligations towards the state, resulting from this teaching. For his basic civic duty, Card. Hlond considered obedience and respect, followed by obedience to just laws and state regulations. I emphasize the word of the righteous, because nothing can compel a Catholic to act contrary to conscience. He should express his opposition to unjust laws, violating the inherent rights of individuals and families, encroaching on the rights of the Church or opposing God's law. The Church encourages the faithful to actively participate in state life based on the Catholic worldview and system of values. This is especially important in view of the threat of another enslavement in the post-Nazi period – communism.

The above, out of necessity, very superficially and synthetically presented threads of Cardinal's teaching and activity. Hlonda, for obvious reasons, do not exhaust the fullness of his activities, nor do they constitute all points of contact with the pontificate of the Polish Pope, rich in teaching and events. It is worth mentioning that the archive of Card. Hlond developed by Fr. Stanisław Kosiński SDB, with the help of prof. Jerzy Pietrzak, collected in "Acta Hlondiana " consists of 105 volumes, each of which has about 300 pages (a total of about 31,500 pages), and it is known that the documentation is not complete anyway (patrimonium, chrystusowcy.pl).

Among the many topics discussed, one seems to be the basic "bridge" between card. Hlond and St. John Paul II, and it is the cult of the Mother of God. The Primate tried to respect and develop the deep Marian devotion and Mariology of the faithful entrusted to him. The Blessed Mother is a very important element of his pastoral activity and teaching. Father Stanisław Kosiński, describing the Marian thought of Cardinal Hlonda, writes; "The vitality and durability of the Marian cult in Poland is an expression of the great symbiosis of the Polish nation with the Church, permeating all the tissues of its life (...). Primate Hlond, aware of the importance of this cult (...), strove hard to gather the whole nation under the banner of Mary'(Kosiński 1989)

Before he became the primate, such efforts could be observed during his work in Silesia. Historically, we remember the year 1925 and the coronation of the image of Our Lady in Piekary Śląskie. This visible sign seems to confirm the Marian trait in the ministry of the first bishop of the Diocese of Katowice. The act of consecration of the Polish nation to the Immaculate Heart of the Blessed Virgin Mary at Jasna Góra on September 8, 1946 was very important (Zimniak 2007). rooted in him since childhood lived in Silesia, where Marian devotion is obvious for a Catholic. This attitude was probably strengthened by the Salesian formation and the cult of Our Lady Help of Christians. Hlond's sense of faith seems to anticipate the doctrinal findings of the Second Vatican Council regarding the presence and role of the Blessed Mother in the universal saving economy (Życiński 2006).

One of the most famous are the words that Card. On the eve of his death, Hlond said to his closest associates, which were recorded by his then secretary, Father Antoni Baraniak, later Archbishop: *Nil desperandum! Nihil desperare! Sed victoria, si erit - erit victoria Beate Mariae Virginis (...)* (Baraniak 1997) which can be translated: "Do not despair! Nothing to despair! But the victory, when it comes, will be the victory of the Blessed Virgin Mary."

Cardinal referred to this call in very emotional words. Wyszyński, who saw in them comfort and hope for himself in view of the appointment as the successor of Primate Hlond, and also years later on the thirtieth anniversary of the death of his predecessor - on the day of the election of John Paul II to the See of Peter. His testimony about the fulfillment of Cardinal's prophecy sounded in a similar emotional tone. Hlond on the day of the pope's visit to his homeland and the memorable holy mass at Zwycięstwa Square in Warsaw on June 2, 1979. The name of the square given by the communists, as well as the celebration of the holy sacrifice by the pope in front of the cross, which they erected, were meaningful to him.

John Paul II several times referred to the Marian invocation of Cardinal Hlond. During his second trip to Poland at Jasna Góra, he confessed that these prophetic words constantly inspired and shaped him and influenced his own complete entrustment to Mary. It is also worth recalling the words of the Pope spoken in Krakow in Błonia on June 8, 1997, before the Angelus prayer, which he referred to the gathered young people to the personal experience of Oases of the Living Church, which began to develop in Poland in the 1950s. He also mentioned entrusting the oasis to the Immaculate, which he made in 1973. Together with those gathered for the noon prayer, the Pope once again gave thanks to Mary for the entire oasis work, which, in his opinion, undoubtedly contributed to the victory - in accordance with the words of Cardinal Hlond. He also recalled the call of victory through Mary in his Testament, referring to the heroic entrustment, struggle and victory of the Primate of the Millennium during the personal retreat of the jubilee year 2000 (John Paul II 2005).

The Marian dimension of John Paul II's pontificate is visible through complete entrustment in her personal act of *Totus Tuus*, the consecration of the world to the Immaculate Heart of Mary on March 25, 1985, or the proclamation of the Marian Year. This can also be seen in the well-known Marian devotion and numerous pilgrimages to places of worship of the Blessed Mother. Papal Marianism goes hand in hand with Mariology expounded especially in the encyclical *Redemptoris Mater* and in the apostolic letter *Mulieris dignitate*. Of course, the collection of papal teaching on the indicated topic is much richer, but we will not detail it here. It should be emphasized that following the Second Vatican Council, the Pope clearly emphasizes Mary's model in the pilgrimage of faith, but also her mediation, which is drawn from the only source, which is the mediation of Christ himself: "(...) is a real dimension of this presence in the salvific mystery of Christ and the Church" (John Paul II 1995).

The role of the Holy Mother was important in the life of the pope, but it did not overshadow Jesus Christ - the pontificate of

John Paul II was Christocentric. This was revealed already during the inauguration of the pontificate with the papal encouragement to the faithful: "Do not be afraid, dear brothers and sisters, to accept the authority of Christ. Help the Pope to all who want to serve Christ - and serve man through Christ. Do not be afraid. Open, open wide the doors to Christ! Open the borders of countries, economic systems, political systems, civilizational directions to his saving power. Do not be afraid! Christ knows "what is in man" (John Paul II 1997) moreover, his first encyclical *Redemptor hominis*, the Pope dedicated it to the Redeemer, beginning with the words: "The Redeemer of man, Jesus Christ, is the center of the universe and of history" (John Paul II 1994). The encyclical on *Divine Mercy* (John Paul II 2007) - *Dives in misericordia* develops this thought, showing the Son of God as the source of Mercy for man and the world

John Paul II is sometimes referred to as the "Pope of the Eucharist", not only for his almost mystical experience of the celebration of the Holy Mass and deep adoration of the Blessed Sacrament, but also for the in-depth reflection presented especially in the encyclical *Ecclesia de Eucharistia*. It is worth quoting his personal testimony: "Here is the treasure of the Church, the heart of the world, the pledge of the goal to which every man, even unconsciously, strives. A great mystery that certainly overwhelms us and puts our reason's capacity to go beyond apparent reality to a great test. Here our senses fail - *visus, tactus, gustus in te fallitur*, as it is said in the hymn *Adoro te devote*, but faith alone, rooted in the Word of Christ and handed down to us by the Apostles, suffices" (John Paul II 2017).

An important element of the pontificate of the Polish Pope was to bring the faithful to the teaching of the Second Vatican Council on the universal call to holiness. Discovering this path, appropriate for every Christian, was salutary in the face of lurking threats related to social, economic, cultural and religious changes. He was aware that the dominance of desires related to material well-being, the cult of the body, secularism or the loss of religious identity can easily degrade human existence, closing it to higher values, especially faith, hope and love, which are fundamental signposts on the way to holiness. Hence, the examples of multitudes of the blessed and saints who became intercessors are not surprising, but also examples calling for imitation, proving that holiness is possible for everyone. Pope John Paul II (2016) during his pontificate (mainly in the years 1982–2004) canonized 482 blessed during 51 solemn celebrations, thus confirming the unprecedented in history honor given to so many people elevated to the altars. He beatified 1,345 people, including 1,338 during 147 solemn celebrations. He approved the existing public cult of four, and in three cases he approved the form of the Holy Mass and the office.

The Pope (1995) was also a great advocate of the protection of life and care for the family. He tried to build a "civilization of love", respecting every human life at every stage of it. He showed family and marriage as one of the most precious goods of humanity. The Church should teach and help those who have discovered this value and want to remain faithful to it, who are

still looking for the truth, and finally those who encounter obstacles in realizing their own vision of the family (John Paul II 1995).

John Paul II was close to the issues of human dignity and his values. He spoke about man in the language of philosophy based on experience and intellect, but also in the context of personal mystical experience and deep intellectual intuition. Based largely on his own experiences, he pointed to the threats faced by modern man. They are not only ideologies, but also misused developments in every field, both scientific and technical. He was convinced that spiritual development must go hand in hand with technical or economic development (Różycki&Woźniak 2014).

During his pontificate, the Pope from Poland touched on important issues for man and the world in the perspective of salvation, but also raised social issues; he cared about a just world, with respect for every human being, fairly remunerated, being the subject of activities aimed at improving the material status, technological progress, and the broadly understood development of civilization. His encyclicals *Laborem* should be distinguished *exercens*, *Sollicitudo rei socialis*, *Centesimus annus*, *Veritatis splendor* or *Evangelium vitae*, papal exhortations on social issues, such as *Christifideles*, also played an important role laity, or apostolic letters, just to mention *Dies Domini* - about celebrating Sunday, as well as numerous speeches and messages.

The pastoral involvement and content of the Pope's teaching were very broad and touched many areas of spiritual, social and family life. He seemed to be involved in the fate of the whole world, but also in the individual fate of each person. He did not shy away from difficult topics, he undertook scientific disputes and pointed to the value of intellectual and scientific development, which resulted in, for example, the encyclical *Fides et Ratio*.

One should also mention the papal commitment to peace in the world, freedom from totalitarianism (especially communism), resolving poverty, ecumenical issues and interreligious dialogue.

In view of the presented heritage of Cardinal August Hlond and John Paul II - necessarily in a very synthetic way - can we talk about the influence of the primate of Poland on the future pope? Historically, it seems not. It would be more correct to see it through the indirect influence of Card. Stefan Wyszyński, who often referred to his predecessor. However, what seems to be the most important, there are similarities in the thematic scope of the problems undertaken by both priests, both within the Church and in the subject of Catholic social teaching. From them comes a clear program of action to deepen the relationship with God, but also the quality of family and social life in the face of various problems relevant to the present day of their mission. With his commitment and authority, Cardinal Hlond outlined a program for the Church and nation in Poland, John Paul II already did it on a global scale.

Divine Providence allowed Karol Wojtyła to live and develop spiritually and intellectually in the atmosphere of a clearly defined program of activities of the Church in Poland, enjoying the authority of outstanding primates: Cardinal Hlond

and card. Wyszyński. Their testimony of life and commitment had to influence Wojtyła's personal development, his involvement in the implementation of subsequent pastoral and social programs, first in the local Church of the Archdiocese of Krakow, and then in the universal Church, towards all nations and cultures, leading them into the next millennium of Christianity.

### III. CONCLUSION

Cardinal August Hlond was, in a sense, the spiritual mentor of John Paul II in the legacy of his actions. This was done through the attitude of his successor, Cardinal Wyszyński, in the teaching and tasks left for the Church in Poland, in the authority, in the role of the Church in the spiritual and intellectual renewal of the nation, in the paths to freedom and opposition to totalitarianism, in concern for the family and the dignity of the human person. The Pope made good use of this lesson given by the Church and consciously developed it in his pontificate. May the next generations of the faithful in Poland be able to use these lessons by creating and implementing a practical program of action towards spiritual, moral and intellectual renewal.

It is probably worth analyzing in detail the idea of "interaction" of Cardinal Hlond, card. Wyszyński and John Paul II in chronological order on each other, but also on the Church and the world. The subject requires further in-depth, broader and more analytical treatment, adding Card. Stefan Wyszyński, which was not possible in this study. The issue is extremely interesting, but also motivating and giving the next generations tools for proper - bringing tangible fruit - action on the example of these mentors, Servant of God August Hlond, shortly blessed Stefan Wyszyński and Saint John Paul II.

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