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THE ETHOS OF WORK IN LIFE AND WORKS  
OF ADAM (FATHER JACEK) WORONIECKI  
AND KAZIMIERA (SISTER MARTA) WOŁOWSKA

INTRODUCTION

Work is a form of human activity which has always been the field of a particular interest of pedagogy. The proof for this may be, among other things, the works of its prominent representative, Sergiusz Hessen (1887–1950). In his monograph, *Podstawy pedagogiki* (Eng. *The Basics of Pedagogy*),<sup>1</sup> the author presented work as the main developmental power, enabling a man to pass from a heteronomous level of a moral development to moral autonomy. Work, from the point of view of Hessen, as an effort focused on a valuable aim, enables the participant of the process of upbringing to form his or her own personality, transforming individuality into character. It happens thanks to an action directed towards the good of the humankind and not only towards the benefit of a particular individual. Work enables a man to act in favour of a community. According to Hessen Conditions for such an effort, which could be called work, can and should be created already at the level of the school education, and the education at the stage of kindergarten should be preparing for it (Hessen, 1997).

This text is an attempt to give an answer to the question of how the above introduced vision of work was being achieved in the life and works of two

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<sup>1</sup> So far, the book has not been translated into English, cf. the Polish edition: S. Hessen, *Podstawy pedagogiki*, Warszawa 1997 (translator's note).

prominent Lubliners,<sup>2</sup> Adam Woroniecki (1878–1949) and Kazimiera Wołowska (1879–1942). While searching for the solution to this problem, it has been considered crucial to bring to closer attention the concept of the work ethos, which places the phenomenon of work in the reality of a particular social custom.

What is, then, the work ethos? The Greek word “ethos” means “custom,” that is a socially legitimised set of behaviours which regulates human relations. Maria Ossowska used the name of ethos for “the lifestyle of a community” (Ossowska, 1986, p. 7). Drawing out of the general terms of an ethos and a style of life, the category of the ethos of work, it can be defined as a set of customs, actual indications for the morality of a particular social group (including working group), revealing itself in the course of the work being performed by its members (not only professional work but also, for example, school work, etc.) (Kapias, Polok, 2014).

Pedagogical research on work focuses mainly on its aspect of obligation; less often it presents its true image, which is the actual ethos of work, being practised by the participants of the process of upbringing. However, in Polish source literature, some examples of research on this subject matter can be found. One of them is, conducted in 1920s by a team of pedagogues from the University of Gdańsk, research of the professional ethos among teachers. By this name the researchers called the phenomenon of the subordination of teachers to the imposed, and thoughtlessly adopted by them, normative regulations, with the concurrent lack of taking personal responsibility for the implemented didactic and pedagogical programmes (Aleksander, Bauman, Rutkowiak, 1993).

This empirical premise forces us to consider work as a value being at risk, which in the field of morals and customs can be devalued and deprived of the real reference to the sphere of human practice. Therefore, it is justifiable to constantly extract, both from the past and from the present, the examples of practising the ethos of work which takes into account considers not only the good of an individual but also of a wider human community. We receive such examples from the eponymous characters of this text. With this assumption, the problem posed previously can be replaced by a more specific one: What kind of ethos of work was confirmed by the life and works of Adam Woroniecki and Kazimiera Wołowska?

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<sup>2</sup> Although the name *Lubliners* is usually applied to the Jewish emigrants from Lublin, we decided to use this name to denote all those who originally came from Lublin (translator’s note) as it corresponds the best to the original Polish term *Lublinianin*.

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1. THE CHILDHOOD AND YOUTH OF ADAM WORONIECKI  
AND KAZIMIERA WOŁOWSKA AS THE TIME  
OF PREPARATION FOR THE CHOICE OF A LIFE PATH

According to Hessen's message, in childhood and young age, when usually a person does not do a professional job, there should occur, within family life and school education (or home schooling), a formation which prepares a child to undertake efforts focused on both individual and common good. Being friends from early youth, Adam Woroniecki and Kazimiera Wołowska, received such formation in their own families.

Adam's parents—prince Mieczysław Woroniecki and princess Maria Woroniecka (nee Drohojowska), took care of a thorough education of their eight children. They hired private tutors and governesses for Adam and his siblings to teach them foreign languages. The boy was under their care until he was 14. Then, he continued education in the Gymnasium Nr VI in Warsaw, where he passed his Matura Exam in 1898 (Niedziela, 2006).

Not only did young Woroniecki gain very good education, which gave him a solid ground to study and obtain two bachelor degrees: of Natural Sciences Department and of Theological Department of the University of Swiss Friborg. He also acquired some features which were highly valued in social life—he danced very well, rode a horse, played tennis, animated games and organised quizzes in which he proved to have a brilliant mind and a sense of humour. Preparing his son to inherit the ancestral property, Adam's parents decided that under the Russian partition, he should also receive proper political upbringing and that was why, for a short time, Adam was also a pageboy in the tsar court and after finishing the gymnasium, he served in the “elitist tsarist military unit”. The Woronieckis hoped for their son to marry Antonina Przanowska—the only heiress of the neighbouring property. However, young Woroniecki wished to enter a monastic congregation (Niedziela, 2011).

Kazimiera Wołowska's parents—Józef (a wealthy landowner, lawyer and civic leader) and Maria (nee Buszczyńska)—just as the Woronieckis, cared very much about thorough education of the children from the two marriages of Józef (Maria married him when he was a widower). They hired private tutors who were renowned experts on their subjects. Among them were also (just as in the case of the Woronieckis) foreign teachers. After many years, sister Marta Wołowska described the crucial features of the familial upbringing in such words: “Our house, open to everyone, was run affluently, even luxuriously. My parents' and siblings' annual visits abroad gave us

a kind of external French culture courtliness” while “our upbringing was based on solid religious and intellectual rules” (Strasburger, 2012, p. 21).

Despite the feeling of a happy childhood, in its course Kazimiera suffered some very painful experiences connected to her own poor health condition but also to the illness and death of her mother (at that time she was 13 years old). Straight after her mother’s death, Kazimiera’s father wanted to—just as the Woronieckis—direct his youngest child to a good school, possibly run by a female religious congregation experienced in this field. He was actually thinking of the Immaculate Conception Sisters in Jazłowiec but Kazimiera herself was rather sceptical about them (she thought that they were “impassioning their students”). Finally, Józef Wołowski decided that he would bring up the younger daughters who were left with him himself, ensuring that they would continue to gain solid home education (Strasburger, 2012). In later years, when Kazimiera was already sister Marta—a nun and a teacher—her students highly valued the effects of that home education, considering the young class teacher to be “comprehensively educated” and outstanding in her education against the background of other sisters (Kosyra-Cieślak, Szymczak, Siostry Niepokalanki, 2004).

However, before Kazimiera joined the religious congregation, she was slowly preparing to marriage. When she was 17, she mutually fell in love with a man whom she chose as a candidate for her husband. However, her plans were suddenly interrupted by a mystical vision that she had in the Lublin church of the Capuchin fathers in Krakowskie Przedmieście. The vision forced her to consider the monastic vocation, even to the Congregation of the Immaculate Conception (Immaculate Sisters), towards which she used to be so critical (Chmielewski, 2012). She struggled with this challenge for two years, while facing such painful facts as a tough illness and death of her only brother—Wincenty (she was 17 then), and the death of her father (Kazimiera was 20 years old). Finally, in 1900, 21-year-old Wołowska decided to cross the monastic threshold (Zagrajek, 2005).

In both cases—of Adam and Kazimiera—the discovery of religious vocation was definitely helped by the religious education they received. As the biographers of father Jacek Woroniecki describe it, that kind of education was something natural in teaching Polish squirearchy and aristocracy. Its obvious characteristic was the care to include ecclesiastical rites of the whole liturgical year in the life of a family and fostering the external signs of religious affiliation, such as home chapels and altars. That was the situation in Adam’s home (Niedziela, 2006). The biographers of sister Marta

Wołowska and she herself clearly highlight the high level of religious education, which her teachers took great care of. She was taught religion by the rector of the seminary of Lublin himself, priest Antoni Nojszewski. He was discussing with the young Wołowskis serious religious works, he was also their constant confessor, working on their spiritual formation. Kazimiera's parents often engaged into religious retreats and sought to incorporate their children, to the best of their abilities (Strasburger, 2012).

Before the final decisions to enter monastic congregations were made, the two young people spent many nice moments together, under the subtle care of their guardians. While entertaining themselves, Kazimiera and Adam did not forget about the seriousness of life and the need to fulfil their vocations (a pedagogue would say: their developmental potential) in the world. An attestation to this fact could be, among other things, a note kept in the archives of the Congregation of Sisters of the Immaculate Conception in Szymanów, that sister Marta "reminisced about how they both—he [Adam Woroniecki—note L.D.], as a student and she, as a 20-year-old young lady, danced together cheerfully at the balls in Lublin and confided in each other quietly, how they were going to serve God in a monastery and a convent" (Łubieńska, 1963, p. 29).

This service to God was accomplished in both cases through the service to people – in the chosen religious congregations, and through the realisation of the charisms connected to those congregations (which will be elaborated on below). It involved honest and frequently very hard work for others.

## 2. REALISATION OF A RELIGIOUS VOCATION AS A WAY TO FULFIL THE CHRISTIAN WORK ETHOS

Although the decisions about entering religious congregations were made by both young people with complete conviction, their final implementation was not easy at all. In this matter, Adam experienced mainly external difficulties. His father, who already accepted the son's decision to resign from married life, provided for him a career of a clergyman in the diocese. Wishing not to disobey his father, Adam Woroniecki, after theological studies in Switzerland, went to the Theological Seminary in Lublin in 1905. He finished it and received his Holy Orders in 1906. He then formally started, lasting till the end of his life, work for the Church. He became the secretary of the bishop of Lublin; he also taught the Scriptures in the Theological Seminary

and acted as a prefect in the prestigious, elite Stefan Batory Gymnasium for boys. In the years 1907–1909 he worked very hard on his doctorate in Swiss Friborg. He also spent much time working on his spirituality, to start, only after his father's death in 1909, the novitiate in the Dominican monastery in San Domenico da Fiesole, Tuscany, under the monastic name, Jacek. From that place he was called to Rome by the General of the Order—father Cormier, who entrusted him with the task to renew the Dominican province of St. Hyacinthus (Jacek) in Poland (Niedziela, 2006).

In that way, Woroniecki, on the threshold of his monastic life, received a special mission, which was going to turn out a difficult one. He was preparing for it through some stages. In the beginning, he took his first vows in Rome, completing in the meantime his theological studies in Collegium Angelicum. Then, in 1911, he took his final vows in Düsseldorf. After that, in the years 1911–1913, he was a spiritual father and a vice-rector in the Theological College at the University of Friborg. In the years 1913–1914, in the Dominican monastery of Berlin, he was also preparing to leave for the mission in Russia, where he was going to create a new Dominican province of Petersburg. Those plans, however, failed because of the outbreak of the First World War. Father Jacek, instead of coming to Petersburg, went to Krakow, where he lived and worked in the Dominican monastery until 1919. During that stay, in the years 1916–1917, he was lecturing on ethics in the Dominican College, and in 1918 he became a member of the Polish Academy of Arts and Sciences (Niedziela, 2006).

In 1919 Woroniecki joined the group of professors of the University of Lublin, which during his academic activity there (until 1929) became the Catholic University of Lublin. In that environment he conducted an intense didactic and educational activity, creating acclaimed works and lecturing on moral theology, ethics, pedagogy and methodology of teaching religion. He was chosen to be the rector of the university in a very difficult prewar time of its existence. During his short but very busy tenure (1922–1924) he made successful efforts to reach new donors for the university. He took care of many organisational and economic problems, connected with the scientific status of the Catholic University of Lublin (KUL). He did it regardless of his health. That was why, after two years, he asked for dismissal from his office. It is impossible to fully grasp the number of benefits in which the academic community of KUL shared due to his efforts (Karolewicz, 2016).

The next workplaces of father Jacek Woroniecki and tasks connected with them were: Collegium Angelicum in Rome, where in the years 1929–1933

he was a full professor of moral and speculative theology, as well as pedagogy; in 1933 he came back to Poland and for four years he served in a very difficult capacity of a syndic for the Polish province, starting the construction of the monastery in Służew, Warsaw, and moving the congregation's activity to central Poland. In 1937 he initiated the Congregation of Sisters Dominicans Missionaries of Jesus and Mary, which has been working dynamically until the present days. In the years 1937–1939 he came back to his academic and writing work, taking up employment in the Dominican College in Warsaw, where he was a rector (regent), a lecturer and teacher of the novices. After the outbreak of the Second World War, the fate threw him again to Krakow, where, since 1944, he “served as a rector and a lecturer in the monastic study.” He stayed in the Krakow's monastery until the end of his life in 1949 (Niedziela, 2006).

Sister Marta, in the beginning of her monastic formation (a bit differently than father Jacek), was struggling mainly with internal difficulties. She was asking herself if she really was in the right place. In that struggle she received spiritual help from the subsequent (just as she herself) blessed of the Catholic Church—foundress of the Congregation of Sisters of the Immaculate Conception—mother Marcelina Darowska. It all happened in quite troublesome circumstances, when the young postulant dared to express publicly, in the presence of her mother superior, her antipathy towards the Congregation. In response, she heard: “You can leave—the gate is open.” That response, giving Kazimiera total freedom, made her take advice from Mother Marcelina. Further report of that situation, given after many years by sister Marta, was as follows: “and I responded to Mother Marcelina that I fully trusted her and relied on her opinion; if she thought that I had the vocation, then even if I was going to feel hell in my soul—I would stay. And then she answered: «Since the very beginning, when I saw you, I have never doubted that you do have the vocation to our Congregation»” (Strasburger, 2012, p. 28). After that talk Kazimiera stayed in the Congregation, although her staying was always marked by huge spiritual struggle. Known previously only to very few people or maybe just herself, the reports of her mystical experiences and of continuously made, huge (even in monastic conditions) efforts to build up her own spirituality, came to light only after her death (Strasburger, 2012).

Just as father Jacek's superiors saw him as an exceptional person, created to play important role, the same was with Marcelina Darowska, who also had that feeling for sister Marta. She saw her as someone special, who you could entrust with important tasks (Strasburger 2012). Young sister Marta clearly

felt the care of her mother superior and she wrote about it in one of her letters: “she was talking to me so warmly, and always like to a soldier who is being prepared for a battle” (Blessed Marta Wołowska, sister of the Immaculate Conception, 2018, p. 2).

That “soldierly” preparation soon turned out to be extremely useful. Sister Marta, a few years after finishing her novitiate, together with her sisters had to face the happenings of the First World War. She then fully involved in the enormous effort of the whole Congregation to help the poor people in Poland (still under foreign partition), either in Jarosław, or in Nowy Sącz, or Szymanów. That help was mainly related to taking care of children, whose mothers, left without their conscripted husbands, had to bring them up alone, as well as run the households. After the battles, sister Marta took care of the wounded soldiers. She was a witness of an incredible tragedy of her own nation, whose young men were conscripted to opposing armies and fought on the opposite sides, being killed in fratricidal battles. Twenty years later the Second World War put sister Marta on the front lines with two invaders: first Russian, then German. Then, as a superior, despite her growing tuberculosis, heart disease and cancer, she did manual labour, either in the field, or in hospital, she offered spiritual and material assistance to prisoners and their families, she gave shelter and sought for safe places to hide the Jewish people (Filipek, 2015; Strasburger, 2012).

Before this happened, straight after her first vows, Wołowska became a class teacher in Niżniów (present Ukraine)—both in the school and the boarding house run by the Sisters of the Immaculate Conception. Then, till the end of her life, she continued her care and educational work. She organised orphanages (saving in that way the life and health of many dozens of children suffering the war tragedy), boarding houses, material assistance for people in need (regardless of their religion) as well as didactic and pedagogical activities. In the schools run by her sisters, she worked as a teacher of religion, psychology or history, and apart from that, since 1918, she was always (excluding a short period of treatment in 1933) a superior in different convents—in Maciejów, Jarosław, then Maciejów again and in Słonim (Zagrajek, 2005).

From this—by necessity—a bit cursory analysis of biographical motives we can conclude that the fulfilment of father Jacek’s and sister Marta’s vocations was connected with a lot of work in favour of their Congregations, whose basic charism is—in case of the Dominican Order—proclaiming the Word of God and pastoral activity, and in case of the Sisters of the Im-



maculate Conception—bringing up young generations, serving moral and spiritual renewal of the Polish nation. Both father Jacek and sister Marta completed the tasks entrusted to them by their Congregations conscientiously, usually in great struggle, in the spirit of obedience towards their superiors, but also with very creative persistency and responsibility, expressed by the attitude of serving other people.

### 3. CHRISTIAN ETHOS OF WORK IN THE LIVES OF FATHER JACEK AND SISTER MARTA

Their efforts were undoubtedly guided by the Christian ethos of work, whose first determinant is the biblical message for a man to subdue the earth. At present, there have been many false interpretations about the way of this “subduction,” for example, the so-called deep ecology, which accuses the biblical image of the message to allow the abuse of the natural world (Gromkowska-Melosik, 2003). Within the Catholic social teaching, the Church has often corrected such false interpretations, indicating that the “subduction” must be parallel to responsibility for animate and inanimate nature, it must ultimately open a human being to other people and to a community.

One of the first Church documents, showing the meaning of the Christian ethos of work in social life, was the encyclical of Pope Leo XIII—*Rerum Novarum* (*Rights and Duties of Capital and Labor*), which came out in 1891. It was well known to the men of learning from Adam’s and Kazimiera’s parents’ generation. In the face of danger of capitalism, but also Marxism, which proclaimed bloody fighting with capitalists on its standards, the encyclical had one basic message, that, avoiding revolution, “some opportune remedy must be found quickly for the misery and wretchedness pressing so unjustly on the majority of the working class” (Leo XIII, 1891, point 2).

That sensitivity to shape the ethos of work, in which each employee is an individual towards whom the right attitude is authentic care of their employer about their existence, resounds strongly from the ethical and theological writings of Woroniecki, as well as from his preaching and publishing. In this context, we can mention the publication from 1905—*Labor Gardens*, in which Woroniecki demanded to give workers, affected not only by poverty but also by social pathologies, support which could be a chance for them to come out of the difficult life status by themselves. An example of such support could be the eponymous gardens, due to which the members of

working class' families could gain the possibility of further guarantee of their existence (Niedziela, 2011).

A subsequent text of Woroniecki: *The role of moral factors in the social life of landowners* emphasizes the "idea of social service" as the essence of work in general, and especially of the work of landowners. Their task—according to father Jacek—is to implement the "integral practice of the love of neighbour" (Woroniecki, 1921, p. 14-15). It requires the fulfilment of the following conditions: 1) forgetting the "score, disappointment, ingratitude," 2) goodwill—seeking "in your neighbour what is good first," 3) sensitivity to the "wrong which he [a man] suffers, to his pains, shortages and weaknesses," 4) kindness, but "not that cursory, purely conventional," 5) happiness, as where there is none of it, "you can see that love is not sufficient" (Woroniecki 1921, p. 20–26).

The ethos of work, about which Woroniecki is writing in different places of his extensive works, goes beyond the daily routines of an individual, connected with his or her profession or status; it always expresses itself in activities for the good of another person, especially one who has less (material resources, knowledge, spiritual wealth, etc.). It is undoubtedly Christian ethos, as it is not difficult to find there some references to Christ as the Person who fulfils the rules of this ethos best. But it is also a universal ethos, as it mainly highlights the need to care about human relations and the need of work which benefits all the human community.

Fr. Jacek Woroniecki, being keenly interested in upbringing as a social process which allows human beings to update their potential for development, in such works as *Katolicka etyka wychowawcza* [Catholic Upbringing Ethics] and *Wychowanie społeczne i praca społeczna* [Social Upbringing and Work], pointed out that work is a fundamental educational element. According to Fr. Woroniecki, work is a path which human beings can follow to perfect their moral virtues. It is particularly related to the virtue of justice, which "does not take into account the things which given individuals want to obtain, but the things which they should give to others." (Woroniecki, 1995, p. 69). Commutative justice ["sprawiedliwość współdzielcza"], as one of the principal forms of this virtue, is related to respecting legal requirements, with a view to the common good. It places specific obligations on individuals who are part of society. The obligation to work is one of these. The fulfilment of this obligation results in the fact that human beings go beyond their roles as "a passive participant [...] in general welfare," (beyond the role of a consumer, as we would say today), and become players "trans-

forming the surrounding world, and adding new value, which is beneficial to themselves and others” (Woroniecki, 1995, p. 88). These ideas are crucial to the Christian and universal work ethos, as described by Woroniecki.

The monastic activity of sister Marta Wołowska is a very good example of the fulfilment of such an ethos. It does not mean that she was always able to perform it unreservedly. Demanding a lot of herself, she was also demanding a lot of her subordinates. That was the reason for which, especially in the beginning of her superiority, she sometimes had to face claims from her subordinates who considered her too strict. Another superior—Zofia Ustianowicz (also a martyr of the Second World War in Ukraine)—took off those charges from sister Marta in this way: “Being extremely, uneasily active herself, she requires action and work of others. So, she is not appealing to pacifists, phlegmatic people and slackers. She wants everything to move and not to stand, so she pushes, gets into everything, is diligent”. This uneasy spirit of action of sister Marta stimulated her to deeds which gave others the sense of security. Former students’ statements confirm it: “She was like a Mother [...], she had a gift of focused listening [...], she had a calming and organizing effect through her own calm and matter-of-factness (Strasburger, 2012, p. 39–40).

Sister Marta broke stereotypes connected with the relations between Catholics and communities of different faiths or denominations. In Maciejów, she gained enormous gratitude from the Jewish society for her helping them. The orphanages, schools and boarding houses administered by her accepted heterodox children and young people and no one tried to proselytise them. Wołowska was convinced that you could advance towards the eternal life, following the paths that were sanctified by the faith of your ancestors. Therefore, she cooperated with the Orthodox and Greek Catholics, engaging them in her educational work. Acknowledging her wisdom, her familiar popes came to consult her with their family problems (Strasburger, 2012).

Sister Marta’s titanic work was appreciated by public authorities, who awarded her the Cross of Merit for her prominent educational work (Strasburger, 2012).

## CONCLUSIONS

Pope Paul VI once said the words which were later written in the apostolic exhortation *Evangelii nuntiandi* (*Evangelization in the Modern World*),

that “Modern man listens more willingly to witnesses than to teachers, and if he does listen to teachers, it is because they are witnesses” (Paul VI, 1975, point 41). A witness is a person who is characterised by his or her authenticity, it is also a person who does his or her job with a view to confirm the truth of their life towards other people. That person shows it with their own actions, even with their martyrdom (Delsol, 2003).

Father Jacek Woroniecki and sister Marta Wołowska constantly struggled with difficult challenges and obstacles which did not allow them to fulfil their monastic vocations easily and quietly. In that everyday struggle, when they were facing different obstruction in their actions (e.g. very poor health or destructive behaviour of other people), they practised the Christian ethos with great devotion (which does not exclude the internal struggles), they respected it in their work for the good of the Church and the whole mankind.

In case of sister Marta, physical martyrdom became the highlight of her life struggles and also of her undertaken work. When she was at her last outpost—in Słonim (currently Belarus)—she decided to risk her own life to hide Jewish people and to rescue their children. Together with a Jesuit priest—father Adam Stark and her other sister—doctor Ewa Noiszewska, she was arrested for that reason by Gestapo and executed on 19th December 1942, in a mass execution on Pietralewicka Mountain. Pope John Paul II included her in the group of the blessed of the Catholic Church in 1999 (Blessed sister Marta Wołowska—sister of the Immaculate Conception, 2018). Mother Wawrzyna Chwedoruk—mother superior of the Sisters of the Immaculate Conception—wrote about sister Marta: “Her life was a miracle: a miracle of titanic work and of faithfulness till the end” (Chwedoruk, 2012, p. 17).

In the glow of sister Marta’s martyrdom, it may be difficult to notice father Jacek’s life’s heroism. And it was the heroism of struggling with everyday life, although Woroniecki also experienced the horror of war and his own existence was also threatened, more than once. He bargained with determination with German invaders for the possibility to lecture to theological students. He also was a work titan consistent with his Congregation, writing tirelessly his minor, as well as major works, headed by *Catholic educational ethic*. He always cared about their reliability and although the number of these works is really big, it can be undoubtedly stated that the quantity goes with the quality in this case (Niedziela, 2011). Father Jacek fitted through his attitude in the image of holiness, highlighted by the Second Vatican Council in its Dogmatic Constitution on the Church *Lumen Gentium*: “this holiness [...] is expressed in many ways in individuals, who in their walk of

life, tend toward the perfection of charity, thus causing the edification of others [...]” (Misiurek, 2006, p. 48).

Father Jacek Woroniecki, struggling—similarly to sister Marta—with his serious illnesses (*angina pectoris*, weakening of the heart muscle), was recognised till the rest of his life for his great diligence as a devout priest and monk, tireless retreat-giver, academic and educator. He died in the historically difficult time for Poland—on 18th May 1949 (Niedziela, 2011). He now enjoys the title of the Servant of God, and the process for his beatification has been continued since 7th December 2004 (Potocki, 2012).

*Transl. Matylda Umięcka CSIC  
and Magdalena Dziaczkowska*

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ETOS PRACY W ŻYCIU I TWÓRCZOŚCI ADAMA (OJCA JACKA) WORONIECKIEGO  
I KAZIMIERY (SIOSTRY MARTY) WOŁOWSKIEJ

## STRESZCZENIE

Prezentowany tekst stanowi próbę odpowiedzi na pytanie: Jaki etos pracy potwierdzali swoim życiem i twórczością Adam Woroniecki (ojciec Jacek, dominikanin) oraz Kazimiera Wołowska (siostra Marta, niepokalanek)? Rozwiązując ten problem w treściach artykułu poruszono następujące kwestie: etos pracy jako przedmiot badań pedagogiki; dzieciństwo i młodość Adama Woronieckiego i Kazimierzy Wołowskiej jako czas przygotowania do wyboru drogi życiowej; realizacja powołania zakonnego jako spełnianie chrześcijańskiego etosu pracy; świadectwo życia jako istota praktykowania chrześcijańskiego etosu pracy przez o. Jacka i s. Martę.

**Słowa kluczowe:** praca; chrześcijański etos pracy.

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THE ETHOS OF WORK IN LIFE AND WORKS OF ADAM (FATHER JACEK)  
WORONIECKI AND KAZIMIERA (SISTER MARTA) WOŁOWSKA

SUMMARY

The presented text tries to answer the question: What kind of work ethos was confirmed by the life and actions of Adam Woroniecki (father Jacek, Dominican monk) and Kazimiera Wołowska (sister Marta, sister of the Immaculate Conception)? Solving this problem in the contents of the article, the following points were raised: Work ethos as the subject of pedagogical research; Childhood and youth of Adam Woroniecki and Kazimiera Wołowska as the time of preparation for choosing the life paths; Implementing monastic vocations as fulfilment of the Christian ethos of work; The testimony of life as the essence of practicing the Christian ethos of work by father Jacek and sister Marta.

**Key words:** work; Christian ethos of work.