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WŁADYSŁAW KORNIŁOWICZ (1884–1946) – IN THE CURRENT OF CATHOLIC CULTURE PEDAGOGY

Summary: The article presents the character and pedagogical activity of Władysław Kornilowicz – a priest, a servant of God, an educator, spiritual director and co-founder of the Work of Laski near Warsaw. After graduating from the Catholic University of Freiburg, he was ordained a priest in the chapel of the Seminary in Kraków (6 April 1912). In 1912–1914, he continued his doctoral studies in Freiburg. After returning to the country, he took up pastoral and educator's work in various school and educational centres in Poland (including Zakopane, Warsaw, Góra Kalwaria, Leszno, Włocławek, Lublin, and Laski near Warsaw). The Reverend Kornilowicz served as school prefect, vicar in the parish, archivist and notary of the Archdiocesan Curia, censor and reviewer of textbooks for teaching religion, director of the Boarding School for Student Priests of the Catholic University of Lublin [KUL], co-founder and spiritual director of the Work of Laski (*Triuno*: blind, lay people and collaborators of the Society for the Care of the Blind and the Congregation of the Franciscan Sisters Servants of the Cross). His formative and educational activity is situated in the current of Catholic pedagogy of culture which consists in preparing man to participate in the world of cultural values and develop spiritual forces on this basis as well as to create new values. In his formation and educational process, Fr. Kornilowicz drew on the ideas of scouting, personalism, neo-Thomism, the Franciscan movement and the Benedictine liturgical renewal.

Keywords: Władysław Kornilowicz, cultural pedagogy, personalism, liturgical education

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Introduction

During the interwar period in Poland, many pedagogical directions and concepts developed dynamically which had their expressive representatives, but also background characters who had an impact on their real shape and everyday practice. The current of Catholic culture pedagogy includes the formation and pedagogical activity of Władysław Kornilowicz – a priest, co-creator and spiritual director of the Work of Laski, God's servant². This direction was particularly popular in Europe at the turn of the 19th and 20th centuries³. In this trend, the education process consists in 'preparing man to participate in the world of cultural values and develop spiritual strength on this basis as well as to create new values'⁴. What dominated the teaching of Kornilowicz were the ideas of personalism and neo-Thomism developed especially by Jacques Maritain (1882–1973) and Désiré-powtórzyć dywiz-Joseph Mercier (1851–1926)⁵. For years, the co-founder and spiritual guardian of the Work of Laski maintained lively contact with the French philosopher and thinker as well as the Belgian cardinal, philosopher and theologian, both popularisers and researchers of the science of St. Thomas Aquinas⁶. In this article, the author would like to attempt to determine the genesis of the thoughts and pedagogical experiences of the Warsaw priest, extract his main

² Stefan Wyszyński, *Nasz Ojciec Ksiądz Władysław Kornilowicz* (Warszawa: Siostry Loretanki, 1980); Zbigniew Wit, "Kornilowicz Władysław". In: *Encyklopedia katolicka* (Lublin: TN KUL, 2002), Vol. IX, 862–863; Teresa Landy, Rut Wosiek, *Ksiądz Władysław Kornilowicz* (Warszawa: Biblioteka "Więzi", 2003); Rut Wosiek, *Ksiądz Władysław Kornilowicz. Kapłan wśród ludzi* (Laski–Warszawa: Zgromadzenie Sióstr Franciszkanek Służebnic Krzyża, 2009).

³ Janina Kostkiewicz, *Kierunki i koncepcje pedagogiki katolickiej w Polsce 1918–1939* (Kraków: Oficyna Wydawnicza "Impuls" 2013), 313; see: Janusz Gajda, "Pedagogika kultury". In: *Encyklopedia pedagogiczna XXI wieku*, ed. Tadeusz Pilch (Warszawa: Wydawnictwo Akademickie "Żak", 2005), Vol. IV, 160–166; Bogusław Milerski, "Pedagogika kultury". In: *Pedagogika. Podręcznik akademicki*, eds. Zbigniew Kwieciński, Bogusław Śliwerski (Warszawa: Wydawnictwo Naukowe PWN, 2006), Vol. I, 220–231.

⁴ Wincenty Okoń, *Nowy słownik pedagogiczny* (Warszawa: Wydawnictwo Akademickie "Żak", 2004), 300.

⁵ Jacques Maritain, *Humanisme integral*, 1936; *Education at the Crossroads*, 1943; *Pour une philosophie de l'éducation*, 1959; *The Education of Man*, 1963; see: Karol Górski, *Wychowanie personalistyczne* (Poznań: Naczelny Instytut Akcji Katolickiej, 1936); Stefan Możdżeń, "Maritain Jacques". In: *Encyklopedia pedagogiczna XXI wieku*, Vol. III, 71–74; Désiré-Joseph Mercier, *Psychologie*, 1892; *Logique*, 1894; *Métaphysique générale ou ontologie*, 1894; *Critériologie generale ou théorie generale de la certitude*, 1889; *Le modernisme*, 1908; *La vie intérieure*, 1918; *Oeuvres pastorales*, 1929; see: Piotr Królikowski, "Mercier Désiré Joseph". In: *Encyklopedia katolicka* (Lublin: TN KUL, 2008), Vol. XII, 560–561.

⁶ The 'Verbum' publishing house has published one of J. Maritain's first books translated into Polish: *Trzej reformatorzy: Luter, Descartes, Rousseau*, trans. Konstanty Michalski (Warszawa 1939). In 1934, when Maritain came to Poland for the International Thomistic Congress in Poznań, he visited Rev. Kornilowicz in Laski and spent several days there; see: Landy, Wosiek, *Ksiądz Władysław Kornilowicz*, 75n.

pedagogical ideas and pay attention to the educational and cultural value of the liturgy through which especially Korniłowicz tried to form his pupils and alumni.

1. The Genesis of Władysław Korniłowicz's Thoughts and Pedagogical Experiences

The family environment of the co-founder of the Work of Laski was associated with diverse groups of Polish intelligentsia. The future servant of God grew up among siblings and friends with positivist, progressive and patriotic views, but also left-liberal ones. Among them, there were great figures who played a significant role in the science, culture and education of Polish socio-political elites, e.g. Jadwiga Zamoyska, Adam Chmielowski, Władysław Tatarkiewicz, Adam Jacek Woroniecki and Stefan Wyszyński. His father, Dr. Edward Korniłowicz (1847–1909), was a well-known and respected Warsaw psychiatrist, and the three brothers, Rafał, Tadeusz and Kazimierz, actively participated in the social life of the Polish intelligentsia of that time⁷. A figure that played an important role in the final choice of his way of life was the Protestant philosopher and pedagogue Friedrich Wilhelm Foerster (1869–1966)⁸. It was he who, during Władysław Korniłowicz's studies at the Catholic University in Freiburg, advised him to “discontinue [nature] studies and take up the priesthood without any delay”⁹. The meeting in Zurich became for both a beginning of lasting contacts and an exchange of spiritual and pedagogical experiences¹⁰.

As a priest, teacher and educator, Fr. Korniłowicz served various groups and communities to which he was sent or which he animated, e.g. as a priest of academic youth, parish vicar (Góra Kalwaria, Leszno, Siennica), archivist and notary of the Archdiocesan Curia, prison chaplain as well as chaplain of the Officer Cadet School in Warsaw and of the garrison in Włocławek, school prefect and religion teacher, director of the Boarding School for Student Priests of the Catholic University of Lublin in Lublin, as well as co-founder and spiritual director of the Work of Laski¹¹.

⁷ Landy, Wosiek, *Ksiądz Władysław Korniłowicz*, 13–26; see: *Polski słownik biograficzny* (Kraków: Polska Akademia Nauk, 1979), Vol. XIV, 84–88.

⁸ Janina Kostkiewicz, “Foerster Fryderyk Wilhelm”. In: *Encyklopedia pedagogiczna XXI wieku*, Vol. I, 1153–1155; eadem, *Wychowanie do wolności wyboru. Ponadczasowy wymiar pedagogiki F.W. Foerstera* (Kraków: Oficyna Wydawnicza “Impuls”, 2008).

⁹ Wosiek, *Ksiądz Władysław Korniłowicz...*, 33.

¹⁰ “After World War II, many years after his death, Foerster's personal secretary visited Laski and the tomb of the Servant of God several times”; see: *ibidem*, 33.

¹¹ *Kalendarium życia*; see: *ibidem*, 301–303; see: Stefan Frankiewicz, “Ojciec Władysław Korniłowicz”. In: *Ludzie Lasek*, ed. Tadeusz Mazowiecki (Warszawa: Biblioteka “Więzi”, 1987), 90–106.

In many environments, “God gave him the possibilities and allowed an influence on the education of the Catholic elite, the need of which he saw”¹². Everywhere he went, he influenced the development of reading, organising libraries and bookstores, interacting directly through the word printed by a publishing house and in a magazine, by properly setting teaching methods and spiritual formation, or by creating new groups and communities open (ecumenically) to seekers and non-believers.

An important field of his formation commitment was the work of ‘Kółko’ [The Circle] initiated at the turn of 1923 and 1924¹³. It was not a formal organisation and did not set specific didactic goals but it was rather of a family-community nature. However, over the years of its formal activity, Kółko significantly contributed to the revival of religious life and the creation of the Catholic elite in Poland¹⁴. Fr. Kornilowicz was not actually its head or superior, but rather an inspiration and spiritual guardian. In the light of the memories of Sr. Teresa Landy FSC, he did not want to impose anything on the topics and methods of conducting the deliberations; often his role was limited only to summarising or suggesting possible solutions. The major task of Kółko was to form a new Catholic elite, aware of its faith and principles¹⁵. Fr. Kornilowicz was the spiritual director of this group and he initiated the first spiritual retreat for its members and supporters in Laski in 1927. It was the next stage in the development of this form of educating and upbringing. However, it was the cultural and social quarterly ‘Verbum’ founded by the members of Kółko that turned out to be a fully mature expression of his activity. It was one of the best Catholic magazines of the twentieth century, presenting a new, intellectual, open attitude of the Catholic Polish intelligentsia. It influenced not only the Catholic communities associated with the Church, but also certain circles of non-believing intelligentsia. ‘Verbum’ was quite an elite magazine, as evidenced by both “[...] the subject of the articles and the names of the authors, including the most outstanding Polish and foreign Catholic thinkers (e.g. Jacques Maritain, Fr. Charles Journet, Fr. Innocenty M. Bocheński, Leopold Caro, Ludwik Górski, Fr. Konstanty Michalski, Czesław Strzeszewski and many others)”¹⁶. ‘Verbum’ was created in 1934, and the editor-in-chief of the first two issues was Konrad Górski, a literary historian and critic, a participant in the meetings of Kółko starting from 1926, and in 1939 it was Fr. Kornilowicz who took his place¹⁷.

¹² Landy, Wosiek, *Ksiądz Władysław Kornilowicz*, 133.

¹³ Ibidem, 105.

¹⁴ Teresa Landy, “Formacja katolicka w dwudziestoleciu”, *Znak* 11 (1959), 370–371.

¹⁵ Ibidem, 371; see: Rafał Łętocha, “Władysław Kornilowicz – ‘ksiądz w sutannie żywego ognia’”, *Nowy Obywatel* 13-4-2012, <https://nowyobywatel.pl/2012/04/13/wladyslaw-kornilowicz-%E2%80%9Eksiadz-slup-w-sutannie-zywego-ognia/> (dostęp: 14.01.2020).

¹⁶ Stefan Sawicki, “Verbum – pismo i środowisko”, *Znak* 15/6 (1963), 648n.

¹⁷ Landy, Wosiek, *Ksiądz Władysław Kornilowicz*, 120–131.

Knowledge, experience and numerous international contacts meant that one of the important areas of pedagogical activity of Fr. Korniłowicz was being a member of the Polish Episcopate's School Committee and the commission for religious textbooks at the Ministry of Religious Denominations and Public Enlightenment (*Ministerstwo Wyznań Religijnych i Oświecenia Publicznego*, WRiOP) which he chaired from 1936¹⁸. Work on the draft of a new religious education programme for elementary schools began already in 1932. After several years of discussion and verification of pedagogical and theological assumptions, on 1 October 1935, Minister W. Jędrzejewicz issued a regulation on the new programme of teaching the Roman Catholic religion in public elementary schools. The programme came into force in the school year of 1936/1937¹⁹. The admission of textbooks for school use was preceded by the procedure of their evaluation and approval by WRiOP. In the pages of *Miesięcznik Katechetyczny i Wychowawczy* [Catechetical and Educational Monthly], an official magazine for school prefects, Fr. Korniłowicz positively assessed the new religious education programme, especially noting the departure from the legal and rubricist approach in favour of liturgical education, focusing on the liturgy of the Holy Mass and the liturgical year. He considered it to be the programme's valuable asset that it led students to sacramental life and religious practices rather than to gaining extensive knowledge of the liturgy²⁰. Religion textbooks were to be a valuable help in the implementation of the new programme. Fr. W. Korniłowicz put a great deal of personal commitment as an expert and reviewer of these catechetical textbooks. Also, after the end of World War II, on 1 October 1945, he was again appointed to the School Publishing Evaluation Committee at the Ministry of Education, so in practice he dealt with these matters almost until the end of his life.

2. Pedagogical Ideas of Fr. Władysław Korniłowicz

Based on the preserved manuscripts and editorial achievements of Fr. Władysław Korniłowicz, it is difficult to see a compact concept or pedagogical direction of his work. The sources of every pedagogical orientation are: the erudition of its creators, their knowledge, cognitive inquiries, scientific findings and achievements and intuitive and socio-cultural thinking of man²¹.

¹⁸ Ibidem, 132.

¹⁹ Roman Ceglarek, *Reforma programowa nauczania religii w szkołach w II Rzeczypospolitej* (Częstochowa: Częstochowskie Wydawnictwo Archidiecezjalne "Regina Poloniae", 2018), 131.

²⁰ Władysław Korniłowicz, "Wartości kulturalno-wychowawcze liturgii", *Miesięcznik Katechetyczny i Wychowawczy* 25 (1936), 14–25.

²¹ Andrzej M. de Tchorzewski, *Pedagogika ogólna. Wielopostaciowość – Rudymenta – Meandry – Dylematy* (Kraków: Wydawnictwo Naukowe Akademii Ignatianum, 2019), 74.

Before Fr. Kornilowicz came into contact with personalistic ideas, he became involved in practical pedagogical activities and the development of the scout movement in Poland. Shortly after being ordained a priest (Kraków, 6 April 1912, at the hands of Bishop Adam Sapieha), he served for two years (as a temporarily replacement) as a chaplain in a private real gymnasium – the General's Wife Jadwiga Zamoyska's Secondary School in Kuźnice (Zakopane). There, he was an educator for girls and the initiator of one of the first scout troops for local boys. In March 1914, the Scouting Committee was established in Zakopane, whose members not only supported the growing scouting movement in Poland, but also undertook to apply the principles of *Scouting for Boys* in their lives, as developed by General Robert S. Smyth Baden Powell (1857–1941). A year later, Andrzej Juliusz Małkowski (1888–1919) – the founder of Polish scouting – handed Fr. W. Kornilowicz the Scout Fleur De Lis, appointing him at the same time as sub-scoutmaster and commandant of the scout team in Zakopane²².

Four manuscripts of the speeches of Fr. Kornilowicz from this period (1914/1915) have been preserved:

Scouting, taking special care of a boy during the time not occupied by home and school, providing him with fair and so necessary entertainment at a young age, and thus diverting him from the negative influences of the street and inaction, giving the whole life of a boy a character of responsibility towards God and Homeland, developing honesty, duty, helpfulness, collegiality, chivalry, making him familiar with nature and teaching him how to love and respect it, presenting as a scout type – a cheerful, thrifty, obedient boy, pure in thoughts, words and deeds, while protecting him from the deadly effects of tobacco and alcohol, is therefore an irreplaceable educational factor, especially because of the new, specific method of shaping young souls who have undergone its influence by creating a life atmosphere with the entire apparatus of duties and responsibilities, which in themselves contain an educational value²³.

In the scout socio-pedagogical movement, the young priest saw the educational potential of being of primary importance. He decided that scouting methods and tools should find their place in the educational process, besides the school and home.

The school is not able to meet all the needs of a young man rushing to life. A house alone cannot suffice. A boy who would not know any other way than the one that leads him from home to school and back would waste his youth – he will be either a loser or a sedate, good-hearted, seeing nothing except his book, not knowing real life boiling around him. Such a boy would be abnormal and it is probably redundant to dwell on the harmfulness of one-sided book education for a young boy, because its

²² Alicja Rakowska, "Kornilowicz Władysław". In: *Encyklopedia pedagogiczna XXI wieku*, Vol. II, 810.

²³ *Przemówienie Sługi Bożego ks. Władysława Kornilowicza na posiedzeniu grona rodziców skautów 17 X 1915*; see: AFSK/XWK, 12.

effects on our society are too visible. For such people, scouting is necessary as a counterweight to their one-sided knowledge of life²⁴.

Scouting in the interwar period played an important pedagogical and cultural role²⁵, and Kornilowicz used the experience he had gained in scouting in his later life. It proved particularly useful when, as a young priest, he began his pastoral work among parish or academic youth and as a military chaplain. In this type of education, the positive impact of nature on the spiritual and physical development of young people was emphasised. Spending time together, both during the year and during vacation trips, was considered a school of life giving the opportunity to have a good rest and experience the community but also a place to grow and create new friendships. Scout ideals that shaped young people were very clearly formulated by the scout law which taught service to God and homeland, conscientious fulfilment of one's duties, keeping one's word, helping others, loving nature, obedience to parents and superiors, being economical, sacrifice and purity of thoughts, words and deeds. Scouting raised young people in the spirit of Christian values²⁶.

What Fr. Kornilowicz saw in scouting was a means of shaping one's character. In accordance with the spirit of Catholic educational ethics developed at that time – especially by Jacek Woroniecki OP, a friend from his university times – he considered the exercise of will a necessary step to achieving a mature personality and serving people²⁷. The shaping of a good character was the art of forming a strong and harmonious personality. This value is acquired through effort and is seen as the fruit of environmental impact, upbringing and self-education. Education in the circle of values is shaping good character (ethically good). In his future work, Fr. Kornilowicz would use this type of experience as part of his formation ministry and spiritual direction.

The title of a 'spiritual father' was associated with his constant activity as a confessor, spiritual director and retreat preacher. Many people simply referred

²⁴ *Przemówienie Sługi Bożego ks. Władysława Kornilowicza wygłoszone na zebraniu rodzicielsko-nauczycielskim w Prywatnym gimnazjum Realnym w Zakopanem – oryginalny tekst pisany własnoręcznie przez Kornilowicza*; see: AFSK/XWK, 12.

²⁵ Eugeniusz Sikorski, *Szkice z dziejów harcerstwa polskiego w latach 1911–1939* (Warszawa: Interpress, 1989); Aleksander Kamiński, *Nauczanie i wychowanie metodą harcerską* (Warszawa: Nasza Książka, 1948); Bogusław Śliwerski, *Harcerstwo źródłem pedagogicznej pasji* (Kraków: Oficyna Wydawnicza "Impuls", 2016).

²⁶ Réginald Hèret, *Prawo Harcerskie. Komentarz według Świętego Tomasza z Akwinu*, trans. Stanisław Sedlaczek, Witold Sawicki (Kraków: Oficyna Wydawnicza "Impuls", 2015. Reprint of issue from 1939); see: Grzegorz Nowik, "Wychowanie religijne w harcerstwie (1910–1939)", *Chrześcijańskie* 20 (1988), 2–50.

²⁷ Jacek Woroniecki, *Katolicka etyka wychowawcza* (Lublin: Redakcja Wydawnictwa KUL, 1995), Vol. I, 378–386.

to him as “Father”²⁸. From the preserved records of Fr. Kornilowicz’s spiritual exercises, there is a belief in the triple formation ministry: *word* ministry, *listening* ministry and *intercession* ministry. The ministry of the word consisted of constant commenting on the liturgical word of God and numerous retreat exercises, conferences and teachings addressed to various groups and communities²⁹. When speaking of the ministry of listening, the spiritual direction of many priests as well as consecrated and lay people is highlighted³⁰. The spiritual director is not only the preacher of the Gospel, but also the one who takes part in the spiritual battle of the person receiving this service. Fr. Kornilowicz encouraged his students to engage in spiritual exercises together. As a confessor and spiritual director, he participated in spiritual struggles and taught the difficult art of spiritual discernment. He often invited his penitents (spiritual students) to pray together, but he also surrounded them with his intercessory prayer. A characteristic feature of Kornilowicz’s spiritual leadership was his availability for his pupils, which consisted not only in direct spiritual direction, but also in indirect contact, e.g. in writing³¹.

Since the Servant of God became involved in shaping the spirituality of the Work of Laski and the Congregation of Franciscan Sisters Servants of the Cross, he constantly developed three directions of spirituality: Franciscan, Thomistic and Benedictine. The first of them was associated with the choice of St. Francis of Assisi for the patron of the Congregation and of the Work. According to Mother Elżbieta Róża Czacka, it was Fr. Kornilowicz who, in his spiritual conferences to the Franciscan Sisters Servants of the Cross, skilfully extracted from the spirituality of Saint Francis above all that he “once more reminded the world of the Gospel, a love of poverty, a love of everything that God created”³². The second direction drew attention to “Thomas’s love of the Truth and his faith in the potential of human cognition”³³. In the article published in *Tygodnik Powszechny* after

²⁸ Stefan Wyszyński, “Pieśń o Ojcu – w trzydziestą rocznicę śmierci ojca Kornilowicza”, *Wiadomości Archidiecezjalne Warszawskie* 67 (1977), 152–157; see: Emilia Janina Niszczoła, *Ojciec wszystkich poszukujących Sługa Boży ks. Władysław Kornilowicz, spowiednik, kierownik duchowy i wychowawca* (Warszawa: Oficyna Wydawniczo-Poligraficzna “Adam”, 1998); Landy, Wosiek, *Ksiądz Władysław Kornilowicz*, 189–203.

²⁹ Wosiek, *Ksiądz Władysław Kornilowicz...*, 119–123; see: Władysław Kornilowicz, “Rekolekcje społeczne”. In: *Księga Pamiątkowa z Międzynarodowego Kongresu Filozofii Tomistycznej w Poznaniu 1934* (Gniezno: “Studia Gnesnensia”, Vol. XII, 1935), 6–20.

³⁰ The Archives of Franciscan Sisters Servants of the Cross contain notes from some conferences, speeches and homilies of the Servant of God, Rev. W. Kornilowicz; see: AFSK/XWK – Laski sb Warsaw.

³¹ “Listy”. In: Elżbieta Czacka, Władysław Kornilowicz, Tadeusz Federowicz, *Listy* (Laski–Warszawa: Zgromadzenie Sióstr Franciszkanek Służebnic Krzyża 2007), 103–130.

³² Mother Elżbieta Czacka, *Konferencje duchowe do sióstr (Notatki). Laski 1930–1947*; see: Wosiek, *Ksiądz Władysław Kornilowicz...*, 114.

³³ Landy, Wosiek, *Ksiądz Władysław Kornilowicz*, 151–163; Wosiek, *Ksiądz Władysław Kornilowicz...*, 106–119; see: Kostkiewicz, *Kierunki i koncepcje pedagogiki...*, 87–190.

the death of Fr. Kornilowicz, Primate Stefan Wyszyński called him “Vivus Thomas”, explaining the term as follows: “He was not a book scientist in the strict sense. He did not search in Thomas, but he lived him”³⁴. In fact, Kornilowicz thoroughly studied scholastic thought and became an ardent propagator of the Catholic revival movement in a neo-Thomistic spirit and a supporter of Catholic pedagogy of Thomistic orientation in Poland. The third element of this formation-educational synthesis, which was rather derived from Benedictine spirituality³⁵, was to focus religious and internal life on liturgical prayer.

3. Cultural and Educational Value of the Liturgy in the Teaching of W. Kornilowicz

Loving the liturgy was an inseparable part of the spirituality of Fr. Kornilowicz, but also the value which he constantly “shared” with all his students and pupils – starting from the first chaplain ‘facility’ in Kuźnice (Zakopane), through subsequent places of his pastoral ministry, formation of the clergy at the Catholic University of Lublin, to the permanent formation of the Sisters Servants of the Cross and lay people of the community in Laski³⁶. This renewed view of the liturgy of the Church was the fruit of the liturgical movement that was initiated in Western Europe at the turn of the 19th and 20th centuries³⁷. The renewal included the revival of liturgical practices, the introduction of the faithful to frequent and active participation in the Holy Mass, the dissemination of liturgical knowledge, the introduction of liturgical lectures in seminars as well as the practice of joint liturgical prayer and the liturgical formation of lay people. During his studies at the University of Freiburg, Fr. W. Kornilowicz rediscovered the “spirit of the liturgy”, understood its role and place in prayer and building the Church. Although the outbreak of World War I did not allow him to defend the already prepared doctoral thesis, after returning to the country he lectured on liturgy, first at the seminar in Włocławek (1920) and later in Lublin at the Catholic University of Lublin (1922–1930):

Both to the educational work and management of the Boarding School [of KUL] as well as to university lectures, he also brought a wealth of European thought, learned and experienced in Freiburg, expressed in particular in the vivid movement of liturgical renewal and the return to the teaching of St. Thomas³⁸.

³⁴ Stefan Wyszyński, “Ksiądz Władysław Kornilowicz”, *Tygodnik Powszechny* 50 (1946), 1, 3.

³⁵ Wosiek, *Ksiądz Władysław Kornilowicz...*, 114.

³⁶ Stefan Świeżawski, “Liturgia w życiu i działalności ks. Władysława Kornilowicza”. In: *W nurcie zagadnień posoborowych*, ed. Bohdan Bejze, Vol. III (Warszawa: Wydawnictwo Sióstr Loretańek-Benedyktyniek, 1969); see: Landy, Wosiek, *Ksiądz Władysław Kornilowicz*, 132–150.

³⁷ Mariusz Konieczny, “Ruch liturgiczny”. In: *Encyklopedia katolicka*, Vol. XVII, 523–526.

³⁸ Wosiek, *Ksiądz Władysław Kornilowicz...*, 56.

Fr. Kornilowicz's belief that there could be no authentic liturgy without private piety, gradually "broke" into the consciousness of his pupils and alumni, e.g. priest students of KUL, members of Kółko, nuns and lay people. Involvement in the revival of the liturgical movement in Poland was a constant concern of W. Kornilowicz³⁹. In his personal piety, liturgical prayer and Eucharistic ministry, there was a conviction that liturgy, a sacred activity, is the best means of building the unity of the Mystical Body (the Church) in the sacrament of the Eucharist:

The symbol of the Mystical Body is the cornerstone of the Pauline doctrine. The whole edifice of the Church's liturgy rests on it, as on a foundation. It is the key to explaining the essence of the Church, its life and actions [...]. Christ is present not only in the forms of bread and wine laid on the altar and not only in the priest as in His representative and mediator between the faithful people and the Father. By sanctifying grace, he lives the same real life also in the faithful who gather around the altar as members of His Mystical Body⁴⁰.

The reflection written down in 1938 was an expression of numerous earlier statements by Kornilowicz, and was ahead of the thoughts contained in the encyclicals of Pius XII *Mystici Corporis Christi* (1943) and *Mediator Dei* (1947) and the conciliar constitution on the liturgy *Sacrosanctum Concilium* (1964)⁴¹. The Servant of God intuitively sensed the need for deep liturgical renewal, inviting the faithful to actively participate in the liturgy and allowing the national language to celebrate the sacraments. The term *liturgy* comes from the Greek adjective *leitos* ('social, public') and the noun *ergon* ('deed, action') and means 'performed for the good of the people and by the people'. Not only the spiritual but also social (community-forming) character of the liturgy was constantly present in the mind of the co-founder of the Work of Laski. Fr. Kornilowicz – as a pastor and spiritual director – consistently invited other priests, nuns and lay people to recite the breviary together, and cared for the beauty and form of celebrating the Eucharist⁴². It was a long-term zealous formation and liturgical pastoral activity, which allowed individuals, groups and communities "to draw profusely from

³⁹ "Praca nad ożywieniem ruchu liturgicznego w Polsce". In: *Pamiętnik piątego zjazdu w Łodzi 3 IV – 5 IV 1929 r.* Łódź: Związek Zakładów Teologicznych w Polsce, 1929, 250–262.

⁴⁰ Władysław Kornilowicz, *Chrześcijańska odbudowa świata w świetle nauki o Ciele Mistycznym* (Warszawa: Archidiecezjalny Instytut Akcji Katolickiej, 1938), 24–25.

⁴¹ AAS 39 (1947), 528n; *Sacrosanctum Concilium* 7. 14. 21; see: Stanisław Czerwik, "Wprowadzenie do Konstytucji o liturgii świętej". In: *Sobór Watykański II. Konstytucje – Dekrety – Deklaracje* (Poznań: Pallottinum, 2002), 33–40.

⁴² Already in the interwar period, Kornilowicz took care of bringing to Poland and popularising the so-called Benedictine missals printed in Belgium. He was also one of the first propagators of Gregorian singing by the method practiced in the Benedictine Abbey of Solesmes (France). For the purpose of choral teaching in Laski, he brought Dom Cabrol, a Benedictine abbot from Farnborough (England). See: Wosiek, *Ksiądz Władysław Kornilowicz...*, 103ff.

the richness of the liturgy through which power drips from Christ on all parts of His Body, which is the Church⁴³.

Fr. Kornilowicz's commitment to liturgical life and constant emphasis on his cultural and educational character was clearly ahead of the post-conciliar movement of renewal in the Church. The Servant of God was convinced that the liturgy was a "place" where the saving word resounds with exceptional power. He consistently strove to make it easier for everyone – clergy and laity – to have full and conscious access to the sacred liturgy. He knew that liturgy was primarily about reality, not ideas. And it is not about the past reality but about that which happens again and again during prayer and is realised in liturgical signs. That is why mystagogical initiation and liturgical education of the faithful were so important to him. Fr. Kornilowicz drew attention to the relationship between liturgy and faith. The liturgy is always the "word of faith" of the Church, it becomes effective and meaningful only when it is celebrated and lived in faith. Therefore, living in faith internally belongs to liturgical and sacramental reality.

Servant of God Fr. Władysław Kornilowicz made good use of his erudition and pastoral zeal to shape his pupils and alumni to participate in the world of cultural values, helping them develop proper spiritual potential and create new values. It was a pedagogy that taught critical thinking and proposed a process of maturing within Christian values. His educational and formative commitment has helped many who seek God to discover the path to the Living God and believers to discover their mission in the Church. He co-created communities and works that implemented new ideas in the Church and in the Polish society. He consistently sought Catholic liturgical renewal. Many recognised him as their father and spiritual director; he was their guide and educator. He left a permanent mark in Polish theological and pedagogical thought. This heritage still remains an open challenge for contemporary shepherds of souls, teachers and educators.

Władysław Kornilowicz (1884–1946) – w nurcie katolickiej pedagogiki kultury

Streszczenie: Artykuł prezentuje postać i działalność pedagogiczną Władysława Kornilowicza – kapłana, sługi Bożego, wychowawcy, kierownika duchowego i współzałożyciela Dzieła Lasek k. Warszawy. Po ukończeniu studiów na Katolickim Uniwersytecie we Fryburgu przyjął święcenia kapłańskie w kaplicy Seminarium Duchownego w Krakowie (6 kwietnia 1912 roku).

⁴³ John Paul II, "List apostolski *Vigésimus quintus annus*" (No. 10), *Notitiae* 25 (1989), 387–423.

W latach 1912–1914 kontynuował studia doktoranckie we Fryburgu. Po powrocie do kraju podjął pracę duszpasterską i wychowawczą w różnych ośrodkach szkolno-wychowawczych na terenie Polski (m.in. w Zakopanem, Warszawie, Górze Kalwarii, Lesznie, Włocławku, Lublinie, Laskach k. Warszawy). Ksiądz Kornilowicz pełnił funkcję prefekta szkolnego, wikariusza w parafii, archiwisty i notariusza Kurii Archidiecezjalnej, cenzora i recenzenta podręczników do nauczania religii, dyrektora Konwiktu dla Księży Studentów KUL w Lublinie, współzałożyciela i kierownika duchowego Dzieła Lasek (Triuno: niewidomi, świeccy i współpracownicy Towarzystwa Opieki nad Ociemniałymi oraz Zgromadzenia Sióstr Służebnic Franciszkanek Krzyża). Jego działalność formacyjno-wychowawcza sytuuje się w nurcie katolickiej pedagogiki kultury, która polega na przygotowaniu człowieka do uczestnictwa w świecie wartości kulturowych i rozwinięcia na tej podstawie sił duchowych oraz do tworzenia nowych wartości. Ksiądz Kornilowicz w procesie formacyjno-edukacyjnym czerpał z idei skautingu, personalizmu, neotomizmu, ruchu franciszkańskiego i benedyktyńskiej odnowy liturgicznej.

Sł o w a k l u c z o w e: Władysław Kornilowicz, pedagogika kultury, personalizm, wychowanie liturgiczne

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