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John Paul II's apology of human freedom

Contemporary man is particularly sensitive to the issues related to his freedom. However, not everything perceived as freedom is in fact freedom. In the face of this fascination with apparent freedom, which is presented as unlimited but in fact leads to enslavement, the Church has a particular task in forming a proper understanding of freedom. This task was undertaken, among others, by John Paul II. This article is an attempt to present the Pope's concept of freedom based on truth, love and responsibility.

Key words: John Paul II, freedom, truth, love and responsibility, apology.

Freedom is one of the values which are most cherished by contemporary people. The word "freedom" is one of the most popular words. It appears in almost all spheres of life. The way we understand the word reflects our philosophical, political, social or cultural affiliation. At the same time, this diverse understanding of freedom is so varied that it becomes the most important problem of contemporary man. In the face of freedom, contemporary man faces a paradoxical reality: on the one hand, he strives for it, on the other hand, he falls into a new slavery. It results from the fact that there is a new type of "freedom" which poses a threat to man because it leads him to the ultimate slavery. John Paul II expressed a particular interest in the matter of freedom. This is reflected in his encyclicals, documents and speeches. This article is an attempt to analyse the Pope's concept of freedom of man as a protection against the attempts to falsify it.

The formation of the Christian concept of freedom

In his encyclical *Redemptor hominis*, which clearly expresses his policy, John Paul II wrote: "Since man's true freedom is not found in everything that the various systems and individuals see and propagate

as freedom, the Church, because of her divine mission, becomes all the more the guardian of this freedom, which is the condition and basis for the human person's true dignity"¹. The Pope was aware of the threats posed to the man by inaccurate understanding of the concept of freedom, therefore, he treated the protection of its proper meaning exceptionally.

The concept of Christian freedom is analogical. Many various types of freedom comprise what we call the human freedom. John Paul II mentions a range of particular types of freedom. On the basis of the Pope's teaching we can indicate the freedom of speech, of science, of culture, of thought, of conscience and of denomination, of the practiced religions and of one's views, of the choice of particular status or occupation, of the freedom to start the family, of the freedom to establish associations and gatherings, of the free movement inside and out one's country, of the pace of living etc.²

For the Pope, man is an ontically free being. Thus freedom is not only something that is rightful to the man, but it is a part of his nature. John Paul II indicates this close connection between the man's freedom and his nature in his Message on the World Peace Day from 1981: "Freedom in its essence is within man, is connatural to the human person and is the distinctive sign of man's nature"³. Freedom is, therefore, the right guaranteed to man, which he does not receive from anyone else, but which results from the fact of being a human. Created in God's image, the man is so closely connected to his freedom that nobody has the right to take it away from him⁴. Therefore, man, who is free by nature, is entitled to use the freedom in every aspect of his everyday life⁵.

In the common meaning, it is man who is free, and who does not encounter any obstacles in life, who is not limited by any external constraint, that is one who enjoys his absolute independence. Such a way of understanding freedom is too simplistic and superficial and, therefore, it will not be enough to determine the essence of the meaning of

¹ John Paul II, Encyclical: *Redemptor hominis* (Vatican: 1979) – further: RH, 12.

² See H. Skorowski, *Wolność*, in: *Encyklopedia Nauczania Społecznego Jana Pawła II*, ed. A. Zwoliński (Radom: 2003), 582.

³ John Paul II, *Orędzie na światowy dzień pokoju [Message on the World Peace Day]* (Vatican: 1981) – ŚDP 1981, 5.

⁴ See *ibidem*, 11.

⁵ See H. Skorowski, *Wolność*, 579-580.

freedom⁶. John Paul II indicates that the essence of freedom is much deeper and fuller. The lack of obligation and necessity, although it is important, does not constitute the essence of freedom. The capability to take independent decisions, choices, and acting freely constitutes the fundamental dimension of freedom. The Pope indicates the word “capability” which defines man as the subject of responsibility. In this meaning freedom constitutes the inalienable foundation of man’s acting, indicating the directions of his activity or inaction. With regard to man’s capability to choose the good or evil, freedom becomes the source of responsibility for his deeds⁷.

Thus freedom is understood as the capability of making choices, of taking decisions and of acting freely and for John Paul II it constitutes the basic dimension of the concept of freedom. It is about the positive meaning of freedom, as the freedom “to” which can be expressed with such words as: “I may” and “I don’t have to”. The man of course enjoys such freedom “to”, and the possibilities: “I may” and “I don’t have to” but in his freedom man may also do something evil or banned. However, his obvious growth in freedom can only be done through directing freedom to what is good, that is towards the truth and love. Freedom is sometimes meant as being free from any obligation or necessities, but according to John Paul II this is only the second dimension of freedom. Whereby it is a dimension equally essential. The freedom “from” is perceived as the negative dimension, it indicates that man can be limited in many aspects and by various situations. Therefore, the aim of the freedom understood as the freedom “from” is man’s striving to be free from something which enslaves and limits him: e.g. his impurities, his own selfishness, fear, lies, injustice, detachment and indifference and hatred⁸.

Another key element to understand the Pope’s concept of freedom is to differentiate between the inner and outer freedom. On the inside, freedom means the human power thanks to which he undertakes choices and takes decisions in the sphere of his own convictions, views, beliefs, and the worldview, that is everything which concerns the world of the human inside. To make the story short, we can state that freedom in this aspect is defined as the internal independence of

⁶ See Congregation for the Doctrine of the Faith, *Instrukcja o chrześcijańskiej wolności i wyzwoleniu Libertatis conscientia* (Vatican: 1986) – further: ICHW, 25.

⁷ See W. Karasiński, “Pojęcie wolności w nauczaniu Jana Pawła II podczas pielgrzymek do Ojczyzny”, *Studia Wrocławskie*, vol. 10 (2007): 201.

⁸ See U. Niemiro, “Prawda a wolność w nauczaniu Jana Pawła II”, *Zeszyty Teologiczne*, R. 14, nr 2 (2005): 14.

a person. Such a freedom assumes both the freedom “to” – when man is the subject who decides about everything, and the freedom “from” that is moving away from any kind of pressure in this matter. Freedom in the external sense, which is called the social freedom, is the freedom within everyday existence which is reflected in choosing certain type of behaviour, of acting and proceeding. It is the freedom which is realized in certain conditions by a certain person. The possibility to use such freedom depends on the fact whether man is subjected to external constrains, that is: he enjoys social freedom. The lack of external freedom not only deprives man of the means to strive for his chosen aims but it also constitutes a threat for his existence⁹.

Freedom constitutes an essential value for people. Deprived of freedom, man is not able to realize other values in the proper way. However, freedom, as the necessary condition for the update of human subjectivity, is not the highest value. Man is free in order to realize other values through his own decisions¹⁰. The Pope does not mean any kind of acting, behaving or proceeding. Freedom does not only mean lack of obligation and doing anything one pleases. For the Holy Father the choice of the good will always remain the root of the Christian understanding of freedom. Only the good learned by man can set the proper sphere for the human freedom. Whereas, the choice of the evil always constitutes the negation of the Christian understanding of freedom, which, when understood correctly, is never the freedom from the good but the freedom directed at the choice of the good¹¹.

Therefore, the Christian concept of freedom, according to John Paul II, mainly indicates the positive and negative understanding freedom as the freedom “to” and “from”. It is also about the freedom from any constraint, both internal and external, and even more about the freedom meant as the possibility to act. Whereas, for such freedom, the moral good is always the proper boundary. In the Christian understanding, freedom is always subjected to the good – the certain system of values. Therefore, the true freedom is not a value in itself, but it is freedom when it remains in relation to other values, particularly to the truth and love.

⁹ See H. Skorowski, *Wolność*, 580-581.

¹⁰ See J. Marecki, *Przesłanie wolności w pielgrzymkach Jana Pawła II*, in: *Ziarno czynu. Refleksja po V Pielgrzymce Jana Pawła II do Ojczyzny*, ed. F. Kampka (Kraków: 1998), 135.

¹¹ See *ibidem*.

Realization of freedom in the truth

According to John Paul II, the most dangerous falsification of freedom which appears in the contemporary world, both in the individual and social dimensions, is treating freedom as an absolute which is the source of all the other values¹². Contemporary man is convinced that he may do anything and that there is no forbidden sphere for him. Humanity is not perceived as a way of realization of a certain way of existence, human nature is established once and for ever, but it is meant as the possibility to create oneself in a desired way¹³. In this context the distorted freedom becomes the freedom which is reduced to the ordinary self-dependence. The supporters of such freedom claim that the human freedom is genuinely realized only when man decides about the contents of his life truth. And this truth is the result of man's creative self-understanding, it is the result of his self-creation. Human nature ceases to be the sphere where man can read the binding truth about himself and he becomes the creation of freedom¹⁴. As the Pope emphasises, in such concepts of freedom one forgets about his nature as the creation and does not notice its integrity. It finally leads to the conviction that freedom creates itself and its values. In this way man does not possess his own nature as the foundation for freedom but he can create himself from the beginning only according to his own project. Such a concept of freedom reduces human creation and brings it down only to one's own freedom¹⁵.

The sources of such absolute freedom will be found in its detachment from the truth. In his teaching, John Paul II repeatedly refers to the relation between the truth and freedom. Defending the genuine good of man, he definitely confirms the absolute primacy of the truth over freedom. At the same time, he emphasises that freedom which ceases to respect the constitutive bond which combines it with the truth, finally denies itself and is going self-destructive and to destroying other people¹⁶.

The truth constitutes the fundamental value in relation to freedom. Man was created by God and bestowed and called to discover the

¹² See John Paul II, Encyclical *Veritatis splendor* (Vatican: 1993) – further: VS, 32.

¹³ See P. Góralczyk, “Fałszywe wizje ludzkiej wolności”, *Ateneum Kapłańskie*, vol. 130, fasc. 3 (1998): 340.

¹⁴ See *ibidem*, 345.

¹⁵ See VS 46.

¹⁶ See U. Niemiro, *Prawda a wolność*, 13.

truth. Bestowed with the reason he is able to get to know the truth¹⁷. As a rational being who wants to be free, man should be longing for the truth and live the truth. At the same time the Pope emphasises that man who ceases to seek the truth, is easily deluded by the false freedom away of the truth¹⁸.

The truth as the primary value is independent, therefore, it cannot be freely created. Thanks to the reason he can, to a certain extent, get to know the truth about himself, about the world and about God. Getting to know the mystery of microcosm and macrocosm, man discovers the presence of the almighty and wise Creator. Contemporary individual sciences, including philosophy, do not have the possibility to comprehensively answer all of man's questions. Therefore – as Saint Augustine noticed – man's reason is open only to the truth revealed by God¹⁹. This is the truth about the human origin from God Who not only created man but also communicated with him and invited man to follow Him. This is also the truth about the human nature which is weak and sinful, and needs redemption by Jesus Christ. It is about the highest truth which does not violates the human autonomy and his freedom but which invites man to be open to God²⁰.

The objective truth which comes from God has its reference in Jesus Christ, the Saviour of the world. Thanks to Him, the Church draws the truth about the Father and His love for us, as well as the truth about man and his freedom²¹. In this context Jesus' words which are often quoted by John Paul II: "you will know the truth, and the truth will set you free" (J 8,32) are really understandable. In these words Christ places the demand for the honest relations towards the truth before man. Being open to the truth protects man from the apparent truth which is superficial, unilateral without precise look into the truth about him and the world. Thanks to Christ Who brings freedom based on the truth, the human can be free from everything which limits this freedom, decreases it, breaks it at its root, in the human soul, in his heart and in his conscience. Thus all the contemporary threats of freedom

¹⁷ See RH 4.

¹⁸ See John Paul II, Encyclical *Fides et ratio* (Vatican: 1998) – further: FR, 25 and VS 34.

¹⁹ See U. Niemiro, *Prawda a wolność*, 13.

²⁰ See FR 15.

²¹ See ICHW 3.

which take place when the relationship between freedom and the truth is being weakened, or even denied²².

In the letter to the young *Parati semper* from 1985 John Paul II indicates that Christ Who revealed the whole truth about the man, shows what His true freedom should be based on, which is made-to-measure human dignity and greatness. The Pope mainly emphasises that being truly free does not mean doing everything that I like or I feel like doing. In fact freedom contains the discipline of the truth. Deprived of the criterion of the truth, it is not a true freedom but its falsification. Being truly free means using one's own freedom to do what is genuinely good. As a result, being genuinely free means being of the righteous conscience, being responsible and being there for others²³.

The letter of John Paul II clearly indicates that the structure of freedom is not expressed in obedience to itself but in the obedience to what is fair and good, that is, consequently, in the obedience to the truth. Therefore, the law, commandments and the system of moral values should not be treated as opposing to the human freedom, but they should be perceived as the criteria according to which it is possible to check whether freedom is based on the truth²⁴.

The Pope expressed his opinion that human freedom does not mean rejecting the moral law, but, on the contrary, accepting it. As he indicates: "Human freedom and God's law meet and are called to intersect"²⁵. It is connected with the proper understanding of God's law which is the expression of God's wisdom. Human freedom which is subjected to this law, at the same time is subjected to the truth of creation that is: the whole truth about man. Therefore, we cannot talk about the abolishment of human freedom through being obedient to God's law because remaining in this submission is at the same time remaining in the truth and confirming one's dignity²⁶. Therefore, the aim of God's law is to present to man the proper direction of his free acting thanks to which he will be able to confirm the truth about himself and about his true dignity²⁷.

²² See J. Szymański, "Wyzwoleńczy charakter ludzkiej wolności według Jana Pawła II", *Teologia i Człowiek*, nr 1 (2003): 128.

²³ See John Paul II, *List do młodych Parati semper* (Vatican: 1985), 12-13.

²⁴ See J. Nagórny, *Posłannictwo chrześcijan w świecie. Świat i wspólnota*, vol. 1 (Lublin: 1998), 372.

²⁵ See VS 41.

²⁶ See VS 43.

²⁷ See F. Greniuk, *Wolność a prawo*, in: *Veritatis splendor. Przesłanie moralne Kościoła*, ed. B. Jurczyk (Lublin: 1994), 31-37.

The Pope indicated the strict relation between freedom and the truth during his speech in the United Nations Organization. Freedom cannot be identified only with the lack of pressure or with the freedom to do whatever one wants. Freedom has its own inner logic which defines and nobles it. This logic consists in subjecting freedom to the truth and realizing it in seeking and living the truth. Any kind of violence and arrogance at the political level or any self-will in the individual life result from separating freedom from the truth about humans. Therefore, – as John Paul II indicates – referring to the truth, acknowledged through the moral law, inscribed in the human heart, is not a limitation to the man's freedom neither a threat to it. On the contrary, the truth and moral law are the guarantee of freedom in the future²⁸.

Freedom understood in such a way in the context of the truth and the moral law which expresses and confirms this truth, allows to understand the Church's decisiveness when defending the universal and unchanging moral standards. Contemporarily, we can notice the lack of understanding for the Church's activity in this matter. The natural defence of the universal and unchanging moral norms is often treated as assault for the human autonomy. Instead, the aim of the activity of the Church is not to enslave man but to serve for the genuine human freedom²⁹.

John Paul II emphasises that man cannot forget that his freedom is the participative. This means that human power over himself and over the world is not absolute but it is a participation in God's ruling³⁰. Human freedom is very extensive but it is not unlimited. The power to decide what is good and what is bad does not belong to man but to God only. Man was called to accept the moral law which is rooted in God, in the spirit of personal freedom. Only through acceptance of the moral law, human freedom can be genuinely and fully realized. Only God Who is the source of all good, knows what is really good for man and out of His love He instructs His creation through His commandments³¹.

Therefore, the truth constitutes about freedom and ensures its genuine development. When man in his choices runs from the truth, it turns out that he not only runs away from freedom but also from

²⁸ See John Paul II, "Moralna struktura wolności podstawą budowania nowej kultury wolności", *Ethos* nr 1-2 (1999): 16.

²⁹ See J. Nagórny, *Posłannictwo chrześcijan*, 373.

³⁰ See VS 38.

³¹ See *ibidem*, 35.

himself. This is so because freedom in man is only possible when he chooses the truth³².

This truth which is contained in the moral law, which consists in doing good and avoiding evil, can be discovered in the depth of human conscience³³. John Paul II emphasises the great meaning of the “inner sanctuary”, for the human life. Conscience is the inner guide and the judge of human deeds. It is very important to have a righteous conscience in order to build the judgements of the conscience on the truth and to call the good – good and the evil – evil. Man who lives in accordance with his conscience, places demands for himself, he raises from his falls and constantly experiences his own conversion. Man of the righteous conscience builds the moral order in his life which is not only the foundation of his life but also of the whole society. Only then can we talk about freedom when it concerns an individual as well as the whole society³⁴.

Contemporary man – according to John Paul II – faces the possibility of choice of his own life path. He has the right of freedom and he can choose the path prepared for him by Christ Who saved him. He can also choose the path away from Christ, however, he will not be truly free then because there is no true freedom without the truth. Any attempt to separate freedom from the context of the truth will lead to selfishness. Such freedom becomes dangerous for man and for his environment. To be truly free means to comply with the fruits of the truth. To be truly free also means to be subjected to the truth and not to one's cravings, affairs or sentiments. Only the freedom subjected to the discipline of the truth can lead man to his genuine good. Freedom which it strived for its own sake becomes an absolute and selfish freedom. It is so because freedom does not consist in doing whatever someone wishes for but in the right to do what he should. The aim of the contemporary man, who is threatened with various risks to his freedom is to strive for finding the full meaning of the truth and its value. Discovering and acceptance of the whole truth of himself – as a person and as “God's image”, who at the same time is weakened by the sinfulness and redeemed by Christ – guarantees acquisition of

³² See T. Styczeń, *Wolność z prawdy żyje*, in: *Jan Paweł II. Veritatis splendor. Tekst i komentarze* (Lublin: 1995), 150.

³³ See The Second Vatican Council, Pastoral Constitution on the Church in the Modern World *Gaudium et spes* (Vatican: 1965) – further: KDK, 16.

³⁴ https://opoka.org.pl/biblioteka/W/WP/jan_pawel_ii/homilie/skoczowh_22051995.html, (03.09.2022).

the inner freedom and becomes the source of the strength to live the freedom in the spirit of love and responsibility³⁵.

Development of freedom in the spirit of love and responsibility

John Paul II teaches that freedom is given to man but it is also his life task³⁶. Man should not only enjoy freedom but he also needs to fight for it³⁷. Infected by the original sin, man, despite Redemption, is inclined to do evil. Therefore, human freedom is not perfect and requires responsible care for its development³⁸. The Pope, referring to Saint Augustine, indicates that man who is inclined to the weakness of the sin is free to such an extent, to which he can serve God³⁹. Therefore, anyone who wants to enjoy the real freedom, should connect it to responsibility for the realization of the tasks which result from the work of Creation and Redemption⁴⁰. The mutual responsibility of freedom leads John Paul II to state that the attitude of responsibility is the best warranty of the freedom. Responsibility not only enables to realize freedom in life but also protects man from losing it. The Pope clearly emphasises that responsible freedom is the freedom faithful to the human dignity and his life vocation⁴¹.

Called to rule the world, to transfer life, to improve oneself and mainly to maintain the relations with God and with other people, man is called to realize his tasks in the freedom which aims at values. It is not about any kind of activity but rather about fulfilling the tasks which will aim at such values as: the truth, the good, justice and love. Such freedom, in relation to responsibility, serves the values. At the same time, directing freedom at values contributes to the genuine development of freedom. The genuine, responsible freedom is acquired only in acting based on values⁴².

³⁵ See U. Niemiro, *Prawda a wolność*, 16-17.

³⁶ See VS 24.

³⁷ <https://www.centrumjp2.pl/list-od-jana-pawla-ii-o-wolnosci/> (03.09.2022).

³⁸ See VS 86.

³⁹ See *ibidem*, 17.

⁴⁰ See *ibidem*, 38.

⁴¹ See *ŚDP* 1981, 10.

⁴² See S. Kowalczyk, "Pomiędzy zniewoleniem a wolnością", *Resovia Sacra* nr 1 (1994): 191.

Freedom in the spirit of responsibility can be realized only in the circle of personal values. For John Paul II it is freedom rooted in the truth, which was discussed earlier. Anyone who wants to realize his freedom in the spirit of responsibility, should get to know both the truth about himself and about others, including the truth about his moral frailty and threats. Only freedom aimed at the truth will be able to serve his genuine inner and external development⁴³.

The truth constitutes the first and fundamental value which is necessary to form the real freedom but not the only one. In the circle of moral values, love is the binding value, according to the Pope⁴⁴. Man who is the only creation on earth created by God for himself, as the Second Vatican Council explains, truly finds himself through the selfless gift of self⁴⁵. In the perspective of love, meant as the selfless gift of self, according to the Pope, man finds not only himself but also the full and genuine meaning of his freedom⁴⁶.

Therefore, vocation for love is a particular and inborn aspect of freedom which enables living one's life to the fullest⁴⁷. It requires using freedom in the spirit of responsibility not only for himself but also for others. It happens when one makes a gift of self for someone and when he accepts such a gift from the other person. Marriage, according to the Pope, is a particular example of such a gift of self. If someone is not able to make such a gift of self for others, his freedom is deprived of the perspective of love, and such freedom can eventually become dangerous. In such a case it will be freedom to do whatever one considers to be good, which brings him benefit or pleasure. Therefore, rejecting the perspective of the gift of self, people face the danger of the selfish freedom⁴⁸.

Only the love which serves, forgets about the self and is ready for the generous gift, is the guarantee of the completeness of freedom. Only love which forgives, although not forgets, is sensitive to the misery of others, does not seek its own self but wants the good for others,

⁴³ See *ibidem*.

⁴⁴ See S. Kowalczyk, *Koncepcja wolności odpowiedzialnej w encyklice Veritatis Splendor Jana Pawła II*, in: *Wolność we współczesnej kulturze* (Lublin: 1997), 336-337.

⁴⁵ See KDK 24.

⁴⁶ <https://www.ekai.pl/dokumenty/przemowienie-wygloszone-w-czasie-spotkania-z-delegacjami-na-miedzynarodowy-kongres-eucharystyczny>, (03.09.2022).

⁴⁷ See John Paul II, Encyclical *Evangelium vitae* (Vatican: 1995), 96.

⁴⁸ See John Paul II, *Przekroczyć próg nadziei. Jan Paweł II odpowiada na pytania Vittoria Messori* (Lublin: 1994), 151.

guarantees not only freedom but also happiness and future of man and of the nation. True freedom exists thanks to love which is reflected in the interpersonal solidarity. The degree of readiness for the gift of self and for the service is the measure of human freedom. Such a freedom builds not only our humanity but it contributes to building and uniting the society. Such freedom is genuinely creative and, therefore, it can effectively prevent all kinds and forms of enslavement and falsification of freedom⁴⁹.

The teaching of John Paul II confirms that we are witnessing particular sensitivity of man to the matter of human freedom. At the same time Pope's teaching indicates that in contemporary culture which is sensitive to the matter of human freedom, we can encounter various forms of enslavement. Their source is mainly in the false concepts of freedom, detached from the truth about man and about God Who is often presented not as a Warrantor of human freedom but as the One Who limits this freedom. Freedom deprived of the moral and religious credibility, eventually becomes freedom which is understood categorically. Such a concept of freedom is understood as the freedom to do whatever one pleases including evil. As a result, the freedom understood categorically leads to distortion of the private, social, political and economic life.

In the face of these fascinations of the illusive freedom presented as unlimited but eventually leading to enslavement of man, the Church is challenged to form the proper understanding of freedom and to protect it. The Pope suggests the concept of freedom based on the integral vision of man. He strongly emphasises that man was bestowed with freedom by God in the act of creation. Unfortunately, as a result of the original sin, this primary freedom was lost by man. Therefore, he needed redemption from Christ Who restored man's ability to properly use the freedom.

Freedom which was given to man at the moment of creation and restored in the act of redemption is also a task. Thus John Paul II while teaching about freedom indicates the responsibility connected with this gift. Man who wants to effectively overcome the threats is called by Holy Father to form the proper concept of freedom, in relation to values, particularly to the truth and love. For the Pope there is no real

⁴⁹ https://opoka.org.pl/biblioteka/W/WP/jan_pawel_ii/homilie/gdansk_05061999.html, (03.09.2022).

freedom without values or the engagement into certain effort or without the relation with God and with other people. Freedom is not only a value but, first and foremost, the ability and the inalienable feature of a person which reflects his great dignity. Freedom is such a constitutive factor of a human being that all the threats to it become the threats to the whole human being. Therefore, according to the words of John Paul II: our “generation [...] confront the issue of freedom. And this is a task which nobody can step back from”⁵⁰.

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⁵⁰ [https://jp2online.pl/obiekt/przemowienie-do-mlodziezy-przed-siedziba-arcybiskupa-w-krakowie;T2JqZWN0OjM2NjM=, \(03.09.2022\).](https://jp2online.pl/obiekt/przemowienie-do-mlodziezy-przed-siedziba-arcybiskupa-w-krakowie;T2JqZWN0OjM2NjM=, (03.09.2022).)

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