

Prof. UKSW, PhD Paweł Mazanka, CSsR, <https://orcid.org/0000-0002-1389-7588>
Department of Metaphysics Institute of Philosophy
Cardinal Stefan Wyszyński University
in Warsaw

Cardinal Stefan Wyszyński - a man of dialogue

Kardynał Stefan Wyszyński - człowiek dialogu

<https://doi.org/10.34766/fetr.v46i2.863>

Abstract: Cardinal Stefan Wyszyński was not only an “unbreakable Primate”, but above all, a man of dialogue. He was able to meet every person and to talk to them. In his conversations, he listened patiently, he did not impose his opinion and he was mostly trying to seek for common levels of agreement. According to him, the greatest wisdom is to be able to unite, not to divide.

The article indicates some sources and forms of this dialogue. It was a supernatural source and a natural one. The first one is a permanent dialogue of the Primate with God, as well as with the Blessed Mother and with saints. Cardinal Wyszyński was a man of deep prayer, and he undeniably took from this source strength for everyday meetings, conversations, and making decisions. The second crucial source was his philosophico-theological education. As a Christian personalist, the Primate took from the achievements of such thinkers as Aristotle, St. Thomas, St. Augustin, as well as J. Maritain, G. Marcel, J. Woroniecki, and W. Kornilowicz.

The article discusses some aspects of dialogue with people, taking into account, above all, two social groups: youth, and , and representatives of the communist state power. Presenting Cardinal Wyszyński as a man of dialogue seems to be very useful and topical nowadays because of different controversies and disputes occurring in our state, in our Church and in relationships between the older and the younger generation.

Keywords: dialogue, forgiveness, education, patriotism, youth.

Abstrakt: Kościół w Polsce przygotowuje się do uroczystej beatyfikacji księdza Prymasa Stefana Wyszyńskiego. Z tej okazji ukazuje się wiele książek, artykułów w których podkreśla się, że kardynał Wyszyński był „Prymasem niezłomnym”, który obronił Kościół w Polsce przed licznymi represjami ze strony komunistów. Akcentując ten aspekt jego życia, można zniekształcić jego sylwetkę. Ks. Prymas był przede wszystkim człowiekiem dialogu. Potrafił spotykać się i nawiązać rozmowę z każdą osobą. Umiał cierpliwie słuchać, rzeczowo artykułować swoje racje, nie narzucając własnego zdania. Mówił, że największą mądrością jest umieć jednoczyć, nie rozbijać.

W artykule wskazano na niektóre źródła i formy dialogicznej postawy ks. Prymasa. Wskazano na źródło nadprzyrodzone i przyrodzone. Tym pierwszym źródłem był jego dialog z Bogiem, a także z Matką Bożą i świętymi. Był człowiekiem głębokiej modlitwy i z tego źródła niewątpliwie czerpał siły do codziennych spotkań, rozmów i podejmowania decyzji.

Drugim ważnym źródłem było jego filozoficzno-teologiczne wykształcenie. Kardynał Wyszyński był personalistą chrześcijańskim, a więc czerpał z dorobku takich myślicieli jak: Arystoteles, św. Augustyn, św. Tomasz z Akwinu, a także J. Maritain’a, o. J. Woronieckiego, czy ks. W. Kornilowicza. Personalizm uznaje, że centrum świata przyrodzonego jest osoba ludzka, ze swoją niezbywalną wolnością i godnością.

W artykule omówiono niektóre aspekty dialogu kardynała Wyszyńskiego z ludźmi, uwzględniając przede wszystkim dwie grupy: młodzież i przedstawiciele ówczesnej władzy państwowej. Ukazanie ks. Prymasa jako człowieka dialogu wydaje się dzisiaj bardzo potrzebne, z uwagi na różne kontrowersje i spory, które występują zarówno w naszym Państwie, Kościele, a także w relacjach pomiędzy starszym a młodszym pokoleniem.

Słowa kluczowe: dialog, przebaczenie, wychowanie, patriotyzm, młodzież.

Introductory remarks

The upcoming beatification of Cardinal Stefan Wyszyński, the long-standing Primate of Poland, has already brought fruit in many publications, programmes, and reports devoted to him. They highlight his courage and uncompromisingness in his relationships with Polish communist authorities. He expressed this attitude in his famous memorial „Non possumus!” (We cannot!) which was sent by him to Bolesław Bierut, the president of Poland. It was the episcopacy’s response to attacks directed against the Catholic Church and to attempts to subordinate the Church to communistic authorities. The bishops’ veto made up a response to the decree of the State Council from Feb 9, 1953, *On Creating, Filling and Eliminating Priestly Ecclesiastical Posts*. It gave to the representatives of communist authorities in Poland the right to control and to annulate every nomination and every jurisdictional act of the Church. It is worth mentioning that the right to decide about internal issues of the Church by state authorities was then in effect in all countries subordinated to the Soviet Union.

Supposably, too little emphasis is put today on the fact that Cardinal Wyszyński was also, or maybe above all, a man of dialogue and of great respect for the partners of the conversation. After leaving the three-year prison, he said important words in the homily: „The greatest wisdom is to be able to unite, not to divide” (Wyszyński 1999, p. 132). This aspect of his spirituality and of his life is very topical indeed in our time filled with conflicts, not only in our country, but also abroad. Therefore, this aspect is worth investigating. It will be the topic of this article. I will focus on four forms of dialog, his dialogue with: God, with the Blessed Mother Mary, with every man, above all with young people and dialogue and forgiving the communist persecutors.

Many witnesses who got in touch with the Primate or who collaborated with him underline that he knew how to talk to every person, regardless of their environment of origin, their political or religious views, their education. Cardinal Wyszyński knew how to listen, he would not interrupt his partner or impose his opinion on them. We could say that the basic criterion of his conversations and of his action was truth, and not forcing his view at any cost. He was striving to truth, he was seeking for it, but always with a great respect, and even with love for his partner. He was realistic, he kept his feet firmly on the ground in his decisions and his opinions. He would not pretend or wear masks. The question arises: where do sources of his attitude of dialogue come from? Anna Rastawicka, his close collaborator, writes: “When I was looking at the Primate in everyday life, I was quite often thinking about where this man takes the force from in order to, with such a dignity and peace, without panicking, endure new attacks against the Church, continuously recurrent objections and accusations directed mendaciously against him” (Rastawiecka 2019, p. 77).

The answer is clear: this dialogic attitude came from another, deeper dialogue – dialogue with God. Without taking this religious relationship with God into account, it is hard to understand Wyszyński's dialogue with different people, on many levels.

1. Dialogue with God

His episcopal cue is worth considering: "Soli Deo" (To God himself). In this headword, he expressed a fundamental attitude to the surrounding world. He explains his choice in such a manner: "For me, Soli Deo does not embellish my episcopal seal-stamp. For me, it is a programme that was formed in the face of a powerful invasion of hatred and of lack of faith on our home country and on the holy Church in Poland" (Wyszyński, 1998, p.18). After a few years, the Primate completed his cue: "We are still faithful to our episcopal assumption that we serve "Soli Deo" . My experience at work made me add "Per Mariam" [Through Mary] to this headword. Accordingly: "Per Mariam – Soli Deo" ["Through Mary – to God Himself]. I came to the conclusion that it was a sure and infallible way" (Wyszyński, 2016, p. 118).

We can see how realistic he was in evaluating the situation in Poland as early as in 1946 when he was nominated the bishop of Lublin. This deep faith gave him strength and peace necessary in the three-year captivity (1953-1956.) He writes in his "Zapiski więzienne" (*Prison Notes*) about the love of the Holy Trinity for every man, expressing itself in the symbol of heart: : "Hearts of the Holy Trinity. Jesus came as a fruit of Father's love for the world, born out of great love, in order to give birth to love. He came as glare of paternal perfectness. He let open His heart on the cross. It is the heart from the Father. In this heart, we recognize the Father's heart. The Father has got his heart; therefore, he gave a heart to His Son. We can and we have to talk about the Father's heart. Can a love without a heart exist? The Spirit is the love of the Father and of the Son. The Spirit's heart is from the heart of the Father and of the Son. These three hearts are one heart that beats with mutual love. Thanks to this love, we live, we move, and we are" (Wyszyński, 1982, p. 166).

It would be a mistake to think that Cardinal Wyszyński did not know hard moments in his relationship, in his dialogue with God. From his own experience, he talked about a secret of hidden God. "There are greenhouse times, times of juvenile maturation, of collecting resources given by religious knowledge and by a wise, experienced guidance. We are happy about that, and then everything flows away, and there is nothing but „Deus absconditus..." (hidden God). We seem not to have any contact with God, any feeling or sensation of God, not to have a personal religious experience. The majority of people, poor vanished children of Eve, live with such a flogged, experienced faith" (Wyszyński, 2001, p. 404).

What kind of rescue did the Primate see from such a situation experienced by many people? Precisely seeking for God on the face of another person, in meeting other people: "To persist, to persist peacefully, despite all, to persist and wait patiently until „Deus absconditus” lets you experience him. For the time being, let us look carefully around ourselves. The less we feel Him in ourselves, the more let us seek for him in our brethren. That is the sheet anchor" (ibid. p. 405).

2. Dialogue with the Blessed Mother Mary

It is generally known that Priest Stefan Wyszyński was a great worshipper of the Blessed Mother. Precisely for this reason, he was called "the Primate of Jasna Góra". "I went to Jasna Góra with my first Holy Mass, and I celebrated it there, on the day of our Lady of snow, on Aug 5, 1924. I went to Jasna Góra in order to have a Mother, so that she stands by me at every Holy Mass, just like she stood by Christ on the Calvary" (ibid.).

According to calculations, he spent at Jasna Góra 603 days altogether. He made his crucial decisions there. He believed it was his duty to go to the Sanctuary of Częstochowa on May 3 and on August 26. On these days, he used to preside the Holy Mass and to preach a sermon at the embankment of Jasna Góra. In 1961, when he was celebrating the 25th anniversary of his episcopal consecration, ladies from the Primate Wyszyński Institute ordered a faithful copy of the picture of our Lady of Częstochowa, it was painted by prof. Leonard Torwirt, a famous artist from Toruń. Wherever the Primate went, he took the picture with him. The Blessed Mother accompanied him at the debate of Vatican Council II and at the conclave. Currently, this picture can be seen in his room-museum, at the Primate Institute in Warszawa – Choszczówka (ibid.).

Just like John Paul II, the Primate formed his Marian worshipping based on the book "True Devotion to Mary" by st. Louis-Marie Grignion de Montfort. Wyszyński believed that devoutness to the Blessed Mother was the safest way to God. He underlined that he had not invented this way himself. God himself was the first one to present Mary as hope for us, at the most dramatic moment of human history, in the paradise, after the original sin. On the Feast of the Assumption of the Blessed Mother, the Primate wrote down the following words: "A woman clothed with the sun" [Revelation 12,1] is a kiss from the Book of Revelation to the book of Genesis, from the great-granddaughter to the great-grandmother, from omega to alpha. How consistent is our God: he presented hope to our parents in the paradise: "The woman will crush the serpent's head" (cf. Genesis 3,15). Precisely her - she is "clothed with the sun" today! God reigns over so long periods of thought, his programming is so great! How much joy is poured out of the heart: this reign of God over centuries, His faithfulness to His promises!" (Wyszyński, 1982, p. 178).

The Millennium programme was one of the Primate's greatest works. It started with the Polish Nation's Vows at Jasna Góra. In May 1956, Wyszyński wrote down the text of the "Polish Nation's Vows at Jasna Góra" which was smuggled from the prison in Komańcza. On Aug 26, 1956, the text was ceremoniously read. It contained commitments of the believers to follow moral principles in their everyday life and to deepen their religious life. The act of taking the Vows was an introduction to the "Polish Nation's Great Novena", i.e., the Primate had planned a ten-year preparation to ceremonious celebrations of the millennium of Poland's baptism, in 1966. The Novena aimed at a religious and moral renewal of Polish people.

This deepened dialogue with the Virgin Mary has certainly brought fruit in various dialogues between humans conducted by Wyszyński. His collaborators highlight: it was not by accident that he listened to others with a great gentleness, culture and humility. His respect towards ladies was generally known. In his sermons, he would often talk about their dignity and their role in the Church, in their home country, and in their families. Such an attitude has certainly originated, i.a., from his deep devotion to the Blessed Mother.

3. Dialogue with Every Man

Anna Rastawicka was a close collaborator of the Primate of Poland, she worked in his office in the years 1969–1981. She writes: "If somebody asked what was the greatest concern of the Primate Wyszyński, I would answer without hesitating: the desire that a man be more of a man, that he believe again in God's love, in the sense of life, in his dignity and value, that he be respected in every dimension of social life" (Rastawicka, 2019, p. 145).

His open attitude towards people, including youth, originated not only from his faith, but also from a particular concept of the human being. As a Christian personalist, he took inspiration from the philosophy of Aristotle, St. Augustin, St. Thomas, as well as J. Maritain, G. Marcel, father J. Woroniecki, and W. Kornilowicz, his spiritual director in Lublin (Kostorz J., 2007-2008, p. 209). It is known that the personalism puts in the center of the temporal world the human being who is an individual and unique being. The human being is given non-transferable dignity originating from two crucial facts. Firstly, the human being can transcend oneself towards good that they recognize in the light of truth. In this meaning, we can say that the human being can transcend oneself. Secondly, the human being is created in the likeness and image of God, it has, i.e., a reason, a free will and a memory. The personalism underlines that a man has two fundamental objectives: the primary one and the final one. The primary objective is our neighbor and his widely understood good, whereas the final objective is God, participation in his divine nature through the "Beatific vision". Thanks to non-transferable dignity, the whole world created is directed towards the human being and submitted to him. No wonder that Wyszyński underlined the priority of the human being over the family, the nation, the state. According to him, a human being cannot

be submitted to any community because, as a human being, an individual substance, he represents the most perfect form of social life and surpasses everything that is on earth (Wyszyński, 1972, p. 30).

After the millenium of Poland's baptism (1966), in his Pastoral Letter for Lent 1967, Cardinal Wyszyński suggested the programme called "ABC of the Social Crusade of Love". This short programme has 10 points, it is written on one sheet of paper. As a whole, it is devoted to one matter - respect and love for your neighbor. The text does not contain the word "God", only the word "Christ" has been used once. This is a program of renewal of everyday life. It is focused on respect for each person. It expresses a fundamental truth that was afterwards proclaimed by John Paul II: your neighbor is the way of the Church. In other words, you cannot love God and strive to Him if you do not love your neighbors, even your enemies. Supposable, influenced by the Primate, Priest Jerzy Popiełuszko followed the motto "Overcome evil with good" [Romans 12,21] in his cure of souls of men of labour. Although it was formulated 54 years ago, the program "ABC of the Social Crusade of Love" is still very topical, particularly in our society especially in our highly divisive society. Accordingly, it is worth quoting as a whole. ABC of the Social Crusade of Love: 1. Respect every person, because Christ lives in him. Be sensitive to other people, your brothers and sisters. 2. Think well of everyone - do not think badly about anyone. Try to find, even in the worst, something good. 3. Always speak kindly of others - do not speak badly about your neighbors. Repair the harm done with words. Do not create discord between people. 4. Speak to each person with the language of love. Do not raise your voice. Do not swear. Do not hurt anyone. Do not provoke tears. Be reassuring and show goodness. 5. Forgive everything, everyone. Do not keep resentment in your heart. Always be the first to reach out your hand for an agreement. 6. Always act in favor of your neighbor. Do unto all people as you would wish to have done unto you. Do not think about what others owe you but what you owe to others. 7. Be compassionate towards those who suffer. Gladly hurry to help with consolation, advice, assistance, your heart. 8. Work honestly, because the fruit of your work is used by others, just as you benefit from the work of others. 9. Get involved in social assistance rendered to your neighbours. Open up to the poor and the sick. Be generous with what is yours. Try to see the needy around you. 10. Pray for everyone, even for your enemies (Wyszyński, 1975, p. 528).

Cardinal Wyszyński highlighted the infinite value of the man. It originates from the creation and redemption of every man. God knows everyone by their name and loves everyone. "If there was only one man in the world, if God limited himself to the act of creating Adam, the striving of God towards this one and only man would be full and absolute. This is a secret of every man who bears it in him and who discovers it. Everyone has their secret with God, everyone is personally and distinctly formed in the likeness and image of God" (Wyszyński, 2001, p. 47). For the Primate, the above-mentioned words were

not only a theory, they were a signpost in his relationships with others. His collaborators tell us that he avoided negative conversations about other people. Furthermore, even on the level of thought, he rejected negative assessments, he did not want to condemn anyone. He was always trying to find some good points in every man. "Even the most mistreated man, the most blamed man, burdened by all the criminal codes, still remains a man, for you can wash away his sins, but his humanity is going to last" (Wyszyński, 1972, p. 30).

4. Dialogue with Young People

In his teaching, Primate Wyszyński devoted a lot of time to young people. Because he was a deeply religious person, but also a well educated person in philosophy and theology, it was easier for him to understand young people, get to know their needs and longings, as well as dangers they were put in living in changing times (Rastawicka, 2001, p. 48). In his sacerdotal work, he would organize numerous meetings with pupils, students, seminarists and working youth. It is worth highlighting that Primate Wyszyński would not suggest any new educational program to young people. Thanks to his great skill, he could very well adapt educational patterns based on classical philosophy and on Christian values to conditions in after-war Poland. He would not give any prepared recipes for maturity, he would only indicate the direction of ways of achieving it. His open attitude towards people, including youth, originated not only from his faith, but also from a particular concept of the human being.

Having a good philosophico-theological concept of the human being, the Primate perceived getting to know the truth about the human nature, about the world and about God as one of the first educational tasks for the youth, just as we read in the Gospel (John 8, 31-32): "So Jesus said to the Jews who had believed him: if you abide in my word, you are truly my disciples, and you will know the truth, and the truth will set you free". Getting to know the objective truth about the human nature is fundamental in the educational process. In the light of truth, you can properly understand freedom that is not self-will but precisely a life in accordance with human nature. Precisely truth sets the human being free; thanks to it, he is able to work hard at doing good. Education towards truth assumes accurate learning, which is equivalent to giving up laziness that deprives your will and your reason of initiative (Wyszyński, 1998, p.66). Based on the personalistic concept of the human nature, in his relationships with young people, Primate Wyszyński depicted two main educational objectives: education of a good Pole, and education of a good Christian. In his first educational objective, he emphasized several important issues. Above all, he encouraged young people to commit in social life in a responsible manner.

He underlined that the whole human nature was directed towards co-existence with other people. Forming a social mettle can be achieved by getting rid of egoism and acquiring such social virtues as justice, solidarity, and love (Wyszyński, 1993, p. 110).

In social education of youth, it is important to develop the feeling of responsibility for the nation, in the spirit of faithfulness to national culture (Wyszyński, 1998, p. 63). The first duty, resting both on educators and on nurslings, is the duty of respect to the historical past. The Primate would object too negative concepts of Polish history appearing in some circles of educated people. "The first duty that rests on us, the people of today, and on the young generation, is: respect your historical past. There is apparently no reason, I believe, for crusading against our national history and the nation's past. For whereas it can be rightly said that we have a lot to reproach ourselves personally for, and although we try to fairly reflect upon our own efforts in this country, we cannot, by any means, be ashamed of our Homeland's history; there is no need to do so! (Wyszyński, 1984, p. 261-262). He would not accept the attitude of underlining only dark moments in Polish history. "Therefore, education of the young generation in the spirit of love for history of their Homeland is of great significance to the nation's tomorrow. The time has come to break with the mania of making our history abominable and ridiculing the nation's experiences, which have not once been tragic". We should think that the young generation of Poland, Poland living in the gap of the world, must be educated in the spirit of deep honor for the nation's past, if she has to fulfill her duties sacrificially and work for the future" (Wyszyński, 1975, p. 545).

Obviously, the Primate would not close his eyes to serious mistakes occurring in the history of the Polish nation. After all, mistakes are related to every individual and social action. Nevertheless, it is an injudicious and sometimes impertinent thing to ridicule the national past from the contemporary point of view. Meanwhile, it is very wise to have the skill to take experience from the past. We have got rich religious, moral, social, national, and political experience. We know very well that, to a large extent, we owe great powers that made our nation persist and develop to our inspiration and our religious spirituality that, in hardest moments, nourished our homeland spirituality and our national culture. If we wanted to remove from it everything that originates from the Christian spirit, how poor would it become! You must not show disrespect to the past! It may sometimes be explained mistakenly.

The capacity to undertake sacrifices for the homeland should originate from a deep honour for the nation's past. "Dear youth! If you know how to look into the future (and we are an ambitious nation that does not want to die!), you must make yourself great demands. You must educate yourself in the spirit of sacrifice and make yourself capable of sacrifice. If the generation capable of sacrifice disappeared in Poland, we would have today to doubt about maintaining our independence!" "The examples of sacrifice must not be depreciated, gusts of youthful enthusiasm must not be extinguished! Some 'home country without

a history' is inconceivable! Deprived of such models or examples, Poland turns into an image of self-regard, some anemic nebula with nothing to hold your foot upon" (Wyszyński, 1970, p. 209-210).

The spirit of sacrifice and the respect for the past lead to the attitude of serving each other among all Poles. The Primate highlighted a great importance of attitudes uniting the nation. He would object the predominant role of only one party in social and political life.

Such a situation cannot lead to a true unity of the nation: „It is in a service-oriented attitude that we will finally surmount self-interest and self-serving, so that we may think of the nation as a whole, in our desire to save and redeem the nation through its values and strengths, in their entirety, rather than through orientations or groups of diverse sorts. The nation is too great a value and strength to be squeezed into a piecemeal orientation and uttered by one mouth. The nation must express itself in a great calling of all the free mouths that have opened to the world in a free home country. The nation is a whole, and therefore its rights are held by the nation in its entirety, rather than just some part of it" (Wyszyński, 1984, p. 261-2).

Forming a new patriotism in oneself is another important feature presented by the Primate to the youth: "Should you ask what kind of love we are in need of now-a-days, I would tell you this: heroic labour propelled by love for our Homeland deaths from love is more welcome now than heroic deaths from love. I would love that it deeply fall into the souls of all of you, like a good grain which has to yield a hundredfold crop for our day: a crop toward peace. We are known for our push for sacrifice and readiness to offer our lives. Poles know how to die excellently, but there is a need for them to work excellently. You only die once and become clad with glory very soon, but otherwise you live in hardship, torment, pain and suffering for long years, and this is a greater heroism! And this is the kind of heroism these days are in need of: a time full of anxiety, of a veritable sea tempest. In this period and in this time, full maturity of the highly cultured and highly spiritually developed Polish nation is being extremely sought for. Our nation must summon the nerve and be heroic and labour-loving, to the good of our Homeland" (Wyszyński, 1955, p. 181).

As mentioned above, educating a good Pole should be parallel to educating a good Christian. According to Wyszyński, religious education represents the peak of the full education because it contains crucial elements opening a human being to eternal life. Therefore, the truth of the Christ's Gospel proclaimed by the holy Church is important to the whole process of education" (Wyszyński, 1981, p. 117). The Primate enumerated the following tasks of religious education: getting to know Jesus Christ better - it requires a systematic participation in the catechesis; making a relationship with Jesus in prayer and learning; loving Jesus more and more and proclaiming Christ ardently with one's example and with one's word.

Religious education is not a sign of the triumphalism of the Church. It is very useful because education based on the Gospel forms in young people the sense of duty, the diligence, the scrupulousness, the spirit of collaboration, the motivation to overcome hardships, and many other social and personal virtues" (Wyszyński, 1975, p. 175).

Cardinal Wyszyński knew how to make demands to young people with both love and power. He suggested an educational model originating from truths revealed and taking into account a personalistic concept of the human being. Accordingly, this suggestion had an anthropological, theological, and social character. It aimed at directing a young man towards both Christian and national values. All of this was suggested in the atmosphere of love and using good words. We can say that, although many years have passed, such a model of education is still topical and worth recommending to people who are responsible for education of the youth and who are willing to have a true dialogue with them.

5. Dialogue and forgiving the communist persecutors

A remarkable respect for his political opponents was another important trait in Stefan Wyszyński's philosophy of dialogue. No need to say how valid this message is nowadays. A striking fact in his biography is that after a series of annoyances caused him by the public authorities and concrete individuals responsible for his detention, including the three years spent in confinement, he was able to forgive them the wrongs that affected him. He would never recollect those painful days in his speeches, never pointing in person to anybody of those who had once persecuted him. In any case, he was in the later years in a position that enabled him to potentially demand some compensation or, at least, apologies; and yet he neglected it and just moved forward. As he wrote in his last will, "I consider it a work of grace that I had an opportunity to testify to the truth, as a political prisoner for three years, and that I have protected myself from hatred towards my compatriots who wielded power in the State. Aware of the harms done to me, I do pardon them, out of my heart, all the defamations they once honoured me with." (Piasecki, 1982, p. 171).

This particular aspect of Primate Wyszyński's life is worth stopping by for a while. A few days before his imprisonment, he said, "If I get to a prison and they tell you that the Primate has betrayed the Divine affairs, do not believe them. Should you hear that the Primate's hands are unclean, do not believe it. Should they say the Primate has wimped out, do not give credence to it. Should you hear them say that the Primate has acted against the nation and our own Homeland, do not believe them. I do love my Homeland more than my own heart, and everything I do for the Church, I do for this country". (Rastawicka, 2001 p. 8).

So, what was politically realistic about Primate Wyszyński? Very shortly after the war, the relations between the Church and the new authorities did not go smoothly at all. In as early as September 1945, the Provisional Government of National Unity [TRJN] renounced

the Concordat entered into in 1925 by the Second Republic of Poland and the Holy See. The communist authority accused the Vatican of having unilaterally broken up the agreement since during the Nazi occupation Pope Pius XII appointed German bishops to administrate the Dioceses of Chełm and the Archbishopric of Gniezno-and-Poznań. These areas were incorporated in the Third Reich, the land where the Hitlerite authorities cruelly exterminated the Polish clergy. In the Diocese of Kulm/Chełm alone, the Germans killed as many as 356 diocesan priests. It was already on 29 November 1939 that the Vatican appointed Karol Spllett, the German Bishop of Danzig/Gdansk, Administrator of the Diocese of Kulm/Chełm, in absence of Bishop Wojciech Okoniewski, who left the country after the war broke out. This happened without consulting the Polish Government, and thus the Concordat was infringed in this respect.

In 1948, the communist authorities suspended the publication of Catholic periodicals. The Church was accused of intensified action against the state and of patronising or sponsoring the Polish reactionaries associated with the United States and other Western countries. This policy was exacerbated in March 1949, with the Government's declaration regarding its relations with the Catholic Church to be based on separating 'bad' bishops and clergymen from the 'progressive' priests. The communist authorities set up a 'patriotic priests' movement, which stood for priests loyal towards the authorities. Early in 1950, a convention of 'patriotic priests' was held at the Warsaw University of Technology, with 1,200 attendees.

Talks between the authorities and the Episcopate of Poland went on in parallel, however, as part of the Joint Committee of the Government and the Episcopate, established in 1949. The bishops endeavoured to prevent further anti-Church manoeuvres on the part of the authorities. This series of talks finally produced an interesting and important outcome, with a significant contribution from Primate Wyszyński himself. 14th April 1950 saw the conclusion of Arrangement between the Government and the Episcopate, in the form of a nineteen-item document, the first nine points defining the obligations of the ecclesiastical party. Among other things, the Episcopate undertook that the clergy teach the faithful respect to the law and state authority, "in line with the Church's teachings", and exhort them to intensify the efforts in rebuilding the country. The Episcopate moreover opted for Poland's ownership of the Recovered Territories (in western and north-eastern post-war Poland) and declared that it would request the Holy See for establishing Polish dioceses and bishops ordinaries in the Recovered Territories. This affairs was finally settled only in 1972, following the recognition of Poland's post-war western frontier by the Federal Republic of Germany. Pope Paul VI established a permanent Church administration for Poland's Recovered Territories. The Metropolis and Archdiocese of Wrocław and the Diocese of Warmia were reactivated; the Dioceses of Gorzów, Szczecin-and-Kamień [Pomorski], Koszalin-and-Kołobrzeg, and Opole were formed.

On their part, the state authorities ensured that religious education would be taught at public schools, students declaring themselves Catholic would be free to pursue their religious practices, with masses celebrated for them on Sundays and feast days and at the school year's beginning and end, and the possibility to say a prayer before and after the lessons. Students willing to take part in retreat sessions were to be offered three days off by their school board. The functioning of the Catholic University of Lublin and Catholic societies or associations, publishing houses and press editorial boards was guaranteed, along with pursuance of charity and catechetical actions by the Church, freedom of action of religious congregations and of public cult have moreover been ensured. The authorities furthermore declared that military service would be deferred for seminary alumnae, whereas priest after the consecration and monks after their perpetual vows would be put in the reserve, qualified as auxiliary service.

It is worth emphasising that not all of the Bishops consented to such an arrangement. Those who did, thereby supporting Card. Wyszyński, formed a definite minority. Most of them regarded any dialoguing with the communist authority as pointless, seeing the Arrangement as "unmeritorious, discreditable, and thoroughly unrealistic". Also, Pope Pius XII himself, who pursued a radically anticommunist policy, did not welcome the agreement, believing that the Polish Episcopate had stepped out of line. Cardinal Domenico Tardini, the then-head of the Secretariat of State, the second highest-ranking official in the Vatican, concluded that "the Polish Church has made too-far-reaching concessions".

Meanwhile, Primate Wyszyński admitted that it was him to have been the "perpetrator of the agreement on the Episcopate's side" (though he is not featured among the signatories). As he remarked in his *Zapiski więzienne* [Prison notes], "It seemed to me that drafting a few points of this *modus vivendi* was possible and indeed indispensable, if the Church was to face a new emaciation, accelerated and drastic in its form" (Wyszyński, 1982 p. 20-21)).

Primate Wyszyński was no doubt the first hierarch in the Catholic Church's history who resolved to make an arrangement with a communist-ruled state. This decision testifies to his political realism: in exchange for withdrawal from a confrontation, with might have entailed its smashing, the Church gained formal regulation of its activity under the rules unknown to any other country within the Eastern Bloc, especially in the Stalinist years. Although it did not prevent repression against the Church, the Arrangement was an unprecedented fact among the 'socialist' countries and became the foundation for the functioning of the Catholic Church in post-war communist Poland. The relations between the state and the Church took altogether a smoother course than in the Bloc's other countries, and this course of things was definitely owed to the Arrangement of 14th April 1950, as an attempt at a compromise in the mutual relations, among other factors (Piętka, 2020, p. 43).

As has been mentioned, some of the bishops criticised the Primate for this decision, reproaching him for his 'making deals with the communists' or even consenting to a sort of cooperation. Complaints against him reached the Vatican; no wonder, distrust toward his actions aroused also in Rome. This changed after the Primate met in person with Pius XII to explain to him the tough situation of the Church in Poland, highlighting the fact that the communists had seized power and would probably keep it for quite a time. Hence the need to view the situation realistically and defend the Church as far as possible, given the circumstances. The Pope found these arguments reasonable and not only did he accept his actions but he created S. Wyszyński cardinal in 1953.

Clearly enough, the state authorities, under the leadership of President Bolesław Bierut, did not intend to fully respect the agreement they have entered into. The Arrangement certainly helped to soothe the mutual relations for some time, but did not stop or prevent further repression. The secret police agency called the Department of Security [UB] referred to Cardinal Wyszyński as an "enemy of the People's Poland". Three years later, the decision was made (personally by Bierut, after consultation with Moscow) to arrest the Primate of Poland. The arrest warrant was signed by Stanisław Radkiewicz (+1987), the then-Minister of Public Security, along with Józef Cyrankiewicz, Jakub Berman, Edward Ochab, and Hilary Minc. Radkiewicz reportedly wanted to imprison Card. Wyszyński earlier on, requesting Moscow in writing for consent. Yet, as long as Stalin was alive (+1953), no such consent was given and Radkiewicz's memo was turned down. Once the Primate was eventually detained, Pius XII excommunicated all those involved in this act, in as early as 1953.

During the detention action, the Primate's dog named Baca ['Senior Shepherd'] stood up for his master, biting the attacker badly, so the Cardinal's men had to attend to provide him with medical assistance. A few days later, the Episcopate of Poland issued a declaration consenting, in a way, to the detention of the Primate. The one who did not join was the Rev. Wojciech Zink, Vicar Capitular of the Diocese of Varmia-and-Olsztyn, whose background was a partly Germanised family. Years later, Primate Wyszyński would recall that only "a German and a dog" stood up in his defence".

After his release in 1956, Card. Wyszyński never attacked or reproached his opponents because of the wrongs he had suffered; he never named any of them or demanded any compensation whatsoever. He was above all those painful events, and demonstrated through his life how a certain not-quite-popular Christian virtue--the one of which Christ said, "Love your enemies and pray for those who persecute you" (Matthew 5:43)--might, and should, be practiced. The message--referring to the tough task of loving your foes, adversaries, or opponents--is particularly important today, in face of the enormous splits, reciprocal quarrels, and accusations which tend to predominate among Poles. Such an atmosphere, being a menacing spiritual pandemic, the virus of discord, has an

adverse effect on the young generation, which, in effect, tends to keep away from involvement in social or political activities. Research has shown that as much as ninety per cent of young people in Poland negatively evaluate politicians in their entirety; what it means is that only one out of ten has something positive to say about politicians. Only twenty per cent of secondary school students have some political preferences or sympathies for a political party. Needless to say that young people are basically good observers; their minds are certainly penetrated, one way or another, by the daily disputes and quarrels, mutual suspicions and slanders so prevalent among politicians these days.

Implementation of the principle of forgiving one's enemies, a tough commandment to keep, was a lasting element in Cardinal Wyszyński's philosophy of dialogue. He adopted and personally fulfilled this tough truth, which we utter in our daily prayer: "Forgive us our trespasses as we forgive those who trespass against us". There is not a hint of suggestion in this supplication that we would forgive under certain conditions. It is quite clearly stated instead that if *we* do not forgive, we will not be forgiven. Indeed, the issue is not an easy one at all. Primate Wyszyński has demonstrated through his life that 'love of enemies' does not entail that we consider them nice persons. Christianity never expects us to diminish, not one iota, our reluctance towards any evil or hypocrisy whatsoever: such acts call for definite denial and rejection. But what Christianity expects is that we hate such things in others in the same way we hate them in ourselves. This implies, in turn, that we reject the acts whilst we do *not* reject the person who has done them. We regret that somebody has committed bad things and count that someday, in some way, he or she will be healed and 'pull himself/herself together', even if this might only happen at the end of one's days. And this is why--again, following Cardinal Stefan Wyszyński's example--we should pray for the sinners, and for their conversion. He has demonstrated how to fulfil this difficult requirement; how to love those people about whom there is nothing nice, as it happens. Hence, as he emphasised, "it is in such a spirit and service-oriented attitude that we will finally surmount self-interest and self-serving, so that we may think of the nation as a whole, in our desire to save and redeem the nation through its values and strengths, in their entirety, rather than through orientations or groups of diverse sorts. The nation is too great a value and strength to be squeezed into a piecemeal orientation and uttered by one mouth. The nation must express itself in a great calling of all the free mouths that have opened to the world in a free home country" (Wyszyński, 1984, 261).

Closing remarks

Cardinal Wyszyński was not only an "unbreakable Primate", but also, and above all, a man of dialogue. He was able to meet every person and to talk to them. In his conversations, he listened patiently, he did not impose his opinion, he was mostly trying to

seek for common levels of agreement, so for things that unite, and not for things that divide. He highlighted that Poland has made great sacrifices, especially during World War II. Consequently, we have to work patiently for internal peace and agreement, despite considerable differences in points of view. According to the Primate, the greatest wisdom is to be able to unite, not to divide.

The article indicates some sources and forms of this dialogue. It was a supernatural source and a natural one. The first one is a permanent dialogue of the Primate mostly with God, as well as with the Blessed Mother and with saints. Cardinal Wyszyński was a man of deep prayer, and he undeniably took from this source strength for everyday meetings, conversations, and making decisions. Without this anchoring in the supernatural reality, it would have been hard to understand his distinct dialogic attitude.

He found also a great strength for his work in devotion to the Blessed Mother especially in her Czestochowa painting. Some people from Club of Catholic Intelligentsia criticized him for this aspect of religiosity. However, he did not cease spreading Blessed Mother devotion. History has shown him to be right.

The second crucial source was his philosophico-theological education. As a Christian personalist, the Primate took from the achievements of such thinkers as Aristotle, St. Augustin, St. Thomas, as well as J. Maritain, G. Marcel, J. Woroniecki, and W. Kornilowicz. It is known that the personalism puts in the center of the temporal world the human being who is an individual and unique being with his non-transferable dignity.

The article discusses some aspects of dialogue with people, taking into account, above all, two social groups: youth, and representatives of the communist state power. Presenting Cardinal Wyszyński as a man of dialogue seems to be very useful and topical nowadays because of different controversies and disputes occurring in our state, in our Church and in relationships between the older and the younger generation.

Bibliography:

- Budziarek, M. (1992). „*Gloria victis*”. *Martyrologia wykładowców łódzkiego Seminarium Duchownego podczas okupacji hitlerowskiej 1939-1945*, *Łódzkie Studia Teologiczne*, 1, 21-27.
- Czaczkowska, E. K. (2009). *Kardynał Wyszyński*, Warszawa: Świat Książki.
- Kąkol, K. (1985). *Kardynał Stefan Wyszyński jakim go znałem*, Warszawa: Instytut Wydawniczy Związków Zawodowych.
- Lewandowski, J. (1989). *Naród w nauczaniu kardynała Stefana Wyszyńskiego*, Warszawa: Wydawnictwo Archidiecezji Warszawskiej.
- Piasecki, B. (1982). *Ostatnie dni Prymasa Tysiąclecia*, Rzym: Dom Polski Jana Pawła II.
- Piętka, B. (2020). *Polityczny realizm prymasa Wyszyńskiego*, *Przegląd* 16 (1058), 42-45.
- Rafiński, N. (1979). *Stefan Kardynał Wyszyński, Karol Kardynał Wojtyła: Spotkania w Republice Federalnej Niemiec*, Poznań: Pallottinum.

- Rastawicka, A. (2001). *Dziedzictwo Prymasa Tysiąclecia. Na granicy tysiącleci*, Warszawa: Instytut Prymasowski Stefana Kardynała Wyszyńskiego.
- Rastawicka, W. (2019). *Ten zwycięża, kto mituje. Życie i nauczanie prymasa Stefana Wyszyńskiego*, Warszawa: Muzeum Jana Pawła II i Prymasa Wyszyńskiego.
- Strzeszewski, Cz. (1990). *Kardynała S. Wyszyńskiego wizja Kościoła i państwa*, Wrocław: Rubikon.
- Wyszyński, S. (1955). *Kazania i przemówienia autoryzowane, tom II*, Warszawa: Instytut Prymasa Stefana Kardynała Wyszyńskiego.
- Wyszyński, S. (1970). *Kazania i przemówienia autoryzowane, tom XXXIV*, Warszawa: Instytut Prymasa Stefana Kardynała Wyszyńskiego.
- Wyszyński, S. (1972). *Z gniazda orląt*, Rzym, Papieski Instytut Studiów Kościelnych.
- Wyszyński, S. (1975). *Listy pasterskie Prymasa Polski 1946-1974*, Paris: Éditions Du Dialogue.
- Wyszyński, S. (1981). *W światłach Tysiąclecia*, Kraków: Znak.
- Wyszyński, S. (1982). *Zapiski więzienne*, Paryż: Éditions Du Dialogue.
- Wyszyński, S. (1993). *Miłość i sprawiedliwość społeczna. Rozważania społeczne*, Poznań: Pallottinum.
- Wyszyński, S. (1984). *Głos z Jasnej Góry*, Warszawa: Akademia Teologii Katolickiej.
- Wyszyński, S. (1998). *Idącym w przyszłość*, Warszawa: Wydawnictwo im. Stefana Kardynała Wyszyńskiego "SOLI DEO".
- Wyszyński, S. (1998). *Wszystko postawiłem na Maryję*, Warszawa: Wydawnictwo im. Stefana Kardynała Wyszyńskiego "SOLI DEO".
- Wyszyński, S. (1998). *Jedna jest Polska. Wybór z przemówień i kazań*, Warszawa: Wydawnictwo im. Stefana Kardynała Wyszyńskiego "SOLI DEO".
- Wyszyński, S. (1999). *Dzieła zebrane, tom 3, 1956-1957*, Warszawa: Wydawnictwo im. Stefana Kardynała Wyszyńskiego "SOLI DEO".
- Wyszyński, S. (2016). *Dzieła zebrane, tom 17*, Warszawa: Wydawnictwo im. Stefana Kardynała Wyszyńskiego "SOLI DEO".
- Wyszyński, S. (2001). *Miłość na co dzień*, Warszawa: Apostolicum.
- Wyszyński, S. (2017). *Pro Memoria, tom II 1953*, Sandomierz: Wydawnictwo Diecezjalne.
- Wyszyński, S. (2019). *Z głębi duszy. Kalendarzyk łask*, Warszawa: Wydawnictwo im. Stefana Kardynała Wyszyńskiego "SOLI DEO".