

CARDINAL STEFAN WYSZYŃSKI

# PEARLS

Aphorisms



Ministerstwo  
**Kultury**  
i Dziedzictwa  
Narodowego



INSTYTUT DZIEDZICTWA  
MYŚLI NARODOWEJ  
im. Romana Dmowskiego  
i Ignacego J. Paderewskiego



*Dofinansowano ze środków Instytutu Dziedzictwa Myśli Narodowej  
im. Romana Dmowskiego i Ignacego Jana Paderewskiego  
w ramach Funduszu Patriotycznego.*

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# PART ONE

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## LOVE

1. Love is the world's driving force. Only a human being, a rational and free being, who has this drive most strongly implanted, because he/she is in the image and likeness of God, can, however, resist against this attractive force of God's Love. Then, Saint Augustine's statement comes true: *The human heart is restless until it rests in You...*<sup>1</sup>

2. It is characteristic of love that, when given to man and well-received, it produces fruit a hundredfold and, through creation, it further multiplies, giving birth to new love. Just as a small seed bears a hundred grains, so a small fruit—a tree, and on this tree—thousands of fruits grow, and from these thousands of fruits, hundreds of thousands of seeds and, in turn, from them hundreds of thousands of trees, and again millions of fruits, so it is with love... Love grows!<sup>2</sup>

3. Love must be tested like gold in fire. Only, small love crumbles in the heat of trials. Great love purifies itself and lights up. Now, God wants great love from us.<sup>3</sup>

4. True love does not speak much. It looks, smiles, acts discreetly so that no one will see or notice it... It brings inner relief and mutual freedom. Most importantly, love gives freedom because it is freedom.<sup>4</sup>

5. Love is extremely subtle and discreet. It does not like any declarations and statements. It simply exists and lasts. It is present, as we are aware of the presence of a loving God. The greatest joy comes from the fact that He exists and that He is Love. God never reminds us or tells us about it. It is enough that He there is...<sup>5</sup>

6. ... Love is always hurrying. It is always in a hurry, it wants "earlier," a bit earlier ... On Good Friday, as we just started singing to the glory of the cross: *Venite adoremus*, we suddenly felt that it was lighter for us. It is not even necessary to wait until we have removed the cross from our shoulders. Simply by accepting it, it becomes lighter. Love is always in a hurry... That is why Christ puts an end to our misery sooner than we expect.<sup>6</sup>

7. Goodness and also love, although they satisfy the needs of the heart, never speak enough—neither to those who have experienced it nor to those who show it.<sup>7</sup>

8. People are always changed by love. They become beautiful without even knowing it. They give a lot, but without doing it intentionally. They work involuntarily, although they do not plan their acts. The Love of God, poured out by the Holy Spirit living in us, is at work through them.<sup>8</sup>

9. Since people constantly need more love, they have the opportunity of calculating how much others need it. For me, a little love may suffice, others need more of it. Quarrelsome, mean, angry, and nagging people are the kind who need a lot of love. Apparently, no one has shown it to them, at least to the extent of their need. They have a great need for love; just any dose is not enough for them. So, I have to go beyond myself, go out of my way, to reach the measure that others need.<sup>9</sup>

**10.** The world exists because of love, and the human person exists because of love. And if something exists, it is a sign that someone loves, that he sustains it with his love.<sup>10</sup>

**11.** The greatest unknown part of a person: the heart. It is so wonderful that God seeks it. So powerful that it can resist against the love of the Almighty. So soft that it is caught in the nets by more than one weakness. So crazy that it can destroy all happiness and order. So faithful that even perverse infidelity cannot discourage it. So naive that is lured by every joy. So wide that it can contain all contradictions. And this is so in almost every human being, and almost in a twinkle of the eye ... But a person is a hundred times greater, for he can rule over it.

And God? He is the only one who knows the paths to the most secretive heart. And that is why, on the cross, man opened God's heart to know his "thoughts" - *cogitationes*.<sup>11</sup>

**12.** Open the door of the human heart and you will find that the need for love is greater than the need for our daily bread; a man can somehow survive the winter without bread, but not without love.<sup>12</sup>

**13.** We came into being through love, and through love, we strive towards God who is Love.<sup>13</sup>

**14.** ... An atmosphere of great love, faith, and trust is needed everywhere. In the family and in the parish, at school and in orphanages, in kindergarten, and everywhere else. What good is it to have great schools if there is no heart and no freedom, if there is no place for God? And what use are radiant kindergartens if no one there has a motherly heart?<sup>14</sup>

**15.** Almost all the works in which love is involved are difficult, because love, although wonderful, is not easy. Loving well is not easy! Showing love is hard! Living in love – oh! That is a task that requires great personal culture. Arranging social life in love requires, above all, the sacrifices and dedication of those who want to arrange it that way.<sup>15</sup>

**16.** Every moment can and must be filled with love. The value of life and its greatness depend on how we fill every moment with love. If it is long, it is the special goodness of God who provides more moments to be filled with love.<sup>16</sup>

**17.** Love is like a flower. A flower develops, it cannot restrain its developmental powers. Love also becomes more powerful in a person. If this is the case in every being, in the lily of the field, in the grass that is today and tomorrow it will be thrown into the fire, how much more in us, who have little faith, can it grow stronger. Sometimes it becomes so great that—as we know from the lives of saints and others who are perhaps not saints—it cannot be mastered or held back, it cannot be constricted, but it must blossom.<sup>17</sup>

**18.** It is characteristic of love that, although it is full of joy and does not need anything, it still wants to contribute. A loving person reveals his love; the beloved one reveals his joy, smiling at everyone; the man who loves and is loved wants this love to be shown outside. Now, this is even more so with the Most Holy Love, which is God!<sup>18</sup>

**19.** Only love gives life. Hatred leads to cemeteries. Love leads to a new life.<sup>19</sup>

**20.** There is one moral principle that binds everyone: "Love, and do what you want," that is, try to interpret through love everything you do, all your business; try to animate with love every word, every look, every movement. For even if faith fails, even if hope fades, love does not cease.<sup>20</sup>

**21.** Love must be our lifestyle. We are to respond to all doctrines of hatred with love. For the one who loves wins, not the one who justifies his doctrines wisely, for they pass away, but love lasts.<sup>21</sup>

**22.** We would not be in the world (...) if God the Father had not loved each of us first. He loved you before your mother saw you in her arms, before she cuddled you to her breast. Know that it was not her love for you that was the first, but that of the heavenly Father, who instilled His love in your mother's heart, and she only passed it on to you.<sup>22</sup>

## MAN

**23.** Your life will also bear fruit, even if everyone considers it over. There is only one thing you need, my beloved, to believe, as Christ believed, that he will rise again on the third day. Whatever life may be, it ultimately ends not in death, but a new life.<sup>23</sup>

**24.** When a man feels that God has called him into existence through love, he tries to respond to love with love. The better and more fully man—the work of God’s love—responds to God’s love, the more fully he bears fruit, the holier he becomes.<sup>24</sup>

**25.** Inner peace is always born as a result of the fulfillment of God’s will, in which we have full confidence.<sup>25</sup>

**26.** Grace is essentially unifying, despite personal differences and qualities. It produces life in a person, gives inner freedom, spiritual initiative, creates the whole inner world, but without isolation, autonomy, or separation from other people.<sup>26</sup>

**27.** Faith instills in a man the feeling that he is not just anyone, or nothing, that he is not manure, with which everyone can do as he pleases, but that he is a child of God, shaped by God’s hands, that God himself—through Jesus bends over this handful of clay to fashion the most wonderful of his works, which is the immortal human soul, called not only to live in the body on this earth but to go through life this earth and be united with God for all eternity.<sup>27</sup>

**28.** ...Supernatural life is the most precious gift of God’s love, it is a condition of eternal happiness, a defense against eternal torment. It is so often forgotten that a bad, sinful, and wicked person will also live forever.<sup>28</sup>

**29.** Christianity implies fighting not against the world and with our neighbors, but with ourselves. The most difficult thing is to gain victory over oneself.<sup>29</sup>

**30.** He sometimes looks like a burning candle with a faint flame at its top. It can fade away at any moment, like what is hidden from us—our fragile and uncertain future. Now, it is burning, but we do not know if it will still be on fire in a moment. This is human life (...). However, we are never sure what is or will be, and for how long it will be. This is the mystery of time and the life of man, completely locked in the hand of the King of ages, who does not die and whose times do not end.<sup>30</sup>

**31.** Our works constitute the gradual implementation of God’s plan in relation to a specific part of His people. God is involved in our history and acts in it through people, according to human laws, of which he himself is the Giver and all of us achievers.<sup>31</sup>

**32.** We must be calm in faith. The stronger our faith is, the deeper our trust, and the fuller our love for God and people, the more useful we all are for the Church, for the People of God, for the Nation, and for the state, and even for economic life.<sup>32</sup>

**33.** We are called to the holiness towards which we strive by grace. Why? Because God is three times holy, infinitely holy, and we are His children. So, we must become like our Father. We are helped in this by Christ, who calls us: *Be holy as I am holy*. He would like us not to consider holiness as a program for chosen and exceptional people. It is a task for each of us to accomplish.<sup>33</sup>

**34.** Christian life is full of joy. It gives complete joy that is greater the more we know how to relate to God.<sup>34</sup>



**35.** God is constantly looking for us! We can get lost in the hardships of the day (...), but we must always remember that only one thing is necessary: the awareness that God is not abandoning me. I can leave Him, I can forget about Him, I can betray Him. He always stays, He always remains.<sup>35</sup>

**36.** Every mother who gives birth to a child follows her way of the cross, but it ends with great joy. Every father, working in the field, in the forest, in a factory, in an office, at school, in any place of work, goes the way of the cross. On this path, all must lean on Christ's Cross and repeat in their soul: *Hail, Cross, only hope*. So, children of God, uniting today in common prayer, leaning on the Cross of Christ, following the Pope's example on the Way of the Cross, we will cry: Hail, Cross, only hope in times of anguish and suffering.<sup>36</sup>

**37.** ...*Courage* makes people citizens because a brave man is aware of his rights in society and of the obligations that are his. A man is a citizen when he stands up for his rights in society, when he defends them and, based on them, he accomplishes professional, family, state, and religious duties. If a citizen abandons the virtue of bravery, he becomes a slave and causes the greatest harm to himself, to his human personality, family, professional group, nation, state, and to the Church, although he would be won over for fear and fear, for bread and for incidental reasons.<sup>37</sup>

**38.** Man is great not when he has a great task assigned to him, but when he humbly fulfills his task, with inner submission. Then, the true value of man is revealed. Many people have great tasks to fulfill, but not all are capable of doing them with humility.<sup>38</sup>

**39.** The world cannot be saved by God alone, without our participation. And man cannot be saved without his own participation. Nothing will change in my soul without personal effort, without cooperation with God's grace. So, man must bear the cross of redemption. We cannot free ourselves from this obligation. We cannot stand on the sidelines like a crowd of spectators. We must take an active part in God's efforts to save the world.<sup>39</sup>

**40.** If a unifying love between two people is necessary to awaken a new life, it is precisely because man exists through love and has his origin in the Father's love. The will of God, who wants man's existence and precisely that person, reveals itself in him.<sup>40</sup>

**41.** It is not enough to be born human; it is also necessary to become human. It is evident that a man can be human or inhumane.<sup>41</sup>

**42.** A man reveals his personality in the way he treats his fellow neighbors.<sup>42</sup>

**43.** It is not enough to be born of the body! We have to be born of the spirit.<sup>43</sup>

**44.** Even if a man is holy, even if he has the greatest strength and power, he must be helped by other people. This is the natural structure of this world.<sup>44</sup>

**45.** The human person is the most important being in the state, in the nation, in the family, and in himself, so much so that God, the Eternal Word, comes to earth to serve man. This is Christianity!<sup>45</sup>

**46.** The Church reveals to man the vast horizons that give him a sense of great personal importance and such high dignity that everyone understands that life must be lived decently because there is only one! Life must be lived with dignity because there is only one!<sup>46</sup>

**47.** The man who seeks righteousness with all his heart can find rest only in God's loving heart.<sup>47</sup>

**48.** A man is constantly fighting with himself. The spirit lusts against the body, the body against the spirit. It is a real duel, a deadly battle that we declare within ourselves.<sup>48</sup>

**49.** A man even surpasses the national community. Even if he loved the nation the most; even if he gave his life in defense of his country, it is true that the Nation which he needs for the full development of his national culture is, nevertheless, mortal, and man is immortal. Admittedly, people die, and nations remain, but on the last day, not nations but people will not rise from the dead. Man surpasses even the most powerful nation because, in the end, it does not have full power over the human person.<sup>49</sup>

**50.** Help is the fundamental and correct human attitude. It is better to help than to expect help. It is better to give than to take. Even before original sin, man could not do without the help of another. So, this is a simple, correct attitude that directs us towards God and other people. By this attitude, we most faithfully do His will.<sup>50</sup>

**51.** Man is a great, wonderful "architecture," whose "concrete structure" was conceived by God himself. God only commissions man to fill this structure, through his reason, will, and heart, with faith and love and so make it a temple. If a man does not believe, if he lives in doubt, then, instead of God's temple, the construction is artless, broken, bland, whose meaning is imperceptible.<sup>51</sup>

**52.** it is said that modern man lacks joy, although he has a lot of divertissements. He looks for them, but all disappoint him, and after each one he is sadder. He is overcome by discouragement, mental deflation. For, one can have joy in God, who wants it for his children. When God absent is absent from our souls, we will not be able to rejoice or be glad.<sup>52</sup>

**53.** What great anxiety there is in people's hearts! Man is torn from the inside, he gets tired because he trusts too much the impulses of his own heart, and subordinates them too little to the action of the Heart of God and the maternal style of the Heart of the Mother of Christ. That is why there is so much misery and misfortune in people's lives.<sup>53</sup>

**54.** Man on earth - in the family, in the homeland, in the nation, and in the state - is the most important value. It is only thanks to man's personal worth that other goals and social values can be achieved. If there were no man, there would be no family, no society, no nation, no state.<sup>54</sup>

**55.** If the truth that is preached to you does not lead to love and does not move you to acts of love, it is not true. If doctrine assumes the magnification of differences and oppositions, if it fuels hatred, it is not doctrine.<sup>55</sup>

**56.** I have met people educated through television. What have they achieved? Besides the loss of their eyes, the shallowness of the brain. Now, all that remains is a comfortable armchair, slippers, the recipient's position. What will grow out of such a generation that is not committed to any effort? (...) When a man does not reach a certain moral level but uses technology, it can be disastrous for him.<sup>56</sup>

# FAMILY

## Men and Fathers

**57.** Fatherhood is a great honor, a great proof of God's trust. For all fatherhood on earth comes from God's fatherhood, and the fulfillment of a father's duties resembles God's fatherhood so much that we are convinced that our fathers are the representatives of God's will for us.<sup>57</sup>

**58.** In a man's soul masculine values must determine quick decision and expressive will in the process of mental inquiry and great achievements. But woe to the man of great mind and powerful will if he were heartless!<sup>58</sup>

## Women and Mothers

**59.** No mother works by her own strength, but by a force given to her by God. From the Heavenly Father, she receives the power to nourish children. Therefore, she must make sure that she is completely at the service of God's children with these forces. How much each mother should be attentive to become for her children an image of the heavenly Father's love and care! Let her feel like God's feeder.<sup>59</sup>

**60.** With full trust, God placed humanity's fate in the mother's hands. Only once did he do the mother's job by creating the first human; He left the rest of the honor to the woman, who is now cooperate with God the Father. She will draw all her creative power naturally from God, but her role will be no less miraculous and mysterious.<sup>60</sup>

**61.** A mother must remember that, in Paradise, she was called the mother of life, not of death!<sup>61</sup>

**62.** Perhaps a mother is said to be in the blessed state because she carries two souls within her: not only her own soul but also that of her child. She is the representative and carrier of two souls. She is responsible for two souls: her own and her child's. This is a unique thing in the history of the world. Man is composed of a body and a rational soul, and a mother, at some point in her life, is composed of a body and two souls, her own and that of her child. This explains her great dignity and the respect shown to a mother. Hence, wherever Christian customs are kept, mothers are respected and given priority. Therefore, there is also this strange love towards the mother, which remains in the child forever, as if it had been torn from its mother's heart. And although a man grows old, he still remembers his mother with praise, reverence, and gratitude.<sup>62</sup>

**63.** There would be no popes, no architects, no engineers, no poets, no thinkers, no inventors, all men who determine the progress of the nations, if it were not for an honest, reliable mother who was willing to sacrifice herself, even at the cost of the danger of her own life. It sometimes happens that a mother dies when a new life is born, calling the Holy Church a new mother. For the sake of the great sacrifice, for their readiness to sacrifice, we honor our mothers and remember them with veneration.<sup>63</sup>

**64.** In the family, although the father is the head—even in our time's gender equality—the mother is the heart. Now, in the Church, the Mother is always the heart. God's children cling to their Mother, they need their Mother, and they are looking for their Mother. It is an enormous theological and

psychological truth. We, therefore, fearlessly defend the position and maternal place of Mary in the mystery of Christ and the Church.<sup>64</sup>

**65.** The image of a mother carrying her child in her arms reminds us of the full grain of the harvest. Now, there is hope for new fruit both here and there. And a people lives with hope not only when sitting down at the table, but also when looking at the cradle. Woe when there is no grain in the storehouse; when there is no baby in the cradle!<sup>65</sup>

**66.** You also, unmarried women, know that you can fulfill your calling by consecrating yourself. The community is calling you from everywhere, even families themselves cannot live without the help of those who do not have a family. First of all, you, virgins consecrated to God, will become the guardians of purity, selflessness, and piety in a world where selfishness and the search for pleasure are becoming the law.<sup>66</sup>

## Parents

**67.** The image of the Virgin Mother must become the beloved power of the hearth, support, and inspiration for the spouses; a difficult but winning program of work.<sup>67</sup>

**68.** Only true purity makes the charity that conditions great marital love possible.<sup>68</sup>

**69.** The cohabitation of two people is the most intimate relationship. After all, it is based on love! This inner action and striving towards each other is so deep, subtle, and delicate that it necessarily requires sacralization and sanctification, not only to help both of them to fulfill their task properly but also so that, thanks to this help, they may keep their mutual respect and love forever.<sup>69</sup>

**70.** Today, man is becoming his own slave. He avoids effort and responsibility. Family ties so often turn into the fetters of selfishness that kill love and, consequently, kill and murder the fruit of love - new life.<sup>70</sup>

**71.** The family is a community dedicated to the mutual help of the spouses, to transmit the gift of life. It is the cradle of life over which the Giver of eternal life, the highest Father of fathers and parents, bends.<sup>71</sup>

**72.** Do not be fooled by alleged material benefits, because of which you sometimes choose for your children an education without religion. For, what you gain materially today, what you save today, you will later tearfully regret, because your children, deprived of moral restraints, will squander them a hundred-fold, with great harm to the family violating of the public good. The experience of nations teaches that states pay a terrible tribute for the supposed profits of educating their citizens without God.<sup>72</sup>

**73.** The daily experience shows that all these great gifts, especially the grace of state, will bear fruit in family life if there is cooperation in the couple. A couple, not an individual! A holy mother is not enough; there must also be a sanctified father.<sup>73</sup>

**74.** There may be a hundred reasons that justify your impatience, and despite them all, you are not exempt from patience and mutual forbearance.<sup>74</sup>

**75.** A close-knit family is the basis for building a nation's society. A family of families - a nation arises from these families. The nation will resemble the families—when the families are strongly united, faithful, and indissoluble, no one will be able to destroy the nation.<sup>75</sup>

**76.** Children are the nation's greatest treasure. When you look at them with eyes of faith as a gift from God and the proof of the trust that God the Father places in you, whom he has made parents, you appreciate the greatness of this treasure.<sup>76</sup>

**77.** Giving life is taken from no source other than the life of God himself! This is the first mission and assignment of parents.<sup>77</sup>

**78.** The life that, from God alone, you transmit to your children will last forever and will never die, just as God Himself lasts forever and does not die. <sup>78</sup>

**79.** If God stands between the husband and the wife, He is the Father of life. This best Father chooses two people for Himself, unites them, and calls them to transmit life through themselves.<sup>79</sup>

**80.** The guiding principle of marriage and family life is love. It is the love of one person for another. It sometimes arises through the awakening of feeling and sensory impressions, but it becomes human only when it embraces the whole person, and so also the mind and the will.<sup>80</sup>

**81.** It is beyond doubt that the marital crises talked about so much today can only be resolved if the couple once again returns to honest, sincere, and unhyprocritical love. <sup>81</sup>

**82.** The modern family has great needs and requirements. However, the family today must remember that the younger generation of the second millennium, like that of the first, does not live by bread alone, but by every word that comes from God's mouth.<sup>82</sup>

**83.** We should speak not so much about the crisis of the family as an institution, but rather about the crisis of people who are not prepared for marriage and family life, who do not understand the proper task and place of this institution in the social and public life of the human family. <sup>83</sup>

**84.** Since Catholic families are aware that new life comes through cooperation with God, we must also remember that the newborn, who exists by the will of the Creator, are called to friendship with God. They are must God's friends, called to endless joy and happiness. Hence, the great joy when a new person is born in the world.<sup>84</sup>

**85.** A child is the cause of the greatest happiness! A hundred engineers can build a thousand factories, but none of them have everlasting life. And the baby that is brought into the world by God's power has eternal life in it. Therefore, a mother who gives birth will do more than the most talented engineer or architect who has built an entire city. So great is the price of man in God's eyes!<sup>85</sup>

**86.** Sometimes you hear a mother or a father making excuses for their child: he does not go to catechesis, because he has to go to the swimming pool, to a music school, to a foreign language course. So, he won't go to catechesis! Now, where is the order and hierarchy of duties? You cannot sacrifice religious duties for sports or television, because one day we will leave all that, and we will see God face to face, just as He is. And then it will not be enough to justify oneself with trivial or even momentous motives.<sup>86</sup>

**87.** A family that has children will not die out; its name will not be lost, its heritage will not fall into foreign hands. Children provide a future for the nation.<sup>87</sup>

**88.** Sexual education—as we say: education for family life—cannot be based on the propaganda for divorce, contraceptives, the power to terminate a pregnancy, on learning about venereal diseases, on how to avoid the consequences of a couple’s life together. This overturns the order. On the contrary, it is necessary to talk about how, in the range of the most diverse powers of the human person’s life—the spiritual, psychological, physical, physiological powers—the coexistence of a couple also occupies a proper place in the Creator’s plan. It has noble tasks that must be accomplished according to the laws of nature. If a man were to reverse this order and wanted to take advantage of the values of life in a couple, excluding the right to life of a new person, then the whole psyche—and not only of the couple—would be completely distorted. A nation in which such customs are strengthened would soon bring up a generation that counts only on security, defending itself against the consequences of the noble mission of transmitting life. Such a generation, rejecting its vocation, would lead the nation to the grave.<sup>88</sup>

**89.** ...Without the family, without the “vitamin of love,” no one can be brought up to live and coexist in the social order. Only the love of God and people leads to social order.<sup>89</sup>

**90.** Whenever we say that “the family is the domestic Church,” let us consider that God is laying the foundation of the family as his temple. Everyone in the family: husband, wife, daughter, are the fruit of God’s will, who wants the existence and life of each of us. Nowadays, the presence of an existing human being is not connected enough *hic et nunc* with the will of God. There is talk, for example, of “unwanted children.” By whom? - by parents. And since they exist, they live - they are willed by God. And this is the most important and powerful Will.<sup>90</sup>

## Youth

**91.** The high-school diploma is just a key they give you. It will serve you to open the next door, and there are so many of these doors in the rich system of human life.<sup>91</sup>

**92.** Never forget your high dignity. It can only be saved in the light of the Gospel. The Church is helping you.<sup>92</sup>

**93.** Perhaps your youthfulness is sometimes attracted to the freedom and liberty of life, but you soon find out that all freedom and moral liberty ultimately ends in a catastrophe that is soon regretted. Self-control and the fight against evil tendencies, culminating in victory, bring joy and bear great personal and social fruit. But it costs.<sup>93</sup>

**94.** Be honest at work and don’t waste your time, because no moment of life ever comes back. Don’t waste your time and energy on nonsense, including smoking cigarettes.<sup>94</sup>

**95.** Learning is a great lady, and you must serve her on your knees, patiently and with all your life! <sup>95</sup>

**96.** All learning, all university diplomas, and school certificates will be left here on earth, and the only knowledge you will finally have is your confession: *I love You, Jesus Christ, I want You, Heavenly Father.* When your eyes are closed to this earth, and your eyes are opened to the heavenly Fatherland, thanks to having learned this you will stand before Jesus Christ, and you will see Him face to face.<sup>96</sup>

**97.** Your longings and youthful impulses, your idealism is justified by the fact that the Heavenly Father has instilled in your personality, in your souls, and even in your bodies the pursuit of life, truth, love, justice and peace, the desire for sacrifice, service to people, and self-sacrifice. <sup>97</sup>

**98.** If you are dissatisfied with your home life, if you think that your father or mother does not love you enough and that there is a cure for that — love them more.<sup>98</sup>

**99.** ...Young people can be destroyed if they are not given God's spirit and if they are not brought up in a spirit of modesty.<sup>99</sup>

**100.** One has to be very careful whenever judgments are made against young people. Let us remember that these are God's children, coming from the same cradle as us, and therefore from the heart of God who is love. Formed, as we are, in the image and likeness of God, they derived from the creative love of the Heavenly Father, the desire for love, goodness, and truth.<sup>100</sup>

# WORK

## Rulers and Governing Authorities

**101.** A man is only fully happy when he can serve, and not when he must rule. Power only impresses small people who want it to make up for their pettiness. A truly great man, even when he rules, is a servant.<sup>101</sup>

**102.** God must be invited to ministries and factories; every politician must have God in his heart and kneel before Him. For, if he kneels before God, the nations will rejoice, and if he does not kneel, the nations will cry – as the old parable of the Book of Wisdom says. There must be an even higher ruler over the supreme ruler. The only ruler, calm, quiet, not imposing, is God, the Father of all people.<sup>102</sup>

**103.** It is not enough to be fair; those who rule must love! We demand love from them because we have the right to it.<sup>103</sup>

**104.** ...It is necessary to remind all those who govern people and who form the most diverse communities that the most important thing is the human person.<sup>104</sup>

**105.** One of the elements of rulership is the recognition of the human right to render social homage to God. People must not be deprived of the possibility to honor God. They must be left with a holy day to rest. It must be remembered that when a man works six days, the seventh day must be kept for rest, for religious, social, moral, and psychological reasons.<sup>105</sup>

**106.** All levels of the hierarchy of social life are governed by the principle of cooperation with those who serve us. This rule applies above all to the heads of states, whatever they call themselves, whether kings, monarchs, presidents or something else. Their task is to serve and help. However, they also expect cooperation from their citizens. The result of all noble social initiatives and national activities depends to no small degree on ourselves, on our cooperation and assistance.<sup>106</sup>

**107.** If everyone cares about appreciation for the family, then it is not necessary to take away the influence of the family on the upbringing of the child but to create conditions that allow the child to stay at home as long as possible.<sup>107</sup>

**108.** The state order is not, and never can be, for just one category of people or another, for this party or that. It is for the entire Nation and must take care of all the Nation's children so that they can freely exercise their proper personal, family, national, and religious rights.<sup>108</sup>

**109.** We ask you, Mother, that our homeland may be governed by love and social justice, free from hatred and exploitation. We ask that those who govern us love us, that they respect our humanity, our faith, conscience, and spiritual freedom, our work, sacrifice, and effort. Make them believe that a nation can be ruled above all by love, and that respect for authority is won not by threats, coercion, and force, but by love and respect for the citizens.<sup>109</sup>

**110.** The position of service is a social imperative. Although we do not like the word "service" today, we know that people serve us at every step. We are served by parents, priests, educators, and teachers; we are served by officials, managers of the different departments of economic and public life; we are served on the buses, the trains, on the road, in the shops - everywhere. Our dependence



on people requires us to be fair to them. If they serve us, we must serve them. They call themselves our servants, including ministers, because “minister” in Latin means “servant.”<sup>110</sup>

## Teachers and Educators

**111.** A great (...) educational effort is aimed at ensuring that only this be said about each of those we educate: *This is a man!* It should be said: yet, he is a person, he is formed into a real man, he works and acts like a man, he is animated by human disposition and aware of his humanity in everything. That is no much, but it is also a lot! For the social good, only one thing would be enough: for every rational being (...) to deserve the title: This is a man.<sup>111</sup>

**112.** Although your life may end from exhaustion, nevertheless you will not cease existing. *Non omnis moriar.* You will remain in those you educated. You will continue to live in them with the content of your soul, with all your knowledge, experience, and wisdom. Never say: I have failed with this disciple. In his life, there will always be something honest and good coming from you. It will be a continuation of your life in those you have educated.<sup>112</sup>

**113.** The reliability of professors and educators is a condition for gaining the trust of young people. Students who study seek both the truth and formal rights to life, but most of all they are looking for ... man.<sup>113</sup>

**114.** Elementary school, high school, or whatever – win young people with love and heart! You will see that you will achieve more than those who have forgotten this truth.<sup>114</sup>

**115.** Christian education will always be education to rationality, freedom, love, and social conduct.<sup>115</sup>

**116.** We elderly people – I’m talking about myself – remember the times when we were able to distinguish between our educators and professors. We knew which of them was a bureaucrat, a professional, working for a salary, and which was a teacher who was truthful and courageous. We remember them to this day. They shaped us. It is to these people, who had a believing attitude and were in the truth, that we owe everything.<sup>116</sup>

**117.** Much is written about unwanted, lonely, abandoned, and exploited youth. Now, why is contemporary youth like that? Why is are so many abandoned, and sometimes downright rebellious? Because they are forced to have views that they do not want to accept, if only because they are imposed on them by violence. We know that views and beliefs cannot be imposed by force, and that faith, love, and truth cannot be taken away by force.<sup>117</sup>

**118.** If cigarette smoke can harm a child developing in his mother’s womb, how harmful must be all the “smoke” of artificial programs, this miasm of atheization and secularization? It is a “production” inconsistent with all the requirements of modern pedagogy and psychology because it transforms the teacher into a beater, a janitor, and a policeman. Yet, he must remember that the words that Mary heard from the Angel and apply them to himself as well: *The child to be born will be called holy, the Son of God.* What is born in the children entrusted to you – to your work, effort, experience, skills, and educational wisdom – is sacred, because education is a sacred process.<sup>118</sup>

**119.** Sometimes we suspect that our young people are sad and passive without reason. But I ask: can young people who are systematically deprived of Christian morality and the awareness that there is

God on earth, that there are duties for which a man will answer not before the militia, but before God, can such young people be cheerful, joyful, trusting? How can they not be sad?<sup>119</sup>

**120.** Our way of approaching young people must be as positive as possible. They are disappointed, confused, without programs, sometimes strange on the outside, but internally seeking. Young people are disappointed because they find themselves at a turning point in history, where great currents of thought, ideology, political systems, and political forces are struggling, sometimes completely devalued, exhausted, and, due to internal anemia, unable to continue.<sup>120</sup>

**121.** You do not have to adapt to the image and likeness of young people to reach them and find a common language with them. You just have to remember that these are people who are satisfied with little: a little heart, attention, interest, understanding.<sup>121</sup>

**122.** Young people need to be shown a clear direction. They cannot be abused with lots of arguments and extensive discussions. They must be given clear, simple, concise rules of life and conduct. Otherwise, everything will collapse. We will come to the tragedies that young people are witnessing today. This does not incline them to seek solutions. Contrary. it often leads to mental deflation and self-doubt. And when the psychological tension has exhausted them, the young people disappear, they leave.<sup>122</sup>

## Creators of Culture

**123.** When you sit down at the editorial desk, dip your pen in the sun of your soul and write with the sun's rays!<sup>123</sup>

**124.** When you are in the library and handing a book to someone, look carefully into your soul and eyes so that you know what to give. Not everyone is given the same dose of medicine because what helps one can harm another.<sup>124</sup>

**125.** The truth is always crucified, and the truth that is preached must pay rather than be paid.<sup>125</sup>

**126.** Interestingly enough, people often no longer believe the written word, but they believe the living word. For, a living word is spoken not only with the mouth but with lively eyes. The eyes help to understand the word and the intention contained in the word: I believe what you say if I see it in your gaze...<sup>126</sup>

**127.** Great is the power of a kind, a well-wishing word full of content, from which one can sense respect for man, hope, and trust that a common language will nevertheless be found.<sup>127</sup>

**128.** The word exists to impart love. It is a tool of love, it is an extremely modest ladle, with the help of which, when delving into the essence of God, we extract something from His content so that we may give it to people.<sup>128</sup>

**129.** The word is always too narrow, like the shell from which the fruit is extracted for a new life. How difficult it is with the help of words to convey the full depth of content! If a person's soul is full of such content, his service to the national culture is truly blessed and nourishing!<sup>129</sup>

**130.** In his vocabulary, a man uses words that are a photograph of his interior.<sup>130</sup>

**131.** A writer should feel more strongly the call to be a man than a professional writer.<sup>131</sup>

**132.** When serving on a stage, in a theater, and even in the dark sounds printed in the press, let your voice resound so that people can hear God's voice in it.<sup>132</sup>

## Doctors and Medical Students

**133.** When you lean over your neighbor, when you explore the mysteries of the human body, let this study reveal to you the wisdom of the Creator of man and His divine power, His love in every hair of the head, in every part that the Heavenly Father keeps. Learn to respect man from his Creator.<sup>133</sup>

**134.** In order to help a human being, one has to be a human being. You can't just be a professional, commercial, economist, or blood and medicine trader. You have to be, first and foremost, human. One must realize and respect one's own humanity, one must understand it and serve it with dignity.<sup>134</sup>

**135.** A man's name is to know the world. To have a worldview means understanding the sense of the world. Therefore, approaching a person requires universal knowledge and faith, that is universal wisdom. You have to look at him with eyes wide open to see everything in him: soul and body, natural, physical, and spiritual values. This will not be done with a surgical knife alone. What is needed here is a great synthesis of reason and faith, some noble emulation of both. What reason fails to do, faith will add.<sup>135</sup>

**136.** Think about how much hope people associate with your vocation. Your mere presence with the sick improves their well-being because it is associated with faith and trust.<sup>136</sup>

**137.** Do everything out of love. One act of love for your neighbor enriches your family, national, and public life; it also enriches your noble medical vocation.<sup>137</sup>

**138....**The doctor hears the bell in the depths of his office. Has someone sick come? To whom? For work? No! A person has come, hoping to meet a person. The doctor comes out. – A patient? – No, *ecce homo!* – a person. The patient looks at the doctor. – A doctor? No, *ecce homo!* A person has come to a person. May the person come out in peace, as a respected, honored, served, beloved person, God's person.<sup>138</sup>

**139.** Go to your sick. Recognize that these are God's children, not just patients. A patient does not cease being human. He is a suffering, tormented, sick man who needs your help and a heart that trusts you. When you come to him, his eyes smile and he says: "Doctor, I've been waiting for you to come." And even if you stand helpless at his bedside, with your hands down, you must show him your heart. This is the Christian humanism of your work and ministry.<sup>139</sup>

**140.** Do not kill, because you have received life and you are defending your life. The more attached you are to life, the greater should be, in your eyes, the price of the lives of those who also want to live, even if they were not born yet.<sup>140</sup>

## Nurses

**141.** Together with the Sorrowful Mother, standing under her Son's cross, stand under the cross of every suffering person.<sup>141</sup>

**142.** Nursing is not a profession; it is a vocation. Consider your work as an extremely honorable calling. Almost all people going from this earth to the Father pass through your hands.<sup>142</sup>

**143.** Remember that you are very often a bridge from this earth to heaven. Maybe your smile, your hands, and your words about God will be the last memory that someone will take from this earth to the heavenly homeland? And you know that these are the people with whom we will finally meet in God's joy. Certainly, someday in heaven, the people you have served here on earth will kiss your hands gratefully.<sup>143</sup>

**144.** Christmas is especially your holiday - the holiday of health care, because looking at the crib in Bethlehem, one comes close to every person, especially to the neediest, small, sick, and suffering.<sup>144</sup>

## Scientists

**145.** ...People of science are never in a hurry to say anything because they feel responsible for the spoken and written word.<sup>145</sup>

**146.** We know that there are limits to knowledge, that the human mind cannot go too far. We can try to explain for the second or the hundredth time this or that theological truth, the truth of faith, but finally, the moment will come when we only say: *I believe, Lord! Deepen my faith!* Even the most eminent university professors experience this, although they may not be dealing with theological truths.<sup>146</sup>

**147.** Our time is the intellectual epoch, the age of intellectuals, of educated people. Higher education is increasingly accessible to people. Unfortunately, it is not connected with the appropriate conditions that would enable the activation of one's intellect. There are more scientific technicians than true scientists. Many people gain knowledge, but not many are wise. For, not every academic diploma guarantees wisdom.<sup>147</sup>

## Lawyers

**148.** ...One must speak of the spirit of the application of laws. Knowing them is not enough! The highest wisdom does not yet reside in knowing the law, but rather in the ability to apply it. Not in the sense of circumventing the law, but in order to properly apply, in specific conditions, the degree that is necessary in the given circumstances, which are, after all, changing.<sup>148</sup>

**149.** The best law, the most reasonable, just, and necessary for the good of humanity in general, can torment a person if there is no love.<sup>149</sup>

**150.** For, the law, beloved children, is for the unrighteous, not for the righteous. It exists to show the unjust boundary between "yours and mine." But where there is justice and love, the law withers and dies. It is powerless because it is unnecessary. Therefore, there will be a time when the laws will cease and only Love will remain.<sup>150</sup>

**151.** There where the principle of struggle has not yielded any fruit so far, let it be replaced by the principle of love that can save the fighters and the fought.<sup>151</sup>

**152.** Human law can never be contrary to God's law. If it were opposed to it, it would not apply in conscience, and hence cease to be a law, even if it was passed by all the world's parliaments. It is not a

law when it is contrary to God's law, the law of nature, the law of humanity – the law of God's children, and especially Christ's law of love for God and people.<sup>152</sup>

## Architects

**153.** Architects and engineers must not build cages for chickens, but family nests.<sup>153</sup>

**154.** The most beautiful temples or ordinary, simple sacred buildings must help people to find God. The temples of Christ's Church have always had this intentional character. We know that sometimes, like French cathedrals, they were the basis of catechesis, the *Biblia pauperum* for the people of our time. Wherever the living word did not reach, where no one preached the Gospel, there was still a sacred building which, with its entire structure and interior decoration, vividly spoke to people, instructed them, and reminded them of God's truths.<sup>154</sup>

**155.** Mere ideas of designers, some abstract ideas or another, are not enough. It is necessary to enter into the desires and longings of modern man, to understand his passion and hunger. You have to work not in space, but for a specific recipient, to satisfy his soul's hunger. Then it is possible to create God's dwelling with people.<sup>155</sup>

## Soldiers

**156.** It may sometimes seem to you that the soldier's task is to exercise justice in the name of the Fatherland and defend it, that your position as a soldier is only on the verge of justice and peace. This is undoubtedly your task. But remember that you are to fulfill this task with love because it is impossible to do it without love. One must have great love to defend justice and bring the longed-for peace.<sup>156</sup>

**157.** Love, though hard and strong as death, has the characteristic of being born in our hearts. And that is why you, dear soldiers, are called to perform a difficult task, with the readiness to sacrifice yourselves like Christ on the Cross; so, you must first let your hearts be opened, just as the God-man did. For, you need love to fulfill your task; it cannot be accomplished with a closed heart. You must keep your hearts open.<sup>157</sup>

**158.** If you want to be truly obedient, as your leadership demands, you must have great faith. There is no obedience without faith. And you have no better or stronger foundation for the faith from which obedience is born, than the will of God and God Himself. Our Heavenly Father set an example for humankind in Jesus Christ, who was obedient to his Father until death on the cross. The motherland requires you to obey those who, on its behalf, give orders as hard as a spearhead and give them with a sublime sense of love for the Fatherland.<sup>158</sup>

## Drivers

**159.** When you sit in the car, put your hand to the steering wheel and pass by people who get nervous walking on foot; recognize them as your brothers, and remember that you are serving Christ Himself.<sup>159</sup>

## SOCIETY *(Social Teaching)*

### The Social Thought of the Church

**160.** Christianity establishes a new assessment of values in the modern world. The criteria for this evaluation are non-economic. Christianity does not judge a person by “how much you have” but by “who you are,” “what you are.” Whether you are human or perhaps no longer... It is a great service for socio-economic life.<sup>160</sup>

**161.** The most important and urgent task today is the defense of human dignity. Let us remember that to defend this dignity, the God-man descended from heaven for us humans and for our salvation. Contemporary man has such great dignity<sup>161</sup>.

**162.** A person’s dignity does not depend on the work he or she does, the degrees he or she may have, what they have learned, the position they hold. It is the result of the awareness that the human person is God’s dwelling place, that God lives in him, that his body is consecrated to God, that each of us is to carry and worship God in our body.<sup>162</sup>

**163.** God respects man’s freedom of will to the point of sin. Man is so free that he can resist God. God’s will is all-powerful and ours is very weak. We often easily become aware of this.<sup>163</sup>

**164.** There will be true freedom when man, his reason, his will, and his heart are needed by the nation, the state, and not the other way around. <sup>164</sup>

**165.** It is not enough to have freedom; you must be able to use it. It is not enough to have reason; you have to know how to use it. It is not enough to have a will; it must be strengthened. It is not enough to have a heart; it must be expanded and renewed.<sup>165</sup>

**166.** Man is his own most powerful self-ruler; man can become his own greatest slave, and man can give himself full freedom. That is why a prisoner arrested and locked behind bars can be free, and a man who rides through the wilderness of life, from which he generously draws, can be a slave. Now, in fact, that is very often the case.<sup>166</sup>

**167.** We have said: morality, religion is a private thing. That is not true! It is the most public thing. And if in private life a man fails, then there, in public, he will be a sadist, he will be an embezzler, and will only go with those who are afraid and fearful and about whom we say: as from windstorms, hunger, fire, and war, save us, Lord, from such a State.<sup>167</sup>

**168.** Today’s man, in his struggle for bread, peace, and social justice, may sometimes have the impression that we must first deal with Christ, with His Cross and the Gospel, and only then will justice come to the world. One often hears that there must be a struggle with God if the class struggle and the struggle among people is at last to cease. Some fight against God in order to bring justice. All know the results of that battle. More and more fighting, and less and less bread.<sup>168</sup>

**169.** A man has the right to work because he also has the obligation to work. Since he must fulfill this obligation, the state that organizes the socio-economic and cultural life must create the possibility for people to work.<sup>169</sup>

**170.** Work is an honorable calling from God to cooperate in the implementation of the divine plan. It is not a punishment, but it is trust that is shown to a person. It is not only intended to preserve human life but to satisfy all our needs.<sup>170</sup>

**171.** Through work, man becomes God's friend (...). Working for the love of God is man's participation not only in the work of creation but also in our redemption. For in every kind of work, we experience toil and a burden that we can give to God as a measure of our reparation for human faults.<sup>171</sup>

**172.** Our work serves our needs and those of our neighbors. Just think about it! Whatever you take in your hand, know that human labor is hidden in everything. A piece of bread is produced by the work of a farmer, reapers, threshers, millers, and bakers. How many people have worked on the spoon you take to your mouth! What great multitudes of people have touched the book you are reading! Millions of people work for you. Does this not require us to reciprocate?<sup>172</sup>

**173.** All are looking for ways to overcome the crisis of which we accuse our young people. We can ask ourselves: Is this a youth crisis or a family crisis. Or perhaps a crisis of the State or some kind of social paresis. And we are so easily blaming the young! An honest examination of conscience is necessary in order to avoid assigning one's faults to those who are not yet aware of the burden and tasks in life.<sup>173</sup>

**174.** we are supposed to count how many billions we owe, but if we were to find an answer today to the question of how many have been stolen, wasted, destroyed by dishonesty, which has become a popular way of doing things with its own civil law. The guilt of individuals passes to society. How often do we justify ourselves by saying that a man wants to save himself, that he has a family, and so on? So many excuses that even the one justifying himself does not believe. This is the source of great misfortune in the country, of the decay of domestic and economic life.<sup>174</sup>

**175.** Our victory over the world is gained by our faith and love, our patient work and calm persuasion: Brothers, do not take that path! Not through hatred and anger, not through a class or a professional struggle, because it can lead to tensions from which there is no way out, that you fear yourself. You have to look for another way.<sup>175</sup>

**176.** The human problem resides in the fact that salvation is sought in places from which it cannot come. How often do people insure their lives with material goods, burden themselves with the cares of each day, with the effort of work, sometimes going beyond all their abilities? It seems that they no longer catch their breath, they are driven so hard, busy, and concerned, filled with all kinds of fears, anxieties, and predictions that make up the entire social, economic, and political life. Sometimes this anxiety is shifted to the matters of God and the matters of the Church, where there are also great concerns, while we need only one thing: an ever more growing and stronger relationship with Christ, our Savior, Lord, and Brother.<sup>176</sup>

**177.** Although it seems that material life has nothing to do with spiritual life, that the life of the Church should have absolutely nothing to do with the life of a nation or a State, look, my children, what the modern State looks like without God. And humankind, a nation, and a State without the Gospel, without Christ's spirit, without God's teaching absolutely cannot cope! They produce "paralytic" personalities, "paralytic" families, "paralytic" nations, "paralytic" States. What's more, life gets so twisted that you really do not know anymore what is going on.<sup>177</sup>

**207.** If the Good Lord embraces all nations with His love, we must follow Him in this. For, God is recognized through love. God knows what it means to love.<sup>178</sup>

**179.** We know that the world is full of legal codes and that the number of rights is increasing. Yet, there is no peace! Christ's Church works to extend and deepen God's peace by applying the law in a spirit of love.<sup>179</sup>

## Protecting the unborn

**180.** If the most innocent and vulnerable cannot feel safe in society, then no one can feel safe anymore in such a society.<sup>180</sup>

**181.** at the moment of conception, an immortal being comes into existence, which nothing can destroy. Even the most cunning measures against the conceived and yet unborn life cannot destroy the existence of the conceived person. It already has its own existence and is indestructible.<sup>181</sup>

**182.** It is sometimes called homicide. This is more than a homicide. It is a blow at God's gift, at God's children; so, it can be said that it is a kind of deicide. Everyone who raises his hand against a child that is taking shape in a mother's womb stretches out his hand against the will of God and the power of the Creator, the child's Father, who bears the mark that distinguishes God's children.<sup>182</sup>

**183.** God is the author of life. Therefore, the defense and preservation of life and its use is the greatest human responsibility. The most diverse situations create confusion in thoughts, views, and beliefs, sometimes making the value of life, in the eyes of some people, fall even more than the value of money. People save the value of money, but they are not always able to save the value of life. They try to preserve material values and do not always recognize that spiritual goods, including human life, have the greatest value.<sup>183</sup>

**184.** A nation that does not believe in greatness and does not want great people ends. You have to believe in your greatness and desire it. This is not presumptuousness. Greatness is related to truth, and truth stands at the altars.<sup>184</sup>



## PART TWO

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### PRAYERS AND PRISON MEDITATIONS

**185.** I will put into my soul stones that are so heavy that I become incapable of holding onto the fruit of my life. So, I am throwing them before Your feet, Mother, so that you may lead over this stony path to your dear Son. Your Son did not want to turn stones into bread. For, it is easier to reach the Son on a rocky road than on a road lined with logs. Perhaps the fruit of my womb, Mother, will also be blessed. Smile at my stones. That's all I can do. The rest is up to you. Nor do I want them all to become bread. But let at least one of these pebbles nourish my hungry soul. After all, *petra autem erat Christus* (1 Cor 10:4).<sup>185</sup>

**186.** *Ave verum Corpus, natum de Maria.* – Mother, I cannot honor the Guest of my soul as he should be. Allow me to use your words. After all, you alone knew how to talk with your Son ... I greet Him with all your virginal immaculateness, all your humble submission, all your living faith, fervent love, special solicitude, all your collaboration and commiseration, all your inaccessible closeness, all the holiness of your soul, every movement of your heart, every act of your thought, every gesture of your hands, every step of your virginal feet, every moment of your unique life, all the accomplishments of your service to the Lord...<sup>186</sup>

**187.** If I feel Your presence in my soul, Christ, make me forget myself entirely. May I stop thinking about myself and telling you about myself! This is such an uninteresting and poor topic! I want to think about you, talk about you, and adore you – I want to thank you that you exist, that you are the Word, that you are the Father's Son, that you wanted to receive a body from the Virgin, that you wanted to lay in the manger in Bethlehem, that you wanted to show yourself to the shepherds and the Wisemen, that you wanted to walk on the earth, that you wanted to be in the temple, in Cana, and on Lake Tiberias, and in Gerasa and Bethany, and in Jericho, and before Pilate, and on Calvary, and on the Mount of Olives ... What a wonderful conversation this can be – about You! Watch over me so that I only think of you when you enter my house.<sup>187</sup>

**188.** *Non horruisti Virginis uterum* – and not only that. You showed even more courage. After all, the womb of the Immaculate Virgin was prepared by the hands of the Purest Father—*Ens Purum*—so that you could keep your Divine Purity in him.

You were not afraid of the womb of my heart ... just covering the “stagnant filth” with a meager layer of regret and shame. You chose a stable and dwelt in it so that Bread, giving birth to virgins, would grow in the mud of the stable. That alone is almighty Courage!

Mary, take care that your Son, whenever he wishes to be born in the stable of my heart, will always find your immaculate arms there: let them shield him and protect him from the filth of my soul. You waited in Bethlehem to receive God and expect in my soul that Christmas may never be completed in me without You.<sup>188</sup>

**189.** *In notubus Dominus videt* – When I stand on a mountain top, I have the impression that I am alone on earth, alone at its highest point, closest to heaven. Alone closest to God! Alone with God! It

seems to me that God sees only me, and I feel the gaze of His eyes on me. On me alone ... Then, I feel truly great. Even if I see my nothingness against the vastness of the space below! The greatness of man is that he constantly goes up, higher and higher, unhindered. He wants to reach the heights in order to feel “above everything.” Now, when this “all” diminishes, then he will feel his greatness. And precisely then, at the height of his greatness, he feels that he has come face to face with God. In Him, he has seen how little he is. My littleness is truth before Him who sees. God sees in me. That is why I climbed the mountains so that God could see me fully.

I climb the mountains, like a boy, on the Father’s lap to say to Him: me and You. No obstacles, no middlemen.

Dio - Io!

Audacious!

Father!

Son!<sup>189</sup>

**190.** Sometimes I think about how poor I am; I look at my surroundings and see that I have no temporal insurance for my existence. It seems to me like I am like you in Nazareth. I miss even the simplest help for normal work. Your poverty, Jesus of Nazareth, was richer because in Nazareth you were the “Word.”

My library remained at Miodowa Street, although it is so difficult to live without it. But these are external things –words on paper. You are the living Word, my Word of Life. When you remain with me, why do I need a library? You are my library.

A week before my arrest, you asked me in such a clear voice, “Would you know how to be poor?” Then, I said, “I think so, Christ.” – “So far, I answer your question with my life every day. You probably already knew if I could be poor.”

Yet, if at this moment you would demand even greater poverty from me, I would leave without regrets everything I have now and follow you.

When I left Lublin, I left everything in the bishop’s palace, even my purple cassocks and personal gifts. I didn’t want to “make a fortune” as a pastor. The second time I did the same was in September [1953]. Nothing I have now come from my efforts. It is the ordinary fruit of human compassion.

You have given everything, everything is yours. Christ, I want to be poor, just as you became poor by being rich.<sup>190</sup>

**191.** I thank You, Master, for making my fate so similar to yours, for leaving me Your Passion as a good example for my Passion. Your apostles abandoned you, just as the bishops have forsaken me; the disciples left you, as my priests have left me. Both were dismayed. A handful of women remain with you; I can see them with me. The rest are laymen, weak and sinners: the thief, Magdalene, the Centurion, Nicodemus, Joseph of Arimathea, and Simon of Cyrene. And with me, there is a group of lay Catholics, not the strongest ones, who dare to admit to me. That’s all. When I compare my little sufferings with yours, I am glad that you have experienced everything that you tell me to imitate. May you be glorified in my passion!<sup>191</sup>

**192.** *Stabat Mater* ...I am striking out the word – *Dolorosa*, although it has its historical significance. Certainly, Mary was *Socia passionis*. But none of the artists have shown Mary leaning on the cross! She stood there on her own. Everything was wobbling! But whoever looked at Mary saw that she was not swaying! She has always been the *Virgo Auxiliatrix*! – with her attitude, she supported everyone around her. And she persevered!<sup>192</sup>

**193.** The most sensitive to Mary's voice, John the Baptist moved in the womb of his mother Elizabeth, when he heard the greeting of the Mother of God. This edifying sensitivity shakes the person's whole being.

Mary, help me to always be sensitive to Your voice, as the Forerunner of Your Son was sensitive to the first Word of Your greeting.

Happy to hear you, there, in the darkness of the mother's womb. He was ready to run to fulfill his task.

Mother, awaken in me this readiness to preach Your Son. I am still in prison, and so is John. But let my readiness replace the actions I am ready to do.<sup>193</sup>

**194.** *Sanguis Christi inebria me* ... So much of Your Blood has flowed over me. When I consider that one drop would be enough to wash away the sins of the world, I admire Your generosity even more. What streams of Your Precious Blood have flowed through the Chalice of blessings on altars all over the world! What a mighty wave of Blood you directed at me! How much of Your Blood have I had in the chalices before me? How do I ensure that I may daily receive refreshment from the cup of Your Blood? Every drop you have given me in my chalice is measureless grace. Let alone the excess of Your Blood, which has been poured out through my hands, into my mouth. I am bathed in Your Blood. I am washed inside and out. I live thanks to Your Blood. I cleanse myself and cover myself with Your Blood. I have it for my daily drink!

Today the Gospel of the 6<sup>th</sup> Sunday after Pentecost spoke so eloquently: "I feel sorry for these people." Your compassion has opened your veins for the people to nourish them and give them to drink the Most Holy Blood. Your heart squeezed out to the last drop of this blood so that your grief for the people would not only be a feeling but turn into action.

I watch over myself to keep a spirit of gratitude for the rivers of Your blood that flows to me from Your side, from the chalices of the whole world, and from my priestly chalice.

Nourished by your blood, can I spare You my blood which is yours? <sup>194</sup>

**195.** *Omnia bene fecisti* ... After my three years in prison, I consider this conclusion to be the final one. I would never renounce these three years, and three such years in my *curriculum vitae* ... But it was better the I passed them in prison rather than on Miodowa Street. Better for the glory of God, for the position of the universal Church in the world – as guardian of truth and freedom of conscience; better for the Church in Poland and better for the position of my nation; better for my dioceses and the strength of the clergy. And certainly better for the good of my soul. I am closing this conclusion today, at the hour of my arrest, with my *Te Deum* and *Magnificat*.<sup>195</sup>

**196.** The Church was born in Christ's regenerative blood on the cross, just as every child of God is born into the world in the blood. It is healthy when this blood flows; a blood clot is dangerous for the human body. The stagnation of Blood is likewise dangerous for the Mystical Body of Christ. It must always flow somewhere, not only in the chalices at Mass but also in the living chalices of human souls. The bleeding of the Church must be completed somewhere, so that She may be in full health and

vitality. And that is why the Church always bleeds somewhere in the never-ending persecution that is a constant phenomenon in the history of the Holy Church.<sup>196</sup>

# FAITH

## The Father, the Son, and the Holy Spirit

**197.** There is a direct relationship between the Triune God and all of us, each and every one of us. That is why we are baptized in the name of the Holy Trinity, so that we may be aware that this Unity of the Trinity has, as it were, settled in our personality, taking it into its possession and constantly forming us in itself, because God lives in us.<sup>197</sup>

**198.** The Holy Trinity constantly acts in each of us. The Father sends us his Son Jesus Christ not only in the first mission, through the Incarnation, but He also sends him to all his children, whom he multiplies in his Fatherly abundance, to have as many friends of God in heaven as possible and to call as many people as possible to a life of bliss through your friendship, happiness, and joy. For God is the Highest Good, and every Good—indeed the Highest!—is characterized by the fact that it must be shared.<sup>198</sup>

**199.** For, all sacrificial activity is directed to the Father's glory. All power to act and all of our courage flows from the Son who rests in our hands. The entire effectiveness of the priestly ministry flows from the Holy Spirit, Lord, and Giver of life (Creed). Is the Sacrifice celebrated in Holy Mass not the most real expression of our communion with the Holy Trinity?<sup>199</sup>

**200.** I still have the right to say "Father" and I will never lose it. Even if my hair turns grey and if I see the sons of my sons around me. This has not made me lose the Father and my right to Him. My entire life passes under this eternal law, even if I am banished from all communities. A father cannot disown his son, he cannot deny me the right to call him Father. Here, even the most totalitarian human will be powerless. The law of nature and life, the law of blood and the heart are stronger than statutory law. Even if my Father blushes with shame, remembering his son, the blushing only confirms my right to him. For here, the blush of truth speaks.<sup>200</sup>

**201.** Father! You fashioned the hand of the mother that serves the baby. I have already come to the finished one. This hand—which You wanted to show me on earth—was the first to feel me, the first to touch me, the first that recognized me and helped me. It is the perfect and tender instrument of your fatherly hand. Everything that I have experienced from this maternal hand is your paternal service to man. How wonderful this hand is! Strangely delicate and cleverly suited for every ministry; sensitive and ready to protect at all costs. And so clean that it will not stain anything but purify everything. Could you, Father, help me better than through the extended hand of Your paternal Providence, which reaches with the fingers of my Mother all the way to my feet? With them you wiped away my first tear, with them you washed me from the blood of my birth, with them you gave me my first food.<sup>201</sup>

**202.** God's will is always Love. Obedience to God's will is obedience to love.<sup>202</sup>

**203.** This is God's justice—He pays for a life full of love with an everlasting love that will not fade away or die.<sup>203</sup>

**204.** God's mercy is not so much the holiness and glory of His friends as the salvation of the greatest thieves. Only the sight of the redeemed criminals, whom the whole world hated yet God had saved, will open our eyes to the power of God's mercy. But this can only happen in the next life because we are not able to comprehend it at present. We must first get to know our misery, at the Last Judgment, and so come to understand why God does not give up on rogues.<sup>204</sup>

**205.** We sometimes have an erroneous view of God. We fear Him too much, we fear Him too much. Most often we see Him as the Judge of the living and the dead. He is; that it is true. Yet, don't we think about it too much? While we think too little about the fact that He is primarily God-Love, God-Life, God-Grace, God-Truth, God-Wisdom, God-Joy, God-Delight. Only by thinking this will we have the correct image of God. If we are aware of this, we will stop fearing Him. God does not want us to fear Him but to fall in love with Him so that we love him.<sup>205</sup>

**206.** The greatest fruit of the Father's love is man because in man there is love. Of all the creatures that exist, only man knows how to love, only man needs love, and only he can show it. Therefore, man is considered God's most perfect creation. Through the love that is within us, we strive for the great Love that is God.<sup>206</sup>

**207.** God cannot fail to love you! Believe that! He cannot. This is His "weakness;" the weakness of the Almighty who must love You. And believe this. Little has been said about it so far. If this is not confirmed by modern theologians, they will not tell man the most important thing that he needs most.<sup>207</sup>

**208.** Although it seems to us that God is very far away, He embraces us all the time. Each of us is in His arms. As a mother caring for her child forgets about the whole world because she has a child in her arms, so the Heavenly Father "remembers" nothing much more precisely because He has you in His arms. You are the fruit of His loving will.<sup>208</sup>

**209.** Christ is truly one of us! He is not some delegate or messenger from heaven who comes out of nowhere. He is one of us! The Gospels rightly quote the genealogy of our Lord Jesus Christ and enumerate: *genuit, genuit ...* so that people would know well that this Man comes from man; how the God-man grows out of a people and its humanity.<sup>209</sup>

**210.** Jesus does not exist without Mary! They work together for the regeneration of man. Perfect Man and Perfect Woman in God's saving plans! Two in man's fall, and Two in his redemption! From then on, these Two will be at the forefront of humanity's rebirth and exaltation. Each work of God, the emergence of a new life on earth or new values, will always need the perfect cooperation of two: "They will be two in one".<sup>210</sup>

**211.** The crucifix is the banner of love. This is the only banner that has survived in the world. All others have rotted, been damaged and torn. But this banner remains.<sup>211</sup>

**212.** Christ is, above all, peace for us. It was possible to sing other motives of joy over the stable in Bethlehem. One could speak of great love, which is the essence of God. God is love. It was possible to speak of His justice and mercy, of unusual sensitivity to the work of His hands, to man. And yet the stable in Bethlehem was primarily about peace: Peace for people of good will.<sup>212</sup>

**213.** Love is relevant at all times and in all situations. That is why the historical memory of Pentecost is still valid in God's Church. The Church would "wither" if the love poured out into our hearts by the Holy Spirit ceased to exist in him.<sup>213</sup>

## MARY

**214.** ...When, in this life, the Holy Mother stands under the cross, this life becomes brighter and lighter. Even the tears are not so bitter; even our loneliness and abandonment are not so difficult to bear because we have the mediation of our Holy Mother.<sup>214</sup>

**215.** Mary was glorified with all mankind through the Blood of her Son. This is giving humankind Blood through the Son. If today we speak of Mary's motherhood with regard to the human family and the Church, it is in the name of this kinship. We are bound to Mary through Christ, who gave his Blood, taken from her, for us. That is why she is the Spiritual Mother of the Church.<sup>215</sup>

**216.** Mary is first and foremost the Handmaid of the Lord! This is what she called herself when the Archangel Gabriel announced her calling to be the Holy Mother of God. And this is what she was throughout her life on earth. Only later, in heaven, did she become Queen. But on earth she served! She served Jesus, Joseph, Elizabeth, the Spouses at Cana, on Calvary... And she has continued serving until now, because she serves the Holy Church, although She calls her the Queen of the World. She serves each of us, even though we kneel before her—serving—power! Let us remember that Mary serves!<sup>216</sup>

**217.** Mary brought God closer to people. She gave human form to the God-man, she carried Jesus in her arms, fed him with mother's milk, embraced him. She took advantage of the familiarity with the Son of God that mothers are entitled to towards their own children. Finally, she gave him to the people. God incarnate had a Mother on earth. This truth overpowers us. God the Father was looking for his Mother Son among the women of this earth. God trusted the Virgin and entrusted her to the Infinite.

From that moment on, God became strangely accessible and close to us. Let us take Him from the arms of the Earthly Woman, just as we take into our arms the baby of every mother we know. We gained strange courage and boldness towards God the Father and to His Incarnate Son. After the Heavenly Father, we owe this to Mary, who wanted to be the Handmaid of the Lord.<sup>217</sup>

**218.** We rightly call the Mother of God the "Heavenly Gate," not only because God incarnate came down to earth through her but also because Mary leads us to heaven with Christ.<sup>218</sup>

**219.** Mary became our Mother in the saddest moment of her life, when she offered Her Only Son. Not in Cana of Galilee, at the wedding feast, not in miracles, not in the vast meadows where her Son fed the hungry crowds, not in the triumphal procession of Palm Sunday, when the crowds cried out: *Hosanna to the Son of David!* Not when the Palestinian women cried out, "Blessed are the womb that carried you and the breasts that you sucked!" Not then! But Mary became our mother when the blood of her Son was shed, and when every righteous person wept, his soul filled with pain. She became our Mother in the saddest moment of her life and of all mankind, when the world crucified the God-man, when it renounced Him, when, after throwing Him out of the city gate, it crucified Him ... Then mankind heard from the lips of the dying Jesus: *Here is your Mother.*<sup>219</sup>

**220.** We need her, and let us not be ashamed of that. We need her like lungs need air, the heart blood and love, the feet support, the eyes of light, and the mouth food. Like a child not yet born, he needs his mother: he cannot exist and live without her and outside her.<sup>220</sup>

**221.** Mary's life was ordinary and gray, just like the life of every mother and yours, devoted to constant care and minute services. You know how much patience and effort are needed to finally make a child, "inapt" at birth, into a mature person.<sup>221</sup>

**222.** Mary is Mother, Queen, and Handmaid. Now, every woman, if she fulfills her vocation in accordance with God's plan, is mother, queen, and handmaid throughout her life. And when the time comes for her to accomplish her task, she will be adorned—like Mary in the Cenacle at Pentecost—with the glory of the Holy Spirit.<sup>222</sup>

**223.** Please her, trust her! She saw you on the way, now she can see your tired legs, injured feet, weary bodies. Don't add to her sorrow! Not on your knees, but on your feet, with your head held high—because you are winners!—, go to your Mother who is the Comforter and the Cause of joy for all of us.<sup>223</sup>

**224.** How can we help the Mother of the Church? First of all, by giving ourselves completely to her in the maternal bondage of love (...). We can also help by imitating her virtues (...). We can also support her through praises that are in accordance with God's will (...). We can also help by listening to her advice, which we are reminded of by the liturgy for the feast of Our Lady of Jasna Góra (...).

There is another way to help Mary, Mother of the Church, in her work of cooperation with her Son for the salvation and sanctification of the human family: by defending her honor in our homeland.<sup>224</sup>

**225.** The idea of aid is a mystery that mobilizes us, activates us, frees us from apathy, inertia, from the attitude of comfortably waiting for someone else to do everything for us, and maybe even for the Church to carry us alive to heaven, as long as we do not have to move hand or foot. Oh no, God's children! It must not be that easy! To reach glory one must pass through the cross, just as did Christ and His Sorrowful Mother Mary, *given to help the Polish Nation*, who through the cross and suffering constantly deepens our Nation, sanctifying it with the powers of Christ.<sup>225</sup>

**226.** Mary, through the Incarnate Word, entered much closer than any other creature into the relationship with the Holy Trinity. She thus became a model of this union for all of us, baptized in the name of the Father and of the Son and of the Holy Spirit. It was the work of the Holy Trinity, for each of us is to be a dwelling and temple of the Holy Trinity. The entire life of the Holy Trinity has illuminated Mary's interior life, just as it must illuminate us.<sup>226</sup>

**227.** The image of the Assumption, going to the Son, seated at the right hand of the Father, encourages us (...) in this valley of tears and tells us that we do not have a permanent dwelling here, but we are waiting for a different one. This dwelling is prepared for us by our Friend and Savior, Jesus Christ.<sup>227</sup>

**228.** Mother of Beautiful Love! Take all the babies in your arms. Take care of this couple – the mother and the father. Come into their families, watch over them, support them in difficult situations, cheer them up. Teach love ...! Change the whole environment so that they understand that life is given with great love and that there is no greater joy than when a person is born into the world. You know, Mother, what a son means because you had a Son and the Son of God. Teach us to love God's greatest gift: a new life. We entrust them to you and ask that your vigilant, maternal eyes watch with kindness over all families. We cry to you: *Under your protection*.<sup>228</sup>



## Prayer in the chapel of Our Lady of Jasna Góra in the Vatican Grottoes, after the election of John Paul II, before returning to Poland

**229.** Mary! You know how much we entrusted to you the defense of our Homeland and Christ's Church in Poland, the faithfulness of the People of God to Heavenly Father, and the national Christian culture. You know that we have fought for decades for the respect of man and his right to freedom, love, justice, and peace. Do not look at our sins and let the Heavenly Father have before his eyes the faith of the Holy Church in Poland. Give us the strength that our faith may always be bound by social love for all people and a sense of duty and responsibility for the Church of God.

You know, Mother, that today people say that our homeland deserved to be honored by the election of the Pope from Polish soil. We, on the other hand, know how the merciful and understanding God evaluates our work and efforts, our living faith, and our ardent trust in You. However, we fear, Mother, lest our weaknesses and faults, national defects and various misfortunes cast a shadow on Your Kingdom, lest this shadow falls on Your Servant, whom the Holy Spirit took from the Polish soil and placed here on the Rock of Peter.

Therefore, Mother, make the great pastoral efforts undertaken by the Polish clergy and Episcopate effective; that we may be able to defend not only the universal Church but also all Polish families, that they may be faithful to God and to every human being, so that they may respect his dignity as a child of God. In this way, we will not cast a shadow over the ministry of your Son, Karol, to the universal Church. And we so fervently desire that his ministry be pleasing to God and bring the greatest glory to the Holy Trinity! May he truly be a great Pope, not for himself, but for the glory of God and for your glory, Mary, and that he would save the world from the imminent religious, moral, and social decay.

We are aware that we have been at the forefront of the greatest struggle, not from today on, not for the past thirty years, but for centuries; From the very beginning, our homeland had the honor of defending the Church and Christian culture, not only within the borders of its own country but also defending the freedom of other peoples and nations. Today, we implore you, Mother today, turn your merciful eyes on the nations that have sometimes threatened the Church in Poland! Let them now experience the grace of God's great love for themselves, let them love your Son and submit to His sweet lordship.<sup>229</sup>

## THE CHURCH

**230.** Christ's Church is called to be the living image and likeness of the Holy Trinity, and therefore to love, for it is the fruit of God's love; it lives from the love of the Son of God and binds everything through love. Its perennity and vitality are explained by the fact that love does not die.<sup>230</sup>

**231.** Unity in the Church and its members, filled with the Holy Trinity, is the work of Christ. It is not a centralist unity, eliminating people and their social qualities, but it is a unity of persons filled with all the powers of the Holy Trinity, united in a complex supernatural organism; the unity of the hierarchy and the laity in their full personal rights and duties, in the love of mutual service.<sup>231</sup>

**232.** The Church is a "supernatural organization of love" not only because of the constitutional form of its existence but also because of the organization transmitting love, giving people God's love. That is why the Church teaches: Love God! Love your neighbor! Take from God's love so that you may know how to love your brothers! God's love urges us on.<sup>232</sup>

**233.** The Church as an institution and a human society that leads to heaven - imitating Mary as Virgin and Mother. The Church gives birth to a new life and, therefore, she is a mother; in consequence, she must imitate Mary's virtues, above all her fidelity to Christ. Therefore, the Church creates not only the cult of Mary but also asceticism and a Marian spirituality, which in Poland is expressed by entrusting everything to Mary in her maternal bondage to love.<sup>233</sup>

**234.** The joy of the Church is the joy of hope, the joy of longing, which resides in the souls of even those who have departed from God.<sup>234</sup>

**235.** The Church never questions human possibilities. Even if a man falls to the limit of animal degradation, he does not yet lose his dignity as a child of God, and hence the ability to get out of his degradation.<sup>235</sup>

**236.** The Church transforms this earthly life into eternal life, and it is the power that crosses the borders of this earth to show us life that does not end - eternal life. Thus, the Church is a community of life through Christ who lives in the Church.<sup>236</sup>

**237.** The Church, which on earth stands on the two legs of reason and faith, believes that there are no difficulties that cannot be overcome! No torments that will not end! Everything passes! The spirit of God remains and rises with a grateful heart towards God!<sup>237</sup>

**238.** Whatever I do through Christ our Lord, in grace, passes over to the entire community of the Church and its members. Whatever I am, what I represent, what qualities, aptitudes, virtues, merits, thoughts, desires, and longings I have, all happens *per Christum Dominum nostrum*. This helps, affects, and in some way contributes to the entire community of Christ.<sup>238</sup>

**239.** Christ, the true Light, established on earth a community with the task of kindling the Light. This is Christ's Church. He gathers you in illuminated temples and wants the Light to fill your souls so that everything is in you—your thoughts and hearts, hands and faces, souls and bodies, everything!—may be in the Light.<sup>239</sup>

**240.** Just as there can be no family without a mother, there can be no Church without her Mother. Woe, if she is not in the family and if she is lacking in the Church.<sup>240</sup>

**241.** The Church's motherhood in all its spirituality is derived from the fact that the Mother of God is in the Church. She gives us Christ; she constantly directs us to him. She tells all the participants at the wedding: "Whatever my Son commands you, do it!" She directs us to Christ, but she does so in a motherly way. Sometimes it is difficult for us to communicate with everyone: with the best heavenly Father, with God's Son, with God's Spirit, and with the whole Holy Trinity. Sometimes you can't get along. But you can always communicate with the Mother of the Incarnate Word, with the Mother of Christ.<sup>241</sup>

**242.** Love and freedom constitute the common desire and longing of the Church and all humanity. Tormented humanity knows that when there are no more hopes, it can still expect truth, love, justice, and freedom from the Church.<sup>242</sup>

**243.** We try to remember that the Church is not something abstract. The Church is us. The Church is each of us! When we judge the Church, we judge ourselves; when we criticize the Church, we criticize ourselves; when we make demands of the Church, we make them of ourselves. We must not forget this.<sup>243</sup>

**244.** The Church is in my every action. Obviously, the more consciously, the more effectively; but even unconsciously, it continues to be the work of the Church. I visit a clinic, a hospital, a school, I walk down the street, I get on the tram, I get on the bus, everywhere I "carry in me" - not "carry with me" - the Church, and it is universal. Why? Because everything that the Church has in its essence is in me, including the Pope.<sup>244</sup>

**245.** It is a quality of God's Church that once we enter it through baptism, nothing can separate us from Him - from the love of Christ. Even death only changes our lives, but it has no strength to make our existence cease, because we are children of God who is Love, and love does not cease.<sup>245</sup>

**246.** The Church, created and saved by the God-man, is in the world tell man about his great dignity and to remind all the mighty of this world that man is a great thing - *res sacra homo*. Otherwise, humanity cannot be saved.<sup>246</sup>

**247.** In God's Church, there are as many possibilities and as many ways to God as there are people. God has his way to every human being. Sometimes He walks right next to him, step by step, although sometimes He lets himself be recognized, like on the road to Emmaus, only at the end, when he breaks the bread. Sometimes, in the last moment of life, he makes himself felt and causes astonishment: "I still felt Him, kept coming back to Him with my thoughts ..." It may seem to us that "my" God has died, but no. He lives!<sup>247</sup>

**248.** The Church is the living Christ. Living not only in the tabernacle, in the Blessed Sacrament, but in each of us. The more we are aware of this, the stronger and more saving the Church is.<sup>248</sup>

**249.** The temple is like a bread bowl in which God's leaven penetrates and remakes what is too human in our life for it to become God's.<sup>249</sup>

**250.** The Church speaks through architecture; she wants to say a lot through it. There is a theology of sacred architecture, the mysticism of the church building. Even through stone, the Church expresses her thoughts, as Christ attested. When they wanted to shut the mouths of the children crying: *Hosanna to the Son of David!*, he said: *I tell you, if they keep silent, the stones will cry out.*<sup>250</sup>

**251.** The consecration of the temple must remind us of how we should constantly overcome ourselves and dedicate ourselves to God by an act of faith, combating all that comes from unbelief, indifference,

sluggishness, and laziness in God's service. He encourages us to be strong in faith. We must give everything to God through love, overcoming in ourselves all that, linked to hatred and anger, can introduce distinctions and conflicts in the family, in the neighborhood, at work, and in the whole country.<sup>251</sup>

## The Pope

**252.** It must be remembered that the Pope is neither a conservative nor a progressist. He is the head of the teaching Church; he has received a mission from Jesus Christ, and he fulfills this mission. This mission is accompanied by the action of the Holy Spirit who himself makes the Church willing and active.<sup>252</sup>

**253.** We should not be surprised or scandalized that the Pope is persecuted. This is nothing new! It happened almost as a rule over the centuries. Almost every Pope, however magnificent his reign, ended up knowing that he had failed in the task. For, the task of the Church is *usque ad consummationem saeculi*, and never can a single Pope settle all the matters, nor can he speed up in the short years of his pontificate what the entire Church must do until the end of the world.<sup>253</sup>

**254.** In the modern world, which postulates several requirements for the Holy Father, it must be remembered that the Holy Father is the Head of the Church. He is responsible for God's Church. He is the rock. It is on this rock that Christ built his Church. He said to Peter: And you, though you need conversion because of your weakness, you, my brother, strengthen your brothers.<sup>254</sup>

## Karol Wojtyla's Election

**255.** The election of the Holy Father John Paul II is undoubtedly not just a kind of unremarkable outcome, but it is a guideline for the Universal Church indicating the direction she should go in order to exercise her mission in the contemporary world and fulfill it properly. This, it seems to me, is the secret of the choice.<sup>255</sup>

**256.** The election of John Paul II caused indescribable joy. You certainly saw what I found astonishing when I looked down on the sea of heads in St. Peter's Square—this strange, universal enthusiasm. After all, there were mostly Italians and only a few tourists; the vast majority were inhabitants of Rome. They could have had the greatest difficulty accepting it. Yet, they understood the task and the need of the moment and spoke as you have seen and heard it yourself. I must admit that I did not expect the people of Rome to have such an attitude and to welcome the Polish Pope so warmly. I settled back down and believed that *the Polish Pope* will fulfill the heavy task that the Holy Spirit had placed on him.<sup>256</sup>

**257.** What happened was strange, even for me, although I was along with two others, one of the oldest participants in the recurring conclave—maybe not so much in age, because they were older than me, as in the experience of a conclave. I, who thought that an Italian should be chosen for Rome, for Italy, as its Primate – since this Nation has the right to have its brother in the seat of Peter; I, who chose the arguments that it should be like this, that there was no way a foreigner would be chosen in such an atmosphere, let alone a Pole, I did not think it would be otherwise. Therefore, whatever happened, God did it: *Et est mirabile in oculis nostris*.<sup>257</sup>

## The Episcopate

**258.** The shepherd never leaves his fold. He goes out to meet the wolf, and even if he is mutilated by the wolf, he defends the spirit of the nation, the spirit of the people, the children of God until the very last moment. To keep them from being mutilated by untruth, falsehood, hatred, and anger. This is the task of the Catholic bishop at the head of God's people.<sup>258</sup>

**259.** The bishop has to proclaim the Gospel to God's children, he also has to announce the Gospel to his nation, so that this nation understands and finds strength in it in difficult times. Furthermore, the life of the nation consists of natural rights, fundamental human rights, the human person, and the rights of the people. Now, when they are violated, the Catholic bishop must stand up firmly in their defense. Then, he accomplishes his task because these laws are of divine origin. Therefore, he must always stand up for the fundamental rights of humanity and of the people. Now, this has nothing to do with politics! This is fulfilling the divine and evangelical mission.<sup>259</sup>

## Priests

**260.** It largely depends on you whether your weak colleagues turn into good wine or leave the vineyard. This depends not only on spiritual fathers, professors, educators, and moderators but also on you, on the holy community that you are creating. God gathered you like the wheat from which the Eucharistic Bread is made. He has brought you together here to help and support one another.<sup>260</sup>

**261.** All have a right to you, everyone can calmly and confidently approach you—as Church writers say—"to sink their teeth into you" as into the nutritious bread lying on the table. Anyone can "cut" as much of you as he needs. This is the priestly attitude and the priestly style; these are the qualities and characteristics that shape Christ's model in us. The attitude of the service - "even if my hour has not yet come:" *Dilato corde ...*<sup>261</sup>

**262.** Do not hope for an easy path to the priesthood, because it will be the wrong path. Desire the hard way! Do not think that modern young people want things to be easy. No! They too can afford toil. If we want to make it easier for them to come to Christ, we must boldly tell them: the path to Him is not easy. To understand this, it is important to remember that the path to the priesthood cannot be easy either. It must be hard. Only then will it be reliable and fruitful. And it will prepare you to struggle for the truth of God that you, like Aaron, must bear before you: *Doctrina et veritas*. And everything – through the Cross, because Christ, as the perpetual model of our priesthood, leads through the Cross to glory.<sup>262</sup>

**263.** Sent by Christ to renew the world, in the name of the Holy Trinity, we are to live from the altar of the Most-High, to live in prayer and work by the truth of the Holy Trinity. In a word, our entire spiritual life must be colored and permeated with the *sign of the Holy Trinity*.<sup>263</sup>

**264.** Our priestly task is clear: we must become the dwelling place of the Holy Trinity and introduce, through sanctifying grace, the Holy Trinity into the souls of the faithful. <sup>264</sup>

**265.** When I open my Breviary, I open my window to the great world and lean out like Noah from the Ark to send my dove of peace to the world.

When I open the Breviary, I am with the praying Christ, I am in the communion of saints, I am with the Holy Father, with my bishop, with the entire priesthood of Christ, with the choirs of so many religious families, with the whole people of God.<sup>265</sup>

**266.** The priestly apostolate is born out of love. Since God is Love, it can be said that the apostle is the flower of this love, which is to be formed into fruit. Another way of saying this is: The priest is the son of love.<sup>266</sup>

**267.** Just as there is no vocation without love, there is no priesthood without love. In fact, love lies at the foundation of every vocation to the priesthood.<sup>267</sup>

**268.** Being perfect means loving. This is even truer to be a perfect priest!<sup>268</sup>

**269.** Work not for orders, but for the immortal King of glory. Your career is in the Kingdom of Heaven. So, what could you fear?<sup>269</sup>

**270.** Christ's priesthood, although it requires obedience, is a service, a humble service to man. It is a humble supplication so that man may allow himself to be saved, allow himself to be absolved, allow himself to be washed, to be fed with Christ's Body, to be instructed, to allow himself to be led to the Kingdom of Heaven. It is a service because in Christ's Church ruling means serving. That is why the Pope calls himself the Servant of the Servants of God.<sup>270</sup>

**271.** Priests constantly touch all worldly matters with their hands. The Church gives them a unique privilege, freeing them from the obligations of fatherhood so that they can serve spiritual fatherhood all the more and give birth not by the will of the flesh, but from God – for eternal life.<sup>271</sup>

**272.** The priesthood resides in the fact that Christ is the Offerer and the Offering. Now, our priesthood consists in being offerer and offerings. In the world, there is a strange necessity for offering in the priesthood.<sup>272</sup>

**273.** None of us established himself; we did not come through our power alone, but we were called, we were established, sometimes against our inner intention or will. There is probably no bishop or priest in the Catholic Church who feels worthy of the calling. Sometimes a person resists internally. This is a strange mystery. Some would like to be called and are not. And others, as we know from the Gospels, although they were not eager to follow Christ were called, ordained, and sent. This is the secret of the priestly life.<sup>273</sup>

**274.** You must serve the Gospel, and this - on your knees! Serve the Gospel on your knees! With all my heart, zeal, and enthusiasm. You cannot be cold, lukewarm, bland, expressionless, colorless; when you take this position, you are a loser.<sup>274</sup>

**275.** Christ, *Vir Dei*, rested in his Mother's arms, and thus took away her style and manners. He was, after all, supposed to give rise to the Mother-Church, convey to it the customs and maternal style. His *virtualis* was to become gentler in Mary's maternal embrace, so that Mother-Church, Mother of all children, of smallness, triviality, misery, passion, weakness, would be given proper maternal protection, to surround all this with extraordinary delicacy, subtlety, so necessary in the work of the Church. Without the maternal element, no pastoral work will be possible, and one cannot even imagine reliable priestly work.<sup>275</sup>

**276.** One of the elements of the humanization of priestly work is sensitivity to the reality of human existence. Recently, I met a priest who was riding a bicycle. I ask him:

- *Where are you going?*
- *To catechesis.*
- *Don't you have a motorcycle?*
- *In my parish, nobody has a motorcycle and if I were sitting on a motorcycle, I would really scandalize them. They can't afford it.*

It is clear that they may not need it (...) But in the priest I met, I noticed one thing: sensitivity to the modest and poor reality of the life of his sheep.<sup>276</sup>

**277.** A priestly sacrifice is needed to keep the world from destruction. All those who persecute you, who make your life difficult, all of them need toil and suffering; they need the saving sacrifice of your life. So, they will be your friends! They will be a kind of service to you, which may be difficult for human nature to accept, but for the priestly vocation, it is a normal phenomenon and a duty because it is a normal need of this world.<sup>277</sup>

**278.** The mystery of my vocation ... Who can understand it, evaluate it, say anything about it? It is a mystery between me and Christ, the Eternal Priest. Is the vocation only a sign of subjective states and feelings? No, not only! I delve into the mystery. One is sent home, and he wanted it so much; it seemed to him that Christ was calling him ... Another did not want it, resisted, and yet was forced by Christ to be an apostle: *You, follow for me! - Let the dead bury their dead, but you, follow me ...* This is a great mystery!<sup>278</sup>

**279.** We must always remember that the parish priest is the father of the parish family. Do not be intimidated by the accusation of paternalism, brothers. It is one of the inventions of half-baked minds that do not always know that a priest is first and foremost a father and that he is a father in his parish family. Everyone needs to know this not by an advertisement, but by a procedure. If we are not fathers, we will be "stepfathers", officials, bureaucrats.<sup>279</sup>

**280.** The vocation is a mystery; it is a choice. Not by us – it is our being chosen. We didn't choose, we were chosen and carried away. The one who has a right to us took us – God Himself. Who in the world has the right over a man? Noone! We know from the mystery of marriage that the so-called election depends not only on the will not of the one who elects but also on that of the elect. Two parties are interested. Not everyone lets himself be chosen.<sup>280</sup>

**281.** There is no other human community in the world that would become one in its action as those who lean over the altar and repeat: *This is my Body; this is my Blood.* The Church is right to not say: *This is the Body of Christ, this is the Blood of Christ;* only by identifying us with You, make us say in Your Name: *This is my Body, this is my Blood.*<sup>281</sup>

## Consecrated Persons

**282.** Mary had a tremendous wealth of spirit, mind, will, and heart. And it was necessary to leave it all, proving that true poverty consists not so much in the renunciation of external goods but rather in the renunciation of oneself.<sup>282</sup>

**283.** The first book on perfect poverty was written by Mary in her daily life in Bethlehem and Nazareth. She then showed that true poverty consists of self-denial. This is more difficult than giving away

clothes, comforts, gold, property, and the like. The paths of the exceptional perfection of the spirit of poverty were trodden by Mary.<sup>283</sup>

**284.** Mary was the first to teach the spirit of obedience, chastity, and poverty, and therefore she was especially loved by religious families. You act well and with righteousness by surrendering yourselves entirely to her. To whom shall you go today, when expectations on you increase and the hope put in you grows?<sup>284</sup>

**285.** Experience teaches that even the best will, in abolishing the law of the rights of the religious community and the individual, will be of no use if there is no love for the individual or religious family. There will then be vexations *sub specie legis*. The last argument that people will use is the law, the constitution, regulations, house order, the custom, etc. And yet this is the weakest argument, although, due to human imperfection, it is necessary to normalize the relations of common life.<sup>285</sup>

**286.** You are not called to motherhood in the domestic family. You are called to the motherhood of Christ in the supernatural family of God, which is the Church, and in the religious family to which you belong.<sup>286</sup>

**287.** What we should imitate in Mary is her docility to God's will. She had her ideal. And yet, when God set a new task before her, enlightened by God's Spirit, she immediately accepted it and responded to the new task as the Handmaid of the Lord.<sup>287</sup>

**288.** Peace is the mark of God's children. Where there is tension, anxiety, or perhaps a silent, hidden, camouflaged struggle — there, God is absent. You have to think about this, penetrate it, feel and understand it.<sup>288</sup>

**289.** Speak boldly and clearly to the novices: one goes to glory through the Cross; through the Cross one saves oneself; on the Cross one conquers; on the Cross, new life is born. There is holiness, peace, and unity on the Cross.<sup>289</sup>

**290.** Beholding Christ - understanding Him, being interested in His task on earth, the mission he received from the Father, loving Him, and devoting ourselves to Him as He surrendered to the Father's will and the will of people, including those who put the cross on His shoulders – this is an essential element of the spiritual formation of the Christian life, let alone the religious life!<sup>290</sup>

## The Lay Apostolate

**291.** We so often ask about the essence of the lay apostolate. It consists in entering into the mystery of Christ. Just as Christ entered into the Father's saving will, just as Mary undertook the task of the Son, so too should we all share in the mission of the Church. The Church is immortal even though we die: she is holy even though we are sinful; the Church is full of God, of Christ, though full of people. The Church has the guarantee that the gates of hell will not overcome her, although they so often overcome us. And yet it is we, sinful mortals, overcome by evil, perhaps better understanding the Church than working in it – we are called to be responsible for Christ's Church, just as Mary was called to be responsible for the Child Jesus, for the boy teaching in the temple, for the Man of Sorrows who hung on the cross.<sup>291</sup>



**292.** No one will take away the goods of your personality. Yet, you have them not only for yourself – you have them for others. This is the apostolate of the laity whom the post-Conciliar Church calls while showing us fields of work.<sup>292</sup>

## The Parish - A Community of Love

**293.** ...In the parish, in parish life, is included essentially everything that the universal Church has at its disposal. All the gifts and powers of Christ, all the sanctifying and enlivening graces that are present in the universal Church – in the great Mystical Body of Christ, are collected and gathered in a small lens, in a small cell, right here in the life of the parish family. Therefore, the parish is sacred, as is the diocese and the holy Catholic Church.<sup>293</sup>

**294.** The parish—the smallest cell of divine life in the Church—has a task proper to Christ’s whole Church. The parish is a school of life, by means of the Gospel and Christ’s grace, a school of love for God and people; it is the union of all in brotherly love; it is a family in which we learn to see every human as a brother who deserves our love and help.<sup>294</sup>

**295.** The parish—this small part of the universal Church, in the arms of the diocesan Church—is also implanted in the love of Christ, because thanks to which it lives, acts, vivifies, sanctifies, and with love unites the whole parish family, which is for us the mother of divine life.<sup>295</sup>

# DAILY RELIGIOUS PRACTICES

## Forgiveness and Reconciliation

**296.** How wonderful it is to forget and to forgive! How internally liberating, making a person truly great, and at the same time close and brotherly. This is what love is; this is what true friendship is!<sup>296</sup>

**297.** The Christian style depends on a person's understanding of different situations, trust in others, forgiving and forgetting easily.<sup>297</sup>

**298.** Forgiveness is the restoration of our freedom; it is the key in our hands to our own prison cell. And yet with this key, we can also open the fetters of our brother's anger. Happiness depends to such a great extent on us! Most of the conflicts that plague people would probably end immediately, in the initial moment of dispute. Few would be forced to summon witnesses and resort to the help of the Church. So, it is an open road to social peace.<sup>298</sup>

**299.** A man forgives great vileness more easily than small things. We generously forgive great guilt. Perhaps they'll write about us in the newspapers. Meanwhile, it most often concerns small things, the "mosquitoes" of everyday life, fleas jumping on the floor, a stinging gaze, the tip of the tongue, or an irritating decaying tooth.<sup>299</sup>

## Prayer

**300.** We do not thank God enough! If we had the habit of giving thanks, our prayer would really be enormous! Not a prayer like when I kneel and decide not to leave until I feel "holes" in my knees, but a prayer in a crowded tram or bus, on the street, in some corridor, while standing in line, somewhere on the road ...

By giving thanks, even for small things, the topic of our prayer would be enriched. We would pray everywhere and always.<sup>300</sup>

**301.** The sign of the Cross, beloved Children, will always remind us of all the truths of the faith if we make it attentively, truthfully, and clearly, and not only in an illegible, distorted way; when we say consciously and not just for the sake of habit: in the Name of the Father and of the Son and of the Holy Spirit.<sup>301</sup>

**302.** There is no need (...) to "torture" Christ by telling about ourselves. Rather, we need to say to Him: *Speak, Lord; Your servant is listening.* Let him speak. Christ is active when He is in us. It is He who works. He expresses his activity by the fact that we then hear many things from him.<sup>302</sup>

## Rosary

**303.** Let us live with the Rosary so that we constantly pray it, that we come back to it easily, that we devote all our free time to it. What a good and faithful companion the Rosary can be in our daily activities! The hustle and bustle of many occupations, long journeys after work, into the field, to the factory, to school or the office, patiently following a plow or harrow, waiting in lines, at bus stops, in waiting rooms, long hours on a cart, in a car, in a railway car, sleepless nights watching over a sick child's cradle, pleasant moments of rest, wandering in the woods or around the city – all this can be sanctified, enriched, and made pleasurable with the recitation of the Rosary.<sup>303</sup>

**304.** The Rosary is a psychological prayer because it addresses all our needs. And I will say more: it is the most common daily prayer. For, you have to be in church to listen to the Holy Mass and to hear sermons too, but you can pray the Rosary anywhere and at any time.<sup>304</sup>

**305.** The Rosary (...) is not the prayer of pietists, but the prayer of philosophers, sages, and thinkers. This is not bigotry! (...) The Rosary is a wonderful prayer, reminding everyone of the great dignity of a man, whose rights must not be violated and abused, with whom one cannot do what one pleases!<sup>305</sup>

**306.** Christian optimism is the greatest realism. There is torment and death, but also endless glory. It is not only Christ's way but also our destiny and calling. We see them, when we recall in the glorious mysteries of the Rosary how Christ rises, goes to heaven, opens its gates, sends the Spirit of Love and, with gratefulness to the Lord's Servant, takes her into heaven and makes her Queen. We too are called to resurrect, to be taken up into heaven, and crowned with glory.<sup>306</sup>

**307.** The Rosary is also a summary of the history of every Christian family. For, every family—like the life of Jesus and Mary—also has its own painful mystery. Christ experienced it, Mary experienced it, we also experience it. It is an inherent fate of every human life. Now, there are increasingly painful events today. They may disturb us at times, but when we contemplate the painful experiences of Jesus and Mary, we acquire special peace and learn how to live difficult moments with the serenity of the accomplished task.<sup>307</sup>

## The Holy Sacraments

### Baptism

**308.** After baptism, a Christian does not differ externally from someone who has not been baptized. It is necessary to wait for the sacrament's further efficacy, supported by Christian life, for the difference to emerge.<sup>308</sup>

**309.** We are aware of our personal responsibility for the work of baptism through which we receive, for our spiritual life, the rich companionship of the Father, the Son, and the Holy Spirit. From now on, none of us is alone; each one is God's dwelling place, a temple of the Spirit. God's Spirit dwells in us and our bodies are consecrated to God. The Church constantly encourages us: *Carry your God and glorify Him in your bodies.*<sup>309</sup>

**310.** Baptism! The moment was extremely important for us because this is when our orphanhood, singularity, and isolation end. We are already in a community. The baby brought to be baptized is in a biological, natural community. And the infant who is baptized is already in another community, built on the natural order, but with supernatural powers – *Gratia supponit naturam*. It has been embraced in the community in the Holy Trinity.<sup>310</sup>

## The Confession of Sins

**311.** Man is, by nature, directed by the truth, love, wisdom, and goodness that he has within himself towards the great Truth, Love, Wisdom, and Goodness. This orientation was shaken under the influence of the admitted thought that God wants to refuse us something, to skimp on something, to impoverish us, and to push us away from his inheritance. This is Satan's trick. This is the source of man's sin, misfortune, and fall.<sup>311</sup>

**312.** Our sin is *felix culpa* – You may ask: since a fault is a fault, why is it happy? It is happy because it teaches something, warns us against something, makes us cautious, makes us aware of God's love that always overcomes human justice. Sin, not virtue, deserved such a Savior.<sup>312</sup>

**313.** There is still hope for even the worst, for the downhearted, for those who have taken wrong paths, who have sanctified the most wicked means to accomplish their plan. God does not give up on them yet because redemption is integral and, therefore, even for the most wicked man, although we would have to forgive him for all his wickedness, not just seven times but seventy-seven times. Yet, these are God's children! Even if they decked themselves with a mantle of judgments, (...) God has his "yes" for each of them – your sins are forgiven.<sup>313</sup>

**314.** We must try to acknowledge our sins and fervently ask God to forgive them. Every sin is against God's love. For each one, one must ask God's love for forgiveness and compensate the heavenly Father for our unfaithfulness to God's supreme love.<sup>314</sup>

**315.** My brother! How many times have you experienced the "end of the world" in your personal life? How many times have death, doubt, weakness, mistrust looked into your eyes? It all pressed you down to the ground like a slate-grey wave. Yet, the Church passed next to you and kept saying to you: Trust, my son! Trust my daughter! No one has condemned you, and I will not condemn you; go in peace and sin no more.<sup>315</sup>

**316.** In the silence of our hearts, we think: You know me, you see me, you explore my whole interior, You judge me, Lord, You know, You know everything, You know that I love You ...<sup>316</sup>

## The Eucharist

**317.** The same power that operated at the Last Supper, today works on all the altars throughout the world. We do well to remember that, in the face of these miracles, the priest's own strength means nothing. It is Christ who works through the hands and mouths of the priests.<sup>317</sup>

**318.** Since the moment when the Word became flesh in the womb of the Virgin so that *a man could be born into the world*, God took such a delight in this way that He returns to dwell within people, like a grain of wheat, in every Holy Communion so that by this new incarnation each person may be born again from God.<sup>318</sup>

**319.** The eucharistic God is constantly looking for his Bethlehem, his manger. Often there is no place for him in the inn, but in whoever receives him, the stable becomes a temple, and man is deified.<sup>319</sup>

# THE CALENDAR OF THE LITURGICAL YEAR

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## Advent

**320.** Advent reminds us that “my land” must open up and give birth to a Savior for all who expect Him from me ... How many people are waiting for me to bring them some liberation, relief, consolation, joy, hope, help, salvation!<sup>320</sup>

**321.** ...We need the Holy Church to remind us of how to walk straight and prudently on this earth. Therefore, even though the coming of Christ took place a long time ago, the Holy Church still reminds us today in Advent that Christ has come and constantly comes again to our souls and hearts.<sup>321</sup>

## Christmas

**322.** I look at the Bethlehem manger – in the stable ... And a terrible thought comes to my mind: how good it is, Son of God and Son of Man, that there was no place for you in the inn because you had to look for ... a stable! And then you ended up in “my stable.” Actually, you didn’t have to do anything, because you are never obliged to do anything; you only act through the Love that you are. It was Love that led you to the stable, or rather it was out of love that you chose the stable to make it, for me and every human being, a temple.

It is said that gratitude characterizes the people of good breeding. I do not know if I am made of good breeding, but I would like to show you my gratitude for the fact that you have chosen ... a stable. There are places I don’t like to go to, although people live and work there because I think these places are dirty and have a bad effect on me. I may avoid a hospital, although my suffering brother is waiting for me there. I avoid it, however, because it reminds me of my possible future suffering. - I no longer avoid the hospital anymore, because You, God’s Child, are lying there tightly wrapped in swaddling clothes ...

Or it may be the crowded, stuffy waiting room of a suburban train station, full of smoke, that I carefully avoid by walking on a frosty platform, just to avoid going in there and getting dirty and surrounded by smoke. I will go in, I will go in right now, without fear and disgust. I will look at the dozing, bundled up people, at their tired, weary faces. Maybe they need help? Maybe I’ll serve them in some way? The railway “stable” is also full of you ...

Or maybe I know the address of a house where sin alone reigns and the entrance is only for sin? Thank God, I never crossed the threshold. “I know there’s someone there for me to save, but I won’t go!” What would others say about me? Did you think about it, Son of God and Son of the Immaculate Virgin, when you laid down in the stable on the hay to save me? What will others say about it? So, I will go to this house where sin reigns, to save someone, to bring someone out of there and bring them to you, and you will save him.

From today on, there will be no dirty, ugly, stable places for me. I will cross every threshold without fear of “getting dirty” if there is a person behind that threshold who can be helped. Any place can be a temple! And for me there will be no “dirty,” “base,” “gray” people, who are not worth paying attention to, because the grayness of their everyday existence and their hard, physical work do not attract my eyes and thoughts, constituting a nameless crowd that I will not see ... I respect every man who, in his work, regardless of its type, makes the world a better place, more pleasing to God and people ...

Oh! how I would like to sanctify every place where a person lives and works! Today I will sanctify them with the thought that you, the God from the stable in Bethlehem, live in every place ...<sup>322</sup>

**323.** Oh, Little God! lying in a stable among animals. Almighty God! Grant, by the power of your human birth, You, the Son of God and the Son of Man, that I may be ... a man! That I may be a humane man! May I be in Your image and likeness! That even among animals I might be – a man! I want nothing more on earth than this one: to be a real ... humane person!<sup>323</sup>

**324.** A man weighed down by his fate, crushed by everyday trifles and torments, may lose his sensitivity for the meaning of life that was once conceived. One has to remember the great joy in Bethlehem in order to understand the joy of every earthly mother and the joy of the father, who is in heaven, that a man has been born into the world.<sup>324</sup>

**325.** Every man’s career begins on the ground ... in diapers, even if today he wore the uniform of an ambassador or general. And it will end on diapers—perhaps bigger ones—if there is not a lack of diapers on his deathbed. Therefore, one has to respect what a person has grown from and what he will inevitably return to. At the end of our lives, all our possessions, all their profit, will be gathered again ... into diapers.<sup>325</sup>

**326.** In times of proud mass culture, the Church’s presentation of the Child is a reminder that, in this world, in its rich system, in the enormous events and experiences of thousands of years, this ... little person is the most important.<sup>326</sup>

**327.** We are standing on the threshold of everyday life. How unattractive it is. How much rubbish, dust, anger, exasperation, impatience there is in it! Can I bring God into this life? Do not ask! You have the answer in the stable ...<sup>327</sup>

**328.** Bethlehem connects heaven and earth, but it also brings God among men and teaches us to look at ourselves with brotherly eyes. For, here, with the Mother and Child, next to the shepherds are the Magi! And they are all only children of God. This is the meaning and power of Bethlehem, the equalization of the social classes! The wise men came to the stable and the shepherds to the palace where the King was born!<sup>328</sup>

**329.** Christ wanted to reveal himself to the nations. The work of the universal Church, the whole people of God, began when the representatives of various nations knelt before the Divine Child. Jesus’ crib is the cradle of the Universal Church.<sup>329</sup>

**330.** Truly, Christ was born once in Bethlehem, but he continues being born on the altars and in people’s souls! Christmas is repeated throughout the year when God’s children are born into the world in so many families of the entire nation! For we are all—like the Firstborn Son—God’s children. Looking at the cradle, we can say truthfully *that the God-man was born into the world.*<sup>330</sup>

**331.** The celebration of Christmas has a profound theological significance. But it also has enormous humanistic significance. This is the joy of God and man! We confess so many truths in the Creed, but we kneel for one: The Word was made flesh. Everyone's knees, beginning with the Pope, bend before this one truth.<sup>331</sup>

**332.** Christmas is the joy of the whole human family. If the birth of every human being brings so much joy to the domestic family, then how great is that of the whole human family over the birth of the God-man, who descended from heaven for us humans and for our salvation!<sup>332</sup>

## The Last Day of the Year

**333.** Time does not come back; it expires forever. The year we have lived is no longer our property. After it, others will come, or perhaps they will not come ... Sometimes we say: I'll do that later. And yet we can sense that neither what has passed nor what is ahead of us belongs to us, but only the present moment. The task of human life comes down to this very present moment. It alone is in our hands, within our reach. What we plan or intend may or may not come be realized. We only have the present time.<sup>333</sup>

## Lent

**334.** What can be humbler than a lump of ash, like sprinkling ashes into beautiful hairstyles and mops of hair? It is man's humility that touches God.<sup>334</sup>

**335.** The Church has a special ability to bring peace to peoples' hearts, to be cleansed of faults, and reconciled with others, through fasting. It is a penitent, confessed, and absolved community, that satisfies God and neighbor *like a watered garden, like a flowing spring whose waters never fail* (Isa 58:11). Only such a community can deeply live the day that the Lord has prepared and understand Christ's greeting: *Peace be with you! It is I myself. Do not be afraid!* (Lk 24:36-39).<sup>335</sup>

**336.** Lent will become a school of temperance and self-control. Today we are called to save money, let us save a penny, health, strength, and time in order to use them to serve the glory of God and the good of the nation.<sup>336</sup>

## Post-Communion Prayer on Holy Thursday

**337.** I will not lose this image from before my eyes, mind, and heart when You, the Son of the Lord's Handmaid, kneel at my feet, taking the form of a servant. I cry out like Peter: *You will never wash my feet.* I can't allow that! Here is the last outburst of self-centeredness. But you say to me: *Unless I wash you, you will have no inheritance with me* (Jn 13:9). Lord! then also my hands, head, and feet; I surrender everything to You!



Christ, teach me, teach us all, to love one another in society, not with words, but by serving one another. I will no longer “bargain” with you; I already consent to you as you kneel at my feet.<sup>337</sup>

**338.** Look, Father, how many children do you have! How Your love “grew”! How Your Heart “widened”! What endless possibilities it has! You yourself constantly reveal Your new and ever newer possibilities to the world. Truly, and above all, that a world may come into being where there is greater love! It is even greater than the sea of sins and offenses against You, more than the hurricane of blasphemies thrown at Your Holy Name! Above all, even one spark of love that smolders in a fading heart is greater. It is worth living for it, and she must be saved. That is why I said: *Behold, Father, I have come to do Your will* (Heb 10:9).<sup>338</sup>

## With Christ on the Way of the Cross

**339.** It may seem to me that I am incapable of many tasks and efforts, of professing my faith, of assuming my position. I will think: I am not walking alone, my cross is carried by my God. There are two of us: him and me. A Christian is never lonely; Christ is with him. They go together.

In my daily effort, I will especially remember this: You are with me; you put your arm under my cross. So, let us go together.<sup>339</sup>

**340.** How high humanity is, that man does not owe everything only to God, that he must personally participate in the toil of God, who saves the world. This is respect for man, for me, for each of us. Yet, at the same time, it is an indication of how much we are all needed by God and the Church in God’s work on earth and in the work of the Church.

So, I take the cross of Jesus, not only mine but also the cross of the work of changing the world. I take the cross of the Church on my shoulders and carry it with Christ, who lives in the Church.<sup>340</sup>

**341.** Even Jesus, although God, needed his Mother’s help on this earth. Even a strong man, full of character, power, extraordinary self-reliance, self-confidence, must perceive near him such delicate, maternal strength that it is sometimes necessary, worthwhile, seemly to obey...<sup>341</sup>

**342.** Yet, even the cross ends. It is not the greatest law of this land. There is only one Good Friday on earth for the cross. Then, the hope of Holy Saturday will come. The triumph of Easter will come.

How good it is to remember this in agony and toil.<sup>342</sup>

**343.** Whenever the cross torments me, I will remember that I am called from death to life. When the toil of work weighs down on me, I will remember: the work will end, the sheets of paper will come out, the ink will dry, the sweat from my forehead will be wiped off, the sun of God will come to shine above my head.

And yet I am a child of life. The cross remained behind me.

Before me is Life!<sup>343</sup>

## The Resurrection

**344.** *Surrexit Dominus vere et apparuit Simoni. Alleluia.* This is Peter's true joy because it was a sign of forgiveness. It was enough for Christ to look at Peter; it was an absolution given to the visible head of the Church by Christ. It is our joy as well because it is associated with hope. Christ forgave Peter; hope is also growing that he will forgive us too. The one who told us to pray for our enemies and does so himself knows that we are not his enemies. And more than that, we can count on Christ's merciful gaze.<sup>344</sup>

**345.** The greatest service of the work of redemption is to free us from ourselves, to give us a model of how to sacrifice ourselves for others through love. The cross (...) will always be a reminder for us: Here is a man who did not strive for human life but gave his life for us. This is the greatest model of dedication.<sup>345</sup>

**346.** We must also strongly believe in Christ's resurrection and in our own, each of us. Therefore, Easter is not only the celebration of Christ's Resurrection but also a reminder that we too will be resurrected, thus coming through the cross and death to life. So, Easter is for each of God's children redeemed on the cross.<sup>346</sup>

## The Ascension

**347.** The Ascension – humanity's greatest advancement.<sup>347</sup>

**348.** The Ascension is God's ambitious plan to straighten up all weary knees, to raise drooping shoulders, and to make drooping heads look upward with hope.<sup>348</sup>

## Pentecost

**349.** The celebration of Pentecost is not only a memorial of what was once in the Upper Room, when the Holy Spirit descended upon the Apostles, gathered together with Mary and the women; it is also a feast that is always relevant. In it, we worship what constantly happens in the Church and what cannot cease in Her, because it is an expression among us of the power of God who is Love.<sup>349</sup>

**350.** We have in ourselves the need for love, we need to strive for infinity, towards heaven, and that is why God sends the Spirit-Comforter.<sup>350</sup>

## Corpus Christi

**351.** Corpus Christi is a celebration that once again in the liturgical cycle emphasizes man's greatness. If a man were unimportant, modest, and small, irrelevant, surely God would not have made such extraordinary *efforts* and would not have worked so many miracles to nourish him with his Body.<sup>351</sup>

## All Saints Day

**352.** Facing the celebration of All Saints, let us remember that each of us is (...) a mustard seed, tiny but destined to become a tree on which the birds of heaven can find food. God the Father Himself leads everyone to Himself, waiting only for submission. This is the true aim of our life. Everyone has the opportunity to fulfill this goal because the apostolate nourishes with its own spirit, heart, and thoughts, just as Christ nourishes with his body and blood.<sup>352</sup>

## The Catholic Sense of Suffering

**353.** Offer your ordeal to Christ in the hour in which you break down inwardly, dying of terrible weariness; that is when you are his closest to him. Then, you purify yourself to the depths. Do not be discouraged if, at first, you do not find relief in the prayer that accompanies your efforts. The light will envelop you later. You have to reach it.<sup>353</sup>

**354.** I will accept with full confidence even my cross to which I am nailed because I can still talk to my God on it. I can still give Him what is most noble to us - my spirit: *Father, into Your hands ...*<sup>354</sup>

**355.** The suffering that people dislike so much is a necessary part of our personal perfection and sanctification.<sup>355</sup>

**356.** Our cross is different from the Cross of Christ because Christ's cross was made of wood, and ours is the burden of duties and the toil of life. Its content, however, is equal to that of Christ, because Christ's Cross was also the cross of duty.<sup>356</sup>

**357.** We only go through suffering, but suffering is not our condition, stability, vocation, and destiny. We are destined for joy, happiness, and glory. Everything that hurts us is only a fragment and a temporary torment.<sup>357</sup>

**358.** There are many people who, perhaps from a distance, support you with their prayers, work, and toil, gaining resources that can help to alleviate your suffering. They all gain heaven through your suffering. Just as Christ, through his passion, suffering, and the cross, led us to heaven, so through your suffering and the cross many people find the meaning of life, reap merits, win the kingdom of God and the eternal joys of heaven.<sup>358</sup>

**359.** Suffering changes each of us. Then, we begin to understand better life's meaning and value, the value of the human body and each of its members, and the richness of the Creator's gifts, implanted in our humanity.<sup>359</sup>

**360.** Today the world needs a spirit of repentance and reparation. So, we offer our sufferings for the world, for great sinners, for people who do evil, for those who are hated and abandoned by all because of their great anger. Even this anger takes revenge on them because it deprives them of their joy. Someone has to come to their aid. Let us offer our sufferings for all sinners.<sup>360</sup>

## Death and Eternal Life

**361.** When we find that there is nothing to be done, we have lived our lives badly. When I find out today that I am starting over; I have everything to gain.<sup>361</sup>

**362.** The Church instills in us such powerful faith in the resurrection of the body that we expect it in our daily lives. We calmly entrust our dearest mothers to the earth, because we know that this humble servant of God will give the accumulated ashes back to the Heavenly Father, who is the Creator of both the earth and man. The Church's teaching on the Resurrection soothes the tragedy of the mystery of death and enhances the great dignity of the human person.<sup>362</sup>

**363.** The tomb is never man's end. Christianity is full of optimism and living faith. It always looks to the future ... It never puts an end to the development of the human family, never says: "that's enough." On the contrary, may the saints sanctify themselves.<sup>363</sup>

**364.** We believe that a well-fulfilled and properly led life brings man, even though he dies, to live because God will resurrect him on the last day.<sup>364</sup>

**365.** In each person's life, there will be a moment when we will feel that we have already done everything we had to do and that it is time to leave. But that does not make us sad. Why? Because we know and believe that we do not have a permanent dwelling here. We await the one that our Savior and Brother, Jesus Christ, is preparing for us in the Father's house. The open heaven on the day of the Ascension resembles Christ's heart opened on the cross, which the authors of early Christianity call the open door to all sacramental graces and a sign of love.<sup>365</sup>

**366.** After suffering and torment, another reality of life will come the resurrection! Indeed, I will rise again, I will be changed, I will become—as so to say—a new creature, although in the same personality.<sup>366</sup>

## LIST OF BIBLIOGRAPHICAL ABBREVIATIONS

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<b>ATK</b>	<b>Akademia Teologii Katolickiej</b> [Academy of Catholic Theology]
<b>BP</b>	<b>Biuletyn Prasowy.</b> Pismo Okólne Episkopatu Polski [Press Bulletin. Circular Letter of the Polish Episcopate].
<b>Droga- Droga Krzyżowa</b>	<i>Rozważania w czasie nabożeństwa Drogi Krzyżowej dla pracowników pióra</i> [Way of the Cross. Meditations during the Way of the Cross for the employees of the pen], Krakow, 1959.
<b>Głos</b>	<b>Głos z Jasnej Góry.</b> Wybór homilii i przemówień Stefana Kardynała Wyszyńskiego, wygłoszonych na Jasnej Górze 1956-1980 [ <i>The Voice from Jasna Góra.</i> Selection of the Homilies and Speeches delivered by Stefan Cardinal Wyszyński at Jasna Góra 1956-1980], Warsaw, 1984.
<b>Gody</b>	<b>Gody w Kanie</b> [The Wedding at Cana], Paris, 1962.
<b>Idzie nowych</b>	<b>Idzie nowych ludzi plemię.</b> Wybór przemówień i rozważań [A Generation of New people Is Coming. A Selection of Speeches and Considerations], Poznan-Warsaw, 1973.
<b>Kamienie</b>	<b>Kamienie wołać będą.</b> [The Stones Will Cry Out], Warsaw, 1984.
<b>Kobieta</b>	<b>Kobieta w Polsce współczesnej.</b> [Woman in Contemporary Poland], Poznan-Warsaw, 1978.
<b>KP</b>	<i>Kazania i przemówienia autoryzowane Stefana Kardynała Wyszyńskiego</i> [Sermons and Speeches in English by Stefan Cardinal Wyszyński], t. 1-67. Typed manuscript.
<b>List I</b>	<b>List do moich kapłanów</b> [Letter to my priests], NS. I. Paris, 1969.
<b>List II</b>	<b>List do moich kapłanów</b> [Letter to my priests], NS. II. Paris, 1969.
<b>List III</b>	<b>List do moich kapłanów.</b> [Letter to my priests], NS. III. Paris, 1969.
<b>Listy</b>	<b>Listy Pasterskie Prymasa Polski 1946-1974</b> [Pastoral Letters of the Primate of Poland 1946-1974], Paris, 1975.
<b>Matka</b>	<b>Matka Kościoła.</b> [The Mother of the Church], Vatican, 1966.
<b>Matka Syna</b>	<b>Matka Syna Człowieczego</b> [The Mother of the Son of Man], Poznan-Warsaw, 1984.
<b>Miłość I</b>	<b>Miłość na co dzień.</b> Rozważania [ <i>Love every day.</i> Considerations], NS. I. Rome, 1971.
<b>Miłość II</b>	<b>Miłość na co dzień.</b> Rozważania [ <i>Love every day.</i> Considerations], NS. II. Rome, 1971.
<b>Ojciec</b>	<b>„Ojciec nasz...”</b> [“Our Father...”], Paris, 1971.

<b>O polskim</b>	<b>O polskim papieżu z Krakowa</b> [About the Polish Pope from Krakow], Poznan 1979.
<b>Prymas Polski w obronie</b>	<b>Prymas Polski w obronie życia</b> [The Primate of Poland in Defense of Life], Warsaw, 1982.
<b>Prymat</b>	<b>Prymat człowieka w ładzie społecznym</b> [The Primacy of Man in the Social Order], London, 1976.
<b>Sursum</b>	<b>Sursum corda.</b> Wybór przemówień [Sursum corda. A Selection of Speeches], Poznan-Warsaw, 1974.
<b>Uświęcenie</b>	<b>Uświęcenie pracy zawodowej</b> [The Sanctification of professional work], Paris, 1963.
<b>WAW</b>	<b>„Wiadomości Archidiecezjalne Warszawskie.”</b> Miesięcznik [“News of the Archdiocese of Warsaw.” Monthly], Warsaw 1:1911-29-1939; 30:1946-...
<b>WDL</b>	<b>„Wiadomości Diecezjalne Lubelskie”.</b> Miesięcznik [“Lublin Diocesan News”. Monthly], Lublin
<b>Wielka</b>	<b>Wielka Nowenna Tysiąclecia</b> [The Great Millennium Novena], Paris, 1962.
<b>Wszystko</b>	<b>Wszystko postawiłem na Maryję</b> [I Entrust Everything to Mary], Paris, 1980.
<b>Wypełniamy</b>	<b>Wypełniamy Jasnogórskie Śluby Narodu</b> [We Are fulfilling the Jasna Góra Vows of the Nation], Jasna Góra, 1957.
<b>Zapiski</b>	<b>Zapiski więzienne</b> [Prison Notes], Paris, 1982.
<b>Z gniazda</b>	<b>Z gniazda orląt</b> [From the Nest of the Eagles], Rome, 1972.
<b>Z rozważań</b>	<b>Z rozważań nad kulturą ojczystą</b> [From Considerations on the Native Culture], Poznan-Warsaw, 1979.

# Text Documentation

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<sup>1</sup> *Miłość I*, 25.

<sup>2</sup> *Ibid.*, 28.

<sup>3</sup> *Ibid.*, 73.

<sup>4</sup> *Ibid.*, 266.

<sup>5</sup> *Ibid.*

<sup>6</sup> *Miłość II*, 8; *Matka Syna*, 110.

<sup>7</sup> *Miłość II*, 25.

<sup>8</sup> *Ibid.*, 55.

<sup>9</sup> *Ibid.*

<sup>10</sup> Sermon on the Solemnity of Pentecost. Laski, 13 June 1943. Typescript.

<sup>11</sup> Stoczek Warmiński, 1 June 1954, *Zapiski*, 75.

<sup>12</sup> *Ibid.*

<sup>13</sup> Address on the Solemnity of the Nativity of the Blessed Virgin Mary and the 5<sup>th</sup> centennial of the city. Skierniewicze, 8 September 1957. KP 3, 5.

<sup>14</sup> *We need heroes like John Bosco*. Warsaw, Basilica of the Heart of Jesus, 31 January 1960. *Wielka*, 259.

<sup>15</sup> *Mirabilis Deus in Sanctis suis!* Laski, 19 May 1961. KP 8, 249.

<sup>16</sup> *To my father...* Warsaw, chapel in the Primate's house, 1 April 1963. KP 14, 8.

<sup>17</sup> *Aperiatur terra et germinet salvatora*. Warsaw, 23 December 1964. KP 18, 401.

<sup>18</sup> *Degeneration of fatherhood in the cradle of Polish Christianity*. Gniezno, Primate's basilica, 1 January 1965. *Ibid.*, 7.

<sup>19</sup> *First Jasna Góra Appeal of the new millennium, "Mandatum novum"*. Jasna Góra, 3 May 1966. *Głos*, 203.

<sup>20</sup> Discourse to the actors of the Warsaw theaters. Warsaw, Primate's house, 10 January 1971. *Ibid.*, 50.

<sup>21</sup> *In the first Temple of the Mother of the Church - in Poland*. Kalisz, 13 October 1972. KP 41, 140.

<sup>22</sup> "Time is love." Jasna Góra, 15 August 1979. *Głos*, 442.

<sup>23</sup> *The Responsibilities of a Christian Following Christ*. Warsaw, seminary church, 17 April 1962. *Ibid.*, 294-295.

<sup>24</sup> *The Eternal Actuality of the Saint*. Warsaw, Church of St. Clement, 30 September 1970. KP 35, 123.

<sup>25</sup> *Miłość I*, 233.

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- <sup>26</sup> *List II*, 158-159.
- <sup>27</sup> Sermon on the 11<sup>th</sup> Sunday after Pentecost. Laski, 10 September 1944. Typescript.
- <sup>28</sup> Pastoral Letter *On the Catholic Will for Life*. Lublin, Easter 1947. *Listy*, 60.
- <sup>29</sup> *The Bright Rays of Dachau*. Kalisz, Church of Saint Joseph, 29 April 1965. *Ibid.*, 200.
- <sup>30</sup> *A Year of Gratitude and Joy for the Millennium*. Gniezno, Primate's house, 31 December 1965. KP 21, 354.
- <sup>31</sup> *A Pastoral Word on the Millennium of the Baptism of Poland*. Gniezno, 27 February 1966. *Ibid.*, 483.
- <sup>32</sup> *The Victory of Our Faith*. Warsaw, Primate's house, 24 December 1973. Primate, 137.
- <sup>33</sup> *On the 25<sup>th</sup> anniversary of Poland's Consecration to the Heart of Jesus*. Warsaw, 21 November 1976. KP 56, 72.
- <sup>34</sup> *Rejoice and be Glad With All Your Heart...* Warsaw, 23 December 1976. *Ibid.*, 167.
- <sup>35</sup> *The Mother of the God-man is Taken to Heaven*. Jasna Góra, 15 August 1977. *Głos*, 414.
- <sup>36</sup> Homily during the dedication of the commemorative plaque in honor of John Paul II and the Stations of the Cross. Czerniejewo near Września, 12 August 1980. KP 65, 27.
- <sup>37</sup> *... So that you may be brave and steadfast in the defense of man*. Warsaw, Church of the Nuns of the Visitation, 3 April 1960. KP 6, 111; *Uświęcenie*, 191-192.
- <sup>38</sup> Speech on Women's Day. Warsaw, Primate's house, 8 March 1968. KP 28, 125.
- <sup>39</sup> *Droga*, 25-27.
- <sup>40</sup> *Miłość I*, 83.
- <sup>41</sup> *Ibid.*, 108.
- <sup>42</sup> *Ibid.*, 236.
- <sup>43</sup> *To Catholic Warsaw during the Corpus Christi procession*. Warsaw, in front of St. Anna's academic church, June 20, 1957. *Ibid.*, 208.
- <sup>44</sup> *Way of the Cross for Lawyers*. Jasna Góra, 3 November 1957. *Ibid.*, 158.
- <sup>45</sup> *That you may be brave and steadfast*. Warsaw, Church of the Nuns of the Visitation, 3 April 1960. *Ibid.*, 195-196.
- <sup>46</sup> *Every day for the better!* Jasna Góra, 28 May 1961. *Ibid.*, 262.
- <sup>47</sup> Exhortation *Pastoral Call to Lenten Work on Combating Social Defects*. Lent 1964. *Listy*, 451.
- <sup>48</sup> *Way of the Cross for Doctors*. Laski, 28 March 1965. KP 468.
- <sup>49</sup> *Pastoral constitution on the Presence of the Church in the Modern World*. Warsaw, Cathedral Basilica of Saint John, 20 March 1966. KP 23, 113.
- <sup>50</sup> *The Primate of Poland calls on people of good will to help the Church and the Christian Homeland through the Mother of God, the Mother of the Church*. Jasna Góra, 26 August 1969. KP 32, 91.
- <sup>51</sup> *Architects and Educators in the Polish Bethlehem*. Warsaw, Primate's house, 7 January 1971. KP 36, 27.



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- <sup>52</sup> *Let love go to Poland*. Warsaw, Cathedral Basilica of Saint John, 6 December 1976. KP 56, 113-114.
- <sup>53</sup> *Humanity's Last Hope - An Open Heart!* Warsaw, the sanctuary of Saint Andrew Bobola, 13 June 1980. KP 64, 253-254.
- <sup>54</sup> *The Great Construction of God's Order in the World*. Góra Świętej Anny, 29 June 1980 *Ibid.*, 275.
- <sup>55</sup> *Exhortation To Academic Youth for the New Year of Work*. Warsaw, 26 September 1960. *Listy*, 369.
- <sup>56</sup> *That you may be sons of light*. Warsaw, St. Anne's Church, 21 March 1959. *Uświęcenie*, 282.
- <sup>57</sup> Pastoral Letter *On the Catholic Will for Life*. Lublin, Easter 1947. *Listy*, 61.
- <sup>58</sup> *The relationship of Jesus and Mary in our homeland and in the Church*. Szamotuły, collegiate church, 20 September 1970. KP 35, 65.
- <sup>59</sup> *Wypełniamy*, 90-91.
- <sup>60</sup> *God's Gifts for Mothers*. ŁB 1946, No. 12, p. 3.
- <sup>61</sup> *The Raison d'être of the Nation for Millennia - Life*. Warsaw, 27 December 1959. The Primate of Poland in defense, 66.
- <sup>62</sup> *The Family Is Strong in God*. Warka, 7 May 1961. *Wielka*, 237-238.
- <sup>63</sup> *Peaceful about Bread for Many Mouths...* Inowłódź, 23 August 1964. KP 18, 94.
- <sup>64</sup> *In response to name day wishes*. Jasna Góra, 2 August 1969. KP 32, 9.
- <sup>65</sup> *We Carry the Crops...* Jasna Góra, 15 August 1973. *Głos*, 387.
- <sup>66</sup> *Ibid.*, 212.
- <sup>67</sup> *Miłość I*, 119.
- <sup>68</sup> *And They Will Be Two in One ... Matka Syna*, 128.
- <sup>69</sup> *Ibid.*, 164.
- <sup>70</sup> *Miłość II*, 215.
- <sup>71</sup> Pastoral Letter *On the Catholic Will for Life*. Lublin, Easter 1947. *Listy*, 61.
- <sup>72</sup> Pastoral Letter *To Catholic Parents About the Religious Education of Children and Youth*. Gniezno-Warsaw, 15 August 1951. *Ibid.*, 210.
- <sup>73</sup> *Through Water and Blood to the Millennium of the Baptism of Poland*. Gniezno, 28 April 1957. *Ibid.*, 86.
- <sup>74</sup> *Ibid.* 225.
- <sup>75</sup> *Sursum corda! How the Jasna Góra Vows of the Nation came about*. Zakopane 1957. *Big*, 48.
- <sup>76</sup> *Sermon during a canonical visitation*. Warsaw, Saint Joseph's parish, 17 May 1959. *The Primate of Poland in Defense*, 49.
- <sup>77</sup> *Parents, Your Hour Has Come*. Bardo Śląskie, 15 August 1959. *Wielka*, 222.
- <sup>78</sup> *The Family is Strong in God*. Warka, 7 May 1961. *Wielka*, 235.

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<sup>79</sup> *Ibid.*, 237.

<sup>80</sup> Pastoral Letter *A Pastoral Message for the Feast of the Holy Family*. Warsaw, 8 January 1967. *Listy*, 532.

<sup>81</sup> *Ibid.*, 544.

<sup>82</sup> *Paweł - Stefan - Romuald*. Warsaw, Our Lady of the Rosary Parish. *Ibid.*, 355.

<sup>83</sup> *Pastoral Perspectives of Marriage and the Family*. Warsaw, the academic church of St. Anna, 9 June 1969. *Ibid.*, 395.

<sup>84</sup> *Homily on a 25<sup>th</sup> Wedding Anniversary*. Warsaw, chapel in the Primate's house, 24 June 1970. KP 34, 60.

<sup>85</sup> *The Mystery of the Church's Stability: Jesus and Mary*. Kozłów Szlachecki, 10 May 1972. KP 40, 49.

<sup>86</sup> *The Mother of the God Man is Taken up into Heaven*. Jasna Góra, 15 August 1977. *Głos*, 415.

<sup>87</sup> *Ibid.*

<sup>88</sup> *Unbind Him and let Him Walk!* Warsaw, Saint Michael's parish, 16 March 1975. KP 49, 233-234.

<sup>89</sup> *Mutual Social Service in the Polish Nation*. Jasna Góra, 3 May 1977. *Ibid.*, 425.

<sup>90</sup> *A Program of Personal Consecration to the Mother of the Church During the Lenten Retreat*. Warsaw, Primate's house, 25 January 1979. KP 62, 28.

<sup>91</sup> *On the Path of Mature Life ...* Warsaw, chapel in the Primate's house, 28 May 1962. *Ibid.*, 144.

<sup>92</sup> *What Kind of Youth Does the New Poland need?* Jasna Góra, 18 June 1969. KP 31, 452.

<sup>93</sup> *Without Sacrifices and Renunciation There Are No Victories*. Warsaw, Church of Our Lady of Victory, 16 August 1970. *From the Nest*, 104.

<sup>94</sup> *Ibid.*

<sup>95</sup> *De Revoilutionibus Orbium Coelestium*. Warsaw, Church of the Immaculate Conception of the Blessed Virgin Mary, 18 October 1972. *Ibid.*, 173.

<sup>96</sup> *The Free Path for Children to Christ*. Warsaw, Church of Saint Alexander, 8 September 1977. KP 44, 11.

<sup>97</sup> Homily to Polish youth during the Holy Year pilgrimage. Niepokalanów, 8 December 1974. KP 48, 209.

<sup>98</sup> *The Task of Self-education of Academic Youth in the New Year of Work*. Warsaw, Church of St. James, October 26, 1973. KP 52, 104.

<sup>99</sup> *Spiritual Fathers and Cradle Fathers*. Jasna Góra, 26 August 1959. *Uświęcenie*, 76.

<sup>100</sup> *A New People Never Seen Before Is Rising*. Chełmża, 11 September 1966. KP 25, 102.

<sup>101</sup> *Mary's First Slave*. Matka, 53.

<sup>102</sup> Sermon in Laski, 20 August 1944. Typescript.

<sup>103</sup> *About Peace on Earth*. After the publication of the Encyclical *Pacem in terris*. On the eve of John XXIII's death. Białystok, cathedral, 2 May 1963. *Goes*, 72.

<sup>104</sup> *Love In Word and Deed*. Warsaw, parish of Our Lady of Perpetual Help, 20 February 1966. KP 22, 441.

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- <sup>105</sup> *Turning Power Into Service*. Warsaw, Saint John's Cathedral Basilica, 6 January 1971. *Ibid.*, 22.
- <sup>106</sup> *Let Us Help Mary, Mother of the Church*. Jasna Góra, 26 August 1971. Goes, 320.
- <sup>107</sup> *Let's Focus on the Family*. Gniezno, Primate's basilica, 6 February 1973, Primate of Poland, 62.
- <sup>108</sup> *In Defense of God's Law in the Life of the Individual, the Family, and the Nation*. Krakow, Skałka, 13 May 1973. KP 43, 58. Prymat, 98.
- <sup>109</sup> *Manifesto of the Jubilee of Reconciliation from Jasna Góra*. Jasna Góra, 3 May 1974. KP 46, 19; *Głos*, 360.
- <sup>110</sup> Beginning of the visitation of the copy of the Image of Our Lady of Jasna Góra, Drohiczyn, 2 June 1974. KP 46, 157.
- <sup>111</sup> *What the Primate Told You ...* Jasna Góra, 4 July 1966. *Ibid.*, 219-220.
- <sup>112</sup> *Ibid.*
- <sup>113</sup> Inauguration of the academic year at the Catholic University of Lublin, 23 October 1966. *Ibid.*, 312.
- <sup>114</sup> *An Expedition to the Young - With the Heart*. Warsaw, seminary church, 30 March 1968. *Ida*, 288.
- <sup>115</sup> *Ibid.*
- <sup>116</sup> *Ibid.*, 104.
- <sup>117</sup> *The Eternal Actuality of the Saint*. Warsaw, Church of St. Clement, 30 September 1970. *Ibid.*, 128.
- <sup>118</sup> *The Bishop of Warsaw - to Educators of Warsaw's Children*. Warsaw, seminary church, 18 March 1972. *Ibid.*, 176-177.
- <sup>119</sup> *Christmas Message of the Primate of Poland*. Warsaw, Cathedral Basilica of Saint John, 25 December 1972. *Ibid.*, 375-376.
- <sup>120</sup> *What Does Modern Youth Need?* Warsaw, Archbishop's House, 9 April 1969. KP 31, 143.
- <sup>121</sup> *Ibid.*, 145.
- <sup>122</sup> *"Nova et Vetera" in Poland's Tragic Situation*. Warsaw, seminary, 28 December 1970. *Ibid.*, 384.
- <sup>123</sup> *Write with Words Alone*. Jasna Góra, 4 May 1958. *Głos*, 85.
- <sup>124</sup> *Ibid.*
- <sup>125</sup> *The Price of the Word of Truth*. Poznan, Saint Martin's Church, 23 April 1970. *From considerations*, 132.
- <sup>126</sup> *Tell the Truth to One Another, Be Brothers ... Crusade of the Good Word*. Piekary Śląskie, 31 May 1970. *Novelties Are Coming*, 247.
- <sup>127</sup> *Be Teachers of the Truth*. Warsaw, 27 March 1971. KP 36, 163.
- <sup>128</sup> *The Honorable Service of the Word*. Warsaw, the Primate's house, 8 October 1976. KP 55, 197. *Z rozważań*, 237; *Idźcie*, 175.
- <sup>129</sup> *Ibid.* KP 55, 198; *Z rozważań*, 238; *Idźcie*, 176.
- <sup>130</sup> *The Word - A Bridge of Truth and Love*. Warsaw, St. Anne's Church, 15 March 1980. KP 64, 108-109; *Idźcie*, 186.

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- <sup>131</sup> *Ibid.* KP 64, 112; *Idźcie*, 188.
- <sup>132</sup> *God's voice in the Voice of Man*. Warsaw, St. Anne's Church, 30 April 1979, KP 62, 179.
- <sup>133</sup> *Exhortation To Young People for the New School Year*, Warsaw, 1 October 1951. *Listy*, 213.
- <sup>134</sup> *In the Footsteps of Christ - the Doctor*. Warsaw, St. Anne's Church, 7 June 1959. *Uświęcenie*, 183.
- <sup>135</sup> *That You May Be Brave and Steadfast*. Warsaw, the Church of the Nuns of the Visitation, 3 April 1960. *Uświęcenie*, 196.
- <sup>136</sup> To the Capital's Doctors during the wafer meeting. Warsaw, Primate's house, 30 December 1964. KP 18, 495.
- <sup>137</sup> *Healthcare in a Service of Love*. Warsaw, Church of the Sisters of the Visitation, March 1968. *Goes*, 278.
- <sup>138</sup> *Let Us Save Our Humanity*. Warsaw, Church of the Nuns of the Visitation, 23 March 1969. KP 31, 122.
- <sup>139</sup> *Go in Peace ...* Warsaw, Church of the Nuns of the Visitation, 28 March 1971. KP 36, 174.
- <sup>140</sup> *Ibid.*, 174-175.
- <sup>141</sup> *From the Slavery of the Suffering and the Sick - into the Sweet Slavery of the Holy Mother*. Jasna Góra, 7 June 1964. KP 17, 377.
- <sup>142</sup> *The Council's Message to Women*. 24 January 1966. KP 22, 218; *Idzie*, 282.
- <sup>143</sup> *Ibid.*
- <sup>144</sup> *Service to Children Loved by God the Father*. Warsaw, Primate's house, 28 December 1976. *Ibid.*, 203.
- <sup>145</sup> *Magistri in Israel doceant nos! ...* Warsaw, ATK, 14 September 1967. *Ibid.*, 250.
- <sup>146</sup> *The Catholic University in Polish Society* Warsaw, Cathedral Basilica of Saint John, 18 April 1971. KP 36, 279; *Z rozważań*, 170.
- <sup>147</sup> *I Encourage You to Be Holy*. Warsaw, the academic church of Saint Anna, 25 September 1971. KP 38, 116.
- <sup>148</sup> *Love, Law and Peace*. Warsaw, Primate's house, 26 June 1962, KP 11, 217.
- <sup>149</sup> *Ibid.*
- <sup>150</sup> *Ibid.*, 219.
- <sup>151</sup> *The Church's Medicine for the World*. Jasna Góra, 27 August 1967. KP 27, 194.
- <sup>152</sup> *In Defense of God's Law in the Life of the Individual, the Family, and the Nation*. Krakow, the church of the Pauline Fathers on Skalka, 13 May 1973. KP 43, 53.
- <sup>153</sup> *The Nation's Raison d'être for the Millennium - Life!* Warsaw, Infant Jesus parish, 27 December 1959. Primate of Poland, 66.
- <sup>154</sup> *Man's Refuge is in God's House*. Warsaw, chapel in the Primate's house, 10 May 1977. KP 57, 251.
- <sup>155</sup> *Ibid.*, 255.
- <sup>156</sup> *Message from the Primate of Poland to the Defenders of the Fatherland*, Warsaw, garrison church of the Holy Spirit, 14 April 1957. *Uświęcenie*, 326.

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<sup>157</sup> *Ibid.*, 327.

<sup>158</sup> *Ibid.*, 328.

<sup>159</sup> *Serving Christ in Our Brothers*. Warsaw, Cathedral Basilica of Saint John, 8 March 1959. *Uświęcenie*, 321.

<sup>160</sup> *A Desire for New Times, New Matters and Things*. On the 80<sup>th</sup> anniversary of Pope Leo XIII's encyclical *Rerum Novarum* (from a sermon to the faithful of the Archdiocese of Wrocław), Wrocław, cathedral, 11 May 1971. KP 37, 54; *Come on*, 148.

<sup>161</sup> *Te Deum in the City of Copernicus* (from the millennium sermon), Frombork, 19 June 1966. KP 24, 99-100.

<sup>162</sup> *Honor to the Mother of God in Royal Gniezno* (from a sermon for the feast of Our Lady of Candlemas), Gniezno, Primate's basilica, 2 February 1977. KP 57, 87.

<sup>163</sup> *Ojczy*, 63.

<sup>164</sup> *The Natural and the Supernatural Community* (from a speech at the 2<sup>nd</sup> conference to students), Warsaw, St. Anne's academic church, 18 February 1957. KP 2, 75.

<sup>165</sup> *Through Water and Blood to the Millennium of Poland's Baptism* (from the sermon for the feast of Saint Adalbert), Gniezno, Primate's basilica, 28 April 1957. *Wielka*, 83.

<sup>166</sup> *To Men with Great Desires* (from conferences to educators), Warsaw, Saint Joseph's Seminary Church, 18 March 1961. *Ibid.*, 113.

<sup>167</sup> *From a sermon in Laski*, 20 August 1955. Typescript.

<sup>168</sup> *New Life for the Old World - in Mary's Arms* (from a sermon for the feast of Our Lady of Candlemas), Gniezno, Primate's basilica, 2 February 1965. KP 19, 253.

<sup>169</sup> *The Duty and Right of Man's Work* (from a conference during a Retreat Day at the Primate's Institute), Warszawa-Choszczówka, 1 May 1971. KP 37, 9.

<sup>170</sup> *Duch*, 30.

<sup>171</sup> *Duch*, 72, 75.

<sup>172</sup> *Wypełniamy*, 110.

<sup>173</sup> *The Pope's Voice to the Poles <Be profoundly Poles and Catholics>* (from a sermon to the faithful of the capital after the return of a special delegation of the bishops of the Western and Northern Territories), Warsaw, Saint John's Cathedral Basilica, 21 January 1973. KP 42, 55.

<sup>174</sup> *Freeing Modern Slaves* (from a speech to the opening of the annual congregation of deans of the Archdiocese of Warsaw), Warsaw, Cathedral Basilica of Saint John, 24 September 1980. *Church*, 70.

<sup>175</sup> *In Response to Name Day Wishes for the Clergy*, Warsaw, Archbishop's House, 2 August 1975. KP 51, 23.

<sup>176</sup> *On a New Style of Love ...* (from the homily during the Primate's Retreat Day), Warsaw-Choszczówka, 23 January 1977. KP 57, 55.

<sup>177</sup> *That you may know that the Son of Man has power on earth! ...* (from a sermon during the 150<sup>th</sup> anniversary of the diocese of Sandomierz and at the end of Marian days), Radom, 6 May 1968. KP 30, 19.

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- <sup>178</sup> From a sermon in Laski during the All-Saints' Day celebration on 1 November 1943. Typescript.
- <sup>179</sup> From the speech at the opening of the Second Synod of the Archdiocese of Warsaw, Warsaw, Cathedral Basilica of Saint John, 2 July 1962. KP 11, 231.
- <sup>180</sup> From a conference to Doctors, Jasna Góra, 2 December 1956. KP 1, 242.
- <sup>181</sup> The Family is Strong in God (from a sermon to Catholic parents on the day of the renewal of the Jasna Góra Vows in the parish), Warka, 7 May 1961. Wielka, 236.
- <sup>182</sup> *Living by Faith Every Day through Our Lady of Jasna Góra*. (from the homily during the pontifical Mass on the feast of Our Lady of Częstochowa), Jasna Góra, 26 August 1974. KP 47, 127; *Głos*, 373.
- <sup>183</sup> From a sermon in the former mass extermination camp, Dachau, 24 September 1978. KP 60, 282.
- <sup>184</sup> The Duty to Defend the National Culture. Warsaw, St. Anne's Church, 30 April 1977. *Z rozważań*, 245.
- <sup>185</sup> Stoczek Warmiński, 3 May 1954. Notes, 72.
- <sup>186</sup> Stoczek Warmiński, 5 June 1954. *Ibid.*, 76.
- <sup>187</sup> Stoczek Warmiński, 5 June 1954. *Ibid.*, 76.
- <sup>188</sup> Stoczek Warmiński, 2 July 1954. *Ibid.*, 83.
- <sup>189</sup> Komańcza, 15 June 1956. *Ibid.*, 242-243.
- <sup>190</sup> Komańcza, 20 June 1956 *Ibid.*, 245.
- <sup>191</sup> Komańcza, 22 June 1956 *Ibid.*, 245.
- <sup>192</sup> Komańcza, 23 June 1956. *Ibid.*, 246.
- <sup>193</sup> Komańcza, 24 June 1956. *Ibid.*, 246.
- <sup>194</sup> Komańcza, 1 July 1956. *Ibid.*, 246-247.
- <sup>195</sup> Komańcza, 25 September 1956 *Ibid.*, 250-251.
- <sup>196</sup> Komańcza, 2 October 1956. *Ibid.*, 251.
- <sup>197</sup> *Every Day for the Better! ...* (from a conference to a national academic pilgrimage), Jasna Góra, 28 May 1961. KP 8, 263.
- <sup>198</sup> *Who is the man that you love him so much ...? Idzie*, 16.
- <sup>199</sup> *The Eucharistic Mystery, List I*, 83
- <sup>200</sup> *Ibid.*, 17.
- <sup>201</sup> *Ibid.*, 23.
- <sup>202</sup> *Ojciec*, 68.
- <sup>203</sup> From the sermon on the solemnity of the Assumption of the Blessed Virgin Mary. Laski, 25 August 1943, typescript

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<sup>204</sup> From the sermon on the solemnity of the Assumption of the Blessed Virgin Mary. Laski, 25 August 1943, typescript, 87.

<sup>205</sup> *The Joy of Transmitting Life - in Love ...* (from a speech to parents), Warka, 7 May 1961. Primate of Poland, 77.

<sup>206</sup> *Paternal Distress in the Cradle of Polish Christianity* (from the New Year's message), Gniezno, Primate's basilica, 1 January 1965. KP 19, 7-8.

<sup>207</sup> *God-Love Is Closest to You* (from a conference to high school students), Szymanów, Secondary School of the Sisters of the Immaculate Conception, 21 March 1971. KP 36, 151.

<sup>208</sup> *Ibid.*, 149.

<sup>209</sup> *Alma Redemptoris Mater ...* (from an occasional speech), 16 December 1960. KP 7, 292.

<sup>210</sup> *They Will be Two in One ...* (from a sermon to young married couples), Warsaw, chapel in the Primate's house, 27 May 1962. KP 11, 140.

<sup>211</sup> *Joys of Poland of the Millennium* (from the message during the Millennium Celebrations), Sochaczew, 18 March 1966. *Ibid.*, 76.

<sup>212</sup> In Defense of Free Humanity (from a message to lawyers for the wafer sharing), Warsaw, chapel in the Primate's house, 30 December 1966. KP 25, 536.

<sup>213</sup> *Miłość II*, 55.

<sup>214</sup> Sermon during the May service. Laski, 30 May 1943. Typescript.

<sup>215</sup> *Miłość I*, 60.

<sup>216</sup> *Wypełniamy*, 9.

<sup>217</sup> *Ibid.*, 23-24.

<sup>218</sup> *Ibid.*, 153.

<sup>219</sup> From the sermon on the solemnity of the Assumption of the Blessed Virgin Mary, Laski, 15 August 1944. Mps.

<sup>220</sup> *Mary in the Great Novena* (from a sermon to pilgrims), Jasna Góra, 11 May 1959. KP 5, *Głos*, 98.

<sup>221</sup> *As One of You* (from the sermon on the eve of the Immaculate Conception of the Blessed Virgin Mary), Warsaw, 7 December 1960. Mother of the Son, 14.

<sup>222</sup> *From Jasna Góra Victory* (from the conference to students), Jasna Góra, 7 May 1972. *Głos*, 323.

<sup>223</sup> *On the Way to Mother*. Jasna Góra, 14 August 1963. *Ibid.*, 169.

<sup>224</sup> *An Appeal to Help the Mother of the Church*. Jasna Góra, 26 August 1969. KP 32, 105-106.

<sup>225</sup> Jasna Góra, 15 September 1973. KP 44, 61.

<sup>226</sup> *Wypełniamy*, 149.

<sup>227</sup> At the Feet of the Woman Clothed with the Sun (from a sermon on the solemnity of the Assumption of the Blessed Virgin Mary), Jasna Góra, 15 August 1974. KP 47, 57.

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<sup>228</sup> *Miłość I*, 168.

<sup>229</sup> Prayer before returning from Rome to Poland after the election of the Holy Father John Paul II. Vatican, Chapel of Our Lady of Częstochowa in the basement of the Basilica of Peter, 28 October 1978. KP 61, 68-69; *O polskim*, 54-57.

<sup>230</sup> *List I*, 96.

<sup>231</sup> *List II*, 9.

<sup>232</sup> *Miłość II*, 50.

<sup>233</sup> *Ibid.*, 102.

<sup>234</sup> From the sermon on the solemnity of the Assumption of the Blessed Virgin Mary, Laski, 15 August 1943.

<sup>235</sup> *On the Christian Liberation of Man* (from the Pastoral Letter for the First Sunday of Advent 1946), *Listy*, 38.

<sup>236</sup> From a sermon to the faithful of the capital, Warsaw, 9 December 1956. KP 1, 267.

<sup>237</sup> From a speech at the consecration of the Warsaw Cathedral, 9 June 1960. WAW 1960, p. 583.

<sup>238</sup> *"A slice of bread" from Martin's Life ...* The attitude and gaze of every person - Per Christum Dominum nostrum (from the conference to the Primate's Institute during the Retreat Day), Warsaw, chapel on Mars St., 11 November 1960. KP 7, 224.

<sup>239</sup> *People of Light* (from the sermon for the feast of Our Lady of Candlemas), Gniezno, Primate's basilica, 2 February 1961. KP 8, 58.

<sup>240</sup> *They will be Two in One ...* (from a message to young married couples), Warsaw, chapel in the Primate's house, 27 May 1962. KP 11, 137.

<sup>241</sup> *On the Path of Mature Life ...* (from a speech to high school graduates), Warsaw, chapel in the Primate's house, 28 May 1962. *Ibid.*, 147.

<sup>242</sup> *Here is the High Priest* (from the message after the consecration of Bishop Władysław Skoromucha), Siedlce, cathedral, 21 April 1963. *Ibid.*, 170.

<sup>243</sup> *Understanding the Church and Helping Her* (from a speech to the pilgrimage of the Catholic intelligentsia), Jasna Góra, April 1963. KP 14, 218.

<sup>244</sup> *The Supernatural Bond of Women with the Church* (from a conference during the retreat of the Primate's Institute), Warsaw, August 1964. *Kobieta*, 34.

<sup>245</sup> School Education in Freedom and Love (from a conference to teachers at the end of the Lenten retreat), Warsaw, St. Joseph's Church, 4 April 1965. KP 20, 26.

<sup>246</sup> *Law and Love In the Modern World* (from a sermon to the faithful), Bydgoszcz, Saint Vincent Parish, 16 March 1966. KP 23, 58.

<sup>247</sup> *To the Actors of Warsaw Theaters*. Warsaw, 10 January 1971. *Z rozważań*, 159.

<sup>248</sup> *The Mystery of the Church's Stability: Jesus and Mary* (from the sermon during the visit to the parish), Kozłów Szlachecki, 10 May 1972. KP 40, 46.



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- <sup>249</sup> Pastoral letter *On the Day of the Consecration of the Cathedral of Saint John the Baptist in Warsaw*. Warsaw, on the feast of Pentecost 1960. *Z rozważań*, 28.
- <sup>250</sup> *The Stones Will Cry Out*. Warsaw, chapel in the Primate's house, 30 April 1967. KP 26, 193.
- <sup>251</sup> *Consecration of the Temple of the "Primate's Helper"*. Rokito, 15 June 15, 1968. KP 29, 40.
- <sup>252</sup> *Is There Really a crisis of the Post-Conciliar Church?* (from the conference to students), Warsaw, St. Anna academic church, 18 January 1969. KP 31, 60.
- <sup>253</sup> *During the 20<sup>th</sup> Anniversary* (from a speech to the superiors of female religious congregations), Jasna Góra, 6 May 1969. *Ibid.*, 240.
- <sup>254</sup> From the homily at the consecration of Bishop Henryk Gulbinowicz, Białystok, cathedral, 8 February 1970. KP 33, 46.
- <sup>255</sup> *The first words of the Polish Primate after his return to the Polish Institute from the conclave during which Cardinal Wojtyła was elected Pope*. Rome, 17 October 1978. KP 61, 23-24. *O polskim*, 16.
- <sup>256</sup> *Ibid.*; KP 61, 24; *O polskim*, 17.
- <sup>257</sup> *Victory, When It Came ...* Jasna Góra, 23 November 1978. KP 61, 159.
- <sup>258</sup> *God's Wrestler in the Polish Nation* (from a sermon at the consecration of Bishop Franciszek Musiel, the first bishop of the millennium), Jasna Góra, basilica, 30 January 1966. KP 22, 230.
- <sup>259</sup> *On the 80<sup>th</sup> anniversary of the Death of the Servant of God, the Archbishop of Warsaw, Zygmunt Szczęśny Feliński* (from a homily to the faithful of the capital), Warsaw, Cathedral Basilica of Saint John, 24 September 1975. KP 51, 247.
- <sup>260</sup> *Ibid.*
- <sup>261</sup> *Ibid.*
- <sup>262</sup> *Doctrina et Veritas*. Wrocław, the building of the metropolitan seminary, 4 April 1973. KP 42, 260; *Sursum*, 23.
- <sup>263</sup> *Ibid.*, 79-80.
- <sup>264</sup> *Ibid.*, 88-89.
- <sup>265</sup> *Ibid.*, 128-129.
- <sup>266</sup> *List III*, 102.
- <sup>267</sup> *Ibid.*
- <sup>268</sup> *Ibid.*, 113.
- <sup>269</sup> Pastoral letter *The Polish clergy in the Face of Contemporary Needs*. Holy Thursday 1949. *Listy*, 114.
- <sup>270</sup> Sermon on the day of blessing the seminary building. Gdansk-Oliwa, 4 January 1958. KP 4, 17.
- <sup>271</sup> *Nothing Human is Alien to Us ...* Jasna Góra, 20 April 1958. *Głos*, 71.
- <sup>272</sup> *You Are Set as a Sign*. Kalisz, 27 April 1960. KP 6, 195; *Uświęcenie*, 21.

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- <sup>273</sup> *The Deepest Meaning of Holy Thursday Celebrations*. Warsaw, Cathedral Basilica of Saint John, 19 April 1962. KP 10, 306.
- <sup>274</sup> Conference to the priests of the Archdiocese of Gniezno for the opening of the Archdiocesan Synod. Gniezno, Primate's basilica, 24 April 1962, KP 10, 355.
- <sup>275</sup> *To the Heart of Mary Mother*. Jasna Góra, 9 May 1962. KP 11, 47.
- <sup>276</sup> Speech at the inauguration of the lectures for the clergy on *The Priest in the Modern World*. Lublin, assembly hall of the Catholic University of Lublin, 22 August 1962. KP 11, 324-325.
- <sup>277</sup> *The History of the Priesthood is the History of Christ*. Warsaw, Cathedral Basilica of Saint John, 26 May 1963. KP 14, 257.
- <sup>278</sup> *I Have Told You, Mary, My Whole Secret*. Jasna Góra, 2 May 1970. KP 33, 286.
- <sup>279</sup> Address at the end of the congregation of deans of the Archdiocese of Warsaw. Warsaw, seminar, 24 September 1970. KP 35, 85.
- <sup>280</sup> *You did not choose me, but I chose you*. Warsaw, Choszczówka, 25 February 1973. KP 42, 132.
- <sup>281</sup> *An Indissoluble Priesthood*. Warsaw, seminar chapel, 5 October 1976. KP 55, 175.
- <sup>282</sup> *Gody*, 164-165.
- <sup>283</sup> *Ibid.*, 165.
- <sup>284</sup> *Ibid.*, 167.
- <sup>285</sup> *Love, Law, and Peace*. Warsaw, Archbishop's House, 26 June 1962. KP 11, 219.
- <sup>286</sup> *The Church's Growth from Within*. Katowice-Panewniki, October 30, 1967. KP 27, 340.
- <sup>287</sup> *In the Footsteps of the Virtues of the Eternal Priest's Mother*. Jasna Góra, Chapel of the Miraculous Image of Our Lady of Jasna Góra. 6 November 1967. *Ibid.*, 374.
- <sup>288</sup> *A True Conciliar Renewal of Religious Life*. Jasna Góra, 5 September 1969. KP 32, 186.
- <sup>289</sup> *Ibid.*, 289-290.
- <sup>290</sup> *The So-Called Vocational Crisis!* Warsaw, chapel in the archbishop's house, 1 March 1973. KP 42, 150.
- <sup>291</sup> From the conference *To the elderly, "Rebirth,"* Jasna Góra, basilica, 15 September 1973. KP 44, 59.
- <sup>292</sup> *From the Slavery of Hatred - Into the Slavery of Love! ...* Warsaw, St. Anne's academic church, 5 May 1968. *Ibid.*, 68.
- <sup>293</sup> *Ibid.*, 145-146.
- <sup>294</sup> Calling parish families to create a community of love. Warsaw, 11 February 1973. *Listy*, 657.
- <sup>295</sup> Message from the Primate of Poland for the XXXI Week of Mercy *Sacrificial Love - the Life of the Parish*. Warsaw, 1975. KP 52, 33.
- <sup>296</sup> *Miłość II*, 20.
- <sup>297</sup> *Ibid.*, 45.

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- <sup>298</sup> *Ibid.*, 181.
- <sup>299</sup> *Ojciec*, 117.
- <sup>300</sup> *Miłość II*, 205-206.
- <sup>301</sup> *Meditations Under the Cross*. Warsaw, Cathedral Basilica of Saint John, 3 April 1966. KP 23, 161.
- <sup>302</sup> *The Lord Is With You ...* Warszawa-Choszczówka, 9 April 1971. *Ibid.*, 150.
- <sup>303</sup> Pastoral Letter *On the Daily Recitation of the Holy Rosary*. Lublin, 15 August 1947. DPZ 1955, No. 4, p. 213; *Wszystko*, 61-62.
- <sup>304</sup> Sermon on the Solemnity of the Assumption of the Blessed Virgin Mary. Warsaw, Church of the Immaculate Conception of the Blessed Virgin Mary in Bielany, 15 August 1951. WAW 1951.
- <sup>305</sup> *The Way of Joy, Sorrow, and Glory*. Radom, 6 October 1968. KP 39, 27.
- <sup>306</sup> *Ibid.*, 31-32.
- <sup>307</sup> *Recite the Rosary! ...* Warsaw- Włochy, Saint Teresa's parish, 1 October 1976. KP 55, 147.
- <sup>308</sup> *List II*, 112.
- <sup>309</sup> *Te Deum of the Millennium of Academic Youth*. Jasna Góra, 15 May 1966. KP 23, 392. *Głos*, 205.
- <sup>310</sup> *Ibid.*, 65.
- <sup>311</sup> *Miłość I*, 35.
- <sup>312</sup> *Blessed Are the Merciful*. Warszawa-Choszczówka, 31 August 1972. *Love*, 79.
- <sup>313</sup> *Christ's Saving Program - on the Cross of Mankind*. Warsaw, chapel in the Primate's house, 18 February 1979. KP 62, 89.
- <sup>314</sup> A call to prepare the hearts *For the Resurrection of the Lord*. Popielec 1961. *Listy*, 376.
- <sup>315</sup> *The Church and a Nation of Heroic Hope and Life*. Gorzów Wielkopolski, 1 December 1957. *Wielka*, 183.
- <sup>316</sup> Lenten call *For the Jubilee Holy Year*. Gniezno, 2 February 1974. *Listy*, 677.
- <sup>317</sup> *List II*, 116.
- <sup>318</sup> Stoczek Warmiński, 4 June 1954. *Zapiski*, 75.
- <sup>319</sup> Stoczek Warmiński, 4 June 1954.
- <sup>320</sup> *Miłość I*, 29.
- <sup>321</sup> *Saturday is the Day of God's Mother*. Warsaw, the chapel of the Sisters of the Family of Mary at ul. Żelazna, 10 December 1960. *Ibid.*, 270.
- <sup>322</sup> *Miłość I*, 103-104.
- <sup>323</sup> *Ibid.*, 109.
- <sup>324</sup> *Ibid.*, 82-83.

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- <sup>325</sup> *Ibid.*, 96.
- <sup>326</sup> *Ibid.*
- <sup>327</sup> *Ibid.*, 101.
- <sup>328</sup> *Ibid.*, 111.
- <sup>329</sup> *Ibid.*, 112.
- <sup>330</sup> *Wypełniamy*, 53.
- <sup>331</sup> *In the Defense of Life*. Warsaw, Cathedral Basilica of Saint John, 25 December 1969. Wielka, 198.
- <sup>332</sup> *Rejoice and be Glad With All Your Heart ...* Warsaw, Primate's House, 23 December 1976. KP 56, 166.
- <sup>333</sup> Address to the youth. Piaseczno, 16 November 1975. KP 52, 188-189.
- <sup>334</sup> *Miłość I*, 208.
- <sup>335</sup> Pastoral Letter *For the Lenten Journey to the Living God*. Warsaw, 2 February 1953. *Listy*, 240.
- <sup>336</sup> *From the Summons to Work for Sobriety*. WDL R. 25: 1948, p. 63.
- <sup>337</sup> *Miłość I*, 277.
- <sup>338</sup> *Ibid.*, 289.
- <sup>339</sup> *Droga*, 13-15.
- <sup>340</sup> *Ibid.*, 27.
- <sup>341</sup> *Ibid.*, 21.
- <sup>342</sup> *Ibid.*, 57.
- <sup>343</sup> *Ibid.*, 57-59.
- <sup>344</sup> *Zapiski*, 155.
- <sup>345</sup> *The Contemporary Face of Faith*. Warsaw, Church of the Pallottine Fathers, 12 January 1968. KP 28, 44.
- <sup>346</sup> *Christ, the Model of Our Resurrection*. Warsaw, Primate's house, 9 April 1977. KP 57, 154.
- <sup>347</sup> *You are Witnesses of the Existence of the Polish Nation*. Warsaw, 7 May 1964. KP 17, 245.
- <sup>348</sup> *The Stones Will Cry Out*. Warsaw, Primate's house, 30 April 1967. KP 26, 188.
- <sup>349</sup> *Miłość II*, 47.
- <sup>350</sup> Sermon on the Solemnity of Pentecost. Laski, 13 June 1943. Typescript.
- <sup>351</sup> *Miłość II*, 60.
- <sup>352</sup> *The Mustard Seed Grown in Poland for the Church and the World*. Warsaw, Cathedral Basilica of Saint John, 31 October 01978. About Polish, 66.
- <sup>353</sup> Sermon delivered in 1949. Typescript.

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- <sup>354</sup> Way of the Cross for writers. Jasna Góra, 4 May 1958. KP 4, 186.
- <sup>355</sup> *Parents, Your Hour Has Come*. 15 August 1959. Wielka, 225.
- <sup>356</sup> Way of the Cross for students. Jasna Góra, 28 May 1971. KP 8, 275.
- <sup>357</sup> *To God - Our Joy ...* Warsaw, the academic church of Saint Anna, 7 April 1963. KP 14, 30.
- <sup>358</sup> *Family of God, Rejoice ...* Warsaw, 12 March 1967. KP 26, 107.
- <sup>359</sup> Address to the sick. Warsaw, Lent 1974. KP 45, 142.
- <sup>360</sup> *When Suffering, Let Us Think About The People Who Suffer More*. Warsaw, 19 February 1978. KP 59, 112.
- <sup>361</sup> Way of the Cross for lawyers. 3 November 1957. KP 3, 167.
- <sup>362</sup> *Pastoral Constitution on the Presence of the Church in the Modern World*. Warsaw, Cathedral Basilica of Saint John, 20 March 1966. KP 23, 110.
- <sup>363</sup> Sermon during the consecration of the rebuilt Stations of the Cross. Warsaw, Church of Saint Barbara, 12 September 1968. KP 29, 343.
- <sup>364</sup> Address to the parish family in Kowalewo. 23 August 1970. KP 34, 244.
- <sup>365</sup> *The Mystery of the Church's Stability: Jesus and Mary*. Kozłów Szlachecki, 10 May 1972. KP 40, 42-43.
- <sup>366</sup> Lenten speech to the sick. Warsaw, 26 February 1975. KP 49, 144.