

## PRIMATE WYSZYŃSKI'S MESSAGE TO STUDENTS

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**Abstract.** The subject of the article is the teaching of Cardinal Stefan Wyszyński, the Primate of Poland, addressed to young people, especially students of the Catholic University of Lublin. The analyses are based on the selected texts of speeches (and other documents) that Wyszyński addressed to the community of the Catholic University of Lublin, starting in 1946, when he was appointed bishop of Lublin, and ending in 1980, just before his death. As a result of the philological analysis of Wyszyński's most important statements, it should be concluded that his message to students is an original pedagogy: full of heart, goodness, kindness and faith in other people. Wyszyński's attitude is of a concerned and demanding father who really wishes for his "children" ("a tribe of new people") to get not only a reliable education, but also life wisdom, and strong moral backbone, so that they can serve their neighbours and the homeland. In his teaching, Wyszyński presents a holistic vision of a young person – a student. This vision includes both their education and upbringing – understood as an integral combination of natural values (abilities, talents, qualities of spirit and body) with supernatural values, i.e. self-improvement for the sake of The One who should always be the Way, the Truth and the Life for young people and for all humanity. Wyszyński believed that the diplomas obtained by young people would wisely serve their homeland for a long time. Due to moral relativism, the crisis in the education of children and young people and the abandonment of Christian values, his speeches take on special significance today. Therefore, based on a solid, humanistic foundation, on the lasting categories of truth, good, beauty, solidarity and usefulness, the Primate's educational message can be of use to the teacher who will effectively reach the hearts and minds of his students. He will equip them with complete knowledge and bring them closer to spiritual values and the Truth.

**Keywords:** Stefan Wyszyński, cardinal, Primate of Poland, Catholic University of Lublin, heritage, students, teaching, upbringing, basic humanistic and Christian values

### INTRODUCTION

We all seem to realize that knowing our heritage gives us strength we need so much now as we grapple with the harsh reality. In this special year,<sup>1</sup> remem-

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<sup>1</sup> The year 2021 was designated the Year of Cardinal Stefan Wyszyński by both the Sejm of the Republic of Poland (resolution of November 27, 2020) and the Senate (resolution of December 2, 2020). Quoting the resolution of the Sejm: "The Sejm of the Republic of Poland

bering his acts of kindness and showing our gratitude for them, we explore the heritage of Cardinal Stefan Wyszyński, the Primate of the Millennium, whose merits for the John Paul II Catholic University of Lublin, our *Alma Mater*, cannot be overestimated.

In the post-war reality, when the authorities of the People's Republic of Poland tried to close down the only Catholic university in Poland at that time, Stefan Wyszyński was strongly defending it. Being a graduate, he knew the university perfectly well. As a bishop of Lublin (in the years 1946–1948) he was also its Grand Chancellor. His speeches at university ceremonies were extremely important, as they provided an opportunity to encourage and strengthen the academic community. In them, he called for defending national culture, for acquiring and deepening knowledge, for getting involved in social life, and for working on oneself. He taught what a family should be, what Catholic education is, what human rights and Christian values are.

In this wealth of topics and addressees, a very important place was reserved for students whom Stefan Wyszyński addressed many times, on various occasions, especially during almost every inauguration of the academic year. Therefore, I would like to concentrate on the Cardinal's most important thoughts and reflections, which he directed to young people at that time. Most of these messages are still relevant today. I based my analyses on the selected texts of speeches (including appeals and even letters)<sup>2</sup> addressed to the community of KUL, starting in 1946, when Stefan Wyszyński was appointed bishop of Lublin, and ending in 1980, just before his death.

Let me start with the Primate's speech during the inauguration of the academic year 1968–1969, crowning the 50th anniversary of KUL: "Let this assurance [it is about the support of the Church for KUL – K.N.] be – for you, Distinguished Senate, and for you Catholic Academic Youth – the greatest comfort and encouragement for the hardships that await you. And when you reach the 100th anniversary of this University, remember about us – we will bless you from heaven" [Wyszyński 1969, 120]. Today, when the centenary is behind us, as we wait for the beatification of Cardinal Stefan Wyszyński, we express our gratitude for his many good deeds and we hope for the blessing, about which the Cardinal assured us in 1968 (among others). Therefore, in

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establishes 2021 as the Year of Cardinal Stefan Wyszyński. We are convinced of his particular importance for respecting human dignity and freedom, and for his respect for the Fatherland and help in building free and independent Poland." See [http://orka.sejm.gov.pl/proc9.nsf/uchwaly/624\\_u.htm](http://orka.sejm.gov.pl/proc9.nsf/uchwaly/624_u.htm) [accessed: 29.03.2021]. To quote the Senate resolution: "The Senate of the Republic of Poland designates 2021 the Year of the Primate of the Millennium – Stefan Cardinal Wyszyński. We pay a special tribute to him and show our respect and great appreciation for his whole life, which was a great testimony of love for our Homeland and Compatriots. He served Poland and the Church with his life." See <https://isap.sejm.gov.pl/isap.nsf/DocDetails.xsp?id=WMP20200001169> [accessed: 29.03.2021].

<sup>2</sup> These are largely in the collection: Rynio, Gawrysiakowa, and Butkiewicz 2008.

accordance with Cicero's sentence:<sup>3</sup> *memoria bene redditae vitae sempiterna* – “the memory of a gloriously fulfilled life is eternal,” we want to express our gratitude for Stefan Wyszyński and declare our lasting memory, passing it onto the next generations of young people whom the Cardinal loved so much.

## 1. KNOWLEDGE IS THE WAY TO THE TRUTH

His great devotion to students is evidenced by the greeting formulas he used many times in speeches and in various documents (there are as many as 14 of these formulas):

- Dear Children!, Children of God! Dear Children of God! Beloved children!
- Young people!, Dear Young people!, Dear Academic Youth!, Dear Catholic Youth!, Beloved Youth!
- My youngest friends!
- Beloved!, Beloved, Young Friends!, My Dearest Friends!

In these phrases, and especially in the attributes used: “kind, dear (in superlative form), beloved, of God, my,” we find a true testimony of extraordinary devotion, and even more, fatherly love, concern for the fate of his children and fellow-brothers. The Primate addresses students as: (1) a father, (2) a friend, (3) an older colleague,<sup>4</sup> thus manifesting various types of relationships between him and young people who have multiple desires and goals in their lives. These goals are both spiritual and temporal, including the most important one in the context of studies, i.e. the search for truth. This is what the Cardinal said about this pursuit during the 50th anniversary of KUL, adding, however, that the *conditio sine qua non* of the pursuit of knowledge is love:

“A Catholic university must love. In this courtyard, through these corridors and halls, the truth must stroll hand in hand with love. It is to emanate from the eyes and mouth of all who assume the authority of a toga. It must be visible on the lips, smiling cheeks and in the trusting gaze of the youth, who, like a fresh flower, spread open to the blessed specks of truth, which are born of love. Then the young people of the new generation will be formed into fruit nutritious for the Church, the Nation and the family, for all God's children, for the efforts of the Nation and the State, for all areas of human life in our homeland. Only the fruit of the truth combined with love is nutritious” [Rynio, Gawrysiakowa, and Butkiewicz 2008, 171–72].

<sup>3</sup> It is located in one of the *Philippics* of Cicero against Antonius: *Phil.* XIV 32.

<sup>4</sup> For example, in a speech on the occasion of the inauguration of the 1956–1957 academic year, Lublin, November 11, 1956: “[...] I am a student and a graduate of this University. This is what gives me the right to specially address my current, much younger female colleagues and slightly younger male colleagues at the moment. [...] That is why I will talk to you like an old friend, and I will speak from experience” [Wyszyński 1999, 33].

The Primate in his message always put profound knowledge in the first place. For him knowledge was the goal for the youth, something that ultimately leads to the Truth, the one written with a capital letter. He never concealed the fact that in order to achieve this goal, one needs persistent work, determination and courage to look into the future. He explicitly said: “So I appeal to you: learn to serve and look boldly into the future” [Wyszyński 1968, 92]. Equally important is the love-based conviction about the right choice of the path<sup>5</sup> that should always lead to the goal, to the very top, despite the changeability of characters and emotional instability typical of young people. This was perfectly understood by the Primate, who diagnosed the situation in the following way: “Sometimes we are worried about the changeability of dispositions and moods of our youth. These are momentary experiences that do not give satisfaction and therefore change quickly. The same is true of contemporary fashion which is the expression of some momentary achievement but changes quickly. When a change takes place, we find that it was not what it was about, and it was not an achievement. Beloved, may this always encourage you to *duc in altum*” (“to put out into deep water”)<sup>6</sup> [Idem 1990, 504]. In the last sentence, the Primate seems to appeal to the hearts of young people. In them, he sees a deeply hidden intellectual and spiritual potential that allows them to achieve the highest goal – the Truth through the pursuit of knowledge.

The Primate delivers a similar incentive in another appeal during the inauguration of the 1967–1968 academic year: “And you, Dear Youth, as you go into the future, shape your character and gain knowledge so that it comes to you with difficulty. In this way you will be better prepared for life in difficulties.”

We find this appeal continued a bit further: “Dear Academic Youth, we appeal to you briefly and to the point: Be in the truth and value the truth, even if you follow the difficult path of disappointments and defeats. Do not accept a ready-made and easy truth, but fight for it! Love the struggle for the truth because it extends your knowledge, frees you from the danger of «temporariness» and from taking the easy way out that is always dangerous for the national, spiritual and even political culture. Science, as we like to repeat, is a great lady,<sup>7</sup> taking over the whole hearts of people who want to devote them-

<sup>5</sup> Cardinal Wyszyński encouraged young people, who chose various fields of study, to look at their field of study, and then work, and perceive them as a vocation. Then it will be easier for them to endure various disappointments that life brings [Wyszyński 1990, 504].

<sup>6</sup> “*Duc in altum*” is a biblical phrase used by Jesus to address St. Peter while teaching on Lake Gennesaret (Lk 5:4). For more on the theological meaning of this phrase see Zbroja 2001, 1–10.

<sup>7</sup> In the speech at the 40th Anniversary of the Catholic University of Lublin, on September 21, 1958, the Primate used an identical parallel, adding a comparison with the work of a farmer: “[...] we must free ourselves from all dishonesty in scientific work. Scientific work is similar to that of a farmer: you reap what you sow. Whoever sows chaff will regret the harvest time. The same applies to science. Science is a great, wonderful lady. She engages mind, heart and will. But if we fully commit ourselves to her, even if we become her slaves, we will bring a rich har-

selves to it. Do not be afraid of this great lady! Learn to serve her in truth, but always associate truth with love – *Veritatem facientes in caritate*<sup>8</sup> [Rynio, Gawrysiakowa, and Butkiewicz 2008, 153].

The Primate knew perfectly well that “Truth without love is cruel and terrible.” Hence he emphasized so many times how important love is and how important God is – the source of this love. With love you can overcome your selfishness in the name of altruistic service to society and the Homeland.

## 2. DEVELOPMENT OF TALENTS AND HUMANITY

The acquired knowledge is to serve the nation and the homeland, thus being “nutritious fruit” for them. The aim of education is not just to get a diploma. As the Primate put it, “*Universitas Catholica* is supposed to shape not so much a professional but rather a man. This can be achieved only by seeking the Truth. Seeking diplomas produces dilettantes, while the desire for the Truth opens the way for progress and dissemination of science in order to deepen the human personality” [ibid., 36]. At the threshold of the academic year 1951–1952, Stefan Wyszyński applied this truth directly to Christ, who “is still in our boat,” because he is in us. Young people only need to look inside themselves and ask the question: “Who is this? ...”<sup>9</sup> It was part of a program for the starting academic year. Therefore, every young person can answer this question if they really want to. The more so because they are endowed with gifts by the Creator: “threads that are anchored somewhere in the depths of the human personality”<sup>10</sup> [Wyszyński 1999, 34], values and gifts, which one

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vest to our Homeland, Nation, and State. [...] Although young people are eager to experience joyful moments, their life cannot be easy because it is always so at the beginning. A newborn baby comes into the world in pain, blood and screaming, full of tears in its still closed eyes. With great agony, the seed pierces a hard shell in the dark womb of the earth. With considerable effort and without being rushed, the bud develops into a flower. An oak grows for a hundred years and nothing can be done about it. Science can accelerate certain processes in the fields of technology, civilization, culture and industry, but it cannot significantly accelerate one thing. Even if science creates the most favourable conditions, it cannot accelerate the development of spiritual and scientific culture. You have to wait; you have to wait patiently. We can inherit a fortune, we can inherit the library from our very wise and very educated father, but we will not inherit his wisdom or his knowledge. He will take his wisdom in its entirety. This is a clue for every young person that they must seek wisdom on their own: calmly, patiently and with considerable difficulty” [Rynio, Gawrysiakowa, and Butkiewicz 2008, 78].

<sup>8</sup> *Veritatem facientes in caritate* are the words of St. Paul in the Letter to the Ephesians (4:15). Pope Pius XII used these words to entitle his Apostolic Letter to Roman Catholics in 1952, thus protesting against their persecution and the liquidation of the Catholic Church in their country.

<sup>9</sup> From the sermon during the inauguration of the 1951–1952 academic year, in: Archiwum Uniwersyteckie KUL [KUL University Archives], Inauguration of the 1951/52 academic year.

<sup>10</sup> The Primate’s requests to the young. To the youth of the Catholic University of Lublin, Lublin, KUL assembly hall, November 11, 1956.

has to skillfully discover like hidden talents and continue working on them. Therefore, according to the Primate, one should learn to appreciate oneself in order to harmoniously develop all one's talents without omitting any good qualities and minimizing weaknesses. That is why the ability to work systematically is so important on this path. As the Cardinal put it beautifully, addressing his younger colleagues directly: "You like to wander in the mountains, watch the lofty spruces torn by the winds, and you see how they fight for their existence, supported by their roots and looking for support in the ground" [ibid., 35]. This comparison directly suggests that young people should be characterized by: resilience, patience, diligence and regularity. Undoubtedly, these qualities increase the efficiency and effects of students' work<sup>11</sup> in the process of acquiring knowledge. This process is aided by concentration and silence, which the Primate commented half-jokingly, half-seriously, in his speech to students living at Poczekajka in 1964: "the specific feature of any scientific and spiritual work or study is that it takes place in some seclusion, in concentration, and in silence. Do not think that there is something very original about it, that you were placed outside the city, at Poczekajka («waiting area»), as if saying: wait, wait a little longer...!"<sup>12</sup> [Rynio, Gawrysiakowa, and Butkiewicz 2008, 121] – probably referring to the happy end of their studies. There is no doubt, therefore, that the Primate's wish was that the systematic and efficient work of the young, devoid of the mistakes of the previous generation, would allow them to surpass that generation, so that the future Polish intelligentsia would be even better.<sup>13</sup> Students' work in silence and concentration is not limited to just staying in one place. The Primate appreciated the comprehensive intellectual development of students, broadening the horizons and maintaining scientific contacts with foreign universities. Hence, he encouraged the more gifted to go abroad and gain knowledge there,<sup>14</sup> to have an

<sup>11</sup> In his speeches, Cardinal Wyszyński often paid special attention to intensive work on oneself, to reflection on the results of one's own actions. In his speech to the academic youth from Wrocław, he encouraged them to pursue thorough studies: "You will not shirk your own mind, it will remain empty and idle. You can inherit the library and manuscripts from your wise father - professor, but you will never inherit his wisdom" [Wyszyński 2001, 218].

<sup>12</sup> From the speech to female students of KUL: *Na "Poczekajce" życia [In the "waiting area" of life]*, Lublin, "Poczekajka," April 16, 1964.

<sup>13</sup> Cf. the speech on the occasion of the inauguration of the academic year 1956–1957, Lublin, KUL assembly hall, November 11, 1956: "If there is anything that your older colleague requires of you at the moment it is going to be this: increase the efficiency of your systematic work. If systematic work is indispensable everywhere today, even in the production of shoes, then even more so in shaping the future Polish intelligentsia! This is the generation that will become our legacy. You can enumerate our weaknesses when you are looking at us – it does not matter! Just be careful not to repeat our mistakes. Therefore, work more systematically, work better!" [Wyszyński 1999, 35].

<sup>14</sup> Cf. the speech on the occasion of the 1957–1958 academic year, Lublin, November 10, 1957: "[...] we should do our best to let the gifted and better prepared young people travel abroad and

insight “into what is happening beyond the seventh river, beyond the seventh border”<sup>15</sup> [ibid., 124], and to learn foreign languages, especially Latin, highly praised by the Second Vatican Council and the Senate of KUL.<sup>16</sup>

However, lest such comprehensive work be wasted and be socially useful, young people must learn to notice and appreciate others, while harmoniously developing their body and soul. In short, they must serve their neighbors<sup>17</sup> and be a good example for them, thus realizing the idea of solidarity. Thanks to this attitude, it will be possible to bring people closer together, to eliminate the social boundaries (which the Cardinal called “liquidation of the social ghetto”), and ultimately – to deepen the spiritual community. However, all these acts will not be possible without a high level of knowledge gained, among others, from good books. During the speech on the occasion of the inauguration of the 1956–1957 academic year, Primate Wyszyński made the following request to students: “If you come across subpar literature, especially propaganda literature, remember that these are merely mental shortcuts, often below standards! Remember that you always have to go deeper. If anyone, then it’s you who must rise above the «brochure». You must save yourself and defend yourself against the «brochure». You must always have more confidence in fundamental scientific works than in brochures, which are often written for this moment. [...] Beloved Ones, defend yourselves against «brochure education». Once in parliament before the war, one of the deputies in a cassock was accused of citing brochure titles to other deputies: «Father, all you do is quote brochures». The deputy replied: «Because that’s all you read». The fact that the intelligentsia sometimes forms their intellect on brochures leads

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gain knowledge in foreign laboratories. We are all aware that this is an extremely expensive department of studies. We will have to wait a long time for it in our homeland, even under favourable conditions” [Rynio, Gawrysiakowa, and Butkiewicz 2008, 62].

<sup>15</sup> From the speech on the occasion of the awarding of honorary doctorate to the Rector of the Catholic University of Leuven, Lublin, Assembly Hall, June 7, 1964.

<sup>16</sup> “Young people, especially academics, are strongly encouraged to study Western languages, especially Latin [...]. Let the knowledge of Western languages arouse your curiosity for Western literature and encourage you, Dear Young People, to make efforts to travel to the West. Go with an obvious thought and desire to return to your homeland and bring inspiration for working in your own country” [Rynio, Gawrysiakowa, and Butkiewicz 2008, 124].

<sup>17</sup> Cf. sermon during the inauguration of the academic year 1957–1958 entitled *Dwie strony jednego medalu* [Two sides of the same coin], Lublin, November 10, 1957: “Children of God, you are standing in the face of a new educational effort, self-education, an effort to introduce your personalities into social life. You take on the obligation of educating yourself under the guidance of your professors, so that you will truly align your body and soul, your mind, your will and heart throughout your life. Your humanity should easily, as if in a completely natural and simple way, give your neighbours what is human, and give God what is divine. The entire educational process aims to create such a harmonious attitude in our spirituality and personality. While we take care of ourselves, we should never lose sight of this rich social life that unfolds around us, which we participate in” [Rynio, Gawrysiakowa, and Butkiewicz 2008, 55].

to their undoing. Protect yourselves from this! Even when you happen to win in battles, remember that you have a duty to love your opponent and encourage yourselves to work even more on yourselves. You have a duty to combine your honest mental work with your honest spiritual work” [Wyszyński 1999, 37–38].<sup>18</sup>

Humanities are of particular importance in the education of young people. The Primate prophetically spoke about this fact in the context of the threat of technicalization: “We already notice some dangers in the world today. Sometimes man becomes a slave to the machine. [...] Meanwhile, we can rank them correctly: machine for man, not man for machine.” Therefore, in this situation, the Primate continued, “this rich and wonderful science, collectively referred to as humanities, can be of great importance”<sup>19</sup> [Rynio, Gawrysiakowa, and Butkiewicz 2008, 96]. Consequently, it should come as no surprise that the Primate calls for young people, those characterized by literary inspiration or those having scientific inclination, to use the pen to create good texts: “Dear Youth, do not imitate models of pseudo-literary works that unfortunately fill many literary magazines, unworthy of this name”<sup>20</sup> [ibid., 64].

### 3. THE MORAL EDUCATION OF STUDENTS

The Primate was very concerned with the moral education of his students. He often talked about the flaws and weaknesses that a young person may succumb to during studies and about struggling with oneself. Therefore, he bitterly called for respect for the common good: “in terms of morality, a disturbing symptom is some absolute carelessness about the spiritual and moral values of the nation. [...] Even the economic goods gained by hard work and under difficult conditions are not properly used. Hence, the following become common practice: destruction and lack of respect for the results of cooperation. At

<sup>18</sup> The Primate spoke in a similar vein in 1957, during the inauguration of the 1957–1958 academic year, in a speech entitled *Rzetelna praca naukowa dla narodu – naszą ambicją* [*Honest scientific work for the nation is our ambition*]: “Even when young people reach for books in reading rooms and research laboratories, they usually look for books that will give a specific benefit in the shortest time; books which provide the shortcut to passing the exam. There is a noticeable decrease in the demand for in-depth and independent reading, the one that proves a deeper interest in the subject of study. Young people do not like to read a lot and they do not like to read carefully. They read as if prompted by some directly utilitarian argument. It would be necessary to require a deeper mental life of academic youth at all costs. [...] We should improve our intellectual work so that it becomes as comprehensive as possible” [Rynio, Gawrysiakowa, and Butkiewicz 2008, 62].

<sup>19</sup> From the speech at the end of the inauguration of the academic year 1960–1961, Lublin, November 13, 1960.

<sup>20</sup> From the speech on the occasion of the inauguration of the academic year 1957–1958.

universities, we often observe a sad phenomenon: after our young people have passed through the halls, auditoriums and libraries, these places look awful. Well, forgive me for pointing this out, but the goods that surround you are common property, which was built with great effort. The dormitories are said to present a terrible picture: everything that can be destroyed is destroyed. The careless destruction of all student facilities is disturbing” [ibid., 65].

The disregard for economic values and material goods is not the Primate's only concern. Another weakness filled him with even more fear: “A terrifying image of intoxication, which is impossible not to talk about.” The Primate continues euphemistically: “I wish that the youth of our University took on the task of organizing, at least in their environment, this disorder that gives us the most unfavourable opinion within society, perhaps undeservedly. [...] Dear students! We must have the ambition to improve our style, our social customs and our national image”<sup>21</sup> [ibid., 66].

The Primate paid great attention to the moral formation of the future Polish intelligentsia, especially students of KUL, whom he encouraged to go to the academic Church, to benefit from the ministry of its priests, to participate in various pastoral activities, and to become lay apostles.<sup>22</sup> Female youth played an important role in the teaching of the Primate. Therefore, he appealed that male youth should always show respect to their female friends and that they, in turn, should give many reasons to deserve this respect. In this context, it is worth quoting the Primate's significant words, which contain a difficult but expected postulate: “I wish that you (female students) [...] display sensitivity to beauty and the aesthetic sense. I wish that you do not exceed the norms of appropriateness [...] that you promote the return to healthy principles of aesthetics and appropriateness”<sup>23</sup> [Rynio, Gawrysiakowa, and Butkiewicz 2008, 206]. So the Primate wishes that young people build a generation that is better than the one he belonged to.

The Primate hoped that this new generation would introduce great social changes, reform morality, and eradicate addictions, which is explicitly expressed in his appeal: “Beloved, you need to get to work. After all, there were healthy, filarets and philomaths movements among academic youth in Poland.

<sup>21</sup> From the speech on the occasion of the inauguration of the academic year 1957–1958.

<sup>22</sup> It was expressed, inter alia, in “Słowo Biskupów Polskich do młodzieży KUL” [The Word of the Polish Bishops to the youth of KUL], signed by Cardinal Stefan Wyszyński, sent from Jasna Góra on September 8, 1976. The Primate wrote, inter alia: “[Dear Youth of KUL – K.N.] you represent the Polish youth who are to join the ranks of the Catholic intelligentsia in the near future. [...] Combine your daily work on your moral development with intellectual formation. [...] What we care about most is your faith and your religious life. Let the academic church become the center of cultivating the greatest human values for all of you” [Rynio, Gawrysiakowa, and Butkiewicz 2008, 229].

<sup>23</sup> From the speech at the inauguration of the 1973–1974 academic year, Lublin, October 21, 1973.

These movements would have to be updated. It should be postulated that young people cannot blindly follow the indecent manifestations of public customs, especially reflected in street life. Dear Youth, the street cannot impose its style of conduct on you. It is you who must change the face of the earth. It is you who must improve the bad style of our younger, unhappy compatriots who do not have the proper knowledge”<sup>24</sup> [ibid., 66].

Because only the young, the educated, the “light and salt” of this world will be able to bring a new quality to social life.

“Dear Youth,” continued the Primate, “you are very sensitive to social style and customs. When working on yourself, however, do not close yourself off so that you can notice this society to which you will be as light and salt. Having recognized all the troubles of social life, bring your most precious mental, moral and political values that originate from your soul. Bring a new style! You will work it out in various academic works that are perhaps hard and arduous, but very necessary” [ibid.].

In 1973, the Primate encouraged the youth even more forcefully to work on themselves when he compared their efforts to fire, which keeps you warm and gives light when well-kept: “Beloved! Poland needs such fires that would keep going without burning anyone, but instead would keep us warm and provide light. Today our Homeland needs some new «philomaths» and «filarets», we need «burning» youth! [...] Remember that the Nation needs youth with burning minds and hearts! Don’t be fooled by appearances of modernity, or by some bland form of expressionless protest. If you do not like the current reality, you can protest against it with honest work through which you prepare yourselves to create “a tribe of new people.”<sup>25</sup> Everything else is an illusion. Whether you comb your hair in one way or another, whether you wear one dress or another, whether you attend lectures, or whether you think that you already know everything – these are secondary matters. It is important that you burn with this fire and spread it – with luck – over numerous ranks of academic youth. You can do so through honest work and knowledge, and even through sacrifice and self-denial. So that you are able to connect the present with the future [...]”<sup>26</sup> [Rynio, Gawrysiakowa, and Butkiewicz 2008, 186].

<sup>24</sup> From the speech on the occasion of the inauguration of the academic year 1957–1958.

<sup>25</sup> As Bartosz Mitkiewicz notes, Wyszyński often mentioned the need for and expectation of a new man. The Cardinal put it beautifully when addressing students at the church of St. Anna in Warsaw: “If others serve you, you also have a duty to serve, help, and save! You are to save yourselves and others – for Christ and for our Homeland! When you do this with all your youthful, zealous soul, it will be possible to say these words: A tribe of new people is coming, a tribe that has not yet been seen! – People who have faith and love. Oh! How we all wait for such people. For... people! For... the human being” [Mitkiewicz 2011, 195].

<sup>26</sup> From the speech on the occasion of the 20th anniversary of the Institute of Historical Geography of KUL, Lublin, April 11, 1973.

However, enthusiasm alone is not enough. A young person should still have “their own maximum program” and a specific goal, which they must “approach slowly, as if climbing a mountain peak that can already be seen from a distance, but is reached by a long and arduous climb”<sup>27</sup> [ibid., 247].

#### 4. AUTHORITIES AS GUIDES ON KNOWLEDGE AND INTELLECTUAL IMPROVEMENT

In order to acquire knowledge and to form a sharp intellect, one needs a lively mind, big heart and effort, persistent work and finally a good guide who will recognize not only the intellectual needs of a young person, but will be a moral signpost for them. The Cardinal was fully aware of this while speaking at the end of the inauguration of the academic year 1966–1967: “Students seek both the truth and formal powers, but most of all they are looking for... a human being. Young people are insightful. They carefully examine their professors and educators, while delving into and beyond the formal aspects of knowledge. Young people want to fully recognize the teacher’s character”<sup>28</sup> [ibid., 140]. That is why he appealed to the lecturers: “Beloved Professors! Share your experience – *in caritate*. And you, dear young people, seek the truth also *in caritate*” [ibid., 142]. Respect and admiration for good lecturers does not mean that they cannot be surpassed. The Primate calls for healthy competition between students and their teachers: “The professor has a duty to help you and he must tell you: I have done a lot. I have devoted my life to the great lady – science, but you can do more! Surpass your master”<sup>29</sup> [ibid., 139], because his achievements by no means exhaust the truth. What’s more, the Primate believed in the potential of his students to such an extent that he even wished that their professors would give them better grades. Better than is apparent from their responses: as if on credit, on account of what they would become in the future.<sup>30</sup>

Apart from academic teachers, Cardinal Wyszyński also indicated other authorities as guides, the best among them being the Patron of Youth, St. Stanislaus: a model of the harmonious interaction of mind, will and heart. For, as he said: “He was a man who mastered body and spirit, he knew how to seek

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<sup>27</sup> From the homily during the inauguration of the academic year 1976–1977, Lublin, October 21, 1976.

<sup>28</sup> From the speech at the end of the inauguration of the 1966–1967 academic year: *Veritatem facientes in caritate*.

<sup>29</sup> From the sermon delivered during the *Te Deum* of the Millennium, Lublin, June 6, 1966.

<sup>30</sup> See the speech at the inauguration of the 1973–1974 academic year, Lublin, October 21, 1973: “Therefore, Beloved, I wish you that the kind professors evaluate you not only in terms of what you «want» to disclose in your goodness, but also in terms of what your whole life will reveal in the future” [Rynio, Gawrysiakowa, and Butkiewicz 2008, 205].

and defend the truth, he was a marvelously brave and independent man. He knew how to stand up to the world that tempted him and encouraged him to take an easier path. He chose the difficult path. [...] St. Stanislaus is a valid role model, and he is appreciated to this day”<sup>31</sup> [ibid., 89]. According to the Primate, it is St. Stanislaus who shows young people how natural values, i.e. reason, will and heart, as well as hidden talents, should be used and combined with supernatural values, i.e. faith in the existence of God. For “without reason there is no basis for the deepest faith” [ibid., 90]. It is not possible to integrate human nature with the revealed truth. After all, only the use of intellect will “unite human affairs with divine matters,” as the Cardinal often concluded with his favorite Latin phrase: *humanis divina iunguntur*.<sup>32</sup>

This is how a complete person is formed. It is a person who engages their whole intellect, heart and body, in painstaking and harmonious work on themselves.<sup>33</sup> Only such a vision of the birth of a new man inspires hope and joy in the Primate: “Of all the work of Catholic education, the greatest joy is the fact that a new man is born in us through our efforts and torments, in struggling with ourselves. And you are struggling in your youth, in your academic efforts, in your studies. However, in this blessed struggle, in these short years of study, you are going through «many times», because you are collecting every experience to live a full life in the future”<sup>34</sup> [ibid., 93].

## CONCLUSIONS

Summing up, it should be noted that Cardinal Stefan Wyszyński’s message to young people and students is a thoroughly original pedagogy: full of heart, goodness, kindness and faith in other people.<sup>35</sup> Wyszyński’s attitude is

<sup>31</sup> From the sermon during the inauguration of the academic year 1960–1961, Lublin November 13, 1960.

<sup>32</sup> This sentence comes from the *Paschal Message* (also known as *Easter message*, Latin *Exultet*), an ancient song attributed to St. Ambrose, in its present form known from the 7th century AD.

<sup>33</sup> The Primate expressed his concern for the comprehensive development of young people many times. He addressed the students with an extremely emotional message during the mass inaugurating the new academic year at St. Anne’s Church in Warsaw on October 6, 1957, in a homily entitled “Learn to love...”: “Work on yourselves! If you want to socialize your soul, have love for people, not only for yourself. Learn to love not only with a little bit of yourself, but with all your humanity, mind, will, heart, body and spirit. Learn to love not only one layer of the Nation, a member of this or that group or party. Love the whole Nation because when you love a part of the Nation, you will be a sectarian working towards the destruction of the nation” [Wyszyński 2007, 22].

<sup>34</sup> From the sermon during the inauguration of the academic year 1960–1961, Lublin November 13, 1960.

<sup>35</sup> Alina Rynio, thoroughly analysing the primate’s pedagogical thought and its originality, rightly calls it “the pedagogy of faith in man and his possibilities” [Rynio 2001, 280]. For

of a concerned and demanding father who really cares about his “children,” or “a tribe of new people.” He wishes for them to get not only a reliable education, but also gain life wisdom and a strong moral backbone. They should be able to pass on their wisdom to others, as well as teach them honest life and lasting values. The Primate presents a full, coherent, holistic vision of a young person – a student. This vision includes both their education and upbringing as an integral combination of natural values (abilities, talents, qualities of body and spirit) with supernatural values, i.e. self-improvement for the sake of “The One who is always the Way, the Truth and the Life for young people and for all humanity – *Deus, scientiae Dominus!*”<sup>36</sup> [Wyszyński 1968, 92]. The Primate looked to the future with hope, as he believed that the diplomas obtained by young people would be of use to the Homeland for a long time. They would shine with a steady flame, like lamps with a large supply of oil.

The Primate’s statements acquire a special meaning even today because the modern world is beginning to depart from Christian values at a growing rate and it is becoming downright hostile to humans, despite the positive changes that have been taking place. The tangible proof of these trends is the crisis of education of children and youth, as well as moral relativism caused by the rejection of basic humanistic values and the greatest authorities (such as St. John Paul II). As a result, the following phenomena arise: conformism, apathy, rebellion, relative truth, calling evil good, calling ugliness beauty, etc. The Primate based his teaching on a solid, humanistic foundation, on the lasting categories of truth, good, beauty, solidarity and usefulness. In this situation, the Primate’s educational message can be of use to the teacher who will effectively reach the hearts and minds of his students. He will equip them with complete knowledge and bring them closer to spiritual values and the Truth (the one with a capital “T”). Therefore, it is vitally important to continue to reflect upon the rich heritage of Cardinal Wyszyński, especially in the context of education of young people who want to become students. John Paul II, the Grand Patron of our University, often asked for this reflection.

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more on this, see chapter IV of her monograph entitled “Próba oceny koncepcji wychowania młodzieży w nauczaniu Kardynała Stefana Wyszyńskiego” [An attempt to evaluate the concept of educating young people in the teaching of Cardinal Stefan Wyszyński], 280–92.

<sup>36</sup> From the speech at the inauguration of the academic year 1967–1968.

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