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COMMENTS IN FOREIGN MEDIA AFTER THE ANNOUNCEMENT OF THE BEATIFICATION OF CARDINAL STEFAN WYSZYŃSKI

The number of new materials after three months from the date of the announcement of the beatification of Card. Stefan Wyszyński in foreign media is not yet significant; in many cases only previous publications have been updated. This applies especially to those related to the information that on October 2, 2019, Pope Francis authorized the Congregation for the Causes of Saints to publish the decree on the miracle through the intercession of the Venerable Servant of God, Card. Stefan Wyszyński [Mares 2019a; Vázquez Díaz-Mayordomo 2019; Ballester Esquivias 2019; Królak 2019; Kozłowska and Pabis 2020]. For them, the original materials were those that appeared in connection with the information of Gabriel Bartoszewski OFM Cap for the Catholic Information Agency that the medical consultation of the Congregation for the Causes of Saints at the meeting on November 29, 2018 considered inexplicable natural causes recovery in the event presented for examination, being the subject of a trial in a miracle trial through the intercession of the Venerable Servant of God.¹

Let us not forget that a year earlier – on December 18, 2017 – the heroic virtues of Card. Stefan Wyszyński were confirmed. On this occasion, the most important events in the life of the Servant of God were presented in more detail as “arguments” for beatification [Czaczkowska 2017].

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¹ “Se aprueba un posible un milagro del Cardenal Wyszynski, quien fue modelo de fe para Juan Pablo II.” <https://www.religionenlibertad.com/personajes/854514053/Se-aprueba-un-posible-un-milagro-del-Cardenal-Wyszynski-quien-fue-modelo-de-fe-para-Juan-Pablo-II.html> [accessed: 1.01.2020]; “Milagro del Venerable Cardenal Stefan Wyszynski, ejemplo de fe para San Juan Pablo II.” <http://www.infocatolica.com/?t=cat&c=Cardenal+Stefan+Wyszynski> [accessed: 15.01.2020].

This article does not aspire to a press study; its purpose is to capture the reception of information from the stages of the beatification process of Card. Wyszyński in the context of the importance of the matter for the Church, of course to a limited extent – the speakers.² In the query, I limited myself to congressional languages; of course, every day resources change (expand). To highlight the issues under consideration, first, I give the title of the material in a translation into English, and then in the original language, with an indication of access.

1. The content of the publication in connection with the beatification process of Card. Stefan Wyszyński

In articles published in connection with the announced beatification of Card. Stefan Wyszyński, apart from information from news agencies, regardless of the title, is dominated by hagiography,³ sometimes with an emphasis on the characterization of the spirituality of the character, less often his writings.

The article *Venerable Stefan Wyszynski to be beatified in June* [Mares 2019b] and *Date of beatification of mentor of Saint John Paul II announced (Anuncian fecha de beatificación del mentor de San Juan Pablo II)*,⁴ quotes the interview of the Catholic writer – author of the biography of John Paul II – George Weigel for CNA: “Card. Wyszyński was the cornerstone around which Polish Catholicism gathered in the worst periods of communist repression.” He added that the Cardinal “prepared the Great Novena, the cateche-

² The concept, requirements, and procedures see Bar 2010, 57-98.

³ See “Papa Francisco reconoce virtudes heroicas de cardenal polaco perseguido por comunistas.” <https://www.aciprensa.com/noticias/papa-francisco-reconoce-virtudes-heroicas-de-cardenal-polaco-perseguido-por-comunistas-92156> [accessed: 20.06.2020]; “Le pape François vient de reconnaître les «vertus héroïques» du cardinal Stefan Wyszynski, décédé en 1981, qui fut une figure du combat pour la liberté religieuse en Pologne au temps du communisme.” https://www.lefigaro.fr/flash-actu/2017/12/19/97001-20171219FILWWW00_110-vers-la-canonisation-du-cardinal-wyszynski.php [accessed: 20.06.2020]; “Polens Ex-Primas Wyszynski: Termin für Seligsprechung stert.” <https://www.katholisch.de/artikel/23344-polens-ex-primas-wyszynski-termin-fuer-seligsprechung-steht> [accessed: 20.06.2020]; Brüggemann 2019.

⁴ Cited from: Mares 2019a, <https://www.aciprensa.com/noticias/anuncian-fecha-de-beatificacion-del-mentor-de-san-juan-pablo-ii-59061> [accessed: 20.06.2020].

sis of the whole country in 1957-1966, which laid the religious and moral foundations on which the Solidarity movement was built.” He also noted that Wyszyński and Wojtyła had different visions of the Church. “Wojtyła was rather a man of Vatican II, but as the Archbishop of Kraków, Wojtyła was completely loyal to Wyszyński, he never allowed the communists to play, divide and conquer.” He added that “there is no doubt that Wojtyła shared Wyszyński’s vision that the Vatican’s ‘Ostpolitik’ of adapting to communist regimes was stupid.”⁵

Card. Wyszyński’s words from his prison notes that “the apostle’s fear is the first ally of his enemies” and “lack of courage is the beginning of the bishop’s failure/fall”. The message of the letter of John Paul II to the nation on the day of the funeral was also recalled: “A special subject of such meditation is to make the figure of an unforgettable Primate, Card. Stefan Wyszyński, his person, his teaching, his role in such a difficult period of our history. Make all this an object of meditation and take up this great and difficult work, a heritage of over a thousand years of history, on which he, Card. Stefan, Primate of Poland, good shepherd, left a lasting, indelible mark.”⁶

Fragments of this letter were also found on “ForodiRoma” after the announcement of Pope Francis’ decision to approve the miracle (October 2, 2019) – *Cardinal Stefan Wyszyński for beatification. The Recognized Miracle – El cardenal Stefan Wyszyński hacia la beatificación. Reconocido el milagro*, emphasizing that the Pope encouraged to keep in mind the works of Card. Wyszyński and eager to continue which he began.⁷

In the article *Vatican approves miracle of Polish Cardinal Stefan Wyszyński*⁸ (sic!) quoting, among others, the biographer of St. John Paul II –

⁵ Translated into Polish, reprinted four times. First edition: Weigel 2002.

⁶ Cited (see also full text) from: “«Słowa nad trumną Prymasa Polski» – list Jana Pawła II do Polaków z okazji uroczystości pogrzebowych kard. Stefana Wyszyńskiego.” <http://www.janpawel2.pl/centrumjp2/2083-qsowa-nad-trumn-prymasa-polskiq-list-jana-pawa-ii-do-polakow-ojca-z-okazji-uroczystoci-pogrzebowych-prymasa-stefana-kard-wyszyskieg> [accessed: 1.01.2020].

⁷ <http://www.farodiroma.it/el-cardenal-stefan-wyszynski-hacia-la-beatificacion-reconocido-el-milagro/> [accessed: 20.06.2020].

⁸ <https://www.catholicnewsagency.com/news/vatican-approves-miracle-of-polish-cardinal-stefan-wyszynski-64699> [accessed: 1.01.2020].

George Weigel, who called the Primate “a clever and tough negotiator” because, among others, deftly opposed the Vatican’s ‘Ostropolitik’.⁹

In turn, the portal “Religionenlibertad”, reporting the approval of the miracle for the beatification of Card. Wyszyński, already in the title defines that “he was a model of faith for John Paul II” (*Se aprueba un posible un milagro del Cardenal Wyszynski, quien fue modelo de fe para Juan Pablo II*). Therefore, apart from his life story, he quotes the Pope’s words that his pontificate would not have been possible without the example of faith and hope of Cardinal.¹⁰ On the other hand, ACIPrensa expresses it in the title with the phrase *Mentor of St. John Paul II will be blessed (El mentor de San Juan Pablo II será beato)*.¹¹

The eight-language “Aleteia” writing about the miracle through the intercession of Card. Wyszyński concludes: “If it is true that one saint knows the other, then both popes (John Paul II and John XXIII), who climbed the altars together, had words of appreciation for Archbishop Wyszyński, considered to be a pious shepherd and devoted to the pain of his people and a representative of evangelical courage during the worst persecution of the Church in Eastern Europe.”¹²

Ricardo Ruiz de la Serna from the weekly magazine “Alfa y Omega”, a week after the announcement of the miracle decree, in the article *This is how the Lord worked (Así obró el Señor)* [Ruiz de la Serna 2019], with a photo from October 23, 1978 remaining in the grip of John Paul II and the Primate of Poland, after presenting the situation of Catholics in the Soviet zone, writes: “When this photo was taken, the Iron Curtain seemed unbreakable. [...] In the daily Eucharist, these two priests brought Christ to a world where the cross was the only sign of resistance to prisons, labour camps and

⁹ Cf. Liebich 1975, 501-28.

¹⁰ “San Juan Pablo II al Cardenal Wyszynski: No sería Papa si no fuera por tu ejemplo de fe.” <https://www.aciprensa.com/noticias/san-juan-pablo-ii-al-cardenal-wyszynski-no-seria-papa-si-no-fuera-por-tu-ejemplo-de-fe-12216> [accessed: 1.01.2020].

¹¹ <https://www.aciprensa.com/noticias/la-iglesia-beatificara-al-mentor-de-san-juan-pablo-ii-89711> [accessed: 1.01.2020].

¹² “Milagro atribuido a las oraciones del cardenal Wyszynski, referente del papa Juan Pablo II.” <https://es.aleteia.org/2019/10/10/milagro-atribuido-a-las-oraciones-del-cardenal-wyszynski-referente-del-papa-juan-pablo-ii/> [accessed: 2.01.2020].

political courts. The communists slandered them, threatened them and tried to penetrate the Church to destroy it from within. This embrace showed the failure of agents, informers, and denounciators. Christ was stronger than the entire political police force, stronger than all courts, and His Word resounded more than all the propaganda put together.” He comments very suggestively: “Cardinal Wyszyński is slightly bending over. [...] Nine centuries of history of the Church in Poland are burdened by this Cardinal. Almost two thousand years of apostolic succession rest on this Pope. You never know what will happen when you follow Christ. He himself does not say it, but invites us to discover it: «Come and see». What He builds cannot be demolished by emperors or Ottoman sultans or politicians or parties.” More, the author quotes from the Book of Jeremiah about the strengthening of the prophetic calling: “«And I will make you to this people a fortified wall of bronze; they will fight against you, but they shall not prevail over you, for I am with you to save you and deliver you, says the Lord. I will deliver you out of the hand of the wicked, and redeem you from the grasp of the ruthless» (Jer 15:20-21).”¹³

An in-depth reflection was also shared by the Catalan Antonio R. Rubio Plo in the article *Stefan Wyszyński: when faith becomes body (Stefan Wyszyński: Cuando la fe se hace carne)* [Rubio Plo 2019]. How aptly he writes that “Many know Wyszyński’s history, especially his confrontation with the Polish communist authorities, but fewer people know his spirituality or his work”, which is also confirmed by my query. That is why I will present the testimonies that deviate from the scheme a little more widely.

The above-cited author further describes that his friend recently gave him a book that was previously in his library as a gift. Contains prayers, homilies and speeches of the Cardinal. “At first I saw it as a mere historical source, but I was wrong. Saints aren’t just history. Christ lives in them and they are a constant example for us.” As a journalist, “I was struck by this book, for example, by a speech he gave to Catholic intellectuals on Christmas Eve 1962. This applies to every Catholic who is devoted to teaching or communicating tasks. Today, as in other times, there is a risk of losing our bearings and engaging in dialectical struggles, no matter how good their intentions are or what distances us from what is really important: «Man today

¹³ Quote in translation: *The New American Bible*, Confraternity of Christian Doctrine, Washington 1991.

is exhausted by purely rational effort and often he feels lost in the jungle of abstraction, detached from specific realities. The time has come to demand the rights of the heart, harmony of the human whole and the rights of the person. Since man is not reduced to a wandering brain in the stratosphere of pure abstraction... So I would like you, working with the word, to put all your effort, not only dress your thoughts in rational means of expression, but also give your will, your heart and your whole human being. Only under this condition will you become architects of the peace promised to people of good will... While contemplating God who becomes man, learn to leave your books, to confront them with the concrete reality of this world, to cultivate compassion of the heart». Wyszyński reminds us that the Word became flesh and lived among us (Jn 1:14). Therefore, Christianity is not the religion of the book, it is first and foremost a religion of life in which reason must focus on the master lesson given by a Child wrapped in bands of cloth and lying in a manger (Lk 2:7), and which, years later, will instruct a Samaritan who did not pass by a wounded traveller abandoned by thieves (Lk 10:25-37).”

The author also recalls reading *The Prison Notes* of Card. Wyszyński from 1953-1956, commenting on it as follows: “One of the places of his imprisonment was a monastery where the guards tried to demoralize the prisoner due to loneliness and lack of communication. There he experienced that a person deprived of liberty would soon feel in his body a discouragement, from which even an intellectual who is always ready to fight the weapon of reason cannot escape. There are many examples of writers who wrote in prison to announce that their spirit was not in a cage, although sooner or later their eyes would be met with the omnipresence of closed walls. Wyszyński also rationally reflected on the injustice committed by the communist system, which was supposed to be the strongest defender of justice, and his insight made him aware of the laziness and indolence of its guards, who performed their tasks routinely and without dynamism. The Cardinal might even wield legal arguments like Paul the Apostle and the prisoner of Christ in his appeal to Caesar, but they would be useless in the face of opponents who tried to break him out of fear aimed at provoking a paralyzing silence. Much worse was that they tried to infect him with the hatred in which they themselves lived, because the great victory of the persecutors of all time is to instil in Christians hatred that drowns the Gospel commandment of love. Wyszyński decided that fear, often mixed with hatred, could sow doubts

about the Master, as was the case with the first apostles. How can you protect yourself from these feelings of anxiety?” He sees that this is the hour of faith and love; he reads from the Primate’s notes that when all the lights go out, it is the hour when Wyszyński recites the rosary, and every Saturday is a holiday, the day of hope for Mary who waits for her Son’s resurrection. The reflection concludes: “The Cardinal’s wonderful teaching for difficult moments of life, from which there is no way out [...] – to entrust oneself to the Mother.”

In the mainstream of attention to work, it is worth recalling the text of Archbishop José H. Gomez about work – *What are we working for? (¿Para qué estamos trabajando?)* [Gomez 2019]. Referring to the recognition of the miracle through the intercession of Card. Wyszyński, recalled his thoughts as a starting point for his teaching: “I remember that little book he wrote about the importance of human work. This book had a significant impact on President Lech Wałęsa and the Solidarity movement in Poland. It also helped shape the encyclical of John Paul II on human work. Analysing the central issue of our time – work, in a secularized consumer society, it shows a tendency to see work as merely a means to an end, as a means of paying bills... This, in turn, is the source of our culture’s obsession for entertainment and fun.” At the end, he recalls Michael Naughton’s book *Getting Work Right: Labor and Leisure in a Fragmented World*, in which he writes that today many lead “divided lives. We spend most of our time at work, and yet there is a deep gap between the work we do and our sense of who we are and what we believe in.” Therefore, like Wyszyński, he encourages: “Let us serve God in the place where we are, not only at home and in our personal relationships, but also through the work we do and the way we perform it. Through our work, we are called to serve God and our neighbour and to be God’s «co-workers», continuing God’s work in the world, participating in his plan of redemption and sanctifying the world with our presence and love. «Whatever you do – St. Paul used to say – do it for the glory of God». And it’s not just about big matters. So he quotes again Card. Wyszyński: “The smallest act can be sanctified by the intention that inspires him; it is something that can bring merit and redemption if its motive is love of God. [...] The value of human actions results from the intentions behind them. The lowest work can be elevated by love to the heights of holiness.”

2. Comments on articles/comments

Among the commented materials, I found the most significant comments in the text: *Important message: soon Cardinal Wyszyński will be blessed (Gran noticia: en breve el cardenal Wyszynski beato)*.¹⁴ Apart from little related to the topic or offensive (few) and containing most often factual errors, I will mention a few that appeared the day after the approval of the decree on the miracle:

“I am very pleased with this news because we need models of sanctity in times of turmoil and confusion like the present.”¹⁵

“I was moved to visit Wyszyński’s grave in the Cathedral of St. John in Warsaw, [...] [who – W.B.] never compromised and did not seek compromises that would question the Gospel. [...] Unambiguous, sparing in words orthodoxy in dogmas and morals. [...] Faithful to the Church and profession of faith, without Lutheran confusion, with strong morality.”¹⁶

“The case of the Primate of Poland, who saved the Church of his nation, who was a master of faith in Christ, is an example for which we are all happy, as is the case of this young martyr, John Roig, from my nation.”¹⁷

Material in French *Le Figaro*, after the decree on the heroic virtues of Card. Wyszyński,¹⁸ was an opportunity for comments and even polemics:

“The future canonization of Card. Wyszyński, a great figure in the Polish Church, is very good news for everyone. [...] He is a perfect example of courage for the whole Christian West [...]. After all, let’s be honest, it was natural to promote his canonization. [...] Pope Francis recognized his «heroic virtues», but it would have been better if it had been done ten years earlier.”¹⁹

¹⁴ <https://infovaticana.com/blogs/cigona/gran-noticia-en-breve-el-cardenal-wyszynski-beato/> [accessed: 20.06.2020].

¹⁵ Aitor (3.10.2019).

¹⁶ Atarazanas (3.10.2019).

¹⁷ Canali (3.10.2019). The content of the comment suggests that its author is a Catalan.

¹⁸ “Vers la canonisation du cardinal Wyszynski?” <https://www.lefigaro.fr/flash-actu/2017/12/19/97001-20171219FILWWW00110-vers-la-canonisation-du-cardinal-wyszynski.php> [accessed: 12.01.2020].

¹⁹ Maximus Remus (19.12.2017).

The person signing “Hope” in response to one of the comments about Card. Wyszyński, wrote:

“What does this comment mean: «theologically conservative». The same must therefore be said of St. Augustine, and even about Jesus Christ. You can’t tell people that the political difference between conservatism and progressivism has the same meaning in religion.”²⁰

For “Apolitical Incorrectness”, Wyszyński’s beatification “is just an act of justice. In the face of the persecution of Catholics in the USSR, in the countries of the East, Vietnam, China and other countries, even Pope Paul VI remained silent and calmly imagined cooperation with atheist Marxism. The only brave votes were Card. Wyszyński in Poland and Card. Slipyj in Ukraine.”²¹

Under the already quoted article *Milagro del Venerable Cardenal Stefan Wyszynski, ejemplo de fe para San Juan Pablo II*,²² you can read, among others:

“The bad example of many is nothing compared to one of those faithful followers of Christ who lift their hearts to God.”²³

The comment of “Myriam Bienkowski” proves the role of her Polish ancestors in education abroad:

“I am happy, very happy and grateful to God that I am the granddaughter of Polish Catholics who instilled faith in me. I read about people and facts that my grandparents told me about. I travel with my imagination to Jasna Góra. I am very happy that the beatification process of Card. Stefan Wyszyński brings another saint to the altars.”²⁴

The person signing “Luz” certifies similarly:

“[...] Thank you for this great news. I will never forget the testimony of my wonderful aunt, who many years ago told us that this Polish Cardinal was

²⁰ Esperer (19.12.2017).

²¹ Incorection apolitique (19.12.2017).

²² <http://www.infocatolica.com/?t=cat&c=Cardenal+Stefan+Wyszynski> [accessed: 15.01.2020].

²³ Martnna (26.01.2019).

²⁴ (27.01.2019).

a saint and told us impressive details about his courage, devotion and love for the most needy.”²⁵

On the basis of this text, in extensive commentaries, Bernardino Montejano, identified as a professor of philosophy of law at the Pontifical Catholic University of Santa María de los Buenos Aires, wrote, among others:

“I express my deep joy at the news about Cardinal Wyszyński. [...] At the Council, Wyszyński interrupted the American bishop who spoke about the Church of Silence and retorted: “The Church of Silence does not exist. There is only the Church of the Deaf, yours” (Nouv. de Crétienté, No. 432, p. 301). This was the style of the steadfast Cardinal who fought to the death against communists and traitors. This is how he defended the bishop of Kielce, who was sentenced to twelve years in prison: «The torturer can destroy my body. But nothing in the world can kill my soul». He criticizes purists «who seek to rid the Church of the riches of its traditions”. The Church gathers “flowers from our land, popular songs that alternate with Gregorian chant; in this way, the Polish language meets Latin to increase the joy of spirits and hearts. Bishops are ‘heralds of the Gospel and God’s truth’. This truth cannot be pleasing to all, but we must proclaim it in its entirety without changing a word».”²⁶

As can be seen, B. Montejano is fascinated by the figure of Card. Wyszyński – he quotes him abundantly, uses phrases from the book *Polska Kalwaria*, published in Spanish in Salamanca in 1982.

“The presence of the priest is a «sign of contradiction»: «The cassock you wear, the cross you wear, the gospel you preach, will always be a sign to this world, a sign that will challenge how they have challenged Jesus Christ». As for a culture «which is not the product of a spontaneous generation or custom-made; it has its roots in the past and thrives only in a climate of freedom, love and sacrifice»; removes the mask of the traitors of the PAX group, «which is devoted to subversive activities that engage clergy in politics [...] [and – W.B.] wears Catholic etiquette, but in the face of all differences be-

²⁵ (27.01.2019).

²⁶ (28.01.2019).

tween the Church and the government, «blatantly supports all machinations of the latter».²⁷

According to the Professor, the thought and example of Card. Wyszyński are inexhaustible. He quoted the Primate's letter with the signatures of 34 Polish archbishops and bishops to the Spanish Episcopate of November 18, 1965:

“Spain has had to put the power of its faith and its weapons on the scales in immortal battles such as the Navas de Tolosa, Lepanto and the Alcazar of Toledo; in other latitudes, Poland did the same, in the bloody Legnica Fields, near Vienna or on the banks of the Vistula. The two bastions of Christianity thus fulfilled their dramatic and glorious destinies. So the great king of Spain, Philip II, could say that Poland is the Spain of Eastern Europe because of its struggle to defend Christianity and its unwavering loyalty to Catholic Rome.”²⁸

He makes a reflection that requires our reflection in the year of beatification of Card. Wyszynski:

“In the 21st century, Poland remains faithful – a shame for Spain and her daughter Argentina who are unfaithful to their fate!”²⁹

B. Montejano in the next comment states:

“This leads us directly to Poland, a suffering nation and martyrs. Years ago, John Paul II was asked about the cause of the fall of communism and replied: «If anything was decisive, it was Christianity as such, with its principles, its moral and religious message. His defence of the person and his rights» (“La Nación”, Buenos Aires, 3/11/1993).”³⁰

He also recalled that in 1987 he presented a book of Walerian Meyszowicz *Polska w chrześcijaństwie (Poland in Christianity)*, which was then published in Buenos Aires, which he considered an honour. He also enjoyed reading *Witness to Hope: The Biography of Pope John Paul II* of George Weigel. On the basis of personal experience, he even corrected this:

²⁷ (28.01.2019).

²⁸ (29.01.2019).

²⁹ (29.01.2019).

³⁰ (29.01.2019).

“Commenting on the friendship between Wojtyła’s father with Jerzy Kalinowski’s family, the author maintains that the future pope was his daughter’s godfather on the basis of information provided by Sr. Zdybicka. The information is false because he was not a «godfather». [...] The godfather was killed by the communists, and then Rev. Karol Wojtyła called Agnieszka Kalinowska to say «now I am your godfather». The Argentine introduces this correction on the basis of the testimony of the baptized, now wife of his friend Michel Bastit, perhaps the greatest of today’s metaphysicians in France.”³¹

3. At the end of the media review, the beginning of public worship

Along with subsequent decisions regarding the canonization of Card. Stefan Wyszyński leading to his beatification, the texts previously published, now updated, acquire a new life. In conclusion, I will mention one such article titled *Stefan the Great – Stéphane le Grand*.³² It was written for the 30th anniversary of the death of the Primate of Poland, and its author is a journalist from Madrid, José Luis Restán Martínez, who, recalling the socio-political context of the Primate’s ministry, stated:

“It can be said that Wyszyński is one of those people who are born by Divine Providence at the right time to keep hope in times of darkness.”

Then he gave a testimony to his personal experiences during the pilgrimage to Jasna Góra:

“When night fell, I had the honour to contemplate the dedication of Poles to Stefan Wyszyński at the gates of the Sanctuary in Częstochowa. A statue of black marble kneeling in prayer in front of a vast plain, the same one where countless armies have fallen for centuries. [...] To this place came peasants and students, wrinkled old men and young people of the new era, marked by political freedoms and the temptation of a new scepticism; they walked, they kept going to lay flowers and light candles. And just like in a warm house in the middle of the night, the memory of Wyszyński enlightens his people’s pilgrimage to the feet of Mother of Jasna Góra, before whom the Primate

³¹ (29.09.2019).

³² “Stepinac et Wyszynski, 2 victims du communism.” <http://benoit-et-moi.fr/2011-II/0455009ed20de650f/0455009ef911f4013.html> [accessed: 20.06.2020].

made vows of fidelity expressing the conscience of Polish Catholics. It is the conscience that gave the world and the Church the first Slavic Pope in history, and with him a decisive and providential turning point, as indicated by Benedict XVI.”

I can say after the author of the article:

“I do not know what a figure like Stefan Wyszyński means for today’s political leaders (so loud), for the mainstream media (so common but also banal), for young people who find themselves between apathy and protest.”

But let me come to this confession:

“[...] I know that he is not only a witness to a dramatic and beautiful era at the same time. He’s not a hero that fits the legend. At least for the Church: he is a tangible proof of what God can do with the fragile human creation; he is the verification of the faith that conquers the world, not through violence and imposition, but through suffering and love. As he wrote on October 4, 1956: «The future does not belong to those who hate, but to those who love, the mission of the Church in this world is far from fulfilled and therefore its servants are called to try and take new action».”

Quoting these words of the Primate, feeling their topicality a decade ago, he added:

“It was said as if it were being said for the moment.”

They are also valid in the year of the beatification of the Primate of the Millennium – Stefan the Great, as José Luis Restán Martínez called him in the text quoted above.

After the decree on the heroic virtues of Card. Stefan Wyszyński, an article by Salvatore Cernuzio *Finally, Cardinal Wyszyński on his way to the altars (Por fin el Cardenal Wyszyński camino de los altares)* appeared on the website of the Jesuits “Loyola XXI” [Cernuzio 2017]. Today we can say: “Soon on the altars!”, exclaim in public: “Pray for us!” However, this is not enough...

During the *Canonization and New Evangelization* conference in Kraków (2000), Bishop Wacław Świerzawski recalled the words of John Paul II from a private conversation: “I have raised so many saints and blessed to the altars – and what next? What are you doing to promote their holiness to the faith-

ful? Do canonizations revive their faith, hope and love? Because that's what they are for" [Świerzawski 2000, 125].³³

We must ask ourselves: what is the message of this beatification for me, for the University? What will I do/we do with this beatification? Let us not stop at the facts from the life of Card. Wyszyński and its contexts; it is worth referring to his writings, to which we can be inspired by those who write articles about the Primate of the Millennium, but also comment on them, also in foreign media.

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Comments in Foreign Media after the Announcement of the Beatification of Cardinal Stefan Wyszyński

Summary

Although the number of new materials after three months from the date of the announcement of the beatification of Cardinal Stefan Wyszyński in foreign media is

not yet significant, it is noteworthy that he is seen there not only as the leader of the Catholic Church in communist Poland, but also as a spiritual man with deep social thought. This is evidenced by the content of publications (1), comments and comments to those (2). It is surprising to know the Primate of the Millennium, to whom Madrid journalist José Luis Restán Martínez added the title Great; fascination with his figure expressed by prof. Bernardino Montejano from Argentina; emotions accompanying the announced event, finding expression on portals, especially among Poles, and indicating the role of ancestors in the transmission of knowledge and wisdom; drawing in ministry the thoughts of the Servant of God by Archbishop José H. Gomez from Los Angeles. Also for the University of which he was a student, doctor, Grand Chancellor, beatification will be a great task (3).

Translated by Paweł Lewandowski

Key words: Wyszyński, Primate of the Millennium, beatification, worship, opinion of holiness, work

Komentarze w zagranicznych środkach przekazu po zapowiedzi beatyfikacji kard. Stefana Wyszyńskiego

Streszczenie

Chociaż liczba nowych materiałów po trzech miesiącach od daty ogłoszenia beatyfikacji kard. Stefana Wyszyńskiego w zagranicznych mediach nie jest jeszcze znacząca, to zwraca uwagę fakt, że widziany tam jest już nie tylko jako przywódca Kościoła katolickiego w komunistycznej Polsce, lecz również jako człowiek duchowy, o głębokiej myśli społecznej. Świadczy o tym treść publikacji (1), komentarzy i komentarzy do tychże (2). Zaskakująca jest znajomość osoby Prymasa Tysiąclecia, któremu dziennikarz z Madrytu José Luis Restán Martínez dodał tytuł Wielki; zafascynowanie jego postacią wyrażane przez prof. Bernardino Montejano z Argentyny; emocje towarzyszące zapowiedzianemu wydarzeniu, znajdujące wyraz na portalach, zwłaszcza wśród Polonusów, a wskazujące na rolę przodków w przekazie wiedzy i mądrości; czerpanie w duszpasterstwie z myśli Sługi Bożego przez abpa José H. Gomez z Los Angeles. Również dla Uniwersytetu, którego był studentem, doktorem, Wielkim Kanclerzem, beatyfikacja będzie wielkim zadaniem (3).

Słowa kluczowe: Wyszyński, Prymas Tysiąclecia, beatyfikacja, kult, opinia świętości, praca

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