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CARDINAL STEFAN WYSZYŃSKI AS THE DEFENDER OF TRUTH, FREEDOM AND JUSTICE IN THE PERIOD OF COMMUNIST ENSLAVEMENT OF POLAND

In challenging times of communist enslavement of Poland, Primate of the Millennium, Cardinal Stefan Wyszyński recognized that in a situation when the fundamental values and rights are threatened, especially: „the right to truth, to freedom, to justice, to love and to respect”¹, his role as well as mission of the Polish Church is to defend man, „defend the religious and moral order, protect the primacy of the family, family life and family economy, protect freedom (...) and defend the sovereignty of our Nation”². He implemented these objectives in various situations, first trying to reach agreements with the authorities, but also through numerous meeting and negotiations, writing memoranda in defense of man, family, nation and church during a three-year of imprisonment period, while during the Great Novena and celebrations of the Millennium of the Baptism of Poland he was preparing a program for the Church and the nation

¹ S. Wyszyński, *List pasterski Episkopatu do duchowieństwa i wiernych: O zwycięstwo nad sobą na rzecz soboru*, in: M.P. Romaniuk, *Życie, twórczość i posługa Prymasa Tysiąclecia*, vol. 2, Warszawa 1996, p. 660; cf. Cz. S. Bartnik, *Pedagogia narodowa Prymasa Stefana Wyszyńskiego*, Lublin 2001, p. 82.

² S. Wyszyński, *Kościół w służbie narodu*, Rzym 1981, p. 133.

for the upcoming years, and finally through struggles in the seventies, until 1980 and 1981, when the formation of Solidarity movement gave birth to so many hopes. As a fearless defender of human dignity and inviolable rights of individuals, both in his personal, family, social, national and religious life, Wyszynski became a unique example of a living love for man, family, fatherland and the Church³.

The main objective of present paper is to discuss the main theses defining the teaching and activities of the Primate of the Millennium, that were aimed at the defense of truth, freedom and justice with regard to the human person, family, nation and Church, during the period of communist enslavement of Poland.

1. CARDINAL STEFAN WYSZYNSKI AS THE DEFENDER OF MAN, FAMILY AND NATION

As Czesław S. Bartnik holds it, according to the position of Cardinal Wyszynski, „The Church has three main goals: to continue the saving work of Christ, to create a saving community and to achieve perfection of the collective life in the world”⁴. In pursuing supernatural goals, the Church also undertakes the task of shaping the earthy, mundane life of people, families and nations, by bringing the spirit of the Gospel into all areas of life⁵. Therefore, our author regards proclamation of the full truth about man, family and nation and concern for human dignity and his rights as his main objective as well as the the task of the Church in Poland.

³ *1 List Ojca Świętego do Narodu Polskiego, z dnia 7 lipca 1981 roku*, quoted after: *Sługa Boży Stefan kardynał Wyszynski (1901-1981). Co Kościół i Polska zawdzięczają Prymasowi Tysiąclecia?*, ed. S. Budzyński, I. Burchacka, A. Mazurek, Warszawa 2000, p. 36.

⁴ Cz. S. Bartnik, *Cele Kościoła*, in: idem, *Pedagogia narodowa*, op.cit., p. 99-101.

⁵ Ibidem.

a. Concern for human dignity

In the center of his teaching, Cardinal Wyszyński put the truth about man regarded as God's creation, who has been attributed an exceptional dignity and vocation as well as special rights, especially the right to truth and freedom, and the right to be fairly treated by other people and institutions, especially the by state. He taught this during all period of his ministry, but especially within the program prepared for the new millennium of faith, which was proclaimed in the Great Novena and in the Jasna Góra Vows of the Polish Nation, supported by the resolutions of the Second Vatican Council. In this program, the defense of human dignity and freedom was considered particularly significant⁶.

In opposition to the unilateral concepts of atheism and communist power, our author presented the comprehensive theory about man as the one created in the image and likeness of God, as a bodily-spiritual being, personal, rational and free, exalted by the incarnation of the Son of God, redeemed by his passion, endowed with the dignity of God's child, called to eternal life in God⁷. According to the Primate of the Millennium, man, regarded as a person, is the most important and most lasting being on earth⁸, the highest value „and the highest good in the world – for the family and for the nation, for the state, for the Church and for the God in the Holy Trinity”⁹.

⁶ S. Wyszyński, *W mieście świętych. Dziękczynne „Te Deum” Tysiąclecie chrześcijaństwa*, Sandomierz, 3.07.1966, in: idem, *Na szlaku Tysiąclecia. Wybór kazań*, Warszawa 1996, p. 160-161.

⁷ Id., *O chrześcijańskim wyzwoleniu człowieka*. Pastoral letter for Advent 1946, in: idem, *Nauczanie społeczne 1946-1981*, Warszawa 1990, p. 19; cf. R. Iwan, *Polska, ale jaka? Myśl społeczna Kardynała Stefana Wyszyńskiego*, Lublin-Kolonia 1993, p. 19-20.

⁸ S. Wyszyński, *Bądź człowiekiem. Do młodzieży akademickiej zebranej na rekolekcjach*, Łaski, 12.04. 1960, in: Id., *Dziela zebrane*, vol. VI, Warszawa 2007, p. 124–125.

⁹ Id., *Naród – Kościół – Państwo. Kazanie świętokrzyskie*, 25.01.1976, in: idem, *Nauczanie społeczne*, op.cit, p. 717; cf. idem *Duch Boży w wolnym człowieku*.

Defending the Christian vision of man, the primate was aware that the human person can not be considered either individually or collectively. Despite the fact that it has a unique dignity, it also needs other people and communities for its full development¹⁰. A person must be regarded in relation to other people, the family, the nation, the family of nations, God and the Church. Like the human person, the family, nation and family of nations also can be attributed a personal dimension, a specific personality, a specific „Self”, freedom, morality, etc.¹¹.

b. Defense of the dignity of the family

As the Primate of the Polish Church, Wyszyński together with the bishops, in accordance with the teaching of the Second Vatican Council, indicated as the second task for the Church, after defending the dignity and freedom of man, the defence of the dignity and freedom of the Christian family, so that it would be strong in God and would be able to educate youth faithful to Christ¹². Therefore, he endeavors to demonstrate the full truth about marriage, and especially about the family, its vocation and tasks¹³.

The family according to the teaching of the primate is considered a temporal, natural reality that has its own dignity and autonomy, unique values, but it is also, as established by God, granted to achieve the supernatural, to live in grace, to be strong in God. While marriage and family require monogamousness, indissolubility, openness to life

Podczas bierzmowania młodzieży akademickiej w Warszawie, 19.05.1997, in: idem, Nauczanie społeczne, op.cit., p. 780.

¹⁰ Archiwum Instytutu Prymasowskiego Stefana Kardynała Wyszyńskiego (AIPSKW), S. Wyszyński, Kazania i przemówienia autoryzowane, *Chrześcijański humanizm*, Warszawa – Miodowa, 4.04.1976, vol.14, p.5.

¹¹ Cz. S. Bartnik, *Pedagogia narodowa*, op.cit., p. 78.

¹² S. Wyszyński, *W mieście świętych*, op.cit., p. 162.

¹³ Z. Struzik, „Rodzina Bogiem silna mocą swego narodu”. *Nauczanie o rodzinie kard. S. Wyszyńskiego*, „Kultura – Media – Teologia”, 3(2010) no 3, p. 109.

and love following the example of Christ's love for the Church¹⁴. The family is considered by Wyszyński the cradle of life, a community of love and the best school of education¹⁵. The great importance of family is related to the fact, that a man, as a person, is formed by the family and the nation. At the same time, the nation and the Church make themselves present and realize themselves in the family, which can be regarded as a special subject of the nation, state and church¹⁶. „Family and nation – as Wyszyński has it – these are not institutions, they are living organisms, having their own dynamics and manifestations of biological existence. Apart from them, all other forms of life, such as the state, government, party – are of the nature of an institution. Nation and family must exist, while those institutions may or may not exist”¹⁷.

c. Defense of dignity and truth about the nation

Wyszyński reminded that there cannot be real nation without a strong, united family¹⁸, those two are interdependent: since the family is a part of the nation, while the latter has a „family” structure and is not just an ordinary sum of families, but a family of families *sui generis*. The Primate taught as follows: „It is rightly said that the nation is a family of families, because it is the families, parents,

¹⁴ S. Wyszyński, *O społecznej krucjacie miłości*. List pasterski na Wielki Post 1967, in: Idem, *Nauczanie społeczne*, op.cit., p. 311-313.

¹⁵ Id., *Co Kościół daje narodowi w wiary nowym tysiącleciu*. During the Millennium celebrations, Opole, 14.08.1966, in: idem, *Na szlaku Tysiąclecia*, op.cit., p. 217.

¹⁶ Cz. S. Bartnik, *Pedagogia narodowa*, op.cit., p. 67-68.

¹⁷ AIPSKW, S. Wyszyński, Kazania i przemówienia autoryzowane, *Kazanie na uroczystość Świętej Rodziny*, Warszawa, St. Michael's church, 13 I 1957, vol. 2, p. 15.; cf. Z. Struzik, *Rodzina Bogiem silna*, op.cit., p. 106.

¹⁸ AIPSKW, S. Wyszyński, Kazania i przemówienia autoryzowane, *Kazanie na uroczystość Świętej Rodziny*, vol. 2, p. 16; cf. idem, *Jasnogórskie zobowiązania*, Bydgoszcz, 19 XII 1956, vol. 1, p. 300.

husband and wife who have the greatest contribution to the nation, the state and the Church”¹⁹.

In teaching of the Primate, the nation emerges from the work of creative God, the Father of nations. One can discern in it, like in a man, the similarity and image of the Holy Trinity. The nation has a temporal and supernatural dimension and, as it were, a „body” and a „soul” in a broad sense. Every nation is not only in the center of creation, but also in the center of salvation, and thus the influence of Christ and the Church. The nation, according to the Cardinal, is open to Christian values and maintains under the influence of the Church, since it has been „created”, it becomes a „Christian nation” by accepting the word of God, the Gospel and the apostolic mission. The whole nation, in the mystical sense, becomes baptized, confirmed by the Spirit and nourished by the Eucharist. Thus it is a priesthood nation, married to God²⁰.

Wyszyński claimed that for ten centuries faith, Christ and the Church had a special place in the hearts of Poles and in the heart of the nation. Following John Paul II, he stated that he could not imagine the life of our nation without Christ²¹. The history of the Polish nation has been entwined in a strange way into the cross and resurrection

¹⁹ AIPSKW, S. Wyszyński, Kazania i przemówienia autoryzowane, *Tych Dwoje nadzieją narodu i świata*. Speech addressed to families gathered on „Christmas Eve Dinner”, Gniezno, 1968, vol. 28, p. 77.

²⁰ AIPSKW, S. Wyszyński, Kazania i przemówienia autoryzowane, *Naród ochrzczonych Polaków*, Bydgoszcz 17.03.1966, vol. 23, p. 2-4; cf. idem, Środki Bożego awansu człowieczeństwa i chrześcijańskiego humanizmu. Speech addressed to the believers in Warsaw, 2.08.1966, in: idem, *Nauczanie społeczne*, op.cit., p. 292; cf. J. Lewandowski, *Naród w dziejach zbawienia w nauczaniu kardynała Stefana Wyszyńskiego*, Lublin 1980, p. 25; cf. S. Wyszyński, *Miasto nieujarzmione śpiewa*. During the Millennium celebrations in Warsaw, 24.06.1966, in: idem, *Nauczanie społeczne*, op.cit., p. 281-282; cf. Cz. S. Bartnik, *Pedagogia narodowa*, p. 24-25; idem, *Chrześcijańska nauka o narodzie według prymasa Stefana Wyszyńskiego*, Lublin 1982, p. 9.

²¹ S. Wyszyński, *Kościół obecny w życiu naszego narodu*. „Christmas Eve Dinner” for employees of the Warsaw Metropolitan Curia, Warszawa, 23.12.1980, in: idem, *Kościół w służbie Narodu*, Poznań – Warszawa 1981, p. 104, 106; cf. idem,

of Christ²². A special role in this history was also played by Mary, who, by sharing with the nation its sorrows and misfortunes, but also successes and victories, was sent to earth to help us defend the Polish Nation, to defend the Holy Church in Poland, to defend the nation's soul and its Christian culture"²³.

The Primate has repeatedly reminded that for Poles, the nation regarded as a family of families has also the face of a homeland, which consists of: persons and families²⁴, but also of land²⁵, history, national history²⁶, national and Christian culture²⁷, morality, social love²⁸. The patriotism is closely connected with the homeland, a love for it, with regard to which he claimed as follows: „Thought it is undoubtedly a natural right, it must be remembered that the love of the Fatherland is also the law of God.”²⁹.

Uroczystość poświęcenia krzyży, obrazu Matki Bożej Częstochowskiej i konsekracja dzwonów. Bydgoszcz – Wyżyny, 18,09.1980, in: idem, p. 42.

²² Cz. S. Bartnik, *Duszpasterstwo narodu według Prymasa Stefana Wyszyńskiego*, in: idem, *Teologia narodu*, Częstochowa 1999, p. 186-187.

²³ S. Wyszyński, *Rąbek tajemnicy...* Jasna Góra, 9.11.1973, in: *Wszystko postawiłem na Maryję*, Paryż 1980, p. 21-22; cf. J. Buczek, „*Wszystko postawiłem na Maryję*”. *Maryjna droga Prymasa Stefana Kardynała Wyszyńskiego*, in: *Nauczanie społeczne Kardynała Stefana Wyszyńskiego*, ed. A. Garbarz, Rzeszów 2001, p. 127-130.

²⁴ Cz. S. Bartnik, *Chrześcijańska nauka o narodzie*, op.cit., p. 14.

²⁵ S. Wyszyński, *Nie oczekujemy życia łatwego*. During his ingress to the Lublin Cathedral, 26.05.1946, in: idem, *Nauczanie społeczne*, op.cit., p. 10-11.

²⁶ Id., *Kamienie wołać będą. Na odsłonięcie tablicy ku czci Stefana Starzyńskiego*, Warszawa, 1.03.1981, in: Id., *Kościół w służbie Narodu*, op.cit., p. 203-204.

²⁷ Cf. J. Z. Celej, *Kultura chrześcijańska duszą narodu w nauczaniu Prymasa Stefana Wyszyńskiego*, Warszawa 1995, p. 162-164.

²⁸ S. Wyszyński, *Miłość i sprawiedliwość społeczna*, Poznań 1993, p. 123-124.

²⁹ AIPSKW, S. Wyszyński, *Kazania i przemówienia autoryzowane, Przez wodę i krew – do Tysiąclecia Chrztu Polski*, Gniezno 28.04.1957, vol. 2. p. 7; cf. J. Lewandowski, *Naród w dziejach zbawienia*, op.cit., p. 46-49.

2. DEFENDER OF FREEDOM AND RIGHTS OF THE HUMAN PERSON, FAMILY, NATION AND THE CHURCH

With regard to concern for man, family and nation, for their freedom and rights, according to the Primate, the cooperation of the state and the Church is indispensable. Serving the good of man, family and nation together with other communities is implied directly by the very essence of the idea of the state. „The Church is always ready to cooperate with a state that respects God’s law – for the full benefit of its citizens.”³⁰. Thus the discussed author, being aware of the tasks attributed to the Church, endeavors to defend the freedom and rights of the human person, family and nation.

a. Defender of freedom and rights of the human person

According to the Cardinal, as a holder of such great dignity and priority over all other earthly beings, man must be regarded in terms of three social principles: the absolute primacy of the person; recognition of the rights and obligations of the person; and recognition of the principle of subsidiarity with respect to a person or group of persons³¹. Thus the primate distinguishes the basic desires of the human person, which are: the desire to exist, to remain in the truth, to be good and loved, desire for freedom, justice and peace. From these desires he derived basic human rights: personal, family, social, religious, national and political³². For a man to enjoy

³⁰ S. Wyszyński, *Nie oczekujemy życia łatwego*. During his ingress to the Lublin Cathedral, 26.05.1946, in: idem, *Nauczanie społeczne*, op.cit., p. 11.

³¹ R. Iwan, *Polska, ale jaka? Myśl społeczna kardynała Stefana Wyszyńskiego*, Lublin 1993, p. 25-30.

³² Id., p. 18-19; Cf. Cz. S. Bartnik, *Pedagogia narodowa*, op.cit., p. 79; cf. S. Wyszyński, *Apel Synodu w obronie praw człowieka*. After returning from the Synod of Bishops, Warszawa 26.01.1975, in: idem, *Nauczanie społeczne*, op.cit., p. 623-624; cf. Id., *Matka – syn – rodzina. Kazanie świętokrzyskie*, 11.01.1976, in: idem, p. 681.

these rights he should be truly free. As the source of the freedom of the human person Wyszyński regarded first and foremost the will of the Creator and the work of the redemption of Christ who, with the help of the Church, helps man to discover the truth and redeem him from all slavery through the cross and the Gospel³³. The high significance of human's freedom consist in the fact, that it is the fundament of freedom of the nation and the state. Thus, according to our author: „The freedom of the human person is therefore the cradle of the freedom of the nation „³⁴.

Because the Polish authorities after the Second World War often limited the basic rights of citizens, especially with regard to the believers, the Primate of the Millennium strongly insisted to respect them. In 1952, in the course of the works on the new constitution, together with the Polish bishops, he demanded that the fundamental rights of the citizen be included in it³⁵. In the sixties he repeatedly reminded the teaching of the Second Vatican Council, the Encyclical of John XXIII *Pacem in terris* and the Charter of Human Rights and the Citizen of the United Nations, while in the seventies, the teaching of the Synod of 1974 concerning human rights³⁶.

³³ S. Wyszyński, *Kościół wyzwala z niewoli materii*. During the consecration of the St. James church in Warsaw, 24.09.1960, in: idem, *Nauczanie społeczne*, op.cit., p. 149.

³⁴ Id., „*Ojczyznę wolną zachowaj nam Panie!*”. On the occasion of the 50th anniversary of the regaining of freedom by Poland, Jasna Góra, 15.09.1968, in: idem, *Nauczanie społeczne*, op.cit., p. 366; cf. M.P. Romaniuk, *Życie, twórczość i posługa Prymasa Tysiąclecia*, vol. 3, 1965-1972, Warszawa 2001, p. 418.

³⁵ *List Episkopatu Polski do Prezydenta Bolesława Bieruta*, Warszawa 11.02.1952, in: P. Raina, *Stefan Kardynał Wyszyński. Prymas Tysiąclecia*, vol. 1, Wrocław 2016, p. 243-244

³⁶ S. Wyszyński, *Apel Synodu w obronie praw człowieka*. III konferencja z serii II Kazań świętokrzyskich, in: M.P. Romaniuk, *Życie, twórczość i posługa Prymasa Tysiąclecia*, vol.4, 1974-1981, Warszawa 2002, p. 215.

b. Defender of freedom and family rights

Recognizing the dignity and role of the family, the Cardinal emphasized the need to grant it its freedom and basic rights necessary to carry out certain tasks. Theologians analyzing the content of primate's teaching believe that a kind of charter of rights of the family can be „extracted” and formulated out of it³⁷. Among these rights, Wyszynski emphasizes the significance of four of them: the right to procreate, the right to education in the spirit of the family values, the right to a fair standard of living and the right to shape and transmit cultural values³⁸.

The basic right of the family and the nation is the right to life and care for life. Wyszynski clearly stated that if the family would be the place where children are born, the nation would certainly survive. In the opinion of our author the defense of life should be strictly connected with the defense of women, considered by him as future mothers of the nation³⁹. In his opinion, parents have a natural right to bring up their children, in accordance with their conscience and convictions, with the help of the state and the Church⁴⁰. Additionally the family has the right to be granted a decent standard of living:

³⁷ Cz. S. Bartnik, *Pedagogia narodowa*, op.cit. p. 24; cf. Z. Struzik, *Rodzina Bogiem silna mocą swego narodu*, op.cit. pp. 111 ; cf. J. Buczek, *Teologia narodu*, op.cit., p. 103-106.

³⁸ R. Iwan, *Polska, ale jaka?*, op.cit., p. 65-73; S. Wyszynski, *Nie ku grobom, ale ku wrotom życia narodu*. Do studentów w Warszawie, 7.05.1958, in: idem, *Nauczanie społeczne*, op.cit., p.119-121; *List Prymasa Polski do rodzin przygotowujących się na nawiedzenie kopii obrazu Matki Boskiej*, Gniezno, 15.08.1978, in: *Prymas Tysiąclecia*, Paryż 1982, p. 180.

³⁹ S. Wyszynski, *Nie ku grobom, ale ku wrotom życia narodu*, op.cit., p.119-121; idem, *Ratujmy dzieci*. Słowo pasterskie Prymasa Polski na XXVI Tydzień Miłosierdzia Chrześcijańskiego, Warszawa 8.09.1970, in: *Listy Pasterskie Prymasa Polski*, op.cit., p. 68.

⁴⁰ S. Wyszynski, *Do rodziców w sprawie katolickiego wychowania młodzieży*, Warszawa 4.09.1950, in: *Listy Pasterskie Prymasa Polski*, op.cit., p. 172-175; cf. R. Iwan, *Polska, ale jaka?* op.cit., p. 68-70.

their own homes, family wage, fair and pro-family policy⁴¹. Finally, it has the right to shape and transmit cultural values: faith and national culture⁴².

In the Cardinal's opinion, observance of family rights is essential for the benefit of individuals, families as well as the nation, state and church. It is necessary to care for all, care for the protection of life within the family, for indissolubility of marriage, as well as to fight against addictions that affect families⁴³. In accordance with his great program of renewing the nation's spirit through the Jasna Góra Vows of the Nation, the Great Novena and the thousandth anniversary of the christening of Poland, he directly spoke about the necessity to defend the nation through defense of the family: „This is a great national program formulated at the foot of Jasna Góra, which consists of: strengthening the unity of the Nation and strengthening the unity of the family”⁴⁴.

c. Defender of freedom and rights of the nation

The nation, according to Wyszyński, regarded as a natural community, the family of a families *sui generis*, a collective person and the basis of all social structures has its own special rights⁴⁵. The Primate was convinced that Christianity helps formulate special

⁴¹ S. Wyszyński, *List Prymasa Polski do rodzin przygotowujących się na nawiedzenie kopii obrazu Matki Boskiej*, Gniezno, 15.08.1978, in: *Prymas Tysiąclecia*, op.cit., p. 180; cf. R. Iwan, *Polska, ale jaka?*, op.cit., p. 70-72.

⁴² S. Wyszyński, *List Prymasa Polski do rodzin przygotowujących się na nawiedzenie kopii obrazu Matki Boskiej*, p. 180.

⁴³ W. Gałązka, *Małżeństwo i rodzina w nauczaniu kardynała Stefana Wyszyńskiego*, „*Studia Prymasowskie*” 4(2010), p. 138-140.

⁴⁴ AIPSKW, S. Wyszyński, *Kazania i przemówienia autoryzowane, Jasnogórskie zobowiązania*, Bydgoszcz, 19 XII 1956, vol. 1, p. 300.

⁴⁵ Cz. S. Bartnik, *Rodzina rodzin (Prymas Wyszyński)*, in: idem, *Ewangelia wieczna*, Lublin 2001, p. 403.

rights and obligations of the nation, analogous to the rights and duties of the human person⁴⁶.

In Wyszyński's teaching, the following most important rights of the nation can be distinguished⁴⁷: the right to be born and to live in one's own country; the right to biological, material, economic and spiritual life and to the integrity of one's „body” and „soul”⁴⁸; the right to patriotism, to self-awareness, to have particular world of view, way of life, the right to civilization⁴⁹; the right to religious freedom, to faith in God and God's right to the nation⁵⁰; the right to political freedom, sovereignty, to establish one's own state; the right to unity, especially spiritual, realized in the cooperation with Church⁵¹; the right to cultural heritage and cultural development, expressed in language, speech, literature, art, science, creative, moral and religious culture⁵². In addition to these internal rights of the nation, the primate

⁴⁶ Id., *Chrześcijańska nauka o narodzie*, op.cit., p. 15-17; idem, *Pedagogia narodowa*, op.cit., p. 172-173; cf. R. Iwan, *Prawa, obowiązki i zagrożenia narodu według Prymasa Wyszyńskiego*, Lublin 1989, p. 9-47; cf. J. Lewandowski, *Naród w dziejach zbawienia*, p. 49-50.

⁴⁷ S. Wyszyński, *O wierność narodowi i Kościołowi*. Speech addressed to Catholic MPs, 17.01.1976, in: idem, *Nauczanie społeczne*, op.cit., p. 689-694; cf. J. Buczek, *Teologia narodu*, op.cit., p. 144-147.

⁴⁸ S. Wyszyński, *Prosimy – wymagamy – żądamy!*, Kraków 12.05.1974, in: idem, *Prymat człowieka w ładzie Bożym*, Londyn 1976, p. 152; idem, *Kamienie wolać będą*, Warszawa 1.03. 1981, in: idem, *Kościół w służbie Narodu*, op.cit., p. 201.

⁴⁹ Id., *W obronie prawa Bożego*, Kraków 13.05.1973, in: idem, *Prymat człowieka*, op.cit., p. 98.

⁵⁰ AIPSKW, S. Wyszyński, Kazania i przemówienia autoryzowane, *Polska – ale jaka?*, Warszawa 4.08.1974, vol. 48, p. 5-6; cf. idem, *Jakiej chcecie Polski?* Speech addressed to university students in Warsaw, 22.03.1972, in: idem, *Nauczanie społeczne*, op.cit., p. 490.

⁵¹ Idem, *W obronie religii Chrystusowej i bezpieczeństwa Ojczyzny*, Jasna Góra 3.05.1973, in: idem, *Prymat człowieka*, op.cit., p. 88; cf. R. Iwan, *Prawa, obowiązki i zagrożenia narodu*, op.cit., p. 21-26; 26-47.

⁵² S. Wyszyński, *Sumienie prawe u podstaw odnowy życia narodowego*, Warszawa 6.01.1981, in: idem, *Kościół w służbie Narodu*, op.cit., p. 139-140.

also distinguishes a number of rights of the nation within the family of nations⁵³.

For Wyszyński it was obvious that the state and the Church have an obligation to support the nation in the process of becoming aware of its rights and duties and of implementing them. He persistently claimed: [...] „we are aware of our rights, of which we will not let anyone to deprive us. We will meet all the requirements that Poland and the state’s *raison d’être* are expecting from us, but we require that our personal, religious, national and civic rights would be respected either.”⁵⁴.

According to Wyszyński freedom is a condition necessary to realize these rights. Our author acknowledges that struggles of Poles „for our freedom and yours” on all continents „make us recognized as the nation that loves freedom the most.” The Poles took not only armed struggles, but also efforts carried out within the internal life of the nation⁵⁵, both aimed at preserving existing freedom and to regain their lost freedom. In this difficult struggle, they could always count on the support of the Church, who considered these rights „innate and so deeply rooted in every national family that until today, the right of people and nations to full freedom to decide for themselves is called, by the Church represented by the theses of the Second Vatican Council, God’s law”⁵⁶.

⁵³ Idem, *Homo politicus*, Warszawa 27.01.1974, in: Id., *Prymat człowieka*, op.cit., p. 245; cf. Cz.S. Bartnik, *Chrześcijańska nauka o narodzie*, op.cit., p.15-17; cf. idem, *Ogólny zarys myśli Prymasa Stefana Wyszyńskiego*, in: idem, *Pedagogia narodowa*, op.cit., p. 25; cf. J. Buczek, *Teologia narodu*, op.cit., p. 144-147.

⁵⁴ S. Wyszyński, *Bolesne losy Obrazu Nawiedzenia na szlaku milenijnym*, Warszawa, kościół św. Stanisława Kostki, 21.06.1996, in: idem, *Na szlaku Tysiąclecia*, op.cit., p. 139.

⁵⁵ Tenże, *Ojczyznę wolną zachowaj nam, Panie!* A sermon during the *Te Deum* of the Polish Bishop’s Conference on the occasion of the 50th anniversary of regaining independence, Jasna Góra, 15.09.1968, in: M.P. Romaniuk, *Życie, twórczość i posługa*, vol. 3, op.cit., p. 419.

⁵⁶ S. Wyszyński, *Wspólne drogi udreżonego Narodu i Kościoła*. During the ceremony of the 150th anniversary of the establishment of the Warsaw metropolis, 26.09.1968, in: idem, *Nauczanie społeczne*, op.cit., p. 371; cf. idem, *Ale nie depczcie*

3. WYSZYŃSKI AS THE DEFENDER OF JUSTICE

Cardinal Wyszyński made his fellow citizens realize that in order to achieve full development, man, family and nation require truth and freedom, as well as justice and love. Fairness with regard to man, family and nation is essential for them to discover their dignity and fulfill their rights and duties to the highest extent. In the face of the unjust actions of the authorities, the Cardinal strongly demanded from them justice, which was to be carried out through the acts of love.

a. Defender of the fair treatment of the human person

There is the assumption in the Primate's teaching, according to which the basic human rights can be protected only by implementing the spirit of justice, illuminated by love. He emphasized that people tired of lying, enslavement, harm and hatred, demanded „truth, freedom, justice and love that would be united in one big heart”⁵⁷. Ubiquitous evil present in social life, according to the Primate, was also caused by the program of atheism introduced by the authorities, that implemented arbitrarily in society a systemic idea of hatred, demoralization, threats of addictions, especially intoxication and nicotinism⁵⁸. That is why he undertook a radical fight with these threats in his teaching and pastoral program, especially during the Great Novena, demanding from the authorities justice and love with regard to every individual⁵⁹. This is strictly connected with

przeszłości ołtarzy... During the consecration of the altar in the church of the Holy Cross in Warsaw, 19.01.1969, in: *Ibidem*, p. 377.

⁵⁷ S. Wyszyński, „*Kamienie węgielne budowania na górach świętych*”. At Jasna Góra after release from imprisonment 2.11.1956, in: *Nauczanie społeczne*, op.cit., p. 63; cf. R. Nęcek, *Ochrona praw człowieka w nauczaniu społecznym kardynała Stefana Wyszyńskiego*, „*Studia Prymasowskie*” 2, 2008, p. 233-240.

⁵⁸ Idem, *O zagrożeniu moralności narodu. List pasterski na Wielki Post 1968*, in: idem, *Nauczanie społeczne*, op.cit., p. 345-347.

⁵⁹ Por. J. Buczek, *Wszystko postawiłem na Maryję*, op.cit., p. 128-129.

the content of his appeal to the rulers: „Love us a little bit. Love us when you rule us and when you govern us”⁶⁰.

The Church, according to Wyszyński, always defends the personal dignity of man as a child of God, a citizen of the nation and the state⁶¹ and wants to serve in the pursuit of the human right to truth, freedom, justice and love. When there are no obstacles, the church can look after the human family and raise new generations in the Christian spirit, can infuse the spirit of Christ into all areas of life, and thus can bring the spirit of justice and peace into social and economic life. However, when the fundamental rights of a person are diminished, the Church must radically oppose any violation of conscience, forced atheisation, instilling ungodliness in children and youth, as well as abuse of power⁶². Eventually, according to the teaching of the Primate of the Millennium, „The primacy of man is a matter that obliges each of us. In this huge „complex national deposit”, which is the Polish Nation, every human being deserves to be beloved”⁶³.

b. Defender of the fair treatment of the family

The Cardinal’s teaching clearly emphasize the significance of certain types of dependencies: a biologically and morally healthy family prolongs the nation’s existence, secures its identity and historical development, while the nation and the state, providing the family with its proper position in society, contributes, to the full extent, to the realisation of the idea of care for its own existence.

⁶⁰ S. Wyszyński, „*Res sacra homo*”. Kazanie na zakończenie uroczystości jubileuszowych 300-lecia śmierci św. Wincentego a Paulo, in: *idem, Wielka Nowenna Tysiąclecia*, op.cit., p. 272.

⁶¹ *Idem*, „*Te Deum*” *Narodu w Śląskiej Krainie Węgla i Chleba*, in: *idem, Na szlaku Tysiąclecia*, op.cit., p. 100.

⁶² *Idem*, „*Te Deum*” *za Jasną Górę*, Jasna Góra, 26.08.1966, in: *idem, Na szlaku Tysiąclecia*, op. cit., p. 244.

⁶³ AIPSKW, S. Wyszyński, Kazania i przemówienia autoryzowane, *Sumienie prawe u podstaw odnowy życia narodowego*. During the celebrations of the Epiphany, Warsaw, the Archcathedral of St. John, 6 I 1981, vol. 67, p. 16-17.

Zdzisław Struzik distinguishes six primate principles that should be respected by the state for the benefit of the family. The point is to recognize that man is the wealth of society and the state; to surround the family with care and protection; to secure the legal indissolubility of marriage; to create the right economic conditions that provide favourable conditions for development of family life; to ensure proper population policy with regard to the family and to promote the principle of cooperation of community and institution for the benefit of the family⁶⁴. The Primate emphasized that the state should also defend the moral order of the family, secure its rights and freedom of religion⁶⁵, provide basic rights to parents: the right to have children, to protect life and freedom of teaching and educating the young generation, consistent with their conscience and convictions. The state – according to this program – should respect the rights of parents and the Church, recognizing its own auxiliary role⁶⁶.

The church, according to Wyszyński, has a unique task to implement with regard to the family. It defends life and thus defends the family and the nation⁶⁷. It helps the family to become a role model and source of knowledge about mutual love⁶⁸. Finally, it ensures

⁶⁴ Z. Struzik, *Rodzina Bogiem silna*, op.cit., p. 116.

⁶⁵ S. Wyszyński, *W obronie prawa Bożego*. During the anniversary of the martyr death of St Stanislaus, in Krakow, 13.05.1973, in: idem, *Nauczanie społeczne*, op.cit., p. 554.

⁶⁶ Idem, *W sprawie katolickiego wychowania młodzieży*. List pasterski do rodziców katolickich, 5.10.1950, in: idem, *Nauczanie społeczne*, op.cit., p. 51-53; idem, *Pragniemy wolności wyznawania Boga*. During the celebrations of Our Lady of Częstochowa at Jasna Góra, 26.08.1973, in: idem, *Nauczanie społeczne*, op.cit., p. 559.

⁶⁷ Idem, *Pochwała dziecięctwa i życia*. Kazanie na dziesięciolecie parafii Dzieciątka Jezus w Warszawie, Warszawa 27.12.1959, in: idem, *Wielka Nowenna Tysiąclecia*, op.cit., p. 202.

⁶⁸ Idem, *Polsce i światu potrzeba dziś najbardziej miłości i serca*. Speech addressed to the faithful in Niepokalanów, 13.04.1969, in: idem, *Nauczanie społeczne*, op.cit., p. 390-39, cf. p. 317-319. AIPSKW, S. Wyszyński, *Kazania i przemówienia autoryzowane, Jasnogórskie zobowiązania*, Bydgoszcz, 19 XII 1956, vol. 1, p. 300; cr. Z. Struzik, *Rodzina Bogiem silna*, op. cit., p. 108.

the proper Catholic education of Christian families, by defending them against atheisation⁶⁹. Bearing in mind how important the care for the family and the upbringing of children may be, he stated that the nation, state and church should cooperate with family and as well with each other⁷⁰, because the strength of the nation depends on the condition of the family: „When families are united, faithful, inseparable – no one will destroy a nation”⁷¹.

The Primate of the Millennium protested strongly against atheisation and hindering religious upbringing of children and religious practices, against actions aimed at destruction of families⁷². Recognizing these threats, he called on the nation: „to defend the life of the unborn, to maintain fidelity with regard to marriage vows, to increase the morality of spouses, to practice the virtue of bravery and temperance, to be vigilant about the moral and religious education of young people and children, so that the descendants of Catholic families would not become in the future, atheists and pagans”⁷³.

⁶⁹ S. Wyszyński, *Pragniemy wolności wyznawania Boga*. During the celebrations of Our Lady of Czestochowa at Jasna Góra, 26.08.1973, in: idem, *Nauczanie społeczne*, op. cit., p. 560.

⁷⁰ AIPSKW, S. Wyszyński, Kazania i przemówienia autoryzowane, *Homo Dei – człowiek Boży, brat dzieci Bożych*, Warsaw, the church of the Holy Cross, 13.01.1974, vol. 45, p. 41; cf. Z. Struzik, *Rodzina Bogiem silna*, op.cit., p. 117.

⁷¹ S. Wyszyński, *Geneza Jasnogórskich Ślubów Narodu*. Speech addressed to the highlanders in Zakopane, 19.08.1957, in: idem, *Nauczanie społeczne*, op.cit., p. 96.

⁷² „*Non possumus*”. Polish bishops’ memorial to the government, in: M.P. Romaniuk, *Życie, twórczość i posługa Prymasa Tysiąclecia*, vol. 1, Warszawa 1994, p. 608-610; *O obowiązkach religijnych w czasie wakacji*. The pastoral speech of the bishops to parents, educators and youth, in: M.P. Romaniuk, *Życie, twórczość i posługa*, vol. 2, op.cit., p. 626-628; cf. *Odezwa Rady Głównej Episkopatu Polski do wszystkich rodaków wspólnej Ojczyzny*, Warszawa, 29.12.1970, in: M.P. Romaniuk, *Życie, twórczość i posługa*, vol. 3, op.cit., p. 619-620.

⁷³ AIPSKW, S. Wyszyński, Kazania i przemówienia autoryzowane, *Każdy kapłan pracuje nad wprowadzeniem w życie Ślubów Jasnogórskich*. An appeal addressed to the Catholic clergy, Komańcza, 1956, vol. 1, p. 69-70.

c. Defense of the fair treatment of the nation

As we can see, one can clearly discern – in primate’s teaching – deep concern for the nation, which should live in love, in truth and finally, live in justice, requiring the enforcement of not only its own rights, but also recognizing and respecting the rights of others. Justice, so necessary in the life of the nation, should be based on God and his love⁷⁴. Wyszyński strongly emphasized that the Polish nation often suffered injustices and threats in its being and sovereignty. He spoke about external⁷⁵ and internal threats, including secularization and atheization, hatred, demoralization⁷⁶, ideological, social and economic transformations that harm the biological and cultural foundations of the nation’s existence⁷⁷. Recognizing these dangers, he strongly encouraged Polish citizens to carry out an examination of their conscience and the rehabilitation of conscience, as well as to undertake all efforts aimed at achieving order in the nation with the help of the Church⁷⁸.

In order to defend the nation’s existence, its freedom and justice concern for the nation on the part of the state and the Church is

⁷⁴ S. Wyszyński, *Milenijne gody w Wiślicy*. Coronation of „Madonna Łokietkowa” during „Te Deum” on the occasion of the Millennium of the establishment of the diocese of Kielce, Wiślica, 17.07.1966, in: idem, *Na szlaku Tysiąclecia*, op.cit., p. 175-176.

⁷⁵ Idem, *Bez ofiar i wyrzeczeń nie ma zwycięstw*, Warszawa 16.08.1970, in: idem, *Z gniazda orląt*, Rzym 1972, p. 102.

⁷⁶ Idem, *Kamienie wolać będą*. Warszawa 1.03.1981, in: *Kościół w służbie Narodu*, op.cit., p. 204; cf. *List Episkopatu Polski do duchowieństwa o moralnym zagrożeniu narodu*, Warszawa 25.01.1968, in: *Listy Episkopatu Polski*, vol. 1, Marki 2003, p. 507; cf. M.P. Romaniuk, *Życie, twórczość i posługa*, vol. 3, op. cit., p. 339-343;

⁷⁷ S. Wyszyński, *O zagrożeniu moralności narodu*. List pasterski na Wielki Post 1968, in: *Nauczanie społeczne*, op. cit., p. 345-347; cf. R. Iwan, *Prawa, obowiązki i zagrożenia narodu*, op.cit., p. 67-68.

⁷⁸ S. Wyszyński, *Sumienie w pełnieniu obowiązków społecznych*. A speech during the high mass on the occasion of the canonical visitation of the Nadarzyn parish, 21.09.1980, in: idem, *Kościół w służbie Narodu*, op. cit., p. 46-48.

necessary⁷⁹. To fulfill its tasks, the state should, in the Cardinal's opinion, take into account four basic conditions in its operation: first, recognize the primacy of God in our homeland and refrain from the atheization and secularization of society; second, give priority to the family, with its right to defend life, to be granted appropriate economic conditions of existence, to be able to educate the young generation in accordance with the parents' beliefs; third, to recognize that man is a social being, and therefore has the right to associate and fight for his rights within various organizations and associations; and finally, fourth, to recognize the right of the nation to be on its own, and thus to be able to dispose of its homeland according to its own needs⁸⁰.

Apart from the state, also the Church has a great role to fulfill with regard to life of the nation, which in Poland has already become a kind of „Church of the nation”⁸¹, closely connected with this particular country, characterized by the specific forms of the existence of the nation⁸². The church influences the nation in two spheres: supernatural and natural. In the supernatural sphere, it brings salvation to the nation, the possibility of participation in God's life, it grants it with grace, the sacraments, leads it towards the heavenly homeland, enriches its natural bonds, teaches it love and creates a kind of Christian national culture⁸³. While in terms of the mundane, earthy

⁷⁹ Idem, *Homo politicus*, Warszawa 27.01.1974, in: idem, *Prymat człowieka w ładzie Bożym*, Londyn 1976, p. 237; cf. AIPSKW, S. Wyszyński, *Kazania i przemówienia autoryzowane, Królowi Królów*, Kraków – Wawel Cathedral, 18.10.1973, vol. 44, s. 4; cf. R. Iwan, *Polska, ale jaka?*, op.cit., p. 144.

⁸⁰ S. Wyszyński, *Odpowiedzialność – obowiązki – prawa w życiu narodu*. Sermon during high mass on the occasion of celebrations of Our Lady of Częstochowa, Jasna Góra, 26.08.1980, in: idem, *Kościół w służbie Narodu*, op.cit., p. 14-19.

⁸¹ Cz.S. Bartnik, *Chrześcijańska nauka o narodzie*, op.cit., p. 11-12; 17-18.

⁸² S. Wyszyński, *Uświęcanie doczesności*. A speech addressed to the clergy of Warsaw, 3.08.1962, in: idem, *Nauczanie społeczne*, op.cit., p. 188-189; cf. Cz. Bartnik, *Pedagogia narodowa*, op.cit., p. 173-174.

⁸³ S. Wyszyński, *Milenijne gody Świętego Kościoła Łomżyńskiego*, Łomża, 7.08.1966, in: idem, *Na szlaku Tysiąclecia*, op.cit., p. 198-203.

life of the nation, the Church cares for the national *raison d'être*⁸⁴, and thus defends human life, safeguards human freedom and its right to truth, goodness and beauty, it also teaches love and social justice, enriches culture, shapes the spirit of the nation, as well as it provides the foundation for social ethics⁸⁵.

Our author made everyone aware that the thousand-year history of our nation confirms that the Church never abandons the nation in critical situations. It defends the dignity and rights of the nation and therefore often exposes itself to state power⁸⁶, but it cannot remain silent when the nation is threatened. Nevertheless, it should be noted that it is not a struggle with the authorities, but with its abuses with regard to its citizens⁸⁷.

CONCLUSION

The present paper focuses on presenting a significant message of the teaching and pastoral ministry of Primate Wyszyński, which was the defense of truth, freedom and justice, carried out in the spirit of love⁸⁸ in the life of a human person, family and nation. He stated that the existence of each of these realities depends on the realization of the above mentioned rights and values. Following the Gospel and the teaching of Vatican II, he claimed that if these rights, granted us

⁸⁴ AIPSKW, S. Wyszyński, *Kazania i przemówienia autoryzowane, Co Kościół daje narodowi na nowe Wiary Tysiąclecie*, Siedlce – Katedra 18.09.1966, vol. 25, p. 11.

⁸⁵ Cz. S. Bartnik, *Pedagogia narodowa*, op.cit., p. 100-101.

⁸⁶ S. Wyszyński, *Kościół w Polsce nie ma zwyczaju opuszczać narodu*. Christmas Eve speech to the priests of Warsaw, Warszawa 24.12.1980, in: idem, *Kościół w służbie Narodu*, op.cit., p. 113-114.

⁸⁷ Id., *Kościół nie walczy z władzą, tylko z jej nadużyciami*. During the anniversary of the martyr death of St Stanislaus, in Krakow, 11.05.1975, in: idem, *Nauczanie społeczne*, op.cit., p. 643-646.

⁸⁸ Id., *In principio erat Verbum*. A sermon given in the church of Saint. Anne in Krakow, on September 5, 1964, on the occasion of the 600th anniversary of the existence of the Jagiellonian University, in: M.P. Romaniuk, *Życie, twórczość i posługa*, vol. 2, op.cit., p. 663.

by the Creator, are violated, then in such a situation the Church must demand their observance.

To sum up all the analyzes carried out in present paper, it should be stated that Primate Stefan Wyszyński created an original Christian vision of man, family and nation, connected by mutual bonds, but also connected with God and the Church. It can be said that by indicating the complexity and multidimensional aspect of human nature, its dignity and rights, he „rediscovered” concepts of man, family and nation in those challenging times of communist enslavement of Poland. The Primate investigated these realities in the wide context of mutual references of the human person, family, state, nation, homeland and Church. He regarded the human person, family, nation, as beings created by God, and thus having their unique dignity, personality, their rights and duties, the right to truth, freedom and justice. He also considered these realities with reference to Christ and the Church, as redeemed by Christ, participating in his crucifixion and resurrection, as well as in the sacraments, but also endowed with grace.

The Primate greatly regretted the fact that the Polish state did not fulfill its role during the communist period, often acting against individual people, families and nation. He consistently demanded respect with regard to the life of a man, the functioning of the family and the continuance of the nation, their dignity and rights. He also emphasized the significance of the duties of the state and authorities with regard to man, family and nation, and the need to cooperate with the Church in carrying out these tasks. He preached, wrote memorials and protest letters to the authorities, and demanded respect for basic rights that were violated in that time.

The unity of man, family and nation with Christ, Mary and the Church, was regarded by Wyszyński as the fundament of future life and strength of the nation. He was convinced as to the rightness of this belief by referring so often to the whole history of Poland, as well as to his personal experience. While preparing the program of the Great Novena and celebrations of the Millennium, in which he also included the issues significant for the lives of people, families and the nation, the primate also clearly distinguished the foundations of life and

development, each of these realities. Those are: faithfulness to God, to the Cross, to the Gospel and to the Church, life in the sanctifying grace, the indissolubility of marriage, the fight against national flaws, and love to own's own nation.

Abstract

Cardinal Wyszyński was a defender of every individual, family, nation and Church during the time of communist enslavement of Poland. He was an ardent defender of the truth with regard to human being and its dignity, he constantly emphasized the significance of respecting basic rights and obligations of men, and strongly demanded the observance of these rights when the state violated them. Furthermore, he was radical defender of the freedom of human persons, families, nation and the Church, indicating that only in freedom can they truly develop and fulfill their vocation and goals. He constantly reminded us of the need for justice made in the spirit of love with regard to every individual, family and nation. He clearly defined the tasks and duties of the state and the Church in relation to every human person that should be regarded as the highest value in the world, as well as towards families that are to be considered the cradle of the nation, and towards the nation that he regarded as a family of families *sui generis*. Additionally he emphasized that the Church has a unique role to perform in relation to these communities, bringing into their existence not only the supernatural dimension, sanctifying God's grace, salvation, but also the natural dimension consisting in the care of the Church for the national *raison d'état*. Last but not least, in his view, the Church must be free and independent in its activities to be able to perform its religious and social role properly. The Primate indicated the need for cooperation between the state and the Church for the benefit of man, family and nation. When the communist state did not fulfill its role and acted against the rights of citizens, especially believers, against families and nation, he radically opposed these actions, demanding respect for dignity, rights, truth, freedom and justice with regard to every human person, family and family of families – that is the nation.

Keywords: Wyszyński, primate, man, human person, family, nation, state, church, truth, dignity, freedom, justice, love, defender, personal dimension, rights and duties

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