

## **NINE DAYS THAT CHANGED THE WORLD - Study Guide**

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## **Introduction**

On November 9, 1989, the most visible symbol of totalitarian evil, the Berlin Wall, tumbled down. Two years later, the Soviet Union officially dissolved on Christmas Day 1991. The fall of the Wall and the dissolution of the Soviet Union transpired in relative calm, but they followed decades of repression, cruelty, and murder by the Soviet regime.

The trumpet blasts that finally destroyed the Berlin Wall in a peaceful revolution and brought freedom to millions in Eastern Europe were political, economic, diplomatic, and military in character. But it became evident to us in working on our documentary, *Nine Days that Changed the World*, that spiritual factors were decisive, as Pope John Paul II and President Ronald Reagan rallied the West to a defense of freedom and human dignity.

Everyone recalls that President Reagan, in front of Berlin's Brandenburg Gate, famously called upon Soviet General Secretary Mikhail Gorbachev to "tear down this wall." But rarely does the media take note of the most important passage from Reagan's 1987 Berlin Wall speech, in which he described the "root of the matter" and the "fundamental distinction between East and West." Said Reagan: "The totalitarian world produces backwardness because it does such violence to the spirit, thwarting the human impulse to create, to enjoy, to worship."

Reagan then went on to ridicule how "[t]he totalitarian world finds even symbols of love and of worship an affront." He pointed to the frantic behavior of the Communist East German government to correct with paints and chemicals what they found to be a major flaw in the glass sphere of the massive communications towers they built in 1969. Reagan noted that these actions were to no avail, as "even today when the sun strikes that sphere--that sphere that towers over all Berlin--the light makes the sign of the cross."

On the same day, 220 miles away on the peninsula of Westerplatte, near Gdansk, Pope John Paul II was once again rallying his countrymen and women to a heroic defense of truth and human values amidst life under totalitarianism. In the very place where World War II began when a vastly outnumbered garrison of 182 Polish soldiers held out for a week against a surprise attack of 3,500 elite German troops, the Pope said to the young people assembled: "Each of you, my young friends, finds in life some personal 'Westerplatte.' Some measure of tasks that have to be undertaken and fulfilled. Some rightful cause for which one cannot avoid fighting. Some duty, necessity, which one cannot shun. One cannot desert. Finally--some order of truth and values, which must be held and defended, like this Westerplatte, within oneself and around oneself."

In a place remembered for Polish heroism, the Pope recalled the reflections of a Polish martyr of the concentration camps: "More horrifying than a defeat of arms is the defeat of the human spirit."

While June 1987 would ultimately prove to be the final stage of the Cold War, Reagan and the Pope had been stressing the primacy of the spiritual struggle against Communism since each took office. In his 1981 Notre Dame Commencement Address, four months into his presidency, Reagan issued this rallying cry: "For the West, for America, the time has come to dare to show to the world that our civilized ideas, our traditions, our values, are not--like the ideology and war machine of totalitarian societies--just a facade of strength. It is time for the world to know our intellectual and spiritual values are rooted in the source of all strength, a belief in a Supreme Being, and a law higher than our own."

In his "Evil Empire" speech in 1983, Reagan said, "I've always maintained that the struggle now going on for the world will never be decided by bombs or rockets, by armies or military might. The real crisis we face today is a spiritual one; at root, it is a test of moral will and faith. . . . I believe we shall rise to the challenge. . . . I believe this because the source of our strength in the quest for human freedom is not material, but spiritual. And because it knows no limitation, it must terrify and ultimately triumph over those who would enslave their fellow man."

From his election in October 1978, Pope John Paul II constantly preached that it was only through Jesus Christ that man could fully understand his great dignity and his future vocation and therefore no country had the right to exclude Christ from its history.



When the Pope preached this message in June 1979 in Warsaw's Victory Square at the beginning of his nine day pilgrimage, on an altar with the backdrop of a 50-foot cross, one million of his fellow Poles responded in affirmation with 14 minutes of applause, interrupted by singing in one voice: *Christus Vincit, Christus Regnat, Christus Imperat* (Christ Conquers, Christ Reigns, Christ Governs). In an officially atheistic country, the Polish people dramatically bore witness that God was sovereign, not the state.

At the end of the same homily, Pope John Paul II prayerfully called on God to "send down your Spirit and renew the face of the earth"--adding after a dramatic pause--"and the face of this land."

Thirty years later, in June 2009, the Mayor of Warsaw--in the presence of the President of Poland, a company of soldiers, the Archbishop of Warsaw, and thousands assembled--dedicated a 30-foot cross in the same square in memorial of the 1979 Mass and described the impact of Pope John Paul's prayer for the renewal of Poland in this way:

*The message of John Paul II met with our highest national and social aspirations. It poured hope into our hearts. Then for the first time in decades we saw how many of us are here. We felt what it meant to be together, free and in community. Soon, August 1980 arrived and Solidarity was established. Then the tragedy [martial law] of December 1981, and thanks to those who went through that and did not reject hope, June 1989 arrived. The word was fulfilled. . . . We Poles know that the demolition of Communism did not start in 1989, but ten years earlier, here on this square, with the words of John Paul II. . . . This Cross is a symbol that what is impossible becomes possible.*

As we remember in gratitude the demise of the Berlin Wall and the defeat of Soviet Communism, let us also remember that when human freedom and dignity were under assault during the Cold War, Pope John Paul II and President Ronald Reagan were in agreement that the spiritual nature of man and the freedom to know God were central to defining humanity and decisive in defeating tyranny.

*(This introduction was adapted from an article titled "The Victory of the Cross" by Newt Gingrich, Callista Gingrich, and Vince Haley originally published on November 9, 2009 in the Weekly Standard.)*

### **A Message from Newt and Callista Gingrich**

After viewing our movie, *Nine Days that Changed the World*, and using this study guide, we hope you will join us in sharing Pope John Paul II's inspirational message of freedom through faith.

We developed *Nine Days that Changed the World* to share the emotional, intellectual and spiritual power of Pope John Paul II's visit to Poland in June of 1979. For nine days, the Holy Father awakened cultural awareness, strengthened national identity, inspired commitment, and taught a generation that through faith, freedom could be achieved.

Both Lech Walesa, the former leader of Solidarity and President of a free Poland, and Vaclav Havel, playwright and freedom protester who became President of a free Czechoslovakia, told us that the Pope's 1979 pilgrimage was the beginning of the end of the Soviet dictatorship.

*Nine Days that Changed the World* presents Pope John Paul II's trip to Poland as a momentous event that changed a nation and the world -- culminating in the fall of the Berlin Wall in 1989 and the disappearance of the Soviet Union in 1991.

This film features key addresses and visits made by the Holy Father throughout his nine day visit to Poland in 1979. It also carries us back to the pivotal events in Karol Wojtyla's early life, including his childhood, his life under Nazi and Soviet tyranny, and his path to the priesthood.

*Nine Days that Changed the World* is a story of human liberation. The Pope's biographer, George Weigel, writes movingly about the impact of this nine day pilgrimage. His description beautifully depicts many of the messages captured in our film. Weigel says, "During these nine days in June of 1979, Pope John Paul II gave back to his people their history, their culture, and their identity. In doing so, he gave Poles spiritual tools of resistance that Communism could not match."



Pope John Paul II’s message of freedom through faith is timeless and universal. Confronted with a growing secularism, some in America forget that our unalienable rights come from God. Faced with secularism, anti-Christian laws, and the pressures of radical Islamism, Western Europeans find themselves in crisis. And, in Cuba, China, and elsewhere, there are millions whose freedoms are bound by anti-religious governments.

We have been honored to share *Nine Days that Changed the World* throughout the United States and Poland and plan to produce this film in multiple languages. We believe that the lessons of John Paul II’s 1979 pilgrimage to Poland will resonate around the world.

It is vital for young people to know that faith and courage can change seemingly impossible circumstances. We hope that this film and study guide will serve as an enduring legacy and inspiration for years to come.

**About this Study Guide**

This study guide is a complement to the movie *Nine Days that Changed the World* and is intended as an aid to students and teachers at both the high school and college level who wish to delve more deeply into Pope John Paul II’s 1979 pilgrimage to Poland and its aftermath.

Anyone studying the Cold War period would benefit greatly from studying the circumstances surrounding the 1979 pilgrimage. There is no question that Poland was central to the changes that transformed Europe in 1989, and what was central to the changes in Poland was the “particularly responsible” witness of Pope John Paul II and the Polish people. And to understand fully these changes that took place in Poland requires some knowledge of Polish history, Christianity, theology, Karol Wojtyla’s biography, Christian anthropology, Marxism, and the nature of good and evil. This study guide aims to provide an introduction to each of these areas.

It is contemplated that this study guide will be periodically updated with additional materials. So if you are using this study guide, be sure to check the website [www.NineDaysThatChangedTheWorld.com](http://www.NineDaysThatChangedTheWorld.com) from time to time to see if an updated version has been posted.

**About *Nine Days that Changed the World***

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## ACTIVITY 1

### Story of Pope John Paul II and Nine Days That Changed The World

*Born Karol Wojty\_a in 1920, the future pope's personal encounter with Nazism and Communism would shape his lifelong opposition to evil.*

– Newt Gingrich, *Nine Days that Changed the World*

### Who was Karol Wojty a (born Karol Wojtyla)?

The 264<sup>th</sup> Pope of the Catholic Church, Pope John Paul II, was born Karol Wojtyla in a small town in southern Poland near Krakow in 1920. Born just two years after the country of Poland reappeared on the map of Europe after an absence of over 100 years, Wojtyla grew up in the years between the world wars. His towering achievements as Pope have their origin in his Polish roots. According to biographer George Weigel, the Pope once told him that others "try to understand me from outside. But I can only be understood from inside."

Below is a timeline of some of the major milestones in the life of Karol Wojtyla before becoming Pope.

<b><u>TIMELINE OF KAROL WOJTYLA'S LIFE BEFORE BECOMING POPE JOHN PAUL II</u></b>	
<b><u>Early Years</u></b>	
May 18, 1920	Karol Wojtyla is born in Wadowice, Poland.
1929	His mother dies the same year he receives First Communion.
1938	He graduates from high school.
Spring 1939	He moves with his father from Wadowice to Krakow to study Polish literature at the Jagiellonian University. He completes his first volume of poetry.
June 1939	He undertakes military training.
November 1939	Jagiellonian University professors are arrested and transported to concentration camp in Sachsenhausen. Wojtyla joins underground opposition movement and launches an underground theater that will later be called the Rhapsodic Theater.
1939	He writes literary drama "David."
1940-41	Under German occupation of Krakow, Wojtyla is sent to work in the stone mine in Zakrzowek. Later he works at Solvay chemical plant.
1940	Wojtyla writes two theatrical plays: "Jeremiah" and "Hiob"
February 18, 1941	Wojtyla's father dies.
August 22, 1941	The Rhapsodic Theatre opens with play in which Wojtyla plays the role of King Boleslaw The Brave, who murdered Krakow's bishop Stanislaw. He also recites poetry by Cyprian Kamil Norwid, Adam Mickiewicz, and Juliusz Slowacki.
<b><u>Priest</u></b>	
1942	Wojtyla begins studies in the underground Krakow seminary founded by Archbishop Adam Sapieha. He continues work at the Solvay plant.
1944	Wojtyla begins work on the drama "Our God's Brother" (about brother Adam Chmielowski)
[November] 1, 1946	Wojtyla ordained a priest by Archbishop Sapieha.
1946	Publishes poem "A Song about Hidden God"
1947	Travels throughout France, Holland, Belgium
1949-51	Works as a parish priest and student priest in Krakow. He skies, hikes, and organizes kayak and bike excursions for growing network of students. Father Wojtyla begins doctoral studies in moral theology.



1950	Finishes play “Our God’s Brother.”
1953-54	Teaches ethics, philosophy, and theology at the Catholic University of Lublin and the Krakow seminary, with a focus on sexual ethics. He begins lecture series called “Act and Ethical Experience” (the analysis of the philosophical ethics of Max Schlerer, Immanuel Kant and Thomas Aquinas); “Issues of Norm and Happiness” (critique of David Hume and Jeremy Bentham’s philosophical ethics); “A Good and Value” (the ethics of Plato, Aristotle, St Augustine, St Thomas Aquinas, Immanuel Kant and Max Scheller).
	<b>Bishop</b>
1958	Pope Pius XII names Wojtyla auxiliary bishop of Krakow.
1960	Publishes theatrical play “The Jeweler’s Shop” and a book on sexual ethics “Love and Responsibility.”
1962–1965	Attends all sessions of the Second Vatican Council and makes key contributions to the Council document <i>Gaudium et Spes</i> (Pastoral Constitution on the Church in the Modern World).
1964	Pope Paul VI appoints Wojtyla Archbishop of Krakow.
1967	Pope Paul VI elevates Archbishop Wojtyla to Cardinal.
1967-1969	Archbishop Wojtyla leads fight for right to build a church in Nowa Huta, a district of Krakow which was originally envisioned by Communists as an officially atheistic city without a church. In 1969, Wojtyla consecrates The Ark of the Lord Church (the Ark on the sea of atheism).
1969	Wojtyla’s publishes “An Acting Person.”
1973	Takes part in Eucharistic Congress in Melbourne, Australia.
1974	Wojtyla criticizes the Czechoslovakian regime in a homily during funeral for Czechoslovak Cardinal Stefan Trochta, who died of brain hemorrhage after day long questioning by the regime’s security services.
1976	Cardinal Wojtyla visits the United States for Eucharistic Congress in Philadelphia.
October 16, 1978	Elected successor to Pope John Paul I, becoming the 264th Pope of the Catholic Church. He is the first non-Italian Pope since Adrian VI (1522–23), the first Polish Pope, and the youngest Pope since Pius IX (1846–78). He takes the name John Paul II.

### **What happened in June 1979? Why is it worth studying?**

In June 1979, eight months after his election in October 1978, the new Pope, John Paul II, returned to his homeland for a nine day visit. During these nine days he visited a number of major Polish cities and conveyed messages and sermons to various parts of Polish society, including clergy, students, scientists, miners, and other workers.

The reaction throughout Poland was overwhelming – and the world was watching.

Almost one third of the entire nation turned out in person to see him at one of the many public masses or other meetings. The rest of the population followed his pilgrimage on television or radio. One person described how you would walk down the street in almost any Polish town in those late spring days of June 1979 with the windows of homes open and hear the voice of the Pope everywhere emanating from televisions and radios.

John Paul II biographer George Weigel describes these nine days as the pivot upon which the entire 20th Century turned.

Polish historians credit this nine day pilgrimage as the direct inspiration for the rise of the Solidarity independent trade union movement, which itself became the ultimate lever that toppled communism in Poland and ultimately everywhere else in Europe.

In his 2005 book *The Cold War: A New History*, America’s most prominent Cold War historian, Professor John Lewis Gaddis of Yale University, writes “When John Paul II kissed the ground at the Warsaw airport on June 2, 1979, he began the process by which Communism in Poland-and ultimately everywhere else in Europe-would come to an end.”



What transpired during these nine days in June 1979 that so moved a nation to begin to free itself of its communist shackles? Why did millions of Poles – almost one-third of the entire nation – come out to see the Pope during his several public appearances?

How did one man, armed only with his preaching of the Gospel of Jesus Christ, come to make such a vital contribution to the dismantlement of Cold War armies on both sides of the Iron Curtain after 44 years of confrontation?

The story told by *Nine Days that Changed the World* conveys a compelling, dramatic, and inspirational story of good triumphing over evil that is usually only found in novels that begin “once upon a time”.

Yet, this story has the advantage of being absolutely true.

It is worth studying these nine days and their aftermath because it is an often overlooked dimension to the end of the Cold War. And while Pope John Paul II is generally credited as one of the chief protagonists in the downfall of communism, how he did so, together with the Polish people, is not readily appreciated. It is hoped that a study of these nine days will help to unlock an understanding of this vital aspect of the history of the Cold War.

This period is also worth studying because it will remind us how important the defense of religious liberty is to the preservation of freedom today. Communism is totalitarian because it claims the right to total control over the life of the individual. Respect for God is rejected by communists – and by all totalitarian systems -- because it means that something comes before the power of the state.

A study of these nine days shows the Pope’s insistence that no state can come between God and man, and that man can achieve lasting freedom through faith, was decisive for freedom for the Poles and other European and remains a cornerstone of the freedoms we enjoy today.



## ACTIVITY 2

### WHO'S WHO AND WHAT IS WHAT?

It is impossible to understand the significance of the 1979 pilgrimage without some contextual understanding of the then prevailing international political, economic, military, and social environment. It is also impossible to understand the 1979 pilgrimage without some understanding of Christianity, including Christianity as it is practiced in Poland.

The following are key individuals, events, and entities that are central the drama of 1979 and thereafter.

1. **God the Father**. Creator of the Universe and Author of History, including the Author of changes in Eastern Europe in 1989.
2. **Jesus Christ**. Son of God the Father and in whom, in the words of Pope John Paul II, we find the complete answer to the question about man. Christ was the main theme of papal pilgrimage to Poland in 1979. His Cross was a sign of encouragement and triumph for the Polish people participating in large public gatherings with Pope John Paul II.
3. **Holy Spirit**. "‘Holy Spirit’ is the proper name of the one whom we adore and glorify with the Father and the Son. The Church has received this name from the Lord and professes it in the Baptism of her new children." (CCC 691) "‘No one can say ‘Jesus is Lord’ except by the Holy Spirit.’ ‘God has sent the Spirit of his Son into our hearts, crying, ‘Abba! Father!’” This knowledge of faith is possible only in the Holy Spirit: to be in touch with Christ, we must first have been touched by the Holy Spirit." (CCC 684). At the end of his homily on June 2, 1979 in Victory Square, Pope John Paul II prayerfully called on God to "send down your Spirit and renew the face of the earth"--adding after a dramatic pause--"and the face of this land."
4. **Mary, Mother of God**. Mary was venerated by the Polish King Jan Casimir in 16<sup>th</sup> century and later in 1966 by the Polish Primate Stefan Cardinal Wyszynski as the Queen of Poland. Mary holds a special place in the spirituality of Polish Catholicism.
5. **Pope John Paul II**. A Pole, poet, writer, philosopher, actor, mystic, priest, and bishop. Born Karol Wojtyla, he was elected successor to Saint Peter, becoming the 264<sup>th</sup> Pope of the Catholic Church, on October 16, 1978 and served until his death on April 2, 2005.
6. **Solidarity**. Inspired by the Pope John Paul II’s nine day pilgrimage in June 1979, workers in Gdansk launched successful nationwide strikes in August 1980 for worker rights, including the right to form independent free trade unions. Solidarity was founded in September 1980 as the first officially recognized trade union in the Eastern bloc and quickly grew to over ten million members becoming a politically decisive movement that ultimately gained power in the Polish elections of 1989.
7. **President Ronald Reagan**. The 40<sup>th</sup> president of the United States who served from January 1981 to January 1989. Once asked for his vision of the Cold War, Reagan famously replied “we win, they lose”. Determined to change the course of American foreign policy and win the Cold War, President Reagan committed the United States to a military buildup and the implementation of a grand national strategy to defeat Soviet Communism. In this effort, President Reagan kept in regular contact with Pope John Paul II.
8. **Lech Walesa**. During the 1980 strikes in Gdansk, Walesa was appointed by the shipyard workers' team of negotiators to be the face of the striking workers in discussions with the representatives of the communist regime. Later he was elected by Solidarity as its leader, and in 1990 became the first president of free Poland.
9. **Margaret Thatcher**. British Prime Minister between 1979 and 1990 and great ally of President Reagan in the Cold War confrontation with the Soviet Union.
10. **Anna Walentynowicz**. A Gdansk shipyard worker and long time free trade union activist. Her dismissal in August 1980, just months before her retirement, triggered the 1980 strikes. Her





reinstatement was the first demand of striking workers. Her commitment to the welfare of her fellow workers and her leadership in Solidarity earned her the nickname “Anna Solidarity”.

11. **Cardinal Stefan Wyszy ski**. The Primate of Poland from 1948-1981. In Poland, the “Primate” is the Bishop of Gniezno (the oldest See in Poland) and considered first among Polish bishops. Historically, the Primate was considered the leader (*interrex*) of Poland during the interregnum between Kings. Cardinal Wyszynski’s courageous defense and leadership of the Catholic Church during the Communist era set the stage for Catholic renewal begun during the Nine Year Great Novena and which continued through the papacy of Pope John Paul II.
12. **Edward Gierek**. The First Secretary of Communist Party of Poland, and thus the Polish leader and dictator, at the time of the Pope’s 1979 pilgrimage.
13. **General Wojciech Jaruzelski**. People’s Army general in occupied Poland who became the leader and dictator of Poland after he seized power on December 13, 1981. Jaruzelski imposed martial law and banned Solidarity. Jaruzelski continued in this role until the elections of June 4, 1989. U.S. Secretary of Defense Caspar Weinberger famously described Jaruzelski as a “Russian general in Polish uniform.”
14. **Leonid Brezhnev**. The leader of the Soviet Union from 1964 to 1982. He warned Polish communist leaders to not allow Pope John Paul II to visit Poland in 1979. There is a widespread belief that Soviet leaders, led by Brezhnev, ordered an assassination on Pope John Paul II, which was attempted on May 13, 1981.
15. **Mikhail Gorbachev**. The final Soviet dictator and General Secretary of the Soviet Communist Party, ruling from 1985 through the dissolution of the Soviet Union on Christmas Day 1991. He did everything possible to save Soviet Union but thanks to earlier introduced U.S. foreign policy he failed.
16. **Father Jerzy Popieluszko**. A Solidarity Chaplain who was brutally murdered by Polish secret police in October 1984 because of his outspoken and repeated call for liberty for Poland during weekly masses attended by tens of thousands. Father Popieluszko’s challenge to Communist authority was too much for a totalitarian system that could not tolerate dissent so the communist regime murdered the young priest.
17. **Father Franciszek Blachnicki**. Founder and Leader of Light-Life Movement, a charismatic and biblical movement inside the Polish Catholic Church, which prepared millions of Poles for a peaceful transition to freedom in 1989. Young people joined this and other burgeoning Christian renewal movements which offered a needed island of resistance — a foundation of Christian community — against the desert of the Communist state. One by one, hearts were transformed. Millions of Poles made individual decisions that they would no longer make compromises with the daily lies of life under Communism. Father Blachnicki urged Poles to overcome their fears and challenge the Communist regime by “living in the truth.”
18. **Saint Stanislaus of Szczepanów**. Patron Saint of Poland. Bishop of Krakow who was murdered by the Polish King Boleslaw II the Bold in 1079 under circumstances that are not entirely clear. Traditionally, it is believed that Saint Stanislaus organized political opposition to the immoral behavior of the King, who had him murdered in response. Pope John Paul II’s 1979 pilgrimage to Poland took place during the 900<sup>th</sup> year anniversary of Saint Stanislaus’ martyrdom. In his final sermon in Krakow in 1979, Pope John Paul invoked the memory of Saint Stanislaus to guide his countrymen during difficult times:

*Saint Stanislaus has become, in the spiritual history of the Polish people, the patron of this great and fundamental test of faith and of character. In this sense we honor him also as the patron of the Christian moral order. In the final analysis the moral order is built up by means of human beings. This order consists of a large number of tests, each one a test of faith and of character. From every victorious test the moral order is built up. From every failed test moral disorder grows.*



*We know very well from our entire history that we must not permit, absolutely and at whatever cost, this disorder. For this we have already paid a bitter price many times.*

19. **Icon of the Black Madonna.** A national symbol of Poland, the portrait of Mary, Mother of God, with the Baby Jesus is believed to be painted by the Apostle Luke. It was brought to Poland in the 14<sup>th</sup> century and installed in the Jasna Gora monastery in Czechostowa, the spiritual heart of Poland. Every year, millions of people make a pilgrimage to Jasna Gora to pray at the foot of the Icon. During the nine year Great Novena, a copy of the Icon was transported from parish to parish until the communist authorities had the Icon “arrested”. Afterwards, only the frame of the icon continued to make its way from parish to parish as a symbol of a communist system that stifled religious liberty.
20. **Soviet Union.** An authoritarian communist state that existed between 1922 and 1991. It imposed the communist system by force in the Soviet Union and later Eastern European satellite states following World War II. Poland was attacked and occupied by Hitler’s Germany and the Soviet Union in September 1939, and after 1945, the Polish government was a puppet of the Soviet state. The Soviet Union, called an evil empire by President Reagan in 1983, was responsible for the murder of an estimated 20 million people according to the Victims of Communism Memorial Foundation.
21. **KGB.** Secret police of Soviet Union. Its officers imposed communism on the captive nations, including Poland, through coercion and force.
22. **Cold War.** The 44 year struggle between the Soviet Union and the United States and its allies to preserve freedom for the Western alliance. As a captive nation of the Soviet Union, Poland’s struggle against communism was inextricably linked to the larger Cold War struggle.
23. **Nine Year Great Novena.** Conceived during his three years under house arrest by Polish communists from 1953-1956, Primate Cardinal Stefan Wyszyński decided to initiate a nine year “Great Novena” of pastoral renewal in preparation for the 1000 year anniversary of Christianity in Poland in 1966. This nine year renewal, during which a replica of the Icon of the Black Madonna would be transported from parish to parish, would have the effect of recatechizing the entire nation in the fundamentals of Christian belief.
24. **Millennium of Polish Christianity in 1966.** Celebration of the 1000 year anniversary of the baptism of Polish King Mieszko in 966. The Millennium celebration culminated on May 3, 1966 at Jasna Gora when Poland was consecrated to the protection of Mary, Queen of Poland. Pope Paul VI had desired to attend the millennial celebrations but was denied a visa by the Polish government.
25. **Round Table Negotiations of 1989.** From February to April 1989, the so called “Round Table” talks took place between communist authorities and some leaders of Solidarity carefully selected by the chief of communist police Czesław Kiszczak in attempt to deal with growing social unrest. The negotiations ultimately culminated in an agreement which legalized Solidarity as a political party, set the stage for the first semi-free election in Poland in forty years held on June 4, 1989, and secured certain privileges and advantages for many communist officials in post-communist Poland.
26. **June 4, 1989 Elections in Poland.** Solidarity candidates won all the seats in the Senate (except for one, which was held by a non-communist independent candidate) and all 35% of the seats in the Sejm that could be contested by Solidarity. All other seats in the Sejm were reserved for communist candidates, as well as the new Presidency, which was won by General Jaruzelski.
27. **First Non-Communist Led Government in Poland.** A few months after the June 4, 1989, Solidarity leaders formed the first non-communist led government since World War II. The communists continued to hold major posts in the new government, such as economy, defense, internal security, and foreign affairs. This arrangement lasted until Lech Wałęsa was elected president of the Republic of Poland in December 1990.
28. **Be Not Afraid.** “Be Not Afraid” became known as the signature message of the pontificate of Pope John Paul II, a clarion call he first made during his installation Mass in St. Peter’s Square on October 22, 1978. Each time, “Be Not Afraid” was accompanied by the invitation to welcome Christ into one’s heart. One need not be afraid if one “opens wide the doors to Christ”.



29. **Redemptor Hominis (Redeemer of Man)**. The first encyclical letter written by Pope John Paul II and published on March 4, 1979. In this encyclical letter, the Pope explained his Christian anthropology, centered around the belief that it is only in Christ that man can fully understand himself, his dignity, and his vocation in life. This encyclical letter is an interpretive key for understanding the totality of John Paul II's 26 year pontificate.
  
30. **Warsaw Uprising**. In August 1944, as the Soviet army was advancing on Nazi occupied Warsaw, the Polish underground army began a battle to liberate Warsaw from Nazi occupation so that a free Polish force would be able to meet the Russian army. It was believed that this action would be decisive in maintaining Polish sovereignty in a post WWII world. For its part, the Soviet Union stopped its advance on the other side of the Vistula River and waited until the Polish Uprising army was slaughtered by the Nazis. Over 200,000 Poles died during the Warsaw Uprising. This betrayal by the Soviet Union was in keeping with Stalin's desire to liquidate the Polish state, which is why Stalin made a secret pact with Hitler and attacked Poland two weeks after German invasion in September 1939. For Stalin, the Warsaw Uprising was an opportunity to have the Nazis kill thousands of more patriotic Poles so that the Soviet Union could recapture a Poland that would put up dramatically weaker resistance to Soviet occupation and political control than would otherwise be the case, which is what happened one year later. This Soviet strategy of Polish liquidation in August 1944 was consistent with the murder by the Soviet Union in April 1940, on the direct order of Stalin, of more than 22,000 Polish prisoners in the Katyn Forest near Smolensk, Russia and at other nearby sites. The victims included Polish military officers, civil servants, policemen, ordinary soldiers and prison officers. After the war, those patriotic Poles who fought in the Uprising and survived were treated as traitors by the Polish communist government and grotesquely mistreated. It was generally forbidden to discuss the history of the Uprising, which is why Pope John Paul II's mention of the Uprising during his June 2, 1979 homily in Warsaw's Victory Square was so dramatic. It was not until 2004, upon the 60<sup>th</sup> anniversary of the Uprising, was a museum opened in Warsaw dedicated to remembering the Warsaw Uprising and its heroes.



### ACTIVITY 3

#### Timeline – 1000+ year history of Christianity in Poland

It is also not possible to understand fully the 1979 pilgrimage, and much of what Pope John Paul II preached during these nine days, without some broad appreciation to the 1000 year sweep of Christianity in Poland.

Below is a timeline of the key events of Polish history through 1989.

	<b><u>Pentecost and the Birth of the Church</u></b>
50 A.D.	<b>Pentecost.</b> Fifty days after Jesus Christ's Resurrection, the Holy Spirit descended on the Apostles while they were praying in the Upper Room. The birthday of the Church.
9 <sup>th</sup> Century A.D.	Gospel was brought to Poland by the missionaries Cyril and Methodius (named as Patron Saints of Europe by Pope John Paul II).
	<b><u>Baptism of Poland</u></b>
April 14th, 966	Polish King is baptized by Czech missionaries. Birth of Polish state. Gniezno became first capital of Poland.
997	Adalbert of Prague (also known as Saint Wojciech) is martyred for his evangelization of pagans in Prussia. Buried in Gniezno, he is Poland first saint.
1000	Congress of Gniezno. Holy Roman Emperor Otto III invested Duke Bolesław of Poland with the titles Frater et Cooperator Imperii ("Brother and Partner of the Empire") and populi Romani amicus et socius. Otto III raised Gniezno to the rank of an archdiocese. Three new dioceses were created subordinate to Gniezno: Kraków, Wrocław, and Kołobrzeg.
	Evangelization of the East in the national now known as Russia, Ukraine, Belorussia, and Lithuania.
1079	Martyrdom of Saint Stanislaus. The Polish King, Bolesław the Bold, murdered Bishop Stanislaw during a conflict between the Catholic Bishop and state for unknown reasons. Saint Stanislaus is the patron saint of Poland.
1364	Founding of first Polish university, the Krakow Academy (later known as the Jagiellonian University), with departments in liberal arts, Canon Law, Polish Law, and Roman Law.
1382	The Icon of the Black Madonna is brought to the Jasna Gora monastery in Czestochowa.
1410	Defeat of Teutonic Knights at the Battle of Grunwald.
1473-1543	Nicolaus Copernicus, a Polish Catholic clergyman born in Torun publishes his work De revolutionibus orbium coelestium (On the Revolutions of the Heavenly Spheres), which became the foundation of a new heliocentric cosmology. Copernicus argued that the Earth revolves around the Sun.
1569	Polish-Lithuanian Commonwealth formed under the Union of Lublin between the most populous countries in Europe, the Kingdom of Poland and the Grand Duchy of Lithuania. The new political system was a precursor to constitutional monarchies and featured unprecedented religious tolerance.
1604	St Josaphat Kuntsevich re-evangelizes Eastern Catholics among the Ruthenians (Belarusians and Ukrainians). He was murdered by an Orthodox mob.
1625	Jesuit order establishes college in Krakow. It offers courses in theology and science.
1655	Victory of Jasna Gora's Black Madonna over Swedish invaders, who had laid siege to Jasna Gora for three months.
1656	King Jan Kazimierz's consecrates the Polish nation to Mary, Mother of God in Lwow's Cathedral during a Holy Mass, proclaiming her the Patron and Queen of Poland (at that time Poland was under total control of the Swedes and Russians).
1657	Saint Andrew Bobola, a Polish Jesuit missionary, is martyred during Cossack raid.
1655-1660	Swedish Invasion of Poland (Swedish Deluge).
1666-1671	Persecution of Polish Church by Cossacks during Polish-Cossacks wars.
1683	King Jan III Sobieski defeats Ottoman Turk invasion at the Battle of Vienna. King Jan III is called the "Savior of Vienna and Western European civilization" by the



	<p>Pope.</p> <p>Before the battle King Jan had placed his troops under the protection of the Blessed Virgin Mary.</p> <p>The feast of the Holy Name of Mary is celebrated on September 12 on the liturgical calendar of the Catholic Church in commemoration of the victory in this battle of Europe over the forces of the Ottoman Empire.</p>
May 3, 1791	Polish Church establishes a constitution, becoming only the second modern constitution and the first in Europe.
1770s-1918	Catholic Church's effort to preserve Polish nation's spirit and Christianity during three partitions of Poland in 1772, 1793, 1795 and during its non-existence on the political map of Europe from 1795 to 1918
1835-1907	Rafał Kalinowski, a Polish monk from Wadowice, is freed from Russian captivity in Siberia. In 1863 he became Minister of War during the Polish insurrection known as the January Uprising. He was tutor of August Czartoryski and later became a Catholic priest.
1901	Birth of Karol Stefan Wyszyński, who later become Primate of Poland and Cardinal.
1911	Adam Sapieha becomes archbishop of Krakow. In 1915 He establishes a relief committee for WWI victims.
1917	Bolshevik Revolution in Russia.
1931, 1936	Revelations of Sister Mary Faustina Kowalska. Icon of Divine Mercy icon painted.
1918	Beginning of Second Polish Republic after 150 years of partitions.
1918-1939	Catholic Church Helps to Build a New Polish State
1920	Birth of Karol Wojtyła, who would become Pope John Paul II.
August, 1920	Victory of the Polish Army led by Marshal Józef Piłsudski over the Bolshevik Red Army of the Soviet Union. Also known as the "Miracle on the Vistula", this military victory limits the spread of communism and secures Poland's independence until WWII.
1939-1945	World War II. German occupation of Poland and war against Polish Church. During war, the Primate of Poland could not return to Poland from France so Polish church was led by Krakow Cardinal Archbishop Adam Sapieha, who organized an underground seminary where Karol Wojtyła studied. Many priests and nuns died during the defense of Poland against Germany in 1939 and throughout the occupation.
August, 1941	Martyrdom of Saint Father Maximilian Maria Kolbe.
1945-1954	Yalta Summit Divides Europe into Anglo-American and Soviet sphere of influence. Poland begins era as puppet state of Soviet Union under practical occupation. Soviet army has bases, government ministries are supervised by Soviet officials, Soviet judges, Soviet directed press and the Soviet communist party.
1945	Cardinal Sapieha establishes <i>Tygodnik Powszechny</i> , a Polish Roman Catholic weekly magazine. Bishop Karol Wojtyła later becomes co-editor.
1945-1956	Communist Regime's Show Trials of Priests and Bishops takes place. Polish Primate Stefan Wyszyński arrested and imprisoned by Communist regime from 1953-1956
	1954-1979: Beginning of the Resistance Movement in the Church
1954	Father Franciszek Blachnicki initiates Light-Life Movement.
November 18th, 1965	Letter from Polish Bishops to German Bishops ("We forgive and ask for your forgiveness")
1966	Poland celebrates 1000 years of Christianity. The end of Nine Year Great Novena.
1966-1972	Copies of the Icon of the Black Madonna icon are outlawed.
1969	Cardinal Karol Wojtyła initiates construction of the Ark of the Lord Church in the Krakow district of Nowa Huta. Nowa Huta was built in 1947 to be the first completely atheistic, secular, socialist city according to Soviet design. With no formal place for prayer, Polish workers were forced to worship in a small, wooden chapel on the outskirts of town where the young priest Karol Wojtyła had preached since 1950. In April 1960, the workers erect a cross in the place they want to build a new church, but the regime intervenes, brutally beats the workers and removes the cross. When Father Wojtyła is ordained bishop, he begins to fight for the workers' right to worship freely and for permission to build a new church.
May 1977	Cardinal Wojtyła consecrates Ark of the Lord Church, the first church in Nowa Huta.
May 1978	Cardinal Wojtyła delivers a speech before several thousand people at Krakow's Market



	Square in which he defends Poles' human rights during the Corpus Christi procession.
October 16, 1978	Election of John Paul II as Pope.
March 4, 1979	Publication of <i>Redemptor Hominis</i> , the first encyclical of Pope John Paul II.
	<b><u>June 2-10, 1979: Nine Days That Changed The World</u></b>
June 2, 1979 <b>Warsaw</b>	<ul style="list-style-type: none"> <li>• Welcome speech given - Okecie Airport</li> <li>• Meeting with Catholic hierarchy and people at Warsaw Cathedral</li> <li>• Meeting with Polish State authorities in Belvedere Palace</li> <li>• Wreath placed at the Tomb of the Unknown Soldier in Victory Square</li> <li>• Mass and Homily in Victory Square</li> </ul>
June 2-3 <b>Warsaw</b> <b>Gniezno</b>	<ul style="list-style-type: none"> <li>• Meeting with University students of Warsaw at Saint Anne's church</li> <li>• Travel to Gniezno</li> <li>• Mass outside the Cathedral of Gniezno</li> <li>• Talk with youth late in afternoon from balcony of the Archbishop's Palace</li> <li>• Travel to Jasna Gora</li> </ul>
June 4-6, 1979 <b>Jasna Gora in</b> <b>Czechstowa</b>	<ul style="list-style-type: none"> <li>• Mass and Homily on Jasna Gora's Hill behind the Monastery of Jasna Gora</li> <li>• Act of Entrustment of Church to Mary, Mother of God</li> <li>• Address to Seminarians</li> <li>• Talk with people gathered at the Archbishop's residence</li> <li>• Address to nuns</li> <li>• Address to the authorities of Catholic monasteries</li> <li>• Address to the Polish Bishops Conference</li> <li>• Recital of the Angelus with the Pope</li> <li>• Mass and Homily with Pilgrims from Lower Silesia and Opole</li> <li>• Invocation of Jasna Gora</li> <li>• Address to Priests of Czechstowa</li> <li>• Mass and Homily with Miners and Workers from Upper Silesia and Zaglebie</li> </ul>
June 6, 1979 <b>Krakow</b>	<ul style="list-style-type: none"> <li>• Travel to Krakow</li> <li>• A speech to the priests and people gathered in Krakow's Wawel Cathedral</li> </ul>
June 7, 1979 <b>Kalwaria</b> <b>Zebrzydowska</b> <b>Wadowice</b> <b>Auschwitz</b>	<ul style="list-style-type: none"> <li>• Address to the pilgrims in the Shrine of our Lady of Kalwaria Zebrzydowska</li> <li>• Visits hometown of Wadowice and addresses its residents</li> <li>• Mass and Homily at Auschwitz concentration camp</li> </ul>
June 8-9, 1979 <b>Nowy Targ</b> <b>Krakow</b>	<ul style="list-style-type: none"> <li>• Mass and Homily at Nowy Targ</li> <li>• Mass and Homily at Wawel Cathedral, closing the Archdiocesan Synod</li> <li>• Address to university students at St. Michael's Church (Skalka)</li> <li>• Address to the faculty of Papal Theological Academy in Krakow</li> <li>• Mass and Homily at the Cistercian Abbey of Mogila in Nowa Huta</li> <li>• Address to the Bishop Conference's delegations from foreign countries</li> </ul>
June 10, 1979	<ul style="list-style-type: none"> <li>• Mass and Homily at Blonia krakowskie (great meadow in the center of Krakow), concluding both the jubilee of Saint Stanislaus and the Pope's nine day pilgrimage</li> </ul>
	<b><u>The Final Ten Years Of Communism (1979-1989)</u></b>
1979	The Light-Life Movement grows rapidly and influences three million Poles.
August 1980	The Solidarity Movement begins. Priests, known later as Solidarity Chaplains, begin offering spiritual guidance to Polish workers.
December 1980	Dedication of Solidarity Movement's "Three Crosses" monument in Gdansk in memory of the striking workers killed in Gdansk in 1970.
May 13, 1981	Assassination attempt on John Paul II's life in San Peter's Square.
December 13th, 1981	Martial law is imposed in Poland in an attempt to crush Solidarity and all political opposition to the regime.
October 1984	Martyrdom of Father Popieluszko. The Solidarity chaplain is murdered by three agents of



	the Polish government.
1985-1989	Church negotiations between leaders of the Communist Party and the Solidarity Movement results in Round Table talks that pave the way for semi-free elections on June 4, 1989.



## ACTIVITY 4

### The Fundamental Nature of Man

*For Cardinal Wojty\_a, and then John Paul II, the fight with Communism was not battle with certain political system, but rather with certain concept of man.*

#### **– Father Jan Andrzej K\_oczowski, *Nine Days that Changed the World***

In many ways, the great struggle of the 20<sup>th</sup> Century between atheistic communism and Christian civilization can be understood as a battle over the definition of man.

If man's nature is malleable, and if man has no inherent dignity worthy of respect by the state, then the state can fashion man's circumstances to create the outcome it wishes and create the type of man it wishes. Whether such a state attempts this social engineering through law or violence depends on whether it is a democracy or dictatorship.

However, if a state recognizes certain self evident truths about the nature of man, and his inherent dignity, then there are certain things a state would never attempt to do, or be permitted to do, to man, or one man to another.

Consider statements below about the communist basic view of man, contrasted by the two statements by Pope John Paul II on the Christian understanding of man made during his 1979 pilgrimage.

#### Materialist Conception of Man - Communism

*As individuals express their life, so they are. What they are, therefore, coincides with their production, both with what they produce and with how they produce. The nature of individuals thus depends on the material conditions determining their production.*

#### **- Karl Marx and Friedrich Engels, *The German Ideology* (1846)**

#### Imago Dei (Man is Created In the Image of God) – Christianity

*The Church brought Christ to Poland and this shows a way to the understanding of this great and fundamental reality which is man. Because man cannot be finally understood without Christ, or rather man cannot ultimately understand himself without Christ. He can understand neither who he is nor what his proper dignity is, nor his vocation or final destiny; he cannot understand any of this without Christ. This is why Christ cannot be excluded from man's history anywhere in the world.*

#### **- Pope John Paul II, Mass, June 2, 1979, Victory Square, Warsaw, Poland**

*But remember this one thing: Christ will never approve that man be considered, or that man consider himself, merely as a means of production, or that he be appreciated, esteemed and valued in accordance with that principle. Christ will never approve of it. For that reason he had himself put on the Cross, as if on the great threshold of man's spiritual history, to oppose any form of degradation of man, including degradation by work. Christ remains before our eyes on his Cross, in order that each human being may be aware of the strength that he has given him: "he gave (them) power to become children of God" (Jn 1:12).*

*This must be remembered both by the worker and the employer, by the work system as well as by the system of remuneration; it must be remembered by the State, the nation, the Church.*

*When I was with you, I tried to give witness to this. Pray that I may continue to give that witness in the future also, all the more now that I am in Rome; pray that I may continue to give that witness before all the Church and before the modern world.*

#### **- Pope John Paul II, Mass, June 9, 1979, At the Shrine of the Holy Cross, Mogila, Poland**





## ACTIVITY 5

### Nine Day Pilgrimage to Poland (June 2-10, 1979)

*I asked him why it is happening that when he visits different countries, reads his messages written on paper, and regimes fall down in those countries and everything changes. Obviously such question is inappropriate to be asked so I had an impression that he pretended that he had not hear but in moment he said to me: "It seems to me that priests and even bishops do not see power of Word of God". From that time I followed his speeches more carefully and I realized that he really preached Word of God.*

- **Father Adam Boniecki, from Interview for *Nine Days that Changed the World***

Pope John Paul II undertook the following itinerary and activities during his 1979 pilgrimage. While this description of the nine days provides an overview of where he went and what he did, one needs to read the Pope's messages in each place to appreciate how he was reaching out and inspiring all parts of Polish society. In Activity 6 next, we will examine some of these messages in detail.

#### **June 2, 1979 - Warsaw**

The Holy Father arrived in Warsaw in the late morning on June 2, 1979, the eve of Pentecost. He was welcomed by Primate Cardinal Stephan Wyszynski and delegates of the Polish Bishops Conference. As a visiting Head of State, the Pope was also welcomed by Polish civil authorities.

From the airport he went in an open pope mobile through the center of Warsaw to the Warsaw cathedral in the Old City. There he spoke to Polish priests and nuns. After a brief stop at the residence of the Warsaw Archbishop and Primate, he met with highest civil authorities, including head of the Communist party Edward Gierek. This meeting took place in Belvedere Palace.

The key event of the pilgrimage in Warsaw was the Mass celebrated on Victory Square (now named Pilsudski Square). Before Mass, the Pope, together with Primate Wyszynski, laid a wreath at the Tomb of the Unknown Soldier. The Tomb is located exactly opposite the site at which the papal altar was located for the Mass in Victory Square with a nine meter high cross.

Over one million Poles attended the Mass. The Pope concluded his homily with a prayer, as a son of Polish, asking for the Holy Spirit to descend and renew the face of Poland.

#### **June 3-4, 1979 – Warsaw and Gniezno**

The next morning, Pentecost Sunday, John Paul II met with university students at St Anne's church in the center of Warsaw. Young people brought crosses to be blessed for the meeting with pope. John Paul II asked young people that they would understand that man is created in the image and likeness of God and each person is called to allow that what is of Christ be revealed in them. The Pope said that he would pray for every young man and woman that they would understand this truth.

John Paul then traveled by helicopter to Gniezno, first capital of Polish church. It was in Gniezno that a Polish King was baptized in 966, symbolizing the baptism of the nation. He reminded Poles gathered at the Gniezno airport that Polish history without Christianity is crippled. He said that he welcomed the bond between the history of man and God's history in Poland. And God's history in Poland was marked by life of the first Polish martyrs, Saint Wojciech and Saint Stanislaw. On Lech Hill, a place where Gniezno cathedral was built, John Paul II prayed for the spiritual unity of Christian Europe, a Europe of Eastern and Western traditions. John Paul II recalled that the history of Slavic nations is connected to Christian tradition. After Mass, the Pope met with young people and talked about Christian and patriotic traditions in the oldest works of Polish literature. He emphasized the role of Christian inspiration for Polish artists, especially during the Romantic period. He quoted Romantic poet Adam Mickiewicz who said that: "civilization, truly worthy of man, must be Christian". In a short farewell speech to residents of Gniezno, he spoke about the role of Christian family, playing off the Polish word for "nest": "Gniezno means in old Polish language a nest and a nest is a symbol for a family"



### **June 4-6, 1979 – Jasna Gora in Czestochowa**

In the Jasna Gora monastery, a sanctuary of Our Lady of Czestochowa, Pope focused on the role of contemporary family in the building of a free and healthy nation. John Paul renewed an act of entrustment of the Polish nation to Mary, Mother of God, which was originally made by Polish Primate Wyszynski in 1966. John Paul spoke to representatives of Polish religious orders and Polish Bishops Conference. He said Holy Mass for pilgrims from Lower Silesia (Dolny Slask) and Upper Silesia (Gorny Slask), places the communist authorities banned him from visiting.

### **June 6, 1979 -- Krakow**

After John Paul II arrived in Krakow, his home for almost forty years, he met with priests and nuns at Wawel Cathedral.

### **June 7, 1979 -- Kalwaria Zebrzydowska, Wadowice, Auschwitz-Birkenau**

The next day the Pope met with pilgrims in the sanctuary of the suffering Christ in Kalwaria Zebrzydowska, a place he often visited as a youth with his father on pilgrimage during Lent. The Pope then visited his birthplace in Wadowice nearby. It was a sentimental tour. He visited his home and prayed at his parish church. He expressed his gratitude to his teacher and priests who helped him in his formative years as a young boy.

Later that day John Paul II visited Auschwitz-Birkenau concentration camp (which he visited many times as a bishop and priest) and prayed at the tablets commemorating victims of several nations. He knelt down at the tablet written in Hebrew. At Auschwitz, he emphasized that both totalitarianisms, Nazism and Communism, are responsible for the degradation of human person. He spoke about unconditional love as the key to victory over evil in a place of such humiliation, as Father Maximilian Kolbe had shown by exchanging his life for that of young man, Franciszek Gajowniczek, who had been selected for the death bunker by the German prison guards.

### **June 8-9, 1979 – Nowy Targ, Krakow**

Holy Father traveled to Nowy Targ where he met with pilgrims of his beloved Tatra Mountain region and others who arrived from other countries in Eastern Europe, including from as far away as Hungary. He repeatedly emphasized the role of family which is strong with God.

In Krakow, he celebrated Mass to conclude a Synod of the Krakow Archdiocese that he had initiated in May 1972. The Synod was originally scheduled to be completed in May 1979. In St. Michael's Church in Skalka, the Pope met with representatives of artists and scientists among whom were also his close colleagues from University of Krakow, Catholic University of Lublin, and editors of the Catholic weekly *Tygodnik Powszechny*. The Pope revealed that he was the last PhD professor of the theological department at the Jagiellonian University before the communists closed it. He also said he perceived his election as an *arcanum Dei mysterium*, an unexplained mystery of God. Later in the gardens of Skalka, he met with Krakow university students well into the night.

He urged the students that they would allow themselves to be found by Christ because very often a young man can be lost in the world that surround him. However, the Pope said that if "Christ will find him, then He will lead a man". The Pope asked the young people that they would allowed Christ to lead them. He compared the relationship with Christ to a hiking. "In the mountains, one has to watch path signs and keep the rope. In a similar way one has to be connected to Godly Friend, whose name is Jesus Christ. One has to cooperate with Him".

The Holy Father also met with Krakow nuns and members of religious orders and spoke with a delegation from the Papal Department of Theology. The Pope encouraged also sick people at the Franciscan Church near the residence of the Archbishop of Krakow archbishop.

### **June 10, 1979 - Krakow**



On the last day of his pilgrimage, the Pope celebrated Mass for more than two million Poles in a large meadow in the center of Krakow known as the Blonia Krakowskie. During his homily, he urged his fellow Poles to embrace their spiritual heritage. He begged them to not cut themselves off from their roots. He also explained that the human person can find his or her dignity and freedom in Christ. The Pope also dramatically emphasized the free will of man saying that he can reject Christ and thousands years of Christianity.

However, he asked whether it is right for man to do so; whether it is right to reject anything that created his cultural and spiritual identity. John Paul reminded the crowd of the influence of Poland's baptism on its history. He compared the martyrdom of Bishop Saint Stanislaw to the sacrament of Confirmation in the life of the Polish nation. He said that the sacrament of Confirmation gives encouragement and strength, and thanks to Holy Spirit the power to be Christ's witness. The Pope stretched his hands over all of Poland and Poles and prayed for Holy Spirit to give them strength for the time ahead, that God would strengthen them with a Spirit of Truth and Spirit of Love. He compared that time to the confirmation of history.

After Mass, the Pope returned to Rome.



## ACTIVITY 6

### **The Change after Pilgrimage: Spiritual Renewal and the Rise of Solidarity**

*But the word, not to be afraid, yes, gives off a new, how to say, impression that maybe we have a kind of power inside, and that we have this power to build something, not to use the power against somebody, but to build something new, on the new basis, on the new fundament, and I think that it was very, very important. .*

– **Ambassador Hanna Suchocka, *Nine Days that Changed the World***

*It was a social revolution, peaceful social revolution To get rid of violence, but, at the same time, get rid of the aggression in us against our oppressors.*

– **Zenon Kwoka, *Nine Days that Changed the World***

In C.S. Lewis' 1950 children's book *The Lion, the Witch, and the Wardrobe*, the evil Witch rules over the land of Narnia. Her wickedness imposed an eternal winter that ensured that spring shall never come. The Witch turned all who opposed her rule into stone statues. Only when the "children of Adam" joined forces with Aslan the Lion is the Witch vanquished, with the breath of Aslan restoring to new life those trapped in stone statues.

Lewis' Christian allegory is a useful metaphor when thinking about Poland's 44 year struggle with communism. A brutal communist dictatorship murdered and harassed its opponents and this terror and constant threat of reprisal kept the rest of the people living in fear, much like stone statues, unwilling to speak out and challenge the regime.

But evil did not have the last word in Poland, and like the stone statues in the Narnian fable, the Polish people would, over many years, undergo a remarkable transformation time that made them capable of overcoming their fears, converting their hearts, and finding the courage to challenge communism.

This transformation did not suddenly all take place in June 1979, but there is no question that the 1979 pilgrimage brought remarkable clarity, enormous energy, and special graces of the Holy Spirit to quicken this ongoing change.

Trying to describe how a transformation takes place within the heart of an individual is not an easy endeavor and not one that can make use of precise measurement. How an individual's conscience and conviction and spirit may become emboldened and released from fear is always a bit of a mystery and always personal to each individual. Compound this difficulty of measurement by the reality that this personal transformation took place within the hearts of millions of Poles or the Polish revolution of 1989 would not have succeeded.

The best way to appreciate how a profound spiritual transformation took place in Poland that ultimately contributed to the rise of Solidarity is to examine some of the texts and messages of the Catholic Church and of John Paul II as well as consider the actions of the Polish people, including some testimony of people who were closely involved in these events.

### **Second Vatican Council - 1965**

The Second Vatican Council is a good place to begin. It was convened by Pope John XXIII in 1962 and concluded by Pope Paul VI in 1965. Its aim was to revitalize the Catholic Church worldwide ("to open up the window and let some fresh air in").

For purposes of this study guide and a better understanding the rationale for the role of Pope John Paul II and the universal Catholic Church in Poland's struggle with communism, it is worth appreciating the scope of the Church's understanding of its role in the world. While this rationale is basic, it is helpful to review.



In the council document *Gaudium Et Spes* (Pastoral Constitution On The Church In The Modern World), promulgated by Pope Paul VI On December 7, 1965, the Church said the following in its opening paragraphs:

*The joys and the hopes, the griefs and the anxieties of the men of this age, especially those who are poor or in any way afflicted, these are the joys and hopes, the griefs and anxieties of the followers of Christ. Indeed, nothing genuinely human fails to raise an echo in their hearts. For theirs is a community composed of men. United in Christ, they are led by the Holy Spirit in their journey to the Kingdom of their Father and they have welcomed the news of salvation which is meant for every man. That is why this community realizes that it is truly linked with mankind and its history by the deepest of bonds.*

*Hence this Second Vatican Council, having probed more profoundly into the mystery of the Church, now addresses itself without hesitation, not only to the sons of the Church and to all who invoke the name of Christ, but to the whole of humanity. For the council yearns to explain to everyone how it conceives of the presence and activity of the Church in the world of today.*

*Therefore, the council focuses its attention on the world of men, the whole human family along with the sum of those realities in the midst of which it lives; that world which is the theater of man's history, and the heir of his energies, his tragedies and his triumphs; that world which the Christian sees as created and sustained by its Maker's love, fallen indeed into the bondage of sin, yet emancipated now by Christ, Who was crucified and rose again to break the strangle hold of personified evil, so that the world might be fashioned anew according to God's design and reach its fulfillment.*

*Though mankind is stricken with wonder at its own discoveries and its power, it often raises anxious questions about the current trend of the world, about the place and role of man in the universe, about the meaning of its individual and collective strivings, and about the ultimate destiny of reality and of humanity. Hence, giving witness and voice to the faith of the whole people of God gathered together by Christ, this council can provide no more eloquent proof of its solidarity with, as well as its respect and love for the entire human family with which it is bound up, than by engaging with it in conversation about these various problems. The council brings to mankind light kindled from the Gospel, and puts at its disposal those saving resources which the Church herself, under the guidance of the Holy Spirit, receives from her Founder. For the human person deserves to be preserved; human society deserves to be renewed. Hence the focal point of our total presentation will be man himself, whole and entire, body and soul, heart and conscience, mind and will.*

*Therefore, this sacred synod, proclaiming the noble destiny of man and championing the Godlike seed which has been sown in him, offers to mankind the honest assistance of the Church in fostering that brotherhood of all men which corresponds to this destiny of theirs. Inspired by no earthly ambition, the Church seeks but a solitary goal: to carry forward the work of Christ under the lead of the befriending Spirit. And Christ entered this world to give witness to the truth, to rescue and not to sit in judgment, to serve and not to be served.*

A Church with such universal aspiration to defend the human person and renew the entire human society was naturally going to have within its concern the struggle against Communism and its attacks on the human person and have within its concern freedom for the Poles and all the other captive nations of the Soviet bloc.

Whether the Church would be effective in addressing these concerns was a separate question, and one that was only answered fully in the pontificate of Pope John Paul II.

### **A Russian Prophet Speaks at Harvard – June 1978**

In the documents of the Second Vatican Council, the universal Catholic Church not only stated its concern for all of the human family, it also offered a diagnosis of what were the various ills troubling humanity. Addressing issues of contemporary concern is something that every Pope does, often through papal encyclical letters.



But the Church and its popes are of course not alone in offering diagnoses of the ills afflicting man.

In 1978, Nobel Laureate Alexander Solzhenitsyn, author of *The Gulag Archipelago* about the horrors of the Soviet forced labor and concentration camp system, gave the commencement address at Harvard University titled “A World Split Apart”.

It was a sobering speech. Read through the prism of Pope John Paul II’s 1979 pilgrimage to Poland, it is remarkable how Solzhenitsyn’s diagnosis of the spiritual ills of the West seems to be answered so poignantly in the words and actions taken subsequently by Pope John Paul II (and President Ronald Reagan).

If anyone had credibility to speak to an American audience about the evils of the Soviet system, it was Solzhenitsyn himself, who spent several years in a prison camp for political crimes against the Soviet state.

Below are a few excerpts from Solzhenitsyn address at Harvard:

*We have placed too much hope in politics and social reforms, only to find out that we were being deprived of our most precious possession: our spiritual life. It is trampled by the party mob in the East, by the commercial one in the West. This is the essence of the crisis: the split in the world is less terrifying than the similarity of the disease afflicting its main sections.*

*Only by the voluntary nurturing in ourselves of freely accepted and serene self-restraint can mankind rise above the world stream of materialism.*

*Even if we are spared destruction by war, life will have to change in order not to perish on its own. We cannot avoid reassessing the fundamental definitions of human life and society. Is it true that man is above everything? Is there no Superior Spirit above him?*

*If the world has not approached its end, it has reached a major watershed in history....It will demand from us a spiritual blaze; we shall have to rise to a new height of vision, to a new level of life, where .....our spiritual being will not be trampled upon.....*

*The ascension is similar to climbing onto the next anthropological stage. No one on earth has any other way left but — upward.*

In a 1983 speech, Solzhenitsyn said this about what ailed the world:

*More than half a century ago, while I was still a child, I recall hearing a number of older people offer the following explanation for the great disasters that had befallen Russia: Men have forgotten God; that's why all this has happened.*

*Since then I have spent well-nigh fifty years working on the history of our Revolution; in the process I have read hundreds of books, collected hundreds of personal testimonies, and have already contributed eight volumes of my own toward the effort of clearing away the rubble left by that upheaval. But if I were asked today to formulate as concisely as possible the main cause of the ruinous Revolution that swallowed up some sixty million of our people, I could not put it more accurately than to repeat: Men have forgotten God; that's why all this has happened.*

*What is more, the events of the Russian Revolution can only be understood now, at the end of the century, against the background of what has since occurred in the rest of the world. What emerges here is a process of universal significance. And if I were called upon to identify briefly the principal trait of the entire twentieth century, here too, I would be unable to find anything more precise and pithy than to repeat once again: Men have forgotten God.*

### **A Polish Pope is Elected and Declares to the World: “Be Not Afraid” – October 1978**

On the occasion of his installation Mass, Pope John Paul II, who was a Bishop during the Second Vatican Council and made many important contributions to its work, delivered a homily that reflected the



Council's focus on Christ as the ultimate answer to the questions troubling modern man. His proclamation was simple: Be Not Afraid; Open Wide the Doors to Christ.

Below are a few excerpts from that opening Mass:

*On this day and in this place these same words must again be uttered and listened to:  
"You are the Christ, the Son of the living God."*

*Yes, Brothers and sons and daughters, these words first of all.*

*Their content reveals to our eyes the mystery of the living God, the mystery to which the Son has brought us close. Nobody, in fact, has brought the living God as close to men and revealed him as he alone did. In our knowledge of God, in our journey towards God, we are totally linked to the power of these words: "He who sees me sees the Father." ....*

*All of you who are still seeking God, all of you who already have the inestimable good fortune to believe, and also you who are tormented by doubt: please listen once again, today in this sacred place, to the words uttered by Simon Peter. In those words is the faith of the Church. In those same words is the new truth, indeed, the ultimate and definitive truth about man: the son of the living God—"You are the Christ, the Son of the living God." ....*

*The absolute and yet sweet and gentle power of the Lord responds to the whole depths of the human person, to his loftiest aspirations of intellect, will and heart. It does not speak the language of force but expresses itself in charity and truth. ....*

*Brothers and sisters, do not be afraid to welcome Christ and accept his power. Help the Pope and all those who wish to serve Christ and with Christ's power to serve the human person and the whole of mankind. Do not be afraid. Open wide the doors for Christ. To his saving power open the boundaries of States, economic and political systems, the vast fields of culture, civilization and development. Do not be afraid. Christ knows "what is in man". He alone knows it.*

*So often today man does not know what is within him, in the depths of his mind and heart. So often he is uncertain about the meaning of his life on this earth. He is assailed by doubt, a doubt which turns into despair. We ask you therefore, we beg you with humility and trust, let Christ speak to man. He alone has words of life, yes, of eternal life. ...*

### **Publication of *Redemptor Hominis* (Redeemer of Man)**

In his first encyclical letter, published a little more than four months after becoming Pope, John Paul II articulates more fully his Christian anthropology guided by the insights of the Second Vatican Council. A review of this encyclical is not an academic exercise. It is in the rich theological reflection of *Redemptor Hominis* that we find the core teaching of John Paul II that he would take to Poland just three months later. John Paul II is engaged in a battle with communism to over understanding and expressing the true nature of man. Communists assert lies about man that John Paul II wishes to expose to his Polish brothers and sisters (and the world) and at the same time provide them with an understanding of who they are as a Christian people so that they may overcome their fears and find the courage to live their lives in truth, which would turn out to be a massive challenge to communist rule.

*Consider these passages from *Redemptor Hominis*:*

*In its penetrating analysis of "the modern world", the Second Vatican Council reached that most important point of the visible world that is man, by penetrating like Christ the depth of human consciousness and by making contact with the inward mystery of man, which in Biblical and non-Biblical language is expressed by the word "heart". Christ, the Redeemer of the world, is the one who penetrated in a unique unrepeatable way into the mystery of man and entered his "heart". Rightly therefore does the Second Vatican Council teach: "The truth is that only in the mystery of the Incarnate Word does the mystery of man take on light. For Adam, the first man, was a type of him who was to come (Rom 5:14), Christ the Lord. Christ the new Adam, in the very revelation of the mystery of the Father and of his love, fully reveals man to himself and brings to light his most high*



calling". And the Council continues: "He who is the 'image of the invisible God' (Col 1:15), is himself the perfect man who has restored in the children of Adam that likeness to God which had been disfigured ever since the first sin. Human nature, by the very fact that it was assumed, not absorbed, in him, has been raised in us also to a dignity beyond compare. For, by his Incarnation, he, the son of God, in a certain way united himself with each man. He worked with human hands, he thought with a human mind. He acted with a human will, and with a human heart he loved. Born of the Virgin Mary, he has truly been made one of us, like to us in all things except sin", he, the Redeemer of man.

### ***The divine dimension of the mystery of the Redemption***

As we reflect again on this stupendous text from the Council's teaching, we do not forget even for a moment that Jesus Christ, the Son of the living God, become our reconciliation with the Father<sup>48</sup>. He it was, and he alone, who satisfied the Father's eternal love, that fatherhood that from the beginning found expression in creating the world, giving man all the riches of creation, and making him "little less than God"<sup>49</sup>, in that he was created "in the image and after the likeness of God"<sup>50</sup>. He and he alone also satisfied that fatherhood of God and that love which man in a way rejected by breaking the first Covenant<sup>51</sup> and the later covenants that God "again and again offered to man"<sup>52</sup>. The redemption of the world-this tremendous mystery of love in which creation is renewed-<sup>53</sup> is, at its deepest root, the fullness of justice in a human Heart-the Heart of the First-born Son-in order that it may become justice in the hearts of many human beings, predestined from eternity in the Firstborn Son to be children of God<sup>54</sup> and called to grace, called to love. The Cross on Calvary, through which Jesus Christ-a Man, the Son of the Virgin Mary, thought to be the son of Joseph of Nazareth- "leaves" this world, is also a fresh manifestation of the eternal fatherhood of God, who in him draws near again to humanity, to each human being, giving him the thrice holy "Spirit of truth"<sup>55</sup>.

This revelation of the Father and outpouring of the Holy Spirit, which stamp an indelible seal on the mystery of the Redemption, explain the meaning of the Cross and death of Christ. The God of creation is revealed as the God of redemption, as the God who is "faithful to himself"<sup>56</sup>, and faithful to his love for man and the world, which he revealed on the day of creation. His is a love that does not draw back before anything that justice requires in him. Therefore "for our sake (God) made him (the Son) to be sin who knew no sin"<sup>57</sup>. If he "made to be sin" him who was without any sin whatever, it was to reveal the love that is always greater than the whole of creation, the love that is he himself, since "God is love"<sup>58</sup>. Above all, love is greater than sin, than weakness, than the "futility of creation"<sup>59</sup>, it is stronger than death; it is a love always ready to raise up and forgive, always ready to go to meet the prodigal son<sup>60</sup>, always looking for "the revealing of the sons of God"<sup>61</sup>, who are called to the glory that is to be revealed"<sup>62</sup>. This revelation of love is also described as mercy<sup>63</sup>; and in man's history this revelation of love and mercy has taken a form and a name: that of Jesus Christ.

### ***The human dimension of the mystery of the Redemption***

Man cannot live without love. He remains a being that is incomprehensible for himself, his life is senseless, if love is not revealed to him, if he does not encounter love, if he does not experience it and make it his own, if he does not participate intimately in it. This, as has already been said, is why Christ the Redeemer "fully reveals man to himself". If we may use the expression, this is the human dimension of the mystery of the Redemption. In this dimension man finds again the greatness, dignity and value that belong to his humanity. In the mystery of the Redemption man becomes newly "expressed" and, in a way, is newly created. He is newly created! "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus"<sup>64</sup>. The man who wishes to understand himself thoroughly-and not just in accordance with immediate, partial, often superficial, and even illusory standards and measures of his being-he must with his unrest, uncertainty and even his weakness and sinfulness, with his life and death, draw near to Christ. He must, so to speak, enter into him with all his own self, he must "appropriate" and assimilate the whole of the reality of the Incarnation and Redemption in order to find himself. If this profound process takes place within him, he then bears fruit not only of adoration of God but also of deep wonder at himself. How precious must man be in the eyes of the Creator, if he "gained so great a Redeemer"<sup>65</sup>, and if God "gave his only Son "in order that man "should not perish but have eternal life"<sup>66</sup>.





*In reality, the name for that deep amazement at man's worth and dignity is the Gospel, that is to say: the Good News. It is also called Christianity. This amazement determines the Church's mission in the world and, perhaps even more so, "in the modern world". This amazement, which is also a conviction and a certitude-at its deepest root it is the certainty of faith, but in a hidden and mysterious way it vivifies every aspect of authentic humanism-is closely connected with Christ. It also fixes Christ's place-so to speak, his particular right of citizenship-in the history of man and mankind. Unceasingly contemplating the whole of Christ's mystery, the Church knows with all the certainty of faith that the Redemption that took place through the Cross has definitively restored his dignity to man and given back meaning to his life in the world, a meaning that was lost to a considerable extent because of sin. And for that reason, the Redemption was accomplished in the paschal mystery, leading through the Cross and death to Resurrection.*

*The Church's fundamental function in every age and particularly in ours is to direct man's gaze, to point the awareness and experience of the whole of humanity towards the mystery of God, to help all men to be familiar with the profundity of the Redemption taking place in Christ Jesus. At the same time man's deepest sphere is involved-we mean the sphere of human hearts, consciences and events.*

### ***The mystery of Christ as the basis of the Church's mission and of Christianity***

*The Second Vatican Council did immense work to form that full and universal awareness by the Church of which Pope Paul VI wrote in his first Encyclical. This awareness-or rather self-awareness-by the Church is formed a "in dialogue"; and before this dialogue becomes a conversation, attention must be directed to "the other", that is to say: the person with whom we wish to speak. The Ecumenical Council gave a fundamental impulse to forming the Church's self-awareness by so adequately and competently presenting to us a view of the terrestrial globe as a map of various religions. It showed furthermore that this map of the world's religions has superimposed on it, in previously unknown layers typical of our time, the phenomenon of atheism in its various forms, beginning with the atheism that is programmed, organized and structured as a political system.*

### **Poland Was Ready to Receive this Message as Spiritual Renewal Was Already Taking Place**

It would be a terrible misreading of history to believe that the Polish people were passively idle and indifferent to their lives and indifferent to Christianity before the Pope's 1979 pilgrimage. To the contrary, Poles had already been undergoing a deepening of their Christian identity and convictions. The Catholic Church in Poland was the one institution that had survived the Second World War more or less intact, and through the work of the Nine Year "Great Novena" under the leadership of Cardinal Stefan Wyszyński -- culminating in the celebration of the Millennium of Polish Christianity in 1966 -- many Poles had developed a profound sense of and commitment to their distinct Catholic identity.

John Paul II himself, when he served as priest and bishop, was instrumental in this renewal, particularly after the Second Vatican Council, undertaking a massive effort in Krakow to ensure the proper understanding and implementation of Vatican II reforms would take place. Additionally, then Cardinal Wojtyła consistently was reaching out and ministering to all aspects of society, such as holding an annual Mass for miners in Silesia, to the regime's dismay.

There were also renewal movements in Poland that were being promoted by brave priests, such as the Lift Life Movement initiated by Father Franciszek Blachnicki, which Cardinal Wojtyła (and later Pope John Paul II) supported, which helped to bring many young people to Christ.

All of these renewal activities were important so that the seeds of the 1979 pilgrimage would find fertile ground to take root and grow.

### **1979 Pilgrimage**

Pope John Paul II gave over thirty major addresses during the June 1979 pilgrimage. We will focus on two of them for insights into his message for Poles: his opening Mass homily in Victory Square in Warsaw on June 2, 1979 and his closing Mass homily on the *Blonia Krakowskie* in Krakow.

### **Victory Square, June 2, 1979 -- The Great Theater of the Triumph of Good over Evil**



Papal biographer George Weigel writes that Pope John Paul II's sermon in Victory Square on June 2, 1979 was perhaps the greatest of his life.

When one considers that it was the first time a Polish pope addressed a mass crowd of fellow Poles during a time of total control by the Polish communist party, a regime that constantly harassed the Catholic Church and Christians, one can only imagine the tension in the air as the Pope began to speak.

Printed below is the entire text of this first sermon. As you read it, keep in mind the following aspects surrounding the Victory Square Mass that contributed to its meaningfulness and impact on the people.

1. **Pentecost.** It was the eve of Pentecost Sunday, when the Church recalls the Holy Spirit descending on the first apostles as they gathered in fear in the Upper Room to give them courage.
2. **Warsaw Uprising.** This was a topic that was rarely ever discussed in public discourse. Many in the crowd would have had personal family relations somehow involved in the Warsaw Uprising but it was taboo to speak of these events.
3. **The Tomb of the Unknown Soldier.** Located directly opposite the altar, the Pope and Primate placed a wreath at the Tomb just prior to the beginning of Mass. It was the first time that a Church official had been permitted to place flowers at this national shrine. It was only allowed because the Polish Pope, owing to the sovereignty of Vatican City, was considered a visiting Head of State. Polish communists always feared the Church becoming too associated with patriotic themes. Also, it is important to know that the Tomb is a surviving remnant of the Polish Royal Palace that was destroyed during World War II, so that when a Pole looks upon the Tomb, it is not just seeing a memorial to unknown Polish heroes, but also a reminder of the suffering that Poles endured during WWII and all that had been destroyed.
4. **Victory Square.** Today this square is known as Pilsudski Square, after Marshall Jozef Pilsudski who threw back the advance of the Soviet Red Army in 1920. It was called Victory Square by the Russians and Communists to commemorate the Soviet and Polish victory over the Nazis in WWII. But not many Poles saw the Soviet victory over the Germans as their victory. On June 2, 1979, the name Victory Square perhaps took on a new meaning for some Poles.
5. **Statue of Christ with the Holy Cross in front of the Church at *Krakowskie Przedmiescie*.** This church is located just a few blocks from Victory Square and every Pole in the crowd would be familiar with the statue that the Pope was describing.
6. **Crowd Applauds and Sings in Key Moments.** As noted in the text, the crowd added its own affirmation of the Pope's message at two key moments by applause and singing.
7. **Pope Plays on Polish Word for Land at End of Homily.** In Polish, there exists a word that means both earth and land. At the very end of the homily, the Pope played on this double meaning of the word when he prayed for the Holy Spirit to renew both the earth, and then, more specifically, Poland.

*Beloved Fellow-countrymen.*

*Dear Brothers and Sisters.*

*Participants in the Eucharistic Sacrifice celebrated today in Victory Square in Warsaw.*

*Together with you I wish to sing a hymn of praise to Divine Providence, which enables me to be here as a pilgrim.*

*We know that the recently deceased Paul VI, the first pilgrim Pope after so many centuries, ardently desired to set foot on the soil of Poland, especially at Jasna Gora (the Bright Mountain). To the end of his life he kept this desire in his heart, and with it he went to the grave. And we feel that this desire—a desire so potent and so deeply rooted that it goes beyond the span of a pontificate—is being realized today in a way that it would have been difficult to foresee. And so we thank Divine Providence for having given Paul VI so strong a desire. We thank it for the pattern of the pilgrim Pope that he began with the Second Vatican Council. At a time when the whole Church has become newly aware of being the People of God, a People sharing in the mission of Christ, a People that goes through history with that mission, a "pilgrim" People, the Pope could no longer remain a "prisoner of the Vatican". He had to become again the pilgrim Peter, like the first Peter, who from Jerusalem, through Antioch, reached Rome to give witness there to Christ and seal his witness with his blood.*



*Today it is granted to me to fulfil this desire of the deceased Pope Paul VI in the midst of you, beloved sons and daughters of my motherland. When, after the death of Paul VI and the brief pontificate of my immediate Predecessor John Paul I, which lasted only a few weeks, I was, through the inscrutable designs of Divine Providence, called by the votes of the Cardinals from the chair of Saint Stanislaus in Krakow to that of Saint Peter in Rome, I immediately understood that it was for me to fulfil that desire, the desire that Paul VI had been unable to carry out at the Millennium of the Baptism of Poland.*

*My pilgrimage to my motherland in the year in which the Church in Poland is celebrating the ninth centenary of the death of Saint Stanislaus is surely a special sign of the pilgrimage that we Poles are making down through the history of the Church not only along the ways of our motherland but also along those of Europe and the world. Leaving myself aside at this point, I must nonetheless with all of you ask myself why, precisely in 1978, after so many centuries of a well established tradition in this field, a son of the Polish Nation, of the land of Poland, was called to the chair of Saint Peter. Christ demanded of Peter and of the other Apostles that they should be his "witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth" (Acts 1:8). Have we not the right, with reference to these words of Christ, to think that Poland has become nowadays the land of a particularly responsible witness? The right to think that from here—from Warsaw, and also from Gniezno, from Jasna Gora, from Krakow and from the whole of this historic route that I have so often in my life traversed and that it is to proclaim Christ with singular humility but also with conviction? The right to think that one must come to this very place, to this land, on this route, to read again the witness of his Cross and his Resurrection? But if we accept all that I have dared to affirm in this moment, how many great duties and obligations arise? Are we capable of them?*

*Today, at the first stopping place in my papal pilgrimage in Poland, it is granted to me to celebrate the Eucharistic Sacrifice in Victory Square in Warsaw. The liturgy of the evening of Saturday the Vigil of Pentecost takes us to the Upper Room in Jerusalem, where the Apostles, gathered around Mary the Mother of Christ, were on the following day to receive the Holy Spirit. They were to receive the Spirit obtained for them by Christ through the Cross, in order that through the power of this Spirit they might fulfil his command: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I commanded you" (Mt 28:19-20). Before Christ the Lord left the world, he transmitted to the Apostles with these words his last recommendation, his "missionary mandate". And he added: "Lo, I am with you always, to the close of the age" (Mt 28:20).*

*It is good that my pilgrimage to Poland on the ninth centenary of the martyrdom of Saint Stanislaus should fall in the Pentecost period and on the solemnity of the Most Holy Trinity. Fulfilling the desire of Paul VI after his death, I am able to relive the Millennium of the Baptism on Polish soil and to inscribe this year's jubilee of Saint Stanislaus in the Millennium since the beginning of the nation and the Church. The Solemnity of Pentecost and that of the Most Holy Trinity bring us close to this beginning. In the apostles who receive the Holy Spirit on the day of Pentecost are spiritually present in a way all their successors, all the Bishops, including those whose task it has been for a thousand years to proclaim the Gospel on Polish soil. Among them was this Stanislaus of Szczepanow, who paid with his blood for his mission on the episcopal chair of Krakow nine centuries ago. On the day of Pentecost there were gathered, in the Apostles and around them, not only the representatives of the peoples and tongues listed in the book of the Acts of the Apostles. Even then there were gathered about them the various peoples and nations that, through the light of the Gospel and the power of the Holy Spirit, were to enter the Church at different periods and centuries. The day of Pentecost is the birthday of the faith and of the Church in our land of Poland also. It is the proclamation of the mighty works of God in our Polish language also. It is the beginning of Christianity in the life of our nation also, in its history, its culture, its trials.*

*To Poland the Church brought Christ, the key to understanding that great and fundamental reality that is man. For man cannot be fully understood without Christ. Or rather, man is incapable of understanding himself fully without Christ. He cannot understand who he is, nor what his true dignity is, nor what his vocation is, nor what his final end is. He cannot understand any of this without Christ.*

*Therefore Christ cannot be kept out of the history of man in any part of the globe, at any longitude or latitude of geography. [INTERRUPTED BY APPLAUSE FOR FOURTEEN MINUTES;*



**ACCOMPANIED BY SINGING CHRISTUS VINCIT, CHRISTUS REGNAT, CHRISTUS IMPERAT]**

*The exclusion of Christ from the history of man is an act against man. Without Christ it is impossible to understand the history of Poland, especially the history of the people who have passed or are passing through this land. The history of people. The history of the nation is above all the history of people. And the history of each person unfolds in Jesus Christ. In him it becomes the history of salvation.*

*The history of the nation deserves to be adequately appraised in the light of its contribution to the development of man and humanity, to intellect, heart and conscience. This is the deepest stream of culture. It is culture's firmest support, its core, its strength. It is impossible without Christ to understand and appraise the contribution of the Polish nation to the development of man and his humanity in the past and its contribution today also: "This old oak tree has grown in such a way and has not been knocked down by any wind since its root is Christ" (Piotr Skarga, Kazania Sejmowe IV, Biblioteka Narodowa, I, 70, p. 92). It is necessary to follow the traces of what, or rather who, Christ was for the sons and daughters of this land down the generations. Not only for those who openly believed in him and professed him with the faith of the Church, but also for those who appeared to be at a distance, outside the Church. For those who doubted or were opposed.*

*It is right to understand the history of the nation through man, each human being of this nation. At the same time man cannot be understood apart from this community that is constituted by the nation. Of course it is not the only community, but it is a special community, perhaps that most intimately linked with the family, the most important for the spiritual history of man. It is therefore impossible without Christ to understand the history of the Polish nation—this great thousand-year-old community—that is so profoundly decisive for me and each one of us. If we reject this key to understanding our nation, we lay ourselves open to a substantial misunderstanding. We no longer understand ourselves. It is impossible without Christ to understand this nation with its past so full of splendour and also of terrible difficulties. It is impossible to understand this city, Warsaw, the capital of Poland, that undertook in 1944 an unequal battle against the aggressor, a battle in which it was abandoned by the allied powers, a battle in which it was buried under its own ruins—if it is not remembered that under those same ruins there was also the statue of Christ the Saviour with his cross that is in front of the church at Krakowskie Przedmieście. **[CROWD BEGINS TO SING "WE WANT GOD"]** It is impossible to understand the history of Poland from Stanislaus in Skalka to Maximilian Kolbe at Oswiecim unless we apply to them that same single fundamental criterion that is called Jesus Christ.*

*The Millennium of the Baptism of Poland, of which Saint Stanislaus is the first mature fruit—the millennium of Christ in our yesterday, and today—is the chief reason for my pilgrimage, for my prayer of thanksgiving together with all of you, dear fellow-countrymen, to whom Christ does not cease to teach the great cause of man; together with you, for whom Jesus Christ does not cease to be an ever open book on man, his dignity and his rights and also a book of knowledge on the dignity and rights of the nation.*

*Today, here in Victory Square, in the capital of Poland, I am asking with all of you, through the great Eucharistic prayer, that Christ will not cease to be for us an open book of life for the future, for our Polish future.*

*We are before the tomb of the Unknown Soldier. In the ancient and contemporary history of Poland this tomb has a special basis, a special reason for its existence. In how many places in our native land has that soldier fallen! In how many places in Europe and the world has he cried with his death that there can be no just Europe without the independence of Poland marked on its map! On how many battlefields has that soldier given witness to the rights of man, indelibly inscribed in the inviolable rights of the people, by falling for "our freedom and yours"!*

*"Where are their tombs, O Po-land? Where are they not! You know better than anyone—and God knows it in heaven" (A. Oppman, Pacierz za zmarlych).*

*The history of the motherland written through the tomb of an Unknown Soldier!*



*I wish to kneel before this tomb to venerate every seed that falls into the earth and dies and thus bears fruit. It may be the seed of the blood of a soldier shed on the battlefield, or the sacrifice of martyrdom in concentration camps or in prisons. It may be the seed of hard daily toil, with the sweat of one's brow, in the fields, the workshop, the mine, the foundries and the factories. It may be the seed of the love of parents who do not refuse to give life to a new human being and undertake the whole of the task of bringing him up. It may be the seed of creative work in the universities, the higher institutes, the libraries and the places where the national culture is built. It may be the seed of prayer, of service of the sick, the suffering, the abandoned—"all that of which Poland is made". All that in the hands of the Mother of God—at the foot of the cross on Calvary and in the Upper Room of Pentecost!*

*All that—the history of the motherland shaped for a thousand years by the succession of the generations (among them the present generation and the coming generation) and by each son and daughter of the motherland, even if they are anonymous and unknown like the Soldier before whose tomb we are now.*

*All that—including the history of the peoples that have lived with us and among us, such as those who died in their hundreds of thousands within the walls of the Warsaw ghetto.*

*All that I embrace in thought and in my heart during this Eucharist and I include it in this unique most holy Sacrifice of Christ, on Victory Square.*

*And I cry—I who am a Son of the land of Poland and who am also Pope John Paul II—I cry from all the depths of this Millennium, I cry on the vigil of Pentecost:*

*Let your Spirit descend.  
Let your Spirit descend.  
and renew the face of the earth,  
the face of this land.  
Amen.*

Poland's "Great Confirmation of History" – Closing Mass at Blonia Krakowskie in honor of Saint Stanislaus – June 10, 1979

On the last day of his pilgrimage, Pope John Paul II spoke before a jubilant crowd of over two million people. The subject matter was the 900th anniversary of the martyrdom of Saint Stanislaus.

When reading the full text of the Pope's homily below, keep in mind that this is the Pope's last large public gathering with his fellow Poles before returning to Rome and thus the last opportunity to share with them words of guidance for the difficult road ahead. The country had received him with extraordinary and unprecedented enthusiasm over the previous eight days and now they were going to lose his physical presence. The occasion of this farewell Mass must have been deeply meaningful and moving for both the Pope and his countrymen.

The murderous Soviet dictator Jozef Stalin once asked contemptuously, how many divisions has the Pope? The answer of course is that the Church has no armed divisions, no army, no weapons. The Pope had no arms to leave with his people to strike back at their Communist slavemasters. Instead, what he offered was something far more powerful and dangerous to the Communists, namely a reflection in human dignity and what it meant to be Polish and Christian and a human being.

And just as significantly, the Pope challenged his fellow Poles to make a choice:

*A human person is a free and reasonable being. He or she is a knowing and responsible subject. He or she can and must, with the power of personal thought, come to know the truth. He or she can and must choose and decide.*

Below you will find Pope John Paul II's definitive rejoinder to the lies of communism about the human person and one of the most effective rallying cries for freedom in human history.



*Praised be Jesus Christ!*

*Today all of us gathered here together find ourselves before a great, mystery in the history of the human race: Christ, after his Resurrection met the Apostles in Galilee and spoke to them the words which we have just now heard from the lips of the deacon who proclaimed the Gospel: "Full authority has been given to me both in heaven and on earth; go, therefore, and make disciples of all the nations. Baptize them in the name of the Father, and of the Son, and of the Holy Spirit. Teach them to carry out everything I have commanded you. And know that I am with you always, until the end of the world" (Mt 28:18-20).*

*These words contain a great mystery in the history of humanity and in the history of the individual human person.*

*Every person goes forward. He or she goes forward towards the future. Nations also go forward. So does all humanity. To go forward, however, does not only mean to endure the exigencies of time, continuously leaving behind the past: yesterday, the years, the centuries. To go forward also means being aware of the goal.*

*Could it be perhaps that the human person and humanity itself journey only through this world and then disappear? Could it be perhaps that everything for a human being consists only in what is built, conquered, and enjoyed in this world? Beyond the conquests and the totality of life here (culture, civilization, technology) is there nothing else—awaiting a human person? "The form of this world is passing away." Is the human person going to pass away along with it?*

*The words that Christ spoke in his farewell to the Apostles express the mystery of human history, the history of each person and of all persons, the mystery of the history of humanity.*

*Baptism in the name of the Father and of the Son and of the Holy Spirit is an immersion into the living God, into "Him who is" as the Book of Genesis puts it; into "Him who was, who is, and who will be" according to the Book of Revelation (1:4). Baptism is the beginning of an encounter, of a unity, of a communion for which earthly life is merely a preface, an introduction. The fulfillment and completion belong to eternity. "The form of this world is passing away". Therefore we must find the "world of God" to arrive at our destination, to find fulfillment in life and in the human vocation.*

*Christ has shown us the way and, in his farewell to his Apostles, he has reconfirmed this once more. He told them and the whole Church to teach and carry out all that he commanded: "And know that I am with you always, until the end of the world".*

*We always listen to words with the greatest emotion. They were spoken by the risen Redeemer to delineate the history of humanity and at the same time the history of each human person. When he says "make disciples of all nations", we see before our mind's eye the moment when the Gospel was first brought to our nation; the beginnings of its history when the first Poles were baptized in the name of the Father and of the Son and of the Holy Spirit. The spiritual profile of the history of our motherland is traced out by these very words of Christ spoken to the Apostles. The spiritual profile of the history of each one of us is also traced out in about the same way.*

*A human person is a free and reasonable being. He or she is a knowing and responsible subject. He or she can and must, with the power of personal thought, come to know the truth. He or she can and must choose and decide. That Baptism, which was received at the beginning of Poland's history, makes us more conscious of the authentic greatness of the human person. "Immersion into water" is a sign of being called to participate in the life of the Most Blessed Trinity. At the same time it is an irreplaceable affirmation of the dignity of every human person. The very fact of the call itself already testifies to this. If he or she is called to such a participation, the human person must possess an exceptional dignity.*

*Likewise the whole historical process of a person's knowledge and choices is closely bound up with the living tradition of his or her own country where, down through all generations, the words of Christ echo and resound along with the witness of the Gospel, Christian culture, and the customs that derive from faith, hope and charity. A human being makes his choices with knowledge and with*



*interior freedom. Here tradition is not a limiting factor but a treasure, a spiritual enrichment. It is a great common good which is confirmed by every choice, by every noble deed, by every life authentically viewed as Christian.*

*Can one cast all this off? Can one say no? Can one refuse Christ and all that he has brought into human history?*

*Certainly not. It is true that man is free. But the basic question remains: is it licit to do this? In whose name is this licit? By virtue of what rational argument, what value close to one's will and heart would it be possible to stand before yourself, your neighbour, your fellow-citizens, your country, in order to cast off, to say no to all that we have seen for one thousand years? To all that has created and always constituted the basis of our identity?*

*One time Christ asked the Apostles (this took place after the promise of the institution of the Eucharist and many left him): "Do you too wish to go away?" (Jn 6: 67). Allow the Successor of Peter, before all of you gathered here together, before all of our history, before modern society, to repeat today the words of Peter which constituted his reply to the question of Christ. "Lord, to whom shall we go? You have the words of eternal life!" (Jn 6:68.)*

*Saint Stanislaus was, as historical sources confirm, the Bishop of Krakow for seven years. This Bishop, a fellow-citizen of ours, born in Szczepanow not far away from here, assumed the See of Krakow in 1072. He left it in 1079, suffering death at the hands of Boleslaw the Bold. The day of his death, the sources say, was 11 April and this is the day on which the liturgical calendar of the universal Church commemorates Saint Stanislaus. Poland the solemnity of this Bishop Martyr has been celebrated for centuries on 8 May and it continues thus even now.*

*When I, as the Metropolitan of Krakow, began with you to prepare for the ninth centenary of the death of Saint Stanislaus, which occurs this year, we all were still under the influence of the one thousandth anniversary of the Baptism of Poland which was celebrated in the year of our Lord 1966. Under the influence of this event and remembering the figure of Saint Adalbert, who also was a bishop and a martyr, whose life was connected in our history with the epoch of our Baptism, the figure of Saint Stanislaus seems to point (by analogy) to another sacrament, which is part of the Christian's initiation into the faith and into the life of the Church. This is the sacrament, as is well known, of the anointing or Confirmation. All of the jubilee studies of the mission of Saint Stanislaus in our thousand years of Christian history and all the spiritual preparation for this year's celebrations have reference to this sacrament of Confirmation.*

*This analogy has many aspects. Above all it parallels the normal development of a Christian life. Just as a baptized person comes to Christian maturity by means of this sacrament of Confirmation, so Divine Providence gave to our nation, after its Baptism, the historical moment of Confirmation. Saint Stanislaus, who was separated by almost a whole century from the period of the Baptism and from the mission of Saint Adalbert, especially symbolizes this moment by the fact that he rendered witness to Christ by his own blood. In the life of each Christian, usually a young Christian because it is in youth that one receives this sacrament—and Poland too was then a young nation, a young country—the sacrament of Confirmation must make him or her become a "witness to Christ" according to the measure of one's own life and proper vocation. This is a sacrament which is especially associated with the mission of the Apostles inasmuch as it introduces every baptized person into the apostolate of the Church (especially into the so-called apostolate of the laity).*

*This is the sacrament which brings to birth within us a sharp sense of responsibility for the Church, for the Gospel, for the cause of Christ in the souls of human beings, and for the salvation of the world.*

*The sacrament of Confirmation is received by us only once in our lifetime (just as Baptism is received only once). All of life which opens up in view of this sacrament assumes the aspect of a great and fundamental test: a test of faith and of character. Saint Stanislaus has become, in the spiritual history of the Polish people, the patron of this great and fundamental test of faith and of character. In this sense we honor him also as the patron of the Christian moral order. In the final analysis the moral order is built up by means of human beings. This order consists of a large number of tests, each one a*



*test of faith and of character. From every victorious test the moral order is built up. From every failed test moral disorder grows.*

*We know very well from our entire history that we must not permit, absolutely and at whatever cost, this disorder. For this we have already paid a bitter price many times.*

*This is therefore our meditation on the seven years of St Stanislaus, on his pastoral ministry in the See of Krakow, on the new examination of his relics, that is to say his skull, which still shows the marks of his mortal wounds—all of this leads us today to a great and ardent prayer for the victory of the moral order in this difficult epoch of our history.*

*This is the essential conclusion of all the hard work for this centennial, the principal condition and purpose of conciliar renewal for which the Synod of the Archdiocese of Krakow has so patiently worked, and also it is the main prerequisite for all pastoral work, for all the activity of the Church, for all tasks, for all duties and programmes which are being or will be undertaken in the land of Poland.*

*That this year of Saint Stanislaus would be a year of special historical maturity in our nation and in the Church. in Poland, a year of a new and knowledgeable responsibility for the future of our country and of the Church in Poland—this is the vow that I desire today, here with you my venerable and dear brothers and sisters, to make, as the first Pope of Polish stock, to the Immortal King of the ages, the Eternal Shepherd of our souls and of our history, the Good Shepherd!*

*Allow me now to sum up by embracing spiritually the whole of my pilgrimage to Poland, from its beginning on the eve of Pentecost at Warsaw to its conclusion today at Krakow on the solemnity of the Most Holy Trinity. I wish to thank you, dear fellow-countrymen, for everything. For having invited me and for having accompanied me along the whole course of the pilgrimage, through Gniezno of the Primates and through Jasna Gora. I thank again the State authorities for their kind invitation and their welcome. I thank the Authorities of the Provinces of Poznan, Czestochowa, Nowy Sacz and Bielsko, as well as the Municipal Authorities of Warsaw and—for this final stage—the Municipal Authorities of the ancient royal City of Krakow, for all that they have done to make possible my stay and pilgrimage in Poland. I thank the Church in my homeland: the Episcopate, with the Cardinal Primate at its head, the Metropolitan of Krakow and my beloved brother Bishops, Julian, Jan Stanislaw and Albin, with whom it was granted to me to work for many years in preparing the Jubilee of Saint Stanislaus. I thank the whole of the clergy. I thank the religious orders of men and women. I thank you all and each one in particular. It is our duty and salvation, always and everywhere to give thanks.*

*I too wish now, on this last day of my pilgrimage through Poland, to open my heart wide and to speak aloud my thanks in the magnificent form of a Preface. How great is my desire that my thanksgiving will reach the Divine Majesty, the heart of the Most Holy Trinity: the Father and the Son and the Holy Spirit!*

*My fellow-countrymen, with the greatest warmth I again give thanks, together with you, for the gift of having been baptized more than a thousand years ago in the name of the Father and of the Son and of the Holy Spirit, the gift of having been immersed in the water which, through grace, perfects in us the image of the living God, in the water that is a ripple of eternity: "a spring of water welling up to eternal life" (Jn 4:14). I give thanks because we human beings, we Poles, each of whom was born as a human being of the flesh (cf. Jn 3:6) and blood of his parents, have been conceived and born of the Spirit (cf. Jn 3:5). Of the Holy Spirit.*

*Today, then, as I stand here in these broad meadows of Krakow and turn my gaze towards Wawel and Skalka, where nine hundred years ago "the renowned Bishop Stanislaus underwent death", I wish to fulfill again what is done in the sacrament of Confirmation, the sacrament that he symbolizes in our history. I wish what has been conceived and born of the Holy Spirit to be confirmed anew through the Cross and Resurrection of our Lord Jesus Christ, in which our fellow-countryman St Stanislaus shared in a special way.*

*Allow me, therefore, like the Bishops at Confirmation, to repeat today the apostolic gesture of the laying on of hands. For it expresses the acceptance and transmission of the Holy Spirit, whom the*





*Apostles received from Christ himself after his Resurrection, when, "the doors being shut" (Jn 20:19), he came and said to them: "Receive the Holy Spirit" (Jn 20:22).*

*This Spirit, the Spirit of salvation, of redemption, of conversion and holiness, the Spirit of truth, of love and of fortitude, the Spirit inherited from the Apostles as a living power, was time after time transmitted by the hands of the bishops to entire generations in the land of Poland. This Spirit, whom the Bishop that came from Szczepanow transmitted to the people of his time, I today wish to transmit to you, as I embrace with all my heart yet with deep humility the great "Confirmation of history" that you are living.*

*I repeat therefore the words of Christ himself: "Receive the Holy Spirit" (Jn 20: 22).*

*I repeat the words of the Apostle: "Do not quench the Spirit" (1 Thess 5:19).*

*I repeat the words of the Apostle: "Do not grieve the Holy Spirit" (Eph 4:30).*

*You must be strong, dear brothers and sisters. You must be strong with the strength that comes from faith. You must be strong with the strength of faith. You must be faithful. Today more than in any other age you need this strength. You must be strong with the strength of hope, hope that brings the perfect joy of life and does not allow us to grieve the Holy Spirit.*

*You must be strong with love, which is stronger than death. You must be strong with the love that: "is patient and kind;... is not jealous or boastful;... is not arrogant or rude... does not insist on its own way;... is not irritable or resentful;... does not rejoice at wrong, but rejoices in the right... bears all things, believes all things, hopes all things, endures all things. Love never ends (1 Cor 13:4-8).*

*You must be strong with the strength of faith, hope and charity, a charity that is aware, mature and responsible and helps us to set up the great dialogue with man and the world rooted in the dialogue with God himself, with the Father through the Son in the Holy Spirit, the dialogue of salvation.*

*That dialogue continues to be what we are called to by all "the signs of the times". John XXIII and Paul VI, together with the Second Vatican Council, accepted this call to dialogue. John Paul II confirms this same readiness from the first day of his pontificate. Yes, we must work for peace and reconciliation between the people and the nations of the whole world. We must try to come closer to one another. We must open the frontiers. When we are strong with the Spirit of God, we are also strong with faith in man, strong with faith, hope and charity which are inseparable, and ready to give witness to the cause of man before the person who really has this cause at heart. The person to whom this cause is sacred. The person who wishes to serve this cause with his best will. There is therefore no need for fear. We must open the frontiers. There is no imperialism in the Church, only service. There is only the death of Christ on Calvary. There is the activity of the Holy Spirit, the fruit of that death, the Holy Spirit who is always with all of us, with the whole of mankind, "until the end of the world" (Mt 28:20).*

*Again, there is in Warsaw, on Victory Square, the tomb of the Unknown Soldier, where I began my pilgrim ministry in the land of Poland; and here in Krakow on the Vistula, between Wawel and Skalka, there is the tomb of "the Unknown Bishop" of whom a marvelous "relic" is preserved in the treasure house of our history.*

*And so, before I leave you, I wish to give one more look at Krakow, this Krakow in which every stone and every brick is clear to me. And I look once more on my Poland.*

*So, before going away, I beg you once again to accept the whole of the spiritual legacy which goes by the name of "Poland", with the faith, hope and charity that Christ poured into us at our holy Baptism.*

*I beg you*

*— never lose your trust, do not be defeated, do not be discouraged;*

*— do not on your own cut yourselves off from the roots from which we had our origins.*



*I beg you*

— *have trust, and notwithstanding all your weakness, always seek spiritual power from him from whom countless generations of our fathers and mother have found it.*

— *never detach ourselves from him.*

— *never lose your spiritual freedom, with which "he makes a human being free".*

— *Never disdain charity, which is "the greatest of these" and which shows itself through the Cross. Without it human life has no roots and no meaning.*

*All this I beg of you*

— *recalling the powerful intercession of the Mother of God at Jasna Gora and at all her other shrines in Polish territory;*

— *in memory of Saint Adalbert who underwent death for Christ near the Baltic Sea;*

— *in memory of Saint Stanislaus who fell beneath the royal sword at Skalka.*

*All this I beg of you.*

*Amen.*



## **Spiritual Renewal in Aftermath of Pilgrimage and the Rise of Solidarity**

*But what do we mean by the American Revolution? Do we mean the American war? The Revolution was effected before the war commenced. The Revolution was in the minds and hearts of the people; a change in their religious sentiments of their duties and obligations.*

- **John Adams, Letter to Hezekiah Niles, February 13, 1818.**

What John Adams observed about the American revolution of the 1770s was also true about the Polish revolution of the 1980s.

Before there was a Solidarity trade union with ten million members that ultimately toppled Soviet communism, there was a revolution in the minds and hearts of the Polish people that made Solidarity possible.

In August 1980, striking shipyard workers in Gdansk, Poland sparked a wave of strikes across the entire country. They demanded the reinstatement of fired shipyard worker Anna Walentynowicz, better working conditions, and the right to form independent trade unions.

The strike ended peacefully on August 31, 1980, when the workers and the government signed a landmark agreement that included the right to form independent trade unions.

Two weeks later Solidarity was born and within 16 months over ten million Poles joined.

What was the revolution in the Polish hearts that led them so decisively to embrace Solidarity and endure nine years of hardship, including martial law and murder, to see this peaceful revolution through to fruition?

President Walesa recalled in an interview that when Poles “felt so totally discouraged and so helpless, there came John Paul II about...he awoke the people...he organized the people.”

Polish historian Marek Lasota is unequivocal about the impact of the Pope’s 1979 pilgrimage:

*Solidarity, there is no doubt in anybody’s mind, is the result of the Pope’s pilgrimage of 1979. These hundreds of thousands, or millions, of people that met together in Warsaw, Gniezno, Czestochowa, Krakow, Nowy Targ, Wadowice, and also Auschwitz, understood that this [Solidarity] is the right road. That really, when we’re all together, we are a force, and the enemy [the communists] is helpless.*

It is the conviction of many, many Poles that the Polish revolution of 1989 was first won in 1979, with the words of Pope John Paul II and the change in moral convictions that his words, prayers, and pilgrimages inspired within the hearts of the Polish people.

Below are several testimonials on the impact of Pope John Paul II’s 1979 pilgrimage:

*It was decisive event in contemporary history of Poland. It was God’s intervention. One could imagine how Poland’s history would like without pope but I think it would be no sense. For people who understood course of history only choice was an evidence of breakthrough. We were convinced that we would witness historical events in short time. But real moral end of communism was pilgrimage of John Paul II in June 1979, not a year after he was elected. It was incredible event. Earlier we discussed resistance, self-organization and other means necessary to demolish communism but pope did it inviting people to Masses which he celebrated. Millions of people who, although there was disinformation and obstacles being put by regime, came to papal Masses were visible sign that Poles were not submitted to communism and that they wanted freedom. I do not talk religious aspect, here, because it was always present, but those events had its political dimension and in that sense also anticommunist....*

*Atmosphere of waiting for pope [in Victory Square in June 1979] was an event in itself. We arrived the day before mass to Warsaw. It was difficult to find a room for night because Warsaw was*



*crowded. We slept on floor at friends' apartment. Everything was oriented on one event. We did not know what would happen but we were sure that something had to happen. Remember where that event took place – opposite to the Tomb of Unknown Soldier. Communists created atmosphere of singularity that bomb would explode there. There was enormous stress. Even before people reached Square they had already emotions on verge of explosion. I was afraid that most that there will be a hysteria. But then pope arrived. Holy Mass make emotions quiet, but then during homily there was an historical invocation. I saw few times people crying and that emotions were shared. When pope started that long sentence: "Standing before the Tomb of Unknown Soldier..." ended with famous words "Let Your Spirit descend and renew face of the earth" it was something unusual. Because for Poles Tomb of Unknown Soldier was the most patriotic place, because there so many unknown Poles who gave their lives for the cause of freedom. So it was a symbol of anticommunism. When pope started from those words that he asked God that he would renew the face of that land it meant that he demands free Poland. It was most fundamental declaration against communism. I think that in that moment symbolically communism felt down in Poland.*

- **Krzysztof Wyszowski, Interview for *Nine Days that Changed the World***

*When we saw the pope and Cardinal Wyszyński's, here in Warsaw, before the Tomb of the Unknown Soldier, there are a few moments in human life so important. But because you could feel that something is going back to the country, to the heart of this country*

- **Władysław Stasiak, Interview for *Nine Days that Changed the World***

*He taught us to rediscover, to recover our self-confidence. Seeing thousand and thousand and millions of people coming to see him, we have seen also our force, our strengths as a people, as a people against communist...I would say it was like in America – we the people – the beginning of American Constitution. We the people. In Poland, we had this feeling, this experience of recovering our self-confidence, our strength as unit – as united, as millions united with our pope against the communist. That was the beginning of everything which followed, you know with the labor union's movement, with strikes and so on and so on. We had always in our head this hope that it's our pope in Rome and we are – we have seen our strengths. You know, we have seen we are a giant enslaved by some communist police, some party members. But they were the minority. We were the majority. We were the people.*

*All the political changes we'd had in Poland afterwards were more or less inspired by the Polish Pope by the feeling of security that we had someone who will speak to the world about our predicament. So, it was a – this feeling of security which inspired the workers in the Gdansk strikes. The first members of the Solidarity, all the movement of opposition against communists.*

- **Jan Prokop, Interview for *Nine Days that Changed the World***

*When he arrived with his first pilgrimage and he said: "Do not be afraid", "Let Holy Spirit descends and renew the face of that land". So we felt ever strong. We stood up from kneeling. And Solidarity was born.*

- **Anna Walentynowicz, Interview for *Nine Days that Changed the World***

*I joined Light Life Movement under the influence of papal prayer: "Let Holy Spirit descend and renew the face of the land, this land". It was a result of it. ... We meet in our apartments for talks and prayers about God's plan for marriage. And through that movement people are being involved in social and political initiatives. ... Movement formation prepared us for coming change. ... movement gave us courage. People wanted to talk openly about their problems. And they wanted to help voluntarily.*

*Thanks to movement I became involved in new initiatives, Civic Committees, which were informal groups of self-government. They helped us to accelerate process of changes from socialism to free market economy. Those people were acting there not thinking about their immediate gain. We were not so well prepared as people are they. We did not know where to go in huge corridors of government buildings.*



*But it was something unique and rare what is even very difficult to explain young people. Not many people are idealists. But we were no better people than those who are today. We only just felt a need for being involved in building of common good. We had an enthusiasm.*

*At that time I saw that building of common good is fundamental task for every man. We can do nothing without it. It is impossible that we would do everything for money. Sometimes people need only a good word or being with them without any word. That is how community works. That people feel that they are not completely alone. That value has no price.*

- **Włodzimierz Urbanczak, Interview for *Nine Days that Changed the World***

*A second social life was born not connected to representatives, government. People started to not to fear, had free discussions and rejected the system. In companies, during talks and breaks. People would spend their free time together, companies would organize picnics. In the same time group of party people became isolated, and it could not find its place. People would criticize them often for being in Communist Party.*

*During August [1980] strikes we felt as losers. We had lessons of December 1970 and we knew that regime would use force, and it would not allow for disrespect of law and order. We understood that they would use force against us and there would be organized landing troops in Shipyard.*

*There is a linkage to last rites here, because striking workers felt presence of death among them. ... We understood that we took great risk. But our honor did not allow us to withdraw from that situation. Thanks to Anna Walentynowicz we had contact with religion. She wanted to organize mass on Sunday, on fourth day of strike. It was natural that everybody would go to church on Sunday, but we were in our company and we could not go, so we wanted that mass would be said in shipyard. It was not easy...*

*Permission for mass in shipyard was breakthrough in my opinion. Something incredible happened because all city arrived for that mass and stood at closed gate. Front of altar was directed to shipyard and at its back was shipyard's main gate. Delegates and shipyard workers stood at one side at other side were people of Gdansk. All of people sang religious songs and there was kind of duet, there was incredible feeling, I never experienced anything like that before. During mass that stress disappeared and many workers around me cried. During mass people got rid of fear. It did not take place only Gdansk but also in the shipyard named by Paris Commune in Gdynia. Every Sunday mass was taking place during days of strike.*

- **Zenon Kwoka, Interview for *Nine Days that Changed the World***

*Being there, at the Victory Square, and on the holy mass, there was that statement, the emphasizing by the Pope John Paul II, that we can change the earth -- the earth meaning not the earth as a whole, but our land. 'Let the spirit come and renew the face of the earth.' That was an appeal -- change Poland, and the spirit will be with you. That was a clear message that was taken by us. So that was like a breach in the wall. So apparently, seemingly nothing has changed, just words... but in fact everything has changed. Once you know that this is not a monolith, unbreakable monolith, that we can change Poland, and we can do something with it, changes everything, because now you are in a sense mentally and emotionally -- you start to look at the same reality in a different way. So I'm completely that's no wonder for me, that a year after the Solidarity movement has been created, has been signed agreement and so on...*

*Someone gives us hope that we can change the reality; that something depends on us. With Christ as the ultimate reference, that was something that really pushed the whole history forward, by an incredible leap.*

- **Krzysztof A. Meissner, Interview for *Nine Days that Changed the World***

*Election of pope and his pilgrimage opened people's eyes. They saw different perspective, other world. They felt inner strength in them. ...Pope made people aware that they are somebody, objects of*



rights – and obligation (but about that [obligations] they already knew) – but that they were not aware of fact that they were objects of rights. And that they have lips to speak. And even shout and demand that their dignity would be honored because they were treated as cows. And then different types of choices, which were being made at various stages of history and which changed thinking of people. Solidarity was the fruit of that process. And popular elections, which broke communism's neck.

- **Bishop Tadeusz Pieronek, Interview for *Nine Days that Changed the World***

Suddenly people felt that they were free. That they could enjoy that freedom and be themselves. It was part of transformation, breakthrough, capitulation of regime. Attempts of lessening of that event through the manipulation of media such as filming of few old women to discourage people from taking part in meetings with pope, were farce. They were so awkward that they provoked only laughing because people went to meet pope and saw how many people were there. It had been proved that regime is helpless in face pope who helped to break barrier of fear. Obviously there were opposition groups which were breaking that barrier among them unafraid bishop Tokarczuk, KOR, which carried open protests. But those multitudes of people which met.. We felt that we are one and we are powerful. There were clandestine police in their cars, there were plenty of militia, but they did not have to intervene because people were self-disciplined. Church services were enough to keep an order. There were no quarrels, barging, or provocations. People left their dens and looked at the Sun and said we are, in millions, we may not fear.

Portrait of Wojtyla on main gates of Gdansk Shipyard made a great impression on pope. When he saw it on television he was reportedly moved by it. He was able to read from symbols and he understood that events made him involved in what was taking place. They hang that portrait not by chance. The fact that it was there it changed the situation. Thanks to the fact that it was not anarchy, no revenge, but there was room for Tischner and ethics of Solidarity. ...

John Paul II basically preached Gospel, spoke with words of Holy Scriptures, and dug out content which every Christian knows that there is there, but sometimes pretends not knowing or does not remember it. It is most fundamental message. But talking in details, I think message of love of fellow man, which name of it is solidarity...

Holy Father left his message “Go into deep waters” as almost his last will. It is about going to depth of Christianity .... He called for it incessantly in his final years. When I would have to put it briefly I would say that it is calling for that special type of love named solidarity. Carry burdens of one another. And not one against the other but together to do some good.

Other calling contained in papal teaching is something which I heard in private talk. I asked him why it is happening that when he visits different countries, reads his messages written on paper, and regimes fall down in those countries and everything changes. Obviously such question is inappropriate to be asked so I had an impression that he pretended that he had not hear but in moment he said to me: “It seems to me that priests and even bishops do not see power of Word of God”. From that time I followed his speeches more carefully and I realized that he really preached Word of God.

Looking at pope when he fascinated and energized people, and when he spoke when he was ill and he was still able to energize people I understood what does it mean word “charisma”. In reality of faith God acts through people who allowed him for it. Listening to him I participated with the Holy Spirit which empowers words. I think that his documents published before new millennium and at the beginning of it are his last will. He says that organization, institution and activity are not important. They are of secondary importance. Go into deep waters, to meet Christ. It is the source of power, everything will follow.

- **Father Adam Boniecki, Interview for *Nine Days that Changed the World***

And I believe that John Paul II understood this sickness of Europe and that he was a protagonist in overcoming evil. He was a fighter against, against Nazism but perhaps above all a protagonist in the struggle against Communism. And what is important to remember is not only his political



*interventions against the Communist regime but the way in which he confronted it – which was the typical way adopted by the great Popes who faced the barbarians in Europe.*

*Against Communism he proposed the cross. And it was the cross as displayed by John Paul II that, according to me, was the decisive factor in the collapse of Communism in Poland and then elsewhere.*

- **Senator Marcello Pera, Interview for *Nine Days that Changed the World***

As these testimonials attest, two years after the June 1979 pilgrimage, the verdict was in. Notwithstanding the power of propaganda and state sponsored terror, more than ten million Poles signaled that they would seek change in their country by pursuing the path of social solidarity with faith, hope, and charity. The Solidarity labor and social movement ultimately achieved a peaceful revolution in 1989 that toppled Poland's communist dictatorship, and ultimately hastened the downfall of all the other dictatorships across Eastern Europe.



## ACTIVITY 7

### The Revolutions of 1989

Events in Poland, from the Pope's 1979 pilgrimage to the June 4, 1989 partially free elections, created a combustible dynamic of change across all Eastern Europe. With Poland moving forward with partially free elections in 1989 and no apparent opposition from the Soviet Union, other Eastern bloc countries began to test the limits of asserting independence from Moscow. The Soviet Union's unwillingness to intervene by force to stop these changes meant the communist parties in the Captive Nations were doomed.

Below is a timeline from 1989-1991 that shows how this dynamic played out in Eastern Europe and ultimately led to the demise of the Soviet Union itself.

### Fall of Communism Timeline – 1989-1991

Year	Date	Country	Event
1989			
	February 6 to April 4, 1989	Poland	<b>Round Table Discussions</b> between communist government, Solidarity, and other third party groups results in "Round Table Agreement"
	May 2	Hungary	Hungary begins to dismantle its border fence with Austria, infuriating other Eastern bloc countries. Hungary assures these countries that it will not allow a flood of Eastern European refugees to flee through Hungary, a promise they would be unable to keep.
	June 4	Poland	Semi free elections are held in Poland. The full 100 seats of the Senate are contested, while the communist government guaranteed 65% of the seats in the Sejm as well as the presidency. Solidarity candidates (and one independent candidate) won every single contested seat.
	June 4	China	<b>Tiananmen Square Massacre.</b> Chinese government violently cracked down on pro-documentary protesters.
	June 27	Hungary/East Germany	Austrian and Hungarian leaders take ceremonial part in dismantling more of the barbed wire fencing that had barricaded the Austrian-Hungarian border before the world's press. An estimated 150,000 East Germans flock to Hungary to make their way to the West through Austria before Czechoslovakia closes its border with Hungary.
	August 19	Hungary/East Germany	A friendship picnic organized by Austrians and Hungarians leads to over 900 East Germans escaping to Hungary.
	August 23	Baltic Republics	On the 50 <sup>th</sup> anniversary of the Soviet-Nazi non-aggression pact, over two million people link hands to protest Soviet rule in a human chain extending over 400 miles.
	August 24	Poland	First non-Communist government takes seats in upper and lower houses of Sejm. Tadeusz Mazowiecki becomes first non-Communist Prime Minister since WWII
	September 10	Hungary/East Germany	The Hungarian Foreign Minister announces on television that the Hungarian government will permit East German refugees in Hungary to leave for the West. It marked the first time that a Warsaw pact country explicitly decided to not honor its Warsaw pact commitments on controlling borders.
	September	East Germany/Czechoslovakia	Thousands of East Germans flock to Prague, Czechoslovakia (a neighboring country they don't need a





			visa to visit) and camp out at the West German embassy in hopes of going to West Germany.
	September 30	East Germany/ Czechoslovakia	West Germany and East Germany negotiate an agreement to allow the thousands of East Germans in Prague to travel to West Germany. Known as the “Freedom Trains”, the first one leaves on September 30. In the course of the next six weeks, tens of thousands of East Germans would travel to East Germany from Czechoslovakia.
	Sept/Oct, Mondays (recurring)	GDR	Tens of thousands assemble weekly to protest the GDR government peacefully, following Monday night services at Leipzig’s <i>Nikolaikirche</i> . As many as 70,000 on October 9, 120,000 on October 16, and 320,000 on October 23 protest in Leipzig. Security forces descend on the city on October 9, but the situation was diffused before another “Tiananmen-like” situation transpired.
	October 7	GDR	Communist leaders from around the world converge on East Berlin for ceremonies marking the 40 <sup>th</sup> anniversary of the GDR. During the parade along the Unter der Linden, East Berliners shout “Gorby, help us! Gorby, stay here!” This both infuriated and humiliated the East German leadership, the most hard-line within the Eastern Bloc.
	October 16-20	Hungary	Hungarian Communist Party’s final congress adopts legislation calling for multiparty parliamentary elections and direct presidential elections.
	October 18	GDR	Increasingly out of touch with Gorbachev and averse to reform movements, hard-line GDR premier Erich Honecker is forced to resign.
	October 23	Hungary	Hungarian People’s Republic ceases to exist and Republic of Hungary is born. (33 <sup>rd</sup> anniversary of 1956 uprising)
	<b>November 9</b>	<b>GDR</b>	<b>Berlin Wall falls.</b>
	November 10	Bulgaria	In response to events in Berlin, Bulgarian Communist party insiders oust dictator Todor Zhivkov. This ultimately leads to free elections in June 1990.
	November 17	Czechoslovakia	“ <b>Velvet Revolution</b> ” begins when a peaceful student demonstration in Prague is broken up by riot police. Strikes and demonstrations by student and theater communities in Czechoslovak cities begin operating around-the-clock thru November.
	November 19	Czechoslovakia	Vaclav Havel and other prominent dissidents establish Civic Forum, a political organization (and later political party), to coordinate mass public protests.
	November 27	Czechoslovakia	Following a Prague demonstration on 11/25 that drew 800,000, all Czechoslovak workers engage in a 2-hour general strike.
	November 29	Czechoslovakia	Non-communist political parties authorized in Czechoslovakia.
	December 2	Soviet Union	Gorbachev meets with Pope John Paul II in Vatican City.
	December 7-8	Soviet Union	Malta Summit. Mikhail Gorbachev and George H.W. Bush meet on Soviet ship in Malta to discuss German reunification and other issues concerning rapid changes in Eastern Europe. The “informal end of the Cold War.”
	December 17	Romania	Romanian dictator Nicolai Ceausescu orders troops to fire on pro-democracy protesters in Timisoara. 97 are killed, and over 1,000 Romanians would be killed by the government in subsequent days.
	December 21	Romania	A state-organized pro-Ceausescu rally in Bucharest turns



			into a protest, as thousands of attendees openly jeer Ceausescu. He flees in fear.
	December 25	Romania	Ceausescu and his wife captured and hanged on national television.
	December 28	Czechoslovakia	Alexander Dubcek – hero of the 1968 Prague Spring – installed as Chairman of National Assembly.
	December 31	Czechoslovakia	Vaclav Havel appointed president of Czechoslovakia.
	December 31	Poland	People’s Republic of Poland ceases to exist. (Third) Republic of Poland born.
<b>1990</b>	January 1	Czechoslovakia	Vaclav Havel, in his first speech as President, invites the Pope to Prague.
	January 13	GDR	East German secret police force (Stasi) abolished.
	March 11	Soviet Union	Lithuania declares a “restoration” of independence from the Soviet Union. It is the first Soviet Socialist Republic to declare independence.
	March 18	GDR	First free elections in East Germany.
	March 30	Soviet Union	Estonia declares a “restoration” of independence from the Soviet Union.
	April 20	Czechoslovakia	Czechoslovak Socialist Republic becomes Czech and Slovak Federal Republic.
	May 1	Soviet Union	Gorbachev openly jeered by hundreds of thousands of revelers at Moscow May Day parade.
	May 4	Soviet Union	Latvia asserts a “restoration” of independence from the Soviet Union.
	May 24	Hungary	First free elections in Hungary result in huge losses for ex-Communists, and lead to center-right coalition government.
	June 8-9	Czechoslovakia	First free elections in Czechoslovakia. Vaclav Havel elected president of Czechoslovakia – he would remain president of Czechoslovakia through the “Velvet Divorce” of 1993, and the President of the Czech Republic through 2003.
	June 10	Bulgaria	First free elections in Bulgaria. The Communists, renamed “Socialists,” win a plurality in parliamentary election.
	June 11	Soviet Union	Boris Yeltsin wins free election to become president of Russian Soviet Federative Socialist Republic (the portion of the USSR that would become present-day Russia)
	October 3	GDR	<b>Day of German Unity.</b>
	December 9	Poland	Lech Walesa elected as first post-Communist Polish president. He succeeds General Wojciech Jaruzelski on December 21, 1990.
<b>1991</b>	August 19	Soviet Union	Soviet hardliners, calling themselves the “General Committee on the State Emergency,” stage coup and place Gorbachev under house arrest. The conspirators wanted to prevent Gorbachev from signing a treaty that would have kept union intact but devolved additional power to the republics.
	August 22	Soviet Union	Hardliners’ coup fails. Gorbachev is released, and the enduring image of Boris Yeltsin on a tank in Red Square is broadcast around the world.
	December 8	Soviet Union	Russia, Ukraine, and Belarus sign a treaty creating the “Commonwealth of Independent States” (CIS).
	December 25	Soviet Union	Gorbachev resigns, and declares formal end to the Soviet Union. The Soviet flag is lowered for the final time over the Kremlin.





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**DRAFT: November 10, 2010**

*(Updated versions of this **Nine Days that Changed the World** Study Guide may be downloaded at*



## Activity 8

### The Victory of the Cross: Overcoming Evil with Good

*Pope John Paul said that even in the depths of Marxism and Marxist communism and Nazism, two systems that he lived under and suffered through, he said even there, God was bringing good out of these great evils. He was so convinced that God is so powerful that he's able to turn evil on its head, that he believed that even in these very dark moments of history, God was not absent, that God was bringing good out of these things, if we only had the faith to see it.*

- **Father Thomas D. Williams, *Nine Days that Changed the World***

*Do not be overcome by evil, but overcome evil with good.*

- **The Epistle of St. Paul to the Romans, Chapter 12, Verse 21**

The 44 year Cold War, especially as it played out in Poland, was a dramatic struggle between good and evil.

In one of his last published books, *Memory and Identity: Conversations at the Dawn of a Millennium*, Pope John Paul II reflected at length upon the nature of good and evil and how the evil unleashed in Europe during the 20<sup>th</sup> Century was finally overcome.

The excerpts below from *Memory and Identity* provide invaluable lessons in the Christian understanding of history and how Pope John Paul II viewed the divine limits evil, especially the evil of communism. These reflections of Pope John Paul II provide insight into how he understood the battle he waged against communism from the very beginning of his pontificate and most dramatically during the nine days of 1979.

#### **Nature of Evil**

*Evil is always the absence of some good which ought to be present in a given being; it is a privation. It is never a total absence of good. (p.4)*

*Saint Augustine, with extraordinary perceptiveness, described the nature of this sin as follows: amor sui usque ad contemptum Dei - self-love to the point of contempt for God. It was amor sui which drove our first parents toward that initial rebellion and then gave rise to the spread of sin throughout human history. The Book of Genesis speaks of this: 'you will be like God, knowing good and evil' (Gn 3:5), in other words, you yourselves will decide what is good and what is evil.*

#### **How to Overcome Evil**

*The only way to overcome this dimension of original sin is through a corresponding amor Dei usque ad contemptum sui - love for God to the point of contempt of self. This brings us face to face with the mystery of man's redemption, and here the Holy Spirit is our guide. It is he who allows us to penetrate deeply into the mysterium Crucis and at the same time to plumb the depths of the evil perpetrated by man and suffered by man from the very beginning of history. That is what the expression 'convince the world about sin' means, and the purpose of this 'convincing' is not to condemn the world. If the Church, through the power of the Holy Spirit, can call evil by its name, it does so only in order to demonstrate that evil can be overcome if we open ourselves to amor Dei usque ad contemptum sui. This is the fruit of Divine Mercy. In Jesus Christ, God bends down over man to hold out a hand to him, to raise him up, and to help him continue his journey with renewed strength."*

#### **The Dramatic Struggle between Good and Evil**

*"[T]he history of mankind is the "theater" of the coexistence of good and evil. So even if evil exists alongside good, good perseveres beside evil and grows, so to speak, from the same soil, namely human nature. This has not been destroyed, and has not become totally corrupt, despite original sin. Nature has retained its capacity for good, as history confirms." (p. 4)*



## **Abandonment of Christianity Is the Root of Communist Thinking (and some Philosophy in the West)**

*At this point it is worth pausing to examine the traditions of Polish philosophy, especially what happened after the Communist party came to power. In the universities, every form of philosophical thought that did not correspond to the Marxist model was subjected to severe restrictions, and this was done in the simplest and most radical way: by taking action against the people who represented other approaches to philosophy. ...*

*What happened in Poland after the Marxists came to power had much the same effect as the philosophical developments that occurred in Western Europe in the wake of the Enlightenment. People spoke, among other things, of the “decline of Thomistic realism” and this was understood to include the abandonment of Christianity as a source for philosophizing. Specifically, the very possibility of attaining to God was placed in question. According to the logic of cogito, ergo sum, God was reduced to an element within human consciousness; no longer could he be considered the ultimate explanation of the human sum. Nor could he remain as *Ens subsistens*, or “Self-sufficient Being:” as the Creator, the one who gives existence, and least of all as the one who gives himself in the mystery of the Incarnation, the Redemption, and grace. The God of Revelation had ceased to exist as “God of the philosophers.” All that remained was the idea of God, a topic for free exploration by human thought.*

*In this way, the foundations of the “philosophy of evil” also collapsed. Evil, in a realist sense, can only exist in relation to good and, in particular, in relation to God, the supreme Good. This is the evil of which the Book of Genesis speaks. It is from this perspective that original sin can be understood, and likewise all personal sin. This evil was redeemed by Christ on the Cross. To be more precise, man was redeemed and came to share in the life of God through Christ’s saving work. All this, the entire drama of salvation history, had disappeared as far as the Enlightenment was concerned. Man remained alone: alone as creator of his own history and his own civilization; alone as one who decides what is good and what is bad, as one who would exist and operate “*etsi Deus non daretur*”, even if there were no God.*

*If man can decide by himself, without God, what is good and what is bad, he can also determine that a group of people is to be annihilated. Decisions of this kind were taken, for example, by those who came to power in the Third Reich by democratic means, only to misuse their power in order to implement the wicked programs of National Socialist ideology based on racist principles. Similar decisions were also taken by the Communist party in the Soviet Union and in other countries subject to Marxist ideology. This was the context for the extermination of the Jews, and also of other groups; like the Romany peoples, Ukrainian peasants, and Orthodox and Catholic clergy in Russia, in Belarus, and beyond the Urals. Likewise all those who were “inconvenient” for the regime were persecuted; for example, the ex-combatants of September 1939, the soldiers of the National Army in Poland after the Second World War, and those among the intelligentsia who did not share Marxist or Nazi ideology. Normally this meant physical elimination, but sometimes moral elimination: the person would be more or less drastically impeded in the exercise of his rights.*

## **The Root Of Post-Enlightenment Ideologies That Generate Ideologies Of Evil**

*Why does all this happen? What is the root of these post-Enlightenment ideologies? The answer is simple: it happens because of the rejection of God qua Creator, and consequently qua source determining what is good and what is evil. It happens because of the rejection of what ultimately constitutes us as human beings, that is, the notion of human nature as a “given reality”; its place has been taken by a “product of thought” freely formed and freely changeable according to circumstances.*

## **The Limit Imposed Upon Evil**

*In 1945, at the end of the war, communism seemed very solid and extremely dangerous — much more so than before. In 1920 we had had the distinct impression that the Communists would conquer Poland and advance farther into Western Europe, poised for world domination. In fact, of course, it never came to that. “The miracle on the Vistula,” that is, the triumph of Pilsudski in the battle against the Red Army, muted those Soviet ambitions. After the victory over Nazism in 1945, though, the Communists felt reinvigorated and they shamelessly set out to conquer the world, or at least Europe. At first, this led to the repartition of the Continent into different spheres of influence, according to the agreement reached at Yalta in February 1945. The Communists merely paid lip service to this agreement; in reality, they*



*violated it in various ways, above all through their ideological invasion and political propaganda both in Europe and elsewhere in the world. Even then I knew at once that Communist domination would last much longer than the Nazi occupation had done. For how long? It was hard to predict.*

*There was a sense that this evil was in some way necessary for the world and for mankind. It can happen, in fact, that in certain concrete situations, evil is revealed as somehow useful, inasmuch as it creates opportunities for good. Did not Johann Wolfgang von Goethe describe the devil as “ein Teil von jener Kraft / die stets das Böse will und stets das Gute schafft”? Saint Paul, for his part, has this to say: “Do not be overcome by evil, but overcome evil with good” (Romans 12:21). That, after all, is the way to bring about a greater good in response to evil.*

*If I have wanted to underline the limit imposed upon evil in European history, I must conclude that the limit is constituted by good — the divine good and the human good that have been revealed in that history, over the course of the last century and of entire millennia. Yet it is hard to forget the evil that has been personally experienced: one can only forgive. And what does it mean to forgive, if not to appeal to a good that is greater than any evil? This good, after all, has its foundation in God alone. Only God is this good. The limit imposed upon evil by divine good has entered human history, especially the history of Europe, through the work of Christ. So it is impossible to separate Christ from human history. This is exactly what I said during my first visit to Poland, in Victory Square, Warsaw. I stated then that it was impossible to separate Christ from my country’s history. Is it possible to separate him from any other country’s history? Is it possible to separate him from the history of Europe? Only in him, in fact, can all nations and all humanity “cross the threshold of hope”!*



## ACTIVITY 9

### Memory and Identity

*The Church preserves within herself the memory of man's history from the beginning: the memory of his creation, his vocation, his elevation, and his fall. Within this essential framework the whole of human history, the history of Redemption, is written. The Church is a mother who, like Mary, treasures in her heart the story of her children, making all their problems her own....*

*The question about man, which is asked repeatedly, finds its complete answer in Jesus Christ. It could be said that the Great Jubilee of the Year 2000 was the jubilee both of Christ's birth and of the answer to the question about the meaning and sense of being human. And it is linked to the dimension of memory. Mary's memory and the Church's memory enable man to rediscover his true identity at the dawn of the new millennium.*

#### **- Pope John Paul II, *Memory and Identity: Conversations at the Dawn of the New Millennium***

During his 1979 pilgrimage, Pope John Paul II's was constantly reminding his fellow Poles of their 1000+ year history as a Christian people.

George Weigel summarized the Pope's message to his countrymen this way in an interview for *Nine Days that Changed the World*:

*At a deeper level, it was a moment of great moral and spiritual renewal because what John Paul II did during those nine days was give back to the people of Poland their authentic history and culture, which is to say he gave back them to their authentic identity. In dozens of sermons, addresses, impromptu remarks, he played a virtual infinity of variations on one theme and the theme was you are not who they say you are, let me remind you who you are – you're a people formed by a distinctive history and culture and if you own that again, if you make that your own again, you will have tools of resistance to this repression that that tyrants cannot meet.*

Memory is central to the Christian experience. Every Sunday at Mass, Catholics celebrate the memorial of Christ's sacrifice. We are charged to do this "in memory of me".

Thirty years after the 1979 pilgrimage, in June 2009, the civil and religious authorities of Poland gathered in Victory Square (now called Pilsudski Square) to take part in a memorial mass to commemorate the June 2, 1979 Mass of Pope John Paul II.

It was a beautiful experience of the Polish people remembering an event that the Polish people ardently believed led to their freedom. Just as the Pope urged his fellow Poles in 1979 to remember and embrace their Christian identity, thirty years later, the Polish people paused to remember this great moment in their own pilgrimage through history.

Before the Mass, the Mayor of Warsaw, in the presence of the President of Poland, a company of soldiers, the Archbishop of Warsaw, and thousands assembled--dedicated a 30-foot cross in memorial of the 1979 Mass.

What follows below is a translation of what was said and sung just before and after the dedication of the memorial cross.

It is a beautiful illustration of the type of memory that is vital to continue to cultivate today about Christ's sacrifice on the Cross, and how His sacrifice influenced the struggle against communism and led to its ultimate defeat.

#### **"BE NOT AFRAID"(by Piotr PA KA) -- SUNG AT BEGINNING OF CEREMONY**

*God is love. Be Not Afraid. Be Not Afraid.  
Stand firm in your faith.*



*Go into the world and carry my message of peace and mercy.  
Carry my message of hope to everyone.  
Let my light shine in you.  
God is love. Be Not Afraid. Be Not Afraid.  
I am with you.  
Be Not Afraid. God is love. Be Not Afraid.  
Stand firm in your faith.  
Be Not Afraid.  
Stand firm in your faith.  
Be Not Afraid.  
Stand firm in your faith.*

**POLISH ACTOR KRZYSZTOF KOLBERGER READ THE FOLLOWING:**

*Where one puts the Cross, a sign arises.*

*The Good News about the salvation of the human person through love has already reached people.*

*Where one puts the Cross, a sign arises that evangelization has begun.*

*Some time ago our forefathers would put Crosses on our ground to mark that the Gospel had reached those areas.*

*That evangelization started and it continues inexorably.*

**REMARKS OF DEDICATION OF WARSAW MAYOR HANNA GRONKIEWICZ-WALTZ JUST BEFORE SHE UNVEILED THE MEMORIAL CROSS**

*Here in Warsaw in this very place, Pope John Paul II said Mass during his first pilgrimage to his homeland. That event had its spiritual and social meaning.*

*The spiritual one because here the unforgettable words were spoken “May your spirit descend and renew the face of the earth... This earth.”*

*These are the kinds of words about which the prophet Isaiah spoke: “So shall my word be that goes forth out of my mouth: it shall not return to me void, but it shall accomplish that which I please, and it shall prosper in the thing I sent it to do.”*

*The message of John Paul II met with our highest national and social aspirations. It poured hope into our hearts. Then for the first time in decades we saw how many of us are here. We felt what it meant to be together, free and in community.*

*Soon, August 1980 arrived and Solidarity was established. Then the tragedy of December 1981, and thanks to those who went through that and did not reject hope, June 1989 arrived.*

*The word was fulfilled.*

*This week we have two anniversaries. The 20th anniversary of regaining freedom and the 30th anniversary of Papal Mass, during which John Paul II emphasized the sacrifice of Polish soldiers, and also spoke the less known words that there cannot be a just Europe without an independent Poland on its map.*

*We Poles know that the demolition of communism did not start in 1989, but ten years earlier, here on this square, with the words of John Paul II.*

*From this day forth in Warsaw in the heart of Poland, opposite of the Tomb of the Unknown Soldier, a symbol of bravery of Poles, there will be a Cross standing which is a symbol of faith, perseverance, and hope.*





*Today we are gathered not only to recollect moving moments but to express our gratitude that we are a generation who was living in the times of a Polish Pope and living in a free Poland in a Europe without borders.*

*And living here and now we are taking responsibility not only for a free Poland, but also for the solidarity of all of Europe.*

*This Cross is a symbol that what is impossible becomes possible.*

**AFTER THE UNVEILING OF THE MEMORIAL CROSS, THE VOICE OF POPE JOHN PAUL II WAS PLAYED OVER THE LOUDSPEAKERS**

*Today, I look at the whole of Poland. From the Tatra Mountains to the Baltic Sea and this Cross says to whole of Poland, sursum corda, lift up your hearts.*

**CHOIR THEN SANG “CHRISTUS VINCIT, CHRISTUS REGNAT, CHRISTUS IMPERAT” (Christ Conquers, Christ Reigns, Christ Governs) -- WHICH WAS SUNG BY THE POLISH PEOPLE DURING THE POPE’S JUNE 2, 1979 MASS IN VICTORY SQUARE**

**POLISH ACTOR KRZYSZTOF KOLBERGER THEN READ THE FOLLOWING:**

*Christ is the one who made the decisive breakthrough in understanding life.*

*He has shown through his life not only the entrance beyond the limits of death but also the entrance into a new life.*

*In this way the Cross became the greatest cathedral of knowledge on truth about God and the human person.*

*Every one of us has to become students, full or part time, of this cathedral.*

*And then we will understand that the Cross is also a cradle for a new man.*

*Those who are its disciples see their lives in this way.*

*In this way they understand it. In this way they teach others about it.*

*This meaning of life is marked on culture, on morality, on art, on politics, and economics.*

*Only this understanding of life gives full value to earthly matters and openness to the full dimension of the human person.*

*But one thing is certain. Such understanding of life doesn’t allow the human person to be focused only on earthly matters.*

*It doesn’t permit surrender. It is decisive for his freedom.*

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## ACTIVITY 10

### A Future Worthy of Man – Taking the Risk for Freedom

*One has to strongly emphasize that program of John Paul II was not only a plan for the demolishing of communism. It is new faith in man and this faith should be restored to man. I think it is a program for Poland, Europe and whole world.*

#### **- Father Jan Andrzej K\_oczowski, *Nine Days that Changed the World***

*So, the message of John Paul II is far greater than its cultural historical location within the Polish context. In Poland, he was received as such and remembered somewhat as a monarch in Polish recent history. But his message is much deeper and it is applicable in other contexts in other countries.*

#### **- Father Wojciech Giertych, *Nine Days that Changed the World***

The “program of John Paul II” encompassed a vast body of writing and teaching touching on many subjects that impact the dignity of men and women. It would be difficult to try and summarize it in this study guide, let alone just catalog it.

However, for purposes of this study guide, the essential point to keep in mind is that what Pope John Paul II preached in Poland in June 1979 about the dignity of man and the requirements of freedom has universal application and applies today.

Perhaps the best succinct explanation of this idea of the universality of what took place in Eastern Europe in 1989 was expressed by Pope John Paul II himself in an address he gave at the United Nations in 1995. Below are excerpts of that address.

*The moral dynamics of this universal quest for freedom clearly appeared in Central and Eastern Europe during the non-violent revolutions of 1989. Unfolding in specific times and places, those historical events nonetheless taught a lesson which goes far beyond a specific geographical location. For the non-violent revolutions of 1989 demonstrated that the quest for freedom cannot be suppressed. It arises from a recognition of the inestimable dignity and value of the human person, and it cannot fail to be accompanied by a commitment on behalf of the human person. Modern totalitarianism has been, first and foremost, an assault on the dignity of the person, an assault which has gone even to the point of denying the inalienable value of the individual's life. The revolutions of 1989 were made possible by the commitment of brave men and women inspired by a different, and ultimately more profound and powerful, vision: the vision of man as a creature of intelligence and free will, immersed in a mystery which transcends his own being and endowed with the ability to reflect and the ability to choose — and thus capable of wisdom and virtue. A decisive factor in the success of those non-violent revolutions was the experience of social solidarity: in the face of regimes backed by the power of propaganda and terror, that solidarity was the moral core of the "power of the powerless", a beacon of hope and an enduring reminder that it is possible for man's historical journey to follow a path which is true to the finest aspirations of the human spirit.*

*As a Christian, my hope and trust are centered on Jesus Christ, the two thousandth anniversary of whose birth will be celebrated at the coming of the new millennium. We Christians believe that in his Death and Resurrection were fully revealed God's love and his care for all creation. Jesus Christ is for us God made man, and made a part of the history of humanity. Precisely for this reason, Christian hope for the world and its future extends to every human person. Because of the radiant humanity of Christ, nothing genuinely human fails to touch the hearts of Christians. Faith in Christ does not impel us to intolerance. On the contrary, it obliges us to engage others in a respectful dialogue. Love of Christ does not distract us from interest in others, but rather invites us to responsibility for them, to the exclusion of no one and indeed, if anything, with a special concern for the weakest and the suffering. Thus, as we approach the two thousandth anniversary of the birth of Christ, the Church asks only to be able to propose respectfully this message of salvation, and to be able to promote, in charity and service, the solidarity of the entire human*



family.

*Ladies and Gentlemen! I come before you, as did my predecessor Pope Paul VI exactly thirty years ago, not as one who exercises temporal power — these are his words — nor as a religious leader seeking special privileges for his community. I come before you as a witness: a witness to human dignity, a witness to hope, a witness to the conviction that the destiny of all nations lies in the hands of a merciful Providence.*

*We must overcome our fear of the future. But we will not be able to overcome it completely unless we do so together. The "answer" to that fear is neither coercion nor repression, nor the imposition of one social "model" on the entire world. The answer to the fear which darkens human existence at the end of the twentieth century is the common effort to build the civilization of love, founded on the universal values of peace, solidarity, justice, and liberty. And the "soul" of the civilization of love is the culture of freedom: the freedom of individuals and the freedom of nations, lived in self-giving solidarity and responsibility.*

*We must not be afraid of the future. We must not be afraid of man. It is no accident that we are here. Each and every human person has been created in the "image and likeness" of the One who is the origin of all that is. We have within us the capacities for wisdom and virtue. With these gifts, and with the help of God's grace, we can build in the next century and the next millennium a civilization worthy of the human person, a true culture of freedom. We can and must do so! And in doing so, we shall see that the tears of this century have prepared the ground for a new springtime of the human spirit.*

- **Pope John Paul II, Address to the U.N. General Assembly, October 1995**



## **Especially for Educators**

### **Activity 1      Story of Pope John Paul II and Nine Days That Changed The World**

**Subjects:**

**National Standards**

**Language Arts**

**Social Studies**

**Character Education**

**Duration:**

**Materials: Classroom set of reproductions of Activity 1**

**Objective:**

**To read a summary biography of Pope John Paul II (born Karol Wojty\_a)**

**Procedures:**

- 1. Distribute copies of Activity 1 to students**
- 2. Read the Prologue from George Weigel's *The End and the Beginning* (Doubleday 2010), pp. 1-10, which summarizes the key events and influences on the life of Karol Wojtyla and later Pope John Paul II.**



## Especially for Educators

### Activity 2 WHO'S WHO AND WHAT'S WHAT

#### Subjects:

National Standards

Language Arts

Social Studies

Character Education

#### Duration:

Materials: Classroom set of reproductions of Activity 2

#### Objectives:

To reflect on the complex diplomatic, military, economic, and historical circumstances during which the 1979 pilgrimage took place and with which Pope John Paul II had to contend.

To reflect on God's role in history.

#### Procedures:

1. Distribute copies of Activity 2 to students
2. Invite students to peruse the Online Global Museum of Communism ([www.globalmuseumoncommunism.org](http://www.globalmuseumoncommunism.org)). This online museum was created to honor the more than 100 million victims of communism and to "educate future generations about past and present communist atrocities". This museum is a project of the Victims of Communism Memorial Foundation, established by an Act of Congress in 1993. There is an in-depth section on each country. Poland's is <http://poland.globalmuseumoncommunism.org/>
3. Invite students to peruse the website for the Warsaw Rising Museum. <http://www.1944.pl/en/>
4. With the list of who's who and what's what in mind, as well as additional knowledge the students would have gleaned from the websites above, discuss with students what were the various cross currents of concerns that would likely have entered into the mind of Pope John Paul II as he prepared for his 1979 pilgrimage.



## **Especially for Educators**

### **Activity 3      Timeline – 1000+ Year history of Christianity in Poland**

#### **Subjects:**

**National Standards**

**Language Arts**

**Social Studies**

**Character Education**

#### **Duration:**

**Materials: Classroom set of reproductions of Activity 3**

#### **Objectives:**

**To read and discuss the benefits of a timeline of historical events as a summary tool;  
To reflect upon the importance of Saint Stanislaus and his martyrdom in Polish history;  
To reflect upon the importance of Icon of the Black Madonna in Polish History;  
For comparison, to reflect upon the importance we attach to Christian history in America**

#### **Procedures:**

- 1. Distribute copies of Activity 3 to students**
- 2. Review with students the features and utility of a timeline as a tool in examining historical events.**
- 3. Read Chapter 5 (The Legacy of an Ancient Culture: Poland before 1795) of Norman Davies' *Heart of Europe: The Past in Poland's Present* (Oxford University Press 1984), pp. 245-276.**



## **Especially for Educators**

### **Activity 4 Fundamental Nature of Man**

#### **Subjects:**

**National Standards**

**Language Arts**

**Social Studies**

**Character Education**

#### **Duration:**

**Materials: Classroom set of reproductions of Activity 4**

#### **Objectives:**

**To understand the fundamental, underlying distinctions between Communism and Christianity about the nature and definition of man;**

**To understand that totalitarianism always begins with the denial of the spiritual nature of man**

#### **Procedures:**

- 1. Distribute copies of Activity 4 to students**
- 2. Read President Ronald Reagan's "Source of All Strength" Commencement Address at Notre Dame in May 1981**
- 3. Read President Ronald Reagan's "Evil Empire" Speech at Remarks at the Annual Convention of the National Association of Evangelicals, March 8, 1983**
- 4. The Templeton Address, by Alexander Solzhenitsyn, "Men Have Forgotten God" (1983).**
- 5. *Witness*, by Whittaker Chambers (1952)**



## **Especially for Educators**

### **Activity 5      Nine Day Pilgrimage to Poland (June 2-10, 1979)**

#### **Subjects:**

**National Standards**

**Language Arts**

**Social Studies**

**Character Education**

#### **Duration:**

**Materials: Classroom set of reproductions of Activity 5**

#### **Objectives:**

**To provide an overview of the scope of the Pope’s messages during the 1979 pilgrimage and their relationship to the places where he delivered them;**

**To identify the various groups in society that the Pope reached out to during the nine day pilgrimage and what message was he trying to convey to each group;**

**To understand the scale of the reception given to him by the Polish people**

#### **Procedures:**

- 1. Distribute copies of Activity 5 to students**
- 2. Distribute copies of Time Magazine article “A Triumphant Return”, from June 1979.**
- 3. Read Chapter 9 (Confronting an Empire of Lies) of George Weigel’s *Witness to Hope: The Biography of Pope John Paul II* (Harper Collins 1999).**





## **Especially for Educators**

### **Activity 6      Change after the Pilgrimage: Spiritual Renewal and the Rise of Solidarity**

#### **Subjects:**

**National Standards**

**Language Arts**

**Social Studies**

**Character Education**

#### **Duration:**

**Materials: Classroom set of reproductions of Activity 6**

#### **Objectives:**

**To begin to appreciate the relationship between the Pope's Christian anthropology, rooted in the teachings of the Second Vatican Council and his own encyclical *Redemptor Hominis*, and the message he preached during the 1979 pilgrimage.**

**To have students reflect on why John Paul II's teaching seemed to have such resonance among the Polish people and would lead them to join the Solidarity movement in such numbers.**

**To have students reflect on whether John Paul II's teaching has relevance today for life in the United States**

#### **Procedures:**

- 1. Distribute copies of Activity 6 to students**
- 2. Read Chapter 5 (Poland: Igniting the Revolution) in *The Final Revolution: The Resistance Church and the Collapse of Communism*, by George Weigel (1992 Oxford University Press).**



## **Especially for Educators**

### **Activity 7      Revolutions of 1989**

#### **Subjects:**

**National Standards**

**Language Arts**

**Social Studies**

**Character Education**

#### **Duration:**

**Materials: Classroom set of reproductions of Activity 7**

#### **Objectives:**

**To understand the sequence of events that took place in 1989 that led to the fall of the Berlin Wall, and two years later, to the dissolution of the Soviet Union**

#### **Procedures:**

- 1. Distribute copies of Activity 7 to students**



## **Especially for Educators**

### **Activity 8      Victory of the Cross (“Overcoming Evil with Good”)**

**Subjects:**

**National Standards**

**Language Arts**

**Social Studies**

**Character Education**

**Duration:**

**Materials: Classroom set of reproductions of Activity 8**

**Objectives:**

**To understand John Paul II’s understanding of the nature of good and evil, and the divine limits placed on evil, with respect to the struggle to defeat Soviet communism.**

**Procedures:**

- 1. Distribute copies of Activity 8 to students**



## **Especially for Educators**

### **Activity 9      Memory and Identity**

#### **Subjects:**

**National Standards**

**Language Arts**

**Social Studies**

**Character Education**

#### **Duration:**

**Materials: Classroom set of reproductions of Activity 9**

#### **Objectives:**

**To understand the importance of knowing, remembering, and living one's Christian identity and the relationship between freedom and living out one's Christian identity.**

**To understand how Poland understands the source of its freedom today and how it remembers the contribution made by Pope John Paul II**

#### **Procedures:**

- 1. Distribute copies of Activity 9 to students**



## **Especially for Educators**

### **Activity 10 A Future Worthy of Man**

#### **Subjects:**

**National Standards**

**Language Arts**

**Social Studies**

**Character Education**

#### **Duration:**

**Materials: Classroom set of reproductions of Activity 10**

#### **Objectives:**

**To understand how Pope John Paul II understood the reasons for the revolutions of 1989 and what those experiences reveal about the dignity of the human person and how the human person should be protected.**

#### **Procedures:**

- 1. Distribute copies of Activity 10 to students**



## Cast

### **Newt Gingrich**

Speaker Newt Gingrich is well known as the architect of the “Contract with America” that led the Republican Party to victory in 1994. Newt is the Founder of the Center for Health Transformation, General Chairman of American Solutions, a Senior Fellow at the American Enterprise Institute, and a Distinguished Visiting Scholar at the National Defense University. Newt and his wife, Callista, host and produce historical and public policy documentaries. Recent films include *Nine Days That Changed The World*, and *Ronald Reagan: Rendezvous with Destiny*. He is an analyst for the Fox News Channel. As an author, Speaker Gingrich has published twenty-two books, including twelve fiction and non-fiction New York Times best sellers. He resides in McLean, Virginia with his wife, Callista Gingrich.

### **Callista Gingrich**

Callista Gingrich is the President of Gingrich Productions, a performance and production company focusing on audio, video, and photographic productions. Callista, along with her husband, Newt, host and produce historical and public policy documentaries. Recent films include, *Nine Days that Changed the World*; *Ronald Reagan: Rendezvous with Destiny*; *Rediscovering God in America*; *Rediscovering God in America II: Our Heritage*; and *We Have the Power*.

Mrs. Gingrich is the voice for several audio books, including, *To Save America*; *5 Principles for a Successful Life*; *Drill Here, Drill Now, Pay Less*; *The Art of Transformation*; *Real Change*; *Contract with the Earth*; and *Rediscovering God in America*. Mrs. Gingrich's photography has been published in the *New York Times* and *Washington Post*. It is featured in a newly revised photographic edition of *Rediscovering God in America*. Callista is also the President of the Gingrich Foundation, a charitable nonprofit corporation. She resides in McLean, Virginia, with her husband, Newt Gingrich.

### **Father Adam Boniecki**

Father Adam Boniecki, born in Warsaw in 1934, entered the Congregation of the Marian Fathers at a very early age and in 1964, after graduating in Philosophy he was summoned by the Bishop of Krakow, Karol Wojtyla, to become a member of the editorial staff of *Tygodnik Powszechny*, a social-cultural catholic weekly which had great influence on the catholic intelligentsia and on the image of Polish Catholicism. In 1979, Wojtyla, now Pope John Paul II, put him in charge of the Polish edition of *L'Osservatore Romano*, where he remained for sixteen years. Appointed General Superior of his religious order, Boniecki has visited religious communities in 16 countries in 4 continents. He is now chief editor of *Tygodnik Powszechny* and often appears as a guest in current affairs TV debates and programs.

### **Malgorzata Budzynska**

A sociologist, political scientist, and expert on nationalities policy in Central and Eastern Europe, Dr. Budyta-Budzynska is deputy rector for student affairs at Collegium Civitas in Warsaw. Author of *Ethnic Minorities - Wealth or Problem?* (2003), Dr. Budyta-Budzynska graduated from the University of Lancaster in 1995.

### **Monsignor Jaroslaw Cielecki**

Born in Krakow, Poland, Monsignor Cielecki is Director of the Catholic agency Vatican Service News and author of a numerous books and documentaries dedicated to the Holy Father John Paul II, including *Curato di Niegowic: don Karol Wojtyla*, an official biography of John Paul II, which has been translated into several languages. Cielecki studied in the School of Church Communications at the Pontifical University of Santa Croce in Rome. Today, Monsignor collaborates also with the Catholic Radio VOX of Poland and with the newspaper *Dziennik Polski*. Monsignor Cielecki participated in several apostolic journeys with Pope John Paul II as well as Pope Benedict XVI. Monsignor has broadcast many programs on several Italian television networks and on Catholic Television Teleradio Padre Pio. Cielecki wrote his thesis on manipulation in the modern mass media.



### **Sam Donaldson**

Sam Donaldson, a 41-year ABC News veteran, served two appointments as chief White House correspondent for ABC News, from 1977-1989 and from January 1998 to August 1999, covering Presidents Carter, Reagan and Clinton. Donaldson also co-anchored, with Diane Sawyer, "Prime Time Live," from August 1989 until it merged with "20/20" in 1999. He co-anchored the ABC News Sunday morning broadcast, "This Week With Sam Donaldson & Cokie Roberts," from December 1996 to September 2002. Currently, Donaldson appears on ABC News Now, the ABC News digital network, in a daily show called "Politics Live."

### **Father Wojciech Giertych, OP**

A Polish Dominican priest, was born in London to Polish parents in 1951. In 1970 he moved to Poland to study history. After graduation in 1975, he entered the Polish Province of the Dominican Order. He was ordained to the priesthood in 1981 in Krakow, Poland. Later he obtained a doctorate in theology at the Angelicum in Rome. He worked as a formator of Dominicans in Krakow, and as a professor of moral theology in Krakow and at the Angelicum. Between 1998 and 2005 he served as a member of the General Council of the Dominican Order with a responsibility first for eastern Europe, and later for the Order's schools, universities and intellectual life. Since 2005 he is the Theologian of the Papal Household.

### **Hanna Gronkiewicz-Waltz**

Waltz is the Mayor of Warsaw. After graduating with a degree in law from the University of Warsaw in 1975, Ms. Gronkiewicz-Waltz became a professor and an expert on the Sejm (Polish Parliament) and the Senate with a focus on administrative, economic, and banking law. From 1992-2000 she served as the President of the Polish National Bank (NBP) and worked to strengthen the independence of the Central Bank. After serving four years as the Vice President of the European Bank for Reconstruction and Development, she was elected a member of Parliament and later served as the Chairman of the State Treasury Commission. Ms. Gronkiewicz-Waltz was elected mayor of Warsaw in November of 2006.

### **Vaclav Havel**

Writer and Dramatist; One of the first Spokesmen for Charter 77; Leading Figure of the Velvet Revolution of 1989; Last President of Czechoslovakia; and First President of the Czech Republic. Vaclav Havel grew up in a well-known entrepreneurial and intellectual family, which was closely linked to the cultural and political events in Czechoslovakia from the 1920's to the 1940's. Because of these links the communists did not allow Havel to study formally after having completed required schooling in 1951. In the first part of the 1950's, a young Vaclav Havel entered into a four-year apprenticeship as a chemical laboratory assistant and simultaneously took evening classes to complete his secondary education (which he did in 1954). For political reasons he was not accepted into any post-secondary school with a humanities program; therefore, he opted to study at the Faculty of Economics of Czech Technical University. He left this program after two years.

The intellectual tradition of his family compelled Vaclav Havel to pursue the humanitarian values of Czech culture, which were harshly suppressed in the 1950's. Following his return from two years of military service, he worked as a stage technician - first at Divadlo ABC, and then, in 1960, at Divadlo Na zbradli. From 1962 until 1966, he studied Drama by correspondence at the Faculty of Theatre of the Academy of Musical Arts, and completed his studies with a commentary on the play "Eduard", which became the basis of his own "The Increased Difficulty of Concentration".

### **James Hershberg**

Born in New York City (Brooklyn) in 1960, Professor Hershberg received an A.B. in American History from Harvard College in 1982; a Master of International Affairs from Columbia University in 1985; and a Ph. D. from Tufts University in 1989. After teaching at Tufts and the California Institute of Technology in 1989-91, he directed the Cold War International History Project from 1991-96 before coming to George Washington University in 1997 and now edits the CWIHP book series co-published by the Stanford University and Wilson Center Presses. He is the author of *James B. Conant: Harvard to*



Hiroshima and the Making of the Nuclear Age (Knopf, 1993; Stanford University Press, 1995), a study of the former Harvard president, atomic bomb project administrator, diplomat, and educational commentator. He received the 1994 Stuart Bernath Prize from the Society for Historians of American Foreign Policy. Other scholarly and popular articles have focused on topics related to the Cold War and nuclear history such as the Cuban Missile Crisis, the Vietnam and Afghanistan Wars, the Iran-contra affair, and revelations from the communist archives.

### **Andrzej Kaminski**

Andrzej Kaminski is a Professor of History. Professor Kaminski studies the history and culture of Eastern Europe and Russia, particularly the sixteenth to eighteenth century Polish-Lithuanian Commonwealth. He has published *Republic versus Autocracy: Poland-Lithuania and Russia in the Late Seventeenth Century* (1994). He teaches courses covering Russian and East European history. He received his MA and Ph.D. at the Jagiellonian University, Krakow, Poland.

### **Father Jan Andrzej Kloczowski**

Father Kloczowski is a Polish Dominican priest from Krakow, as well as a theologian, philosopher, journalist and head of the Philosophy of Religion Department at the Philosophy Faculty of the Papal Theological Academy. He has written numerous works in the fields of philosophy, religion and theology.

### **Jerzy Kluger**

Jerzy Kluger was a childhood friend of Karol Wojtyla in Wadowice, Poland. Separated during World War II, the two renewed their friendship when "Lolek," as friends called Wojtyla, became Archbishop of Krakow. As Pope, John Paul II enlisted Mr. Kluger to serve as an informal intermediary between Israeli and Vatican officials in the sensitive negotiations that eventually led the establishment of formal diplomatic relations between Vatican and Israel.

### **Father Leon Knabit**

Father Leon Knabit, preacher, writer and television personality, who lives in the Benedictine Abbey in Tyniec, is one of Poland's most well known monks. In 1998 he published his first book, *Stairs to Heaven*. The next year he wrote the first section of the famous book *Meetings With Uncle Karol*. The section dealt with his friendship with Pope John Paul II. He has also written many other books about spiritual subjects, including two children books. Born in Bielsk Podlaski in 1929, Father Knabit entered the priestly ministry in Siedlce diocese in 1953 and five years later he entered the monastery in Tyniec.

### **Zenon Kwoka**

Zenon Kwoka was a Solidarity Trade Union activist and a delegate at the First National Delegates Congress of Trade Union Solidarity in 1981. He initiated a strike in the Regional Enterprise Communications (WPK) in Gdansk on August 15 1980. On August 16 he was delegated as a representative of the WPK to the striking Gdansk shipyard. He became an assistant to Lech Walesa for the entire duration of the strike.

### **Marek Lasota**

Marek Lasota is a historian working at the Institute of National Remembrance, an independent organization established by the Polish Parliament in December 1998 (and operating since 2001) charged with investigating crimes against the Polish nation under Nazism and Communism. Lasota authored the book *Denouncing Wojtyla: Karol Wojtyla in Polish Communist Secret Service Records*, the first comprehensive study of secret service records focusing on Karol Wojtyla, with documents dating from the period between 1946 (when Wojtyla was first mentioned) and his pastoral visits to Poland in 1979 and 1982.





### **Cezary Mech**

Cezary Mech is an adviser to the President of the National Bank of Poland (NBP). An economist by training, Mr. Mech formerly held posts as the Deputy Minister of Finance and director of the Office of Financial Policy for the City of Warsaw.

### **Krzysztof A. Meissner**

Krzysztof A. Meissner is a professor of Physics at the University of Warsaw specializing in particle physics and theory of gravity. Professor Meissner worked for many years at the European Organization for Nuclear Research (CERN) in Geneva, Switzerland. He lives with his wife and two daughters in Warsaw.

### **Secretary Jim Nicholson**

James Nicholson served as U.S. Ambassador to the Holy See from 2001 to 2005. In that position he became a well-known advocate in Rome for the elevation of human dignity, giving special emphasis to human trafficking, religious freedom, starvation and bio-tech food, HIV-AIDS and international terrorism. He was knighted by Pope John Paul II in October 2003 for his work representing the U.S. to the Vatican. Nicholson later served as Secretary of Veterans Affairs in the administration of President George W. Bush. He is a 1961 graduate of the United States Military Academy at West Point, N.Y. He served eight years on active duty as a paratrooper and Ranger, then 22 years in the Army Reserve, retiring with the rank of colonel. While serving in Vietnam, he earned the Bronze Star Medal, Combat Infantryman Badge, the Meritorious Service Medal, Republic of Vietnam Cross of Gallantry and two Air Medals. Nicholson earned a master's degree from Columbia University in New York and a law degree from the University of Denver.

### **Michael Novak**

Philosopher, theologian, and author, Michael Novak is the 1994 recipient of the Templeton Prize for Progress in Religion. He has been an emissary to the United Nations Human Rights Commission and to the Conference on Security and Cooperation in Europe. He has written twenty-seven books on the philosophy and theology of culture, especially the essential elements of a free society. Novak currently holds the George Frederick Jewett Chair in Religion and Public Policy at the American Enterprise Institute.

### **Andrzej Nowak**

Dr. Nowak is a professor of Polish history at the Jagiellonian University in Krakow and at the Business College of the National Louis University in Nowy Sacz. His main research areas are the culture, political history, and thought of Eastern Europe in the 19th and 20th centuries. Nowak is a member of Polish Academy of Sciences and is director of the Academy's Department of Russian and Soviet Studies. He is the author of four books, scores of historical publications (articles and studies) in scientific periodicals, and dozens of articles, reviews and interviews, including many in underground publications during the communist period until 1989. Nowak is a president of Arcana Publishing house and editor in chief of prominent conservative journal of history and literature Arcana, and member of the advisory board of Polish Radio since 1998.

### **John O'Sullivan**

John O'Sullivan is editor-in-chief of United Press International. He was Editor of National Review from 1988 to 1997 and in 1998 was named Editor-at-Large. His previous posts have included special adviser to Prime Minister Margaret Thatcher, associate editor of the London Times, assistant editor of the London Daily Telegraph, and editor of Policy Review.

O'Sullivan was born in Great Britain in 1942. He was educated at London University where he received a B.A. (Hons.) and a Diploma of Social Studies. He stood for Parliament as a Conservative in the 1970 general election for Gateshead West.



He is the founder and co-chairman of the New Atlantic Initiative, an international bipartisan effort dedicated to reinvigorating and expanding the Atlantic community of democracies. The NAI was formally launched at the Congress of Prague in May 1996.

O'Sullivan has published articles in the New York Times, the Washington Post, Policy Review, The National Interest, The New Criterion, the Times Literary Supplement, The American Spectator, The Spectator (London), Quadrant, and other journals.

He is on the Executive Advisory Board of the Margaret Thatcher Foundation, the Advisory Council of the Social Affairs Unit in London, and the Honorary Board of the Civic Institute in Prague. He was made a Commander of the British Empire (C.B.E.) in the 1991 New Year's Honors List. He lectures on British and American politics.

### **Senator Marcello Pera**

Marcello Pera is an Italian philosopher and member of the Italian Senate. He was the President of the Italian Senate from 2001 to 2006. In 2005, Pera co-authored *Without Roots: The West, Relativism, Christianity, Islam* with then Cardinal Joseph Ratzinger (now Pope Benedict XVI). Formerly professor of Philosophy of Science at the University of Pisa, Senator Pera is currently a professor of Moral Philosophy at the Pontifical Lateran University in Rome.

### **Bishop Tadeusz Pieronek**

Bishop Tadeusz Pieronek, a prominent figure in the Catholic Church of Poland and longtime student, friend and collaborator of Pope John Paul II, is a Polish bishop and professor of theology and law. He was Suffragan bishop of Sosnowiec from 1992 to 1998, former Secretary of the Polish Bishops Conference, and former Rector of Papal Theological Academy in Krakow (PAT).

### **Professor Jan Prokop**

Dr. Jan Prokop, a specialist in Polish philology, is author of many translations of French, English, German and Russian works. His area of research is the history of literature and of ideas. He has published seventeen books, including *Euclid and the Barbarians: The Poetry of Twentieth Century Europe* (1964); *The Changes in Polish Literature, 1907-1917* (1970); *A Special Adventure: Live on the Vistula* (1985); *Literature and Nation* (1992); *Universe Polish* (1993); *Writers in the Service of Oppression* (1995); *Sovietization and Masks* (1997); *Ethnos and Caritas* (2001); and *A Pole is Not What One Can See* (2004). He is also a frequent contributor to *Arcana*, a conservative journal of history and literature. Dr. Prokop has taught at the University of Torino, the Catholic University of Lublin, and the Pedagogical University of Cracow. He is currently a professor at the Kielce University of Technology.

### **Peter Raina**

Peter Raina studied Modern History at St Catherine's College, Oxford, and Theology at Clare Hall, Cambridge. He received his M.A. from Clark University, Worcester, Mass. (USA), and his D.Phil. from the University of Warsaw. He has been a Research Fellow at the Osteuropa-Institut of the Free University Berlin; a Visiting Fellow at the Centre for International Studies, Faculty of History, Cambridge University, and at the Centre for International Studies, London School of Economics and Political Science; Senior Research Associate, Balliol College, Oxford; and Senior Common Room member, Christ Church, Oxford. He is the author of a number of books concerning European history and politics and has published extensively on the Polish Catholic Church.

### **Wladyslaw Stasiak**

Mr. Stasiak served as the chief of staff to the President of the Republic of Poland. He held previous posts as Minister of Internal Affairs, Secretary of Poland's National Security Council, and Deputy Mayor of Warsaw. Mr. Stasiak graduated from the Faculty of History at the University of Wroclaw and the National School of Public Administration in 1993. He died on April 10, 2010.

### **Ambassador Hanna Suchocka**



Ambassador Suchocka served as the prime minister of Poland between July 11, 1992 and October 26, 1993 under the presidency of Lech Wałęsa. She was previously a member of the Sejm of the People's Republic of Poland in the 1980s. She has been serving as Poland's Ambassador to the Holy See since December 2001 and is also a member of the Pontifical Academy of Social Sciences in the Vatican (appointed by Pope John Paul II in January 1994).

### **Włodzimierz Urbanczak**

A businessman and politician, Mr. Urbanczak is currently an adviser to the Mayor of Poznan. Born in Zielona Gora, he studied engineering at the Agricultural University of Poznan and business management at the Academy of Economics in Poznan. Since 1989, Urbanczak has served in various elected roles in local government, including terms as member and later chairman of Poznan's city council. During the last several years, Mr. Urbanczak has been actively involved in a national reform movement to replace Poland's electoral system of proportional representation with a system of single representative constituencies, which would give every Polish candidate the same chance of election to Poland's parliament (the Sejm). This electoral reform is modeled on the American and British systems in which candidates compete against each other for election to represent single-representative constituencies and in which accountability and power is primarily placed on individual representatives instead of political parties.

### **Anna Walentynowicz**

Anna Walentynowicz was one of the key figures, along with Lech Walesa, during the labor strikes that began in the Lenin Shipyards in Gdansk, Poland in August 1980 and then swept throughout Poland, finally culminating in the right to form an independent trade union on August 31, 1980. Born in 1929, Ms. Walentynowicz started working in the Lenin Shipyard in 1950. She became a tireless activist on behalf of workers' rights and in the 1970s became a founding committee member of the Free Trade Unions of the Coast (WZZ). On August 7, 1980, a few months away from her retirement, she was fired from her job in the shipyard for her membership in an illegal union. Highly regarded by her fellow workers, her firing caused her coworkers to rally to her defense and triggered the August 1980 strikes, with the reinstatement of Ms. Walentynowicz' job the number one demand presented by Walesa to Communist authorities. During the strikes, Ms. Walentynowicz successfully rallied her fellow workers in the Lenin shipyard to stay on strike in solidarity with workers from other plants in Gdansk, and later ensured that priests would be allowed to come into the shipyard and say Mass for striking workers. She died on April 10, 2010.

### **Lech Walesa**

Lech Walesa was born on September 29, 1943 in Popowo, Poland. After graduating from vocational school, he worked as a car mechanic at a machine center from 1961 to 1965. He served in the army for two years, rose to the rank of corporal, and in 1967 was employed in the Gdansk shipyards as an electrician. In 1969 he married Danuta Golos and they have eight children. During the clash in December 1970 between the workers and the government, he was one of the leaders of the shipyard workers and was briefly detained. In 1976, however, as a result of his activities as a shop steward, he was fired and had to earn his living by taking temporary jobs. In 1978 with other activists he began to organize free non-communist trade unions and took part in many actions on the sea coast. He was kept under surveillance by the state security service and frequently detained.

In August 1980 he led the Gdansk shipyard strike which gave rise to a wave of strikes over much of the country with Walesa seen as the leader. The primary demands were for workers' rights. The authorities were forced to capitulate and to negotiate with Walesa the Gdansk Agreement of August 31, 1980, which gave the workers the right to strike and to organize their own independent union. The Catholic Church supported the movement, and in January 1981 Walesa was cordially received by Pope John Paul II in the Vatican. Walesa himself has always regarded his Catholicism as a source of strength and inspiration. In the years 1980-81 Walesa travelled to Italy, Japan, Sweden, France and Switzerland as guest of the International Labour Organisation. In September 1981 he was elected Solidarity Chairman at the First National Solidarity Congress in Gdansk.



The country's brief enjoyment of relative freedom ended in December 1981, when General Jaruzelski, fearing Soviet armed intervention among other considerations, imposed martial law, "suspended" Solidarity, arrested many of its leaders, and interned Walesa in a country house in a remote spot. In November 1982 Walesa was released and reinstated at the Gdansk shipyards. Although kept under surveillance, he managed to maintain lively contact with Solidarity leaders in the underground. While martial law was lifted in July 1983, many of the restrictions were continued in civil code. In October 1983 the announcement of Walesa's Nobel prize raised the spirits of the underground movement, but the award was attacked by the government press.

The Jaruzelski regime became even more unpopular as economic conditions worsened, and it was finally forced to negotiate with Walesa and his Solidarity colleagues. The result was the holding of parliamentary elections which, although limited, led to the establishment of a non-communist government. Under Mikhail Gorbachev the Soviet Union was no longer prepared to use military force to keep communist parties in satellite states in power.

Walesa, now head of the revived Solidarity labour union, began a series of meetings with world leaders. In April 1990 at Solidarity's second national congress, Walesa was elected chairman with 77.5% of the votes. In December 1990 in a general ballot he was elected President of the Republic of Poland. He served until defeated in the election of November 1995.

Walesa has been granted many honorary degrees from universities, including Harvard University and the University of Paris. Other honors include the Medal of Freedom (Philadelphia, U.S.A.); the Award of Free World (Norway); and the European Award of Human Rights.

### **George Weigel**

"George Weigel, Distinguished Senior Fellow of the Ethics and Public Policy Center, is a Catholic theologian and one of America's leading public intellectuals.

A native of Baltimore, he was educated at St. Mary's Seminary College in his native city, and at the University of St. Michael's College in Toronto. In 1975, Weigel moved to Seattle where he was Assistant Professor of Theology and Assistant (later Acting) Dean of Studies at the St. Thomas Seminary School of Theology in Kenmore. In 1977, Weigel became Scholar-in-Residence at the World Without War Council of Greater Seattle, a position he held until 1984. In 1984-85 Weigel was a fellow of the Woodrow Wilson International Center for Scholars in Washington, D.C. There, he wrote *Tranquillitas Ordinis: The Present Failure and Future Promise of American Catholic Thought on War and Peace* (Oxford University Press, 1987).

Weigel is the author or editor of nineteen other books, including *The Final Revolution: The Resistance Church and the Collapse of Communism* (Oxford, 1992); *The Truth of Catholicism: Ten Controversies Explored* (HarperCollins, 2001); *The Courage To Be Catholic: Crisis, Reform, and the Future of the Church* (Basic Books, 2002); *Letters to a Young Catholic* (Basic, 2004); *The Cube and the Cathedral: Europe, America, and Politics Without God* (Basic, 2005); *God's Choice: Pope Benedict XVI and the Future of the Catholic Church* (HarperCollins, 2005); *Faith, Reason, and the War Against Jihadism* (Doubleday, 2007); and *Against the Grain: Christianity and Democracy, War and Peace* (Crossroad, 2008). Weigel has written essays, op-ed columns, and reviews for the major opinion journals and newspapers in the United States, and is a contributor to *Newsweek*. A frequent guest on television and radio, he is also Vatican analyst for NBC News. His weekly column, "The Catholic Difference," is syndicated to sixty newspapers around the United States. His scholarly work and his journalism are regularly translated into the major European languages.

From 1989 through June 1996, Weigel was president of the Ethics and Public Policy Center, where he led a wide-ranging, ecumenical and inter-religious program of research and publication on foreign and domestic policy issues. From June 1996, as a Senior Fellow of the Center, Weigel prepared a major study of the life, thought, and action of Pope John Paul II. *Witness to Hope: The Biography of Pope John Paul II* was published to international acclaim in the Fall of 1999, in English, French, Italian, and Spanish editions. Polish, Portuguese, Slovak, Czech, and Slovenian editions were published in 2000. A Russian



edition was published in 2001, and a German edition in 2002; Chinese and Romanian editions are in preparation. A documentary film based on the book was released in the fall of 2001 and has won numerous prizes.

Weigel has been awarded eleven honorary doctorates, the papal cross Pro Ecclesia et Pontifice, and the Gloria Artis Gold Medal by the Republic of Poland. He serves on the boards of directors of several organizations dedicated to human rights and the cause of religious freedom and is a member of the editorial board of First Things.

George Weigel and his wife, Joan, have three children and one grandchild, and live in North Bethesda, Maryland."

### **Father Thomas D. Williams**

Father Williams is an American moral theologian and teaches Theology and Ethics at the Regina Apostolorum University in Rome. He is also Vatican Analyst for CBS News (New York), corresponding academician for the Pontifical Academy of Saint Thomas Aquinas, and senior fellow of the Saint Paul Center for Biblical Theology. Father Williams grew up in Michigan, USA, where he went on to pursue a degree in Finance and Economics before entering the seminary of the Legionaries of Christ in 1985. He was ordained a priest in 1994. A well-known speaker and writer, Father Williams' eleven books include *Who Is My Neighbor? Personalism and the Foundations of Human Rights* (2005), *Greater Than You Think: A Theologian Answers the Atheists About God* (2008), and most recently, *Can God Be Trusted? Finding Faith in Troubled Times* (2009). Father Williams has also published more than 100 articles both scholarly and popular on a wide range of topics.

### **James Woolsey**

During the twelve years he has served in the U.S. Government Mr. Woolsey has held Presidential appointments in two Democratic and two Republican administrations. He was Director of Central Intelligence in 1993-95. He also served as: Ambassador to the Negotiation on Conventional Armed Forces in Europe (CFE), Vienna, 1989-1991; Under Secretary of the Navy, 1977-1979; R. James Woolsey joined Booz Allen Hamilton in July, 2002, as a Vice President and officer in the firm's Global Assurance practice located in McLean, Virginia. Previously Mr. Woolsey was a partner at the law firm of Shea & Gardner in Washington, D.C., where he practiced for twenty-two years, on four occasions, beginning in 1973; his practice was in the fields of civil litigation and alternative dispute resolution.

### **Krzysztof Wyszowski**

Krzysztof Wyszowski was a founding committee member of the Free Trade Unions of the Coast (WZZ) and drafted its original statement. In 1980, Mr. Wyszowski took part in the Gdansk Shipyard strike. In 1981, he became associate editor of the nationwide *Tygodnik Solidarnosc* (Solidarity Weekly).

