November 14, 1948

Dear fellow countrymen and countrywomen, I greet you with the words: Praised be Jesus Christ

The Twentieth Century gave us many good things, up till now not known and unexpected, about which our fathers never even dreamt. Science, in any field, took giant strides, and still moves forward. For a practical example take medicine, which by the help of newly formed resources, performs miracles treating the diseased, rescuing them from being victims of sickness for a long time. Certainly, medicine in our times became the source of miraculous healing and saving people from death. The scalpel in the hands of a surgeon is not the instrument of death; it became the key to health and life. The same can be told about the various other branches of science with the exception of modern psychology, which, passing by the spiritual side of the human being, raves and to this time still raves on. We are thankful for the good things we have found. But, just as a coin has two sides to it, there are two sides to the 20th century, positive and negative. To the negative side belongs the fact that it brought about a generation of nervous and feverish people who are preoccupied with the most trivial things. Others from this group see everything as not only grey but also as black. These are always are suspicious, condemning and blaming everyone. They never have a good word or praise for anyone. These types are very dangerous They sow unhealthy seeds. Perhaps you doubt that! If so, what would you say of a husband who always sees his wife from the heights, and speaks to her with the voice of a general or disagrees with her to such a degree, that they don’t recognize her as a real person and doesn’t talk to here for a long time even for weeks? What would you say about a wife who is caustic, rude and a shrew? What would you say about a father who is always picking on his children? What would you say of a mother, who wishes her children ill. Have we really gotten so bad that there are no good people, merciful and king? I understand that there are bad people, insincere, without sensitivity, without heart, who without the least doubt have to be censured and deserve it, but a general censure for the human race is not called for. Besides, please listen to our talk, entitled:

THE GOOD MAN

A few years ago, a young mother died. The young marriage was well-known to me so I went to the home of sorrow to say some prayers for the repose of the soul of the young neighbor. As I rose from my knees, the young husband approached me. He held his little daughter in his hands and his three year old son stood by his side. The teary eyed father said to me: “She was a good wife and a good mother!” In that short sentence, in this simple straight-forward phraseology was a true hymn of praise. – At another time, I stood by the coffin of an elderly man. By him stood his grown up children. In the course of our talk one of the young daughters, already a mother herself, spoke of the virtues of the father, saying “Dad was a good man!” – only two words , but in them she put form more feeling, more heartfelt sentiment, more meaning than a poet in his meaningful verse.; On this theme, Peter Lippert, writes the following: “The Good Man” – only two words; but in our soul, they awaken many memories and experiences, hope and ideals, faith and love on this simple phrase. What enchanting power in the words of our language. Just the sound of them and waves of emotion are presented to the soul. The whole unknown world experiences them from the depths, a world of experiences and desires, a world of understanding and emotion, and so it is this day in the words, a “good man”. Just the word “good” is such an enchanting word makes the soul joyful. It may bring in the soul like some other mentions, but the deepest, most beautiful moments of our life, in which we utter the words: “I will be good.” - and perhaps something in us, something delicate but with unspeakable irony, in the words of the good pilgrim; in the irony, which in the good man sees some extraordinary, while the word should evoke something ordinary, something daily, something often seen. “Hmm, who knows” Perhaps I am good. There had to be something pre-existing that was good. Sometimes that means something of unlimited worth. Sometimes a demanding friend worked on our naivite by unwillingly thank us and rather curse the idea of the goodness. At other times we feel something of a pity when we say with special accentuation: “he is such a good soul.” What comes to mind is his heartfelt and naïve resourcefulness a skillfulness in good humor of life’s dodgers; or his goodness, although going in a false direction of weak will. What also comes to mind is his enthusiastic passion, his great difficulty which would be better taken to offer it up.. But at other ties, when a man, in great need could give a helping hand, in the deepest thanks and sincerity whispers “you’re however a good man”. –then the thankless words a curious lack, as well as some chagrin; because that praise we feel is undeserved. And when we ourselves find ourselves in a depressing situation, when we have sought everywhere for help in many corners we have at last found a person, who took upon himself our troubles, then his worth is the greatest, when our aid is prominent. It seems to us in this situation, that the same presence of the man makes the world brighter and more beautiful, not depending on the helping hand. The human goodness could also show us that we look in the way of heaven,, that it will make us feel the never-ending goodness of God Himself. Thanks to that kind of goodness we will believe in God, in the never-ending goodness of God. And that Belief in God may be the deepest and highest, a faith having its source in the goodness of a man. Daily, we deal with people kind of lackadaisically as good or “bad” and we accept that peacefullly, as if it were something plain and natural. If however it is relational t o a significant treatment of a situation in the concrete deal with someone specific, then it is not easy to call him good or evil. And that same thought, that someone could be in reality bad, shakes us up so that it is difficult to decide to judge. What is more important in judging for example – without thinking we accuse a child: “You’re bad.” In the measure of experience with life, we begin to understand the man is a bit multi-colored in order to plainly call him “black”. It is a bit complicated situation, in order to call him “evil.” Who is it that we call good? Sometimes we use praise indiscriminately, namely we measure goodness as an instrument that is delicate and subtle, which with the smallest inconvenience wavers, and finds itself the smallest inkling of goodness, but one must also understand that it is negligible which is surrounded by doubt, whether someone can really be called “good!” We have a feeling that there is a lack of some warmth or sincerity. Nothing pulls us toward him. We do not trust him. And on the contrary, it could be that someone’s impression comes to be against moral law, and nevertheless in a moment we find in him something, some hidden mark which makes us think: “this is a man who is unfortunate but he is not evil. On the contrary, it could be that someone is guilty of transgressing the laws of morality, and nevertheless in a certain moment – we see in him some kind of deep buried trace that moves us and calls us to describe him as “in an unfortunate state, but not evil.” There is something good in him. It would therefore be the very first mark - after which you can recognize a good man, a certain inner direction and attitude of the soul, namely, a certain inner readiness, some smoldering spark somewhere, something alive and warm. How can we describe this spark, this readiness, this faith, this latent love. Can we call it idealism, spirituality, perhaps culture? There is no word which would completely and satisfactorily describe it. Perhaps the person does not recognize it himself to make a difference in his attitude. Maybe it’s covered over with grime and dust, a deeply instilled not understood mystery – pain. There is within him a painful hunger and desire to be good, to become better – to become perfect. He suffers because of his insufficiency, he suffers because of some ideal which he is not able to give a name. Such a man is never satisfied but reaches further and higher. There is good will in such a man, some kind of a deep humility and for that reason he seeks rest in something beyond him. And when that foreign, not belonging to the personal “I” reality is larger, worth more than the personal being, then the human entity bends the knees and will honor and give glory to the larger entity. If another reality is weaker and more impoverished than he is, then he will try to lift her up to a higher status and for no other reason than to help her and he deepest sense is disinterested; it is goodness without seeking a reward and it belongs to his very essence; he does not want to realize that in himself and receive no joy from it. As a result, he doesn’t know about himself – because of his unselfishness. He doesn’t look in the mirror as it were to see his own goodness. That kind of real goodness possesses an ease about it. Where the need is to tediously fight, force, scream about some fake lifestyle and will, there will no longer be a completely clean, quite true goodness of a good man. It may be a virtuous action, a victory of character, yet that is not enough to give it the quality of good. This characteristic unknowingness and ease as qualities which are gifts of God for his beloved creatures is a truer indicator of the goodness of man. And so such a totally real goodness always carries with it a certain degree of easiness. There where you need to laboriously fight, force, scream out some fraudulent lifestyle and will, there will no longer be the completely pure, completely genuine, and human kindness. It will be a virtuous act, victory of character, but that will not be enough in order for the hero to be victorious over self, and be called totally good. In this not knowing easiness lies a goodness similar with all kinds of art, and for this it can be concluded that she must be a gracious gift of God to his beloved creatures.

The good man indicates something, confirms something, which his himself is not. Honestly and seriously what is due to him value and profit that others have achieved and it is because of the same the specified value and profit. He makes someone else's business his own, penetrates into the essence, the will, in becoming someone else and thinks and acts from that of another "I". A true goodness is a going out of self and going into self. Hence, a hallmark of a good man is a reality that evaluates everything that all truth is considered as the truth for its own sake, and not by regarding the function which he can regard as his own personal “I”. True goodness, therefore, combines with some kind of cognitive ability, maturity, wisdom and width of outlook. A good man is with his goodness a reasonable, capable and genial person. His is a man who became wise. And that, because he is wise, distinguishes him most clearly from the naïve person, easy believing, incapable and without the gift of reasoning clearly, making him easy to believe and to be excessive. But one must be careful not to judge that wisdom and goodness is the same thing. Or that the capable man must be good. Or that the good man can automatically be nurtured to be good. Or finally that one can make a good man through the help of books. The knowledge of good people is another matter, since mental education can work to accomplish goodness. Since the good person from the strength of his own goodness goes beyond his “I” and shines on others who need and long for his gladness and help. – From this clear and firm reality which lies in the other nature it further confirms that the good man does not need in every instance create a non-critical pity and mercy. His tangible mind tells him to sometimes to respond decisively, even sharply and severely – in the name of goodness and in its service. It can be for the reason that it is good, even to the extent that it cause pain to the beloved entity and it is no accident, not the result of any disagreement, misunderstanding tears, but for some order of conscience. For this reason absolute mercy to others, even better to save all pain, subtract every weight, it is not true goodness, because there is a lack of foresight and wisdom. Such non-critical mercy is rather a weakness of character, which cannot look upon any hurt, on any tear, on any blood. The good man, especially in the professions of medicine, care taken, a parent responsible from bringing up a child, or a doctor will not will reject the hurt caused by stern and heavy hurt by word or deed. But a pain, which is inflicted, never will have a source in personal irritation of an angry disposition. And so there will be nothing bitter in it, nothing offensive, nothing which inflicts hurt. However the one in whom the hurt pacifies even if it touches him hard, always will still be in a state of feeling the hurt as a result of love and accept it with peaceful thanksgiving as soon as prudence and own conscience will come back to him again with a balanced sense and take of the blinders from his eyes. If however, the good man has to sometimes from necessity create pain, he must never do this with the idea of hurting, saddening or retribution. The good man tends toward what is the reality, what lives. While the idea of a creation of his own "I". Here comes the man who loved only the idea, and that idea of his own, may not only be hard and cruel, but in the whole meaning of the word - wrong! While the idea of a creation of his own "I". Here comes the man who loved only the idea, and that idea of his own, may not only be hard and cruel, but in the whole meaning of the word - wrong! The most prominent ideas are those of the intellectuals who invented the principle of Communism, Nazism and Fascism. And how many throughout the terrible ages of atrocities, led themselves to believe that these ideas in their eyes were not only praiseworthy but even holy! History confirms that clearly from the bloody persecutions and the animal treatments! And for that reason, it will always be applicable what St. Francis De Sales said, “Truth without love is not true love.” And so in that there is an error in all the reformative ideas which was unfortunate for the world that they had within themselves elements of error which are against reality and goodness and what really is. That goodness and wisdom is not the same as goodness but just assumes it. The good man crosses a certain door sill to spirit and to God and reaches a higher plane. And then, we understand the good and the bad as two contrary realities. A factual difference comes as with a deeper understanding like the chasm between heaven and earth. The evil man, is a man who is totally within his self, without a spiritual foundation, lying in chains. The good man is a free man, who out of his own "I" on the all-encompassing, escapes to help humanity prevail on the path of goodness. We can write about goodness and can feel its intense activity and how it touches us, but where it goes, and where it comes from, who can tell. It is such that you can’t teach goodness nor can it teach itself. One can have her, and with another person – as by some mysterious force, one can find it by small degree. One without difficulty and as somehow it came from you. Why is this so?

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