

## INTRODUCTION

Who is he who comes in the name of the Lord?

As soon as a person is elected suddenly to a very high office, folklore begins to gather around him. Old friends and acquaintances look back through the accumulated memories of yesterday and interestingly discover signs and portents that indeed, he had his high position written in the stars for him.

When Karol Wojtyla became John Paul II, such a thing happened.

To discover the true facts from the starry renditions is quite a feat. However, there is nothing like first-hand information. And so, let us allow His Holiness, John Paul II, and some close friends and associates, to tell us about himself. Facts are facts. Interpretations are something else.

With today's easy access to media, our present Holy Father is an over-written subject. A huge amount of type has been set on reams of paper about him and will continue to grow as he makes good copy. But one cannot single out a person and lift him out of his milieu. Background is always needed. And for Karol Wojtyla, we choose the landscape of the heart. The poet in him explains: (EV)

"Hands are the heart's landscape. They split sometimes like ravines into which an undefined force rolls. The very same hands which man opens when his palms have had their fill of toil. Now he sees: because of him alone others can walk in peace."  
(The Quarry, tr. by Jerzy Peterkiewicz)

Having known what it is to work with one's hand, Pope John Paul II knows what hands are best used for: peace. Because of him, working sincerely with others, he hopes that all of us can, one day, walk in peace.

Blessed is he who comes in the

# Pope John Paul II and the Landscape of the Heart



name of the Lord!

On the birth and family of Karol Wojtyla, the parish register of Wadowice presents the following information: (TPP)

Born 18 May 1920 in No. 2 Koscielna Street, to Karol Wojtyla, aged 40, and Emilia Kaszorzowska, aged 35.

Karol's mother died when he was nine years old, his brother, three years later, while his father died in 1941. Thus at 21, Karol was completely alone in this world.

His family was poor as they had to live on the meagre pension of his father, a retired lieutenant of the Corps of Supplies first in the Imperial

Polish army. When the war broke out, this pension stopped, and father and son had to make do with the pay Karol received as a worker in the quarry. However, from the beginning, his father saw to it that his son received a very good education.

Because Karol was born when his parents were middle-aged, he was surrounded by old people and this tended to make him precocious and pushed him towards an earlier maturity.

As a student, Dr. Edward Zacher, parish priest of Wadowice writes: "At 11, attending secondary school, Karol was the best pupil in school, the brightest. His marks were not only very good, but excellent. An ideal pupil." (TPP)

When Prince Adam Cardinal Sapieha, Archbishop of Krakow, came to visit the school, Karol, as head-boy prepared a speech. Noticeably impressed by the boy, the Cardinal asked Karol if he would be a priest and Karol replied: "No, I am going to the University to study literature. And then I am also interested in the theatre." (TPP)

Graduating at the top of his class of 18, Karol moved to Krakow with his father in 1938. He enrolled at the Jagiellonian University, first known as the Krakow Academy, which was the second college of higher learning to be established in Central Europe after the University of Prague. Karol was active not only in class but in drama and played the part of Taurus in the stage presentation of *The Knight of the Moon* in 1939. However, in September

of that year, Hitler invaded Poland and the University was closed as the Germans wanted to wipe out Polish intellectual thought since Hitler saw the Poles as slaves.

In 1940 students had an underground university where they met secretly in private houses or rooms so that by 1942, there were 5 secret faculties with 136 lecturers teaching more than 800 students.

Karol studied at night and worked during the day in order to get a work certificate, an *Arbeitskarte*, which protected him from round-ups and even permitted him to walk through the city after curfew. Thanks to the influence of his French teacher, Mrs. Leqaj, he got a job as a manual worker in the Solvay Chemical Plant at Borek Falecki near Krakow. The Solvay works owned some quarries in Zakrzówek where the enormous limestone cliffs were blasted with dynamite. For a start, Karol had to fill a wheelbarrow with soil cleaned from the stones in order to clear the work places. Later, he was made assistant to Labus who was in charge of placing the dynamite on the stones. After the blast, he was free to go inside and read until the next blasting job. He would work from early morning until 3:00 p.m.

Karol started studying at the beginning of 1942 but he did not continue his studies in Literature but began studying Theology.

Liberation dawned on January 17, 1945. Poland had emerged triumphant from the war with Germany but had suffered losses which per head of population were among the greatest of the countries which took part in the war. The University emerged from the underground and when the new academic year was inaugurated in March, Karol was in his fourth year of theological studies. He took his final examinations in August of 1946 and was finally ordained in 1 November 1946 in the private chapel of Cardinal Sapieha.

After his ordination, Fr. Wojtyła

went on his first journey to Rome from which he would come back two years later. He was to work for a doctorate in philosophy at the famous Pontifical Angelicum University run by the Dominicans. He chose for his studies the work of the 16th century Spanish Discalced Carmelite, St. John of the Cross. To be able to read his works in the original, Karol learned Spanish and being in Rome, he also picked up the Italian language. His studies in Rome involved an enormous amount of work but he managed with it excellently. Summers found him serving the Polish communities in Bel-

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sustaining power  
of Pope John Paul  
II's pontificate.  
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and the heart is the  
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to the question of  
Jesus: Do you  
love me?**

---

gium, or Holland, or in France.

At the Angelicum, Karol came under the direction of Pere Reginald Garrigou-Langrage, O.P., the famous French Dominican whose Thomism was unrelenting and who saw in St. John of the Cross a confirmation of the major theses of Aquinas. Karol's dissertation "The Concept of Faith in the Writings of St. John of the Cross" was under his direction, and it is said that his influence is seen in the Pope's theological conservatism.

Having earned his doctorate in 1948, he returned to Poland where he was assigned by Cardinal Sapieha as auxiliary priest in the village of Niegowic, 35 kilometers from Krakow

where he stayed for a year under the pastoral influence of its zealous parish priest, Msgr. Buzala. Fr. Wojtyła went about his parish duties quietly. After 13 months, he was transferred to the parish of St. Florian in Krakow where he stayed for two years. It was in this place that he showed his exceptional talent for working with young people. Young people were drawn to him and he felt at ease with them, a special charisma that is characteristic of Pope John Paul II.

In the middle of 1951, Cardinal Sapieha again sent Karol back to the University to take up post-doctoral studies. He began his research on the subject he had chosen: the phenomenological ethics of the German philosopher Max Scheler (1874-1928). Scheler believed in a practical philosophy, the starting point being the irreducible uniqueness of human and humanizing emotions, believing that love is the pioneer of values, that is, the way by which goodness and other values are discerned and discovered. Unless we love, Scheler claimed, we cannot know. (TYYP) Karol was interested and made a thesis: "On the Possibility of Basing a Catholic Ethics on the System of Max Scheler" which he successfully defended and he was awarded the rank of assistant professor by a decree of the Central Academic Qualifications Commission on 31 October 1957. Actually, Fr. Wojtyła was already teaching Moral Theology and Moral Ethics at the Krakow Seminary but now he was offered a post in the University as Lecturer in Ethics in the Faculty of Christian Philosophy. The staff had brilliant professors who usually met regularly in the house of the Dean of the Faculty, Prof. Jerzy Kalinowski to indulge in long philosophical discussion which the young Prof. Wojtyła thoroughly enjoyed.

It was also at this time that he introduced the holding of classes out of doors, in the hills, forests, lakes, and rivers. In fact, it was on 4 July 1958, during a kayaking (canoeing)

## LANDSCAPE OF THE HEART

### *continuation*

holiday in Mazuria, that he received the news that Pope Pius XII had appointed him auxiliary bishop of Krakow. On September 28, 1958, at Wawel Cathedral, Karol Wojtyla was consecrated bishop by Archbishop Eugeniusz Baziak. He chose for his coat of arms a black cross on a blue background with the letter M for Mary in the right-hand corner and the motto: "Totus Tuus" (All yours). As Pope, he retained the same coat of arms just changing the black cross to a golden one.

With the opening of the Vatican Council, Bishop Wojtyla took part in all the sessions of the Council. After the second session on 30 December 1963, Pope Paul VI appointed him Archbishop of Krakow. The staff at the bishop's residence had to adapt themselves to the constant stream of visitors who came to visit the Archbishop. It is said that if the residence was quiet, it meant that the Archbishop was not at home. He was often out on pastoral visitations, episcopal conferences, or trips abroad, and he provided time for his two holiday periods in summer and in winter.

On 29 May 1967, Archbishop Wojtyla, barely 47 years old, became the youngest member of the College of Cardinals. As Cardinal, more work was piled on him. He had a table and a lamp fitted in his car and spent each journey working. At this time, he trained himself in yet another skill which fascinated some and depressed the others, which was to read piles of literature and letters which he always carried while attending meetings, academic seminars, lectures and symposia. He read continuously regardless of whether anyone was saying something or not. This disconcerted those who did not know the Cardinal, who thought that he was not listening to them and slighting them. However, he amazed them during the subsequent

discussions when he would ask leading questions or, as moderator, summarize the whole discussion expertly. He had simply developed an extraordinary ability to divide his attention. In spite of the enormous amount of this work, during this period as cardinal, he had over forty academic publications, including three books. He was regarded as an unbelievably hard-working man of incredible ability.

He continued as head of the Department of Ethics of the Catholic University of Lublin but there was less time to meet his class. More and more, it had to be done during his holidays. His regular time off yearly meant two weeks for skiing in winter, and in summer, a month's holiday climbing mountains or hiking or canoeing. This hectic physical outing was on orders from his physician, Dr. Stanislaus Koznacki, who had treated him when he fell sick with a mild form of leukemia around 1960 and had recommended to the then Bishop Wojtyla outdoor sports as a preventive measure. Because of these out-door exercises, the Cardinal developed a very hardy constitution.

The 1970's were a time of continual foreign trips for Cardinal Wojtyla, with congresses, academic symposia, and pastoral visits which took him to his countrymen scattered all over the world, in Canada, USA, Australia, New Guinea, New Zealand, and Tasmania. The enthusiastic welcomes and the unique atmosphere of encounters remained for a long time in the memory of everybody and especially for the Poles who were living so far from their native land. On the other hand, academic trips brought the Cardinal Wojtyla recognition among the world's theologians and philosophers.

In February 1976, Cardinal Wojtyla was invited to the Vatican by Paul VI to deliver 22 lectures in retreats. Apart from the Holy Father, cardinals, bishops, prelates and mem-

bers of the Pope's household took part in these retreats. At this time, he was the chairman of the Commission for Catholic Education and of the Commission for the Lay Apostolate of the Polish Episcopate. He was elected to the permanent body of the Secretariat of the Bishops' Synod which meet in Rome every two years and to which conferences he was faithfully present. He was widely known.

Cardinal Wojtyla impressed everyone who met him as a very warm person, concerned and solicitous of everyone, with an air of gentleness about him. People who know him agree that he is a man before anything. In a discussion, he would approach the matter discussed from the point of view of the man who raised the problem. Hence, every issue is separate and needs to be treated in connection with a human being who is troubled by it.

According to Prof. George Williams, a theologian from the Divinity School of Harvard University: "His own doctrine is of the individual human being. He has this marvellous capacity to listen. . . Ministers generally don't listen - they propound. He is more inclined in conversations with people to ask as many questions as he responds to. He has these wonderful blue eyes that look out at you and you feel that you are taken seriously. He is always the person before he is the cardinal. There is something unusually direct about him. There is that extraordinary face-to-face swift establishment of that measure of intimacy that is appropriate to the occasion. He has physical vigour and a powerful mind. You feel it. He has effortless thinking, in a positive sense. His mind, the machinery is so well-oiled that it is effortless thinking. It is a delight to talk to him, to respond to his questions." (TPP)

Fr. Walter Ziemba, the priest assigned as his companion in the 1976 US visit for 17 out of the 37 days

commented: "First, he is a man of tremendous sensitivity - with a rare ability to listen . . . We had a full schedule but he never rushed. We were not always on time because he would not rush and hurt the feelings of the person he was with. To him, the value of the present person always outweighed the value of where we were going, because we'd get there eventually. He's always in complete control, he had tremendous equanimity. His directness extended to his own needs. He knew when he had to stop and rest." (TPP)

According to his life-long friend Mieczyslaw Malinski, when asked to give a character sketch of the new Pope, he enumerated the following: "First, he is a man who prays a great deal and even placed a table in his chapel so that his prayer could penetrate his work. Second, he is a man who knows how to work extremely hard. He has a tremendous power of concentrating on what he is saying or doing. Third, he knows how to take time out of his hectic schedule and really come back renewed and refreshed. Fourth, he is a poor man. He has no property at all and no interest in material things. He has very little money and literally owns nothing except a few books he needs. Not that he is an ascetic but simply that when he decided as a young man to become a priest, he resolved to devote himself entirely to the service of God and his fellow-men and to allow nothing to hinder or distract him from that work. Fifth, he is extremely well prepared to be a pope: all his life has been spent in pastoral activity, that is, he was never content to act through others but he remained in contact with individuals and families and took a personal interest in them. He performed marriages, baptized children, conducted funerals, visited people at all times. At Christmas, he took part in carol singing and invited people to his house for dinner and for other feasts. As a friend, he took note of birthdays and

feastdays. As a philosopher, he was an expert in his field and was known for his special interventions during Vatican II. He served on the Episcopal Synod which met every two years after the council where he got to know many Bishops and Cardinals. He went to Rome for two months every year to fulfill his duties. A linguist, he knows Italian, English, French, Spanish, German and Russian. Sixth, he is very good at getting along with people. As soon as he meets anyone, he gives the impression that, for him, at that moment, there is nobody more important than that person. He knows how to listen and will do so for a long time without saying much himself.

"There is much excitement about the Pope now and whereas excitement is short-lived in the nature of things, enthusiasm about him will last. I don't think people will be disappointed in him. I know he will go on working as he did in Krakow and will continue to be the same marvelous man, admired by all who know him. Of course, there will be difficult times and hard decisions, if only on personal and disciplinary matters, for he is a man who knows what he wants. So the going will be uphill at times, but I am sure plenty of people will follow him." (PJP)

His clear mind had grasped clearly the problems of the Church today when he summarized one session in Rome: "Latin America had brought to the fore the problems of human liberation, Africa that of indigenization of the Church, Asia that of relations with the great non-Christian religions, while Europe and North America bore witness to the role of Christianity in a world that was becoming more and more secular." (PJP)

The stage was ready. Here was a man so clearly marked to be a Pope. He had lived through a terror-filled war, proven by Auschwitz where six million of his countrymen were brutally annihilated. He knew what human dignity is, knew Fascism at first hand,

had seen the exploitation of man by man and by the State. He knew all these things, not from books but from his own life.

He knew atheists and he rejected an out-and-out condemnation since that would make subsequent dialogue impossible. He preferred the 'Heuristic' approach which tried to find common ground with unbelievers. One had to begin where people were, in the thick of human experience, and move on from there. He said, 'It is not the role of the Church to lecture to unbelievers. We are all involved in a search along with our fellowmen . . . Let us avoid moralizing or the suggestion that we have a monopoly of the truth.' (TYTP)

On 16 October 1978, on the second day of the conclave, Cardinal Karol Wojtyla was elected Pope. In Wadowice, the result was known immediately. Evening mass was being celebrated when Canon Zdzislaw Kalwa, his voice faltering, announced the news. The church was hushed and a second later there was an explosion of joy and tears.

Everyone knows that this election of a non-Italian Pope electrified the whole world. Journalists descended on Wadowice and Krakow and the folklore began. After all the copy printed one thing is clear: warm, intense, a person who knows what he wants.

The Vatican household was "upset." The Church lived through a decade in three weeks. It matters very much who is pope. Each pope makes his own mark and from the beginning. Pope John Paul II outlined his program of office. First, he declared, was fidelity to the teachings of Vatican II and its various sections: missionary and ecumenical affairs, discipline and suitable administration, but especially the ecclesiological sections; second, collegiality, a topic that has not yet been sufficiently reflected upon. He told his brother-cardinals that he would try to be a shining example in thinking

## LANDSCAPE OF THE HEART *continuation*

and in action because as pope he must "strengthen his brethren and feed the sheep and the lambs of the flock as a proof of his love." All these would be done in a climate of love as "we want our ministry to be from the outset a ministry of love . . . We must aim at this: that all forms of injustice which exist today should be given consideration by all in common and should be really eradicated from the world, so that all men may be able to live a life worthy of man." (TPP)

How does the Pope define the office of Peter? John Paul II sees himself as joining rather than dividing in spite of seemingly paradoxical stands he takes which might lead to division. But he has one sure-fire formula to solve all these. In his address on the day after his election, he recalled the three-fold scriptural foundation of his office as successor of Peter: he is the rock-apostle (Matt. 16:18-19); he is commanded to "confirm the brethren" (Luke 22:32); and to feed the sheep and the lambs of his flock as a witness of love (John 21:15-17). This office, he said, was entrusted not only to Peter, but also to his legitimate successors. As the 265th successor to Peter, John Paul II is convinced that his unique mission must be always done in love.

Love will therefore be the sustaining power of this pontificate. Love is the climate and the heart the landscape in which one grows. It is the necessary answer to the question of Jesus: Do you love Me? The millions of Catholics all over the world are under the loving ministry of a Pope, one of the noble people who have suffered too much.

This is the landscape of the heart in which Pope John Paul II has always worked. We offer our hearts to him in sincere welcome.

Blessed is he who comes in the name of the Lord! ●

—Maria Delia Coronel, icm  
Prelature of Marawi  
Marawi City

### 1. WHO IS LORENZO RUIZ?

LORENZO RUIZ is the first known Filipino who was martyred for the Christian faith. He is the only Filipino in a group of sixteen martyrs of Japan in the 17th century who are candidates for beatification.

# Lorenzo Ruiz- PROTO- MARTYR OF THE PHILIPPINES

"I am a Christian . . . and although I did not come to Japan to be a martyr, as a Christian and for God I shall give my life."