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*Obecność bł. kard. Stefana Wyszyńskiego
na uroczystościach milenijnych w archidiecezji wrocławskiej
w świetle źródeł administracji państwowej.*

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For Poles, World War II did not conclude in 1945. The fight for Poland's independence persisted into the 1950s, with the final Polish resistance fighter falling in battle against the communist occupiers in 1963. Ensign Antoni Dolęga, the last known Polish partisan, remained in hiding with a weapon in hand until his death in 1982, having fought continuously since the German occupation and through much of the Soviet occupation.

The Soviet Union, which invaded Poland in 1939 in alliance with Adolf Hitler's Third Reich, occupied the entirety of Poland after the war, with the acquiescence of the victorious Allied powers. The Soviet Union maintained control over Poland until 1989, when the Round Table talks and the first partially free parliamentary elections occurred. The Soviet regime's policy toward religion was oppressive; religious life had to be suppressed or minimized, as transcendent values had no place in the communist state.

Meanwhile, the Catholic Church was preparing to celebrate the millennium of Poland's Baptism in 1966. Both the state and the Church intended to mark the millennium of the Polish state with significant festivities. However, state authorities waged an extensive anti-church campaign, employing various hindrances and

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even repressive measures, as they sought to celebrate the event in a manner that did not reference the baptism of Mieszko I. Led by Cardinal Stefan Wyszyński, the Catholic Church in Poland began planning its celebrations long before state authorities started their secular preparations. The communist mass media focused their attacks on the Primate, who was seen as the central figure in the Church's millennium celebrations.

Despite the many hardships stemming from the prevailing economic and political conditions, many Poles eagerly anticipated the religious celebration of the millennium and the renewal of the Christian spirit. The presence and words of the Primate of the Millennium at these celebrations were expected to inspire and strengthen the nation. The ancient Archdiocese of Wrocław also awaited the arrival of Cardinal Stefan Wyszyński. This significant event is detailed by Father Sławomir Kowalski, a presbyter of the Diocese of Legnica and a doctor of humanities, in his article *Obecność bł. Kard. Stefana Wyszyńskiego na uroczystościach milenijnych w archidiecezji wrocławskiej w świetle źródeł administracji państwowej* (English: *Presence of Blessed Cardinal Stefan Wyszyński at the millennium celebrations in the archdiocese of Wrocław in the light of state administration sources*).

The study he prepared draws from a rich array of source material, including unpublished documents from the Institute of National Remembrance in Wrocław, the State Archives in Wrocław, and the Archives of New Records, alongside pertinent literature on the subject.

The article is divided into three parts. In the first section, the author elucidates the state administration's stance on the millennium, emphasizing the authorities' negative attitude toward the preparations and celebrations, as well as their antagonistic stance toward the Primate. The second part scrutinizes the preparations for the jubilee and the Primate's visit to Lower Silesia, with a particular focus on the actions of the security apparatus.

In the third part, the article explores the broader context of the state's repressive policies. The bishops poignantly stated, "Every person and every nation must experience the restriction of freedom as pain and injustice," underscoring the severe violations of human rights enshrined in the martial law decree. These violations included provisions concerning the status of internees, the prohibition of trade union activities, and coercion.

The preparation of the faithful for the millennium celebrations was marked by a profound sense of spiritual renewal and communal devotion. The Primate of the Millennium led the renewal of the Jasna Góra vows, and every parish community experienced a deep connection through the Jasna Góra image of Our Lady. These celebrations were graced by the presence of curial dignitaries at the parish level and elevated by Cardinal Wyszyński at the diocesan level. In contrast, the communist authorities in Wrocław orchestrated various diversions to lure

believers away from the religious festivities, organizing excursions, student rallies, film marathons, and parties in student clubs.

In the third section of the article, the author meticulously details the jubilee's unfolding. The week leading up to the main millennium celebrations, as envisioned by Archbishop Kominek, was a period of intense prayer, introspection, and reflection. On the morning of October 15, millennium services were held in all parishes, and in the evening, the central celebrations commenced in St. Adalbert's Church, presided over by the Primate himself. Early the following morning, Cardinal Wyszyński celebrated Mass in the Cathedral of Wrocław for students with compulsory classes that day. The celebrations culminated in a grand ceremony in Trzebnica, attended by Primate Stefan Wyszyński, Archbishops Bolesław Kominek, Karol Wojtyła, Antoni Baraniak, and many others. Religious authorities emphasized that the celebrations refrained from political attacks, instead fostering a reflective journey back to the roots of Polish history, celebrated in the ancient dioceses of Gniezno, Kołobrzeg, Kraków, and Wrocław.

Father Kowalski's study stands out for its clear and precise historical narrative. While the content is comprehensible, it invites further elaboration, especially concerning the millennium celebrations in the Archdiocese of Wrocław. The article is masterfully crafted, holding the reader's attention throughout.

In our current era, as the necessity to champion the presence of religion and Christian symbols in Poland's public sphere resurfaces, revisiting the time of the millennium celebrations provides valuable insights. The actions of the communist authorities during that period bear a striking resemblance to contemporary challenges. "Every person and every nation must experience the restriction of freedom as pain and injustice," the Polish bishops asserted in those trying times. This admonition resonates deeply with the current political climate in Poland following the 2023 parliamentary elections.