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STEFAN WYSZYŃSKI:
THE LUBLIN'S PERIOD OF EPISCOPAL MINISTRY (1946-1949)

Abstract. On March 4, 1946, the Vatican “Congregation for Extraordinary Affairs,” then responsible for episcopal nominations, sent a document to the office of Cardinal August Hlond about the appointment by Pope Pius XII of the first Polish bishops after the war, including a new ordinary of the Lublin diocese: “Beatissimus Pater promovit Reverendum D. Stephanum Wyszyński e clero vladislaviensi ad Ecclesiam Cathedralem Lublinensem. Eadem Sanctitas Sua concedit dicto Electo Stephano Wyszyński indultum recipiendi consecrationem episcopalem necnon capiendae possessionis dioecesis Lublinensis priusquam ad eum Bullae Apostolicae pervenerint.”¹

At that time, the nominee bishop was not quite 45 years old. Moreover, in a relatively short period of his rule in Lublin (two years and eight months), Wyszyński did a great job. Above all, though, he initiated the diocese's renewal and reconstruction from the horrible war damage and introduced it on a new path of pastoral development. Undoubtedly, it was a time that can be described as a great revival of the Catholic Church in Poland.

Therefore, the above article exposes how the episcopal nomination and ingress to the Lublin cathedral opened for Bishop Wyszyński new perspectives as well as set further tasks in his pastoral ministry to the Church in Poland and the world. Moreover, according to the author of this study, over two and a half years of episcopal service in the Lublin diocese was also – in some way – an experimental training ground, where Bishop Wyszyński could use as well as develop his pastoral experience gained earlier in Włocławek. Additionally, it was also the next stage of preparation to undertake more essential tasks in the Church. In other words, the Lublin pastoral

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¹ Translating from Latin: “The Holy Father appointed from among the clergy of Włocławek the most venerable Father Stefan Wyszyński [for the bishop] of the Lublin cathedral church. Meanwhile, His Holiness agreed for his episcopal ordination and taking over the government of the Lublin diocese before the apostolic bull will come” (*Pismo Kongregacji do Spraw Nadzwyczajnych z 4 III 1946 r.*).

ministry of Bishop Wyszyński turned out to be a valuable experience in the perspective of later activity as ordinary of the Gniezno and Warsaw dioceses as well as the Primate of Poland.

Keywords: Bishop Stefan Wyszyński; diocese of Lublin; II world war; Communist ideology; the Catholic University of Lublin; reconstruction of the diocese; pastoral initiatives.

1. INTRODUCTION

A couple of months before the end of the war, Fr. Wyszyński returned from Warsaw to Włocławek. It was in March 1945. Unfortunately, the seminary was destroyed. Most professors and seminarians arrested in 1939 did not return home. Slowly it was clear that most of them had been tortured and, eventually, died in the Dachau concentration camp. The Włocławek diocese was one of three (next to Chełmno and Poznań), which during the war suffered enormous losses among the clergy. Almost half of the priests died over there. Among them were Wyszyński's classmates from the seminary. Of the sixteen priests ordained with him in 1924, thirteen were imprisoned in concentration camps, nine died.

For a long time, Fr. Wyszyński had a guilty conscience that he had survived the war safe and sound, and he did not participate with them in the suffering experience. He believed that, like them, he should experience torment in the name of persecuted Christ. Therefore, when he was jailed, he wrote from prison in October 1953: "I was already afraid that I would not get the honor that almost all my colleagues had experienced. Today fear has left me. And that is why I am moving in a way that You, Father, will understand."²

When he became Lublin's bishop, he placed a fragment of human bone from the concentration camp at Majdanek on his desk. Nevertheless, it was engraved deeply into his memory what he had seen there: "Large prisms of several meters in length, side by side, each at least two meters high, at the base up to three meters wide. Just like in the 'Ezekiel field'. I thought: 'Here is a man'. This is what the world of unbelief can do to a man when he loses faith that man is a child of God."³

He considered the bone brought from there to be a precious relic, one of those that the Church stores and places on the altars. Probably the memory

² Stefan Wyszyński, *Zapiski więzienne* (Wrocław, 1982), 44.

³ Quotation after: Jan Góra, Jan Grzegorzcyk, *Skrawek nieba albo o Ojcu i Królu* (Poznań, 2001), 165.

of his colleagues, professors, and seminarians of the Włocławek Seminary forced him to work even harder to open the school to students as soon as possible. The Seminary lectures began in April 1945, but they took place in Lubraniec, 30 kilometers away from Włocławek. Fr. Franciszek Korszynski, the rector of the Seminary) and Fr. Adam Jankowski shared Wyszynski's duties until his return from Dachau. Undoubtedly, he worked very hard during this time since, due to the lack of priests, he also performed the duty of associate priest in Lubraniec and pastor in two other parishes in Kłobiasz and Zgłowiaczka.⁴

In May 1945, some of the seminary's departments were moved to Włocławek. Wyszynski drove himself from Lubraniec to Włocławek in a two-wheeled carriage, looking something like an Amish buggy, until the entire Seminary was headquartered there in autumn. Sometimes, as Primate, he would remind the young priests when they complained about work in small parishes or too many pastoral responsibilities. He was used to intensive work and modest living conditions.

On August 14, 1945, Fr. Stefan Wyszyński was appointed as a canon of the Włocławek cathedral chapter.⁵ Before he received the nomination of the Bishop of Lublin, he managed to publish in Włocławek a weekly for Catholic families titled *Ład Boży* (God's Order). Many Włocławek residents remembered him as an excellent preacher and confessor. Many young people from Poznań and Warsaw came to Włocławek to hear a sermon or confess to Fr. Wyszynski. Some of them listened to his lectures in secret sets during the occupation in Warsaw.⁶

2. UNEXPECTED NOMINATION

On March 4, 1946, Fr. Stefan Wyszyński was appointed by Pope Pius XII, a Lublin bishop. At that time, he was less than 45 years old. He learned about the nomination on March 25, 1946.⁷ The Vatican's will was announced to him by Primate August Hlond, then the Archbishop of Gniezno and Poznań, who, for this purpose, called him to Poznań. "At the first moment –

⁴ Cf. Marian Piotr Romaniuk, *Życie twórczość i postęga Prymasa Tysiąclecia*, vol. I (Warszawa, 1994), 216-238.

⁵ Cf. Andrzej Franciszek Dziuba, *Kardynał Stefan Wyszyński* (Kraków, 2010), 23.

⁶ Cf. Ibidem.

⁷ Cf. Ewa Katarzyna Czaczkowska, *Kardynał Wyszyński, Biografia* (Kraków, 2013), 73-75.

Wyszyński confesses after years – I could not imagine that I could leave Włocławek and just organized Seminary.”⁸

Father Wyszyński, who wanted to be a priest since he was a child, unquestionably, did not dream about a bishopric. He saw himself as a lecturer in Catholic social science, journalist, and social activist. After many years, he confessed that he was “afraid” because he felt that it surpassed his strength. That is why he asked the cardinal to think about it. “However, I had to give in, because Cardinal Primate August Hlond, who announced to me the will of the Holy See, said: ‘You cannot refuse the Pope’.”⁹

3. INGRES

Ingres to the Lublin cathedral took place on Sunday, May 26, 1946. Over 50 000 people participated in it. In his first sermon, as the Bishop of Lublin, Wyszyński emphasized: “In your eyes, I see kindness and devotion – not only for heaven but for this holy mission of God, in the name of whom I stand here today, full of fear and anxiety. Will I cope with the task? Will I fulfill your longings and hopes?”¹⁰

Before the outbreak of World War II, the ordinary bishop of the Lublin diocese was Marian Leon Fulman, who held his office from September 24, 1918, to December 18, 1945.¹¹ On November 17, 1939, Bishop Fulman was arrested together with the auxiliary bishop Władysław Goral, ten associate priests from Lublin, and the school prefect from Chełm by the Gestapo on the fictitious charge of collecting weapons and conspiracy. In prison situated in the Lublin Castle, Fulman was sentenced to death. However, he was later pardoned and taken to the Sachsenhausen concentration camp, where he stayed for two and a half months. In February 1940, probably due to Pius XII’s efforts, he was released from the camp and taken to Nowy Sącz, where he was interned under Gestapo surveillance. From there, he secretly headed the diocese through the vicars general – first by Fr. Zygmunt Surdacki (until November 21, 1940), later by Fr. Józef Kruszyński (from 1941 to the end of

⁸ *Sursum corda. Z kazania do górali tatrzańskich*, 142-144.

⁹ Cf. *Ibidem*, 144-146.

¹⁰ *Nie oczekujemy życia łatwego*, 9-13.

¹¹ Cf. Jarosław Roman Marczewski, “Powojenne losy biskupa Mariana Leona Fulmana”, in: *Pater Ecclesiae Lublinensis. Studia w 65. rocznicę śmierci biskupa Mariana Leona Fulmana (1866-1945)*, red. Jarosław Roman Marczewski (Lublin, 2010), 293-314.

the war). Bishop Fulman returned to Lublin on February 9, 1945, and died shortly after that on December 18.¹²

Bishop Władysław Goral was initially imprisoned in the Lublin Castle. As a result of the Vatican's intervention, his death sentence was changed to life imprisonment in a concentration camp. After that, the bishop was transported to the Sachsenhausen camp, where he spent five years in solitude in a single cell No. 11.¹³ He died in the spring of 1944 or in February 1945, officially due to exhaustion. However, the circumstances of his death are still not fully understood. The camp records list the cause of death as "abdominal meningitis due to perforation of stomach ulcers."¹⁴ Nevertheless, some witnesses claim that the death occurred due to medical experiments that the bishop was subjected to or during the camp's liquidation when the Allied forces approached.¹⁵

The remaining employees of the episcopal curia in Lublin, the chapter, and the Lublin Seminary (eleven priests) spent several weeks in prison in the Lublin Castle (from November 1939). They were conveyed to the Sachsenhausen concentration camp. After that, from December 1940, they stayed in Dachau until April 1945. Those who survived returned to Lublin in October 1945.

Nevertheless, it is not surprising then that the ingress of Bishop Wyszyński became a massive religious manifestation of the city, which for several months 1944 and 1945 was the seat of the new communist authorities imposed by the Soviet Union – the "Polish Committee of National Liberation" (PKWN), the "National Council" (KRN) and the Provisional Government of National Unity (TRJN).¹⁶ In the Lublin cathedral, next to priests and faithful Catholics, sat representatives of the local state administration, local government, judicial, and military authorities, including deputy voivode Roman Sokołowski and the president of the city Jan Włodarski. During this time the communist authorities seized the investigation of underground armed organizations – among others, the National Armed Forces (NSZ), the

¹² Cf. Jarosław Roman Marczewski, "Pięć lat internowania. Biskup lubelski Marian Leon Fulman na plebanii kościoła kolegiackiego pw. św. Małgorzaty w Nowym Sączu (1940-1945)", *Tarnowskie Studia Teologiczne* (2015), 34, 2: 5-46.

¹³ Cf. Zdzisław Goliński, "Śp. ks. Biskup Władysław Goral sufragan lubelski", *Wiadomości Diecezjalne Lubelskie* (1946), 23: 44.

¹⁴ Cf. Remigiusz Moszyński, Leopold Policha, *Lublin w okresie okupacji (1939-1944) na podstawie badań sądowych Miejskiej Komisji Badania Zbrodni Hitlerowskich* (Lublin, 1964), 98.

¹⁵ Cf. Goliński, "Śp. ks. Biskup Władysław Goral sufragan lubelski", 42-44.

¹⁶ Cf. Albina Noskova, "Na drodze do stworzenia PKWN – rola Moskwy", *Pamięć i Sprawiedliwość* (2005), 2: 31- 50.

“Freedom and Independence Association” (WiN), and many former members of the Home Army – Wyszyński had supported them spiritually as a chaplain. The new Lublin bishop said a significant thing to a group of diverse listeners: “Political wisdom consists not in destroying differences, but in agreeing on them for the common good.”¹⁷ “It is the goal, which is called the common good of the entire community. It indicates that cooperation is more significant than class struggle. Real cooperation will find a place for God in the factory, and for moral principles in the economy, and justice in the distribution of social income, and for the worker in public and economic life and the recognition of decent desires for social advancement.”¹⁸

4. THE GREAT CHALLENGES

The Second World War, as well as a five-year German occupation, caused significant damage in the Lublin diocese. Unfortunately, as a result of Nazi- German action to eliminate the Polish intelligentsia (*Sonderaktion Lublin*) – about 44 priests and two seminarians were killed,¹⁹ while the bishops were arrested.²⁰

With the beginning of the occupation of Lublin, the Germans closed the Catholic University of Lublin (KUL).²¹ After that, the KUL edifice served as a military hospital for occupation units. Most of the clergy professors and lecturers found themselves in concentration camps, from which only a few returned. The Nazi-Germans began the final liquidation of the university on November 17, 1939, when mass arrests of students took place. In total, about sixty people were transported to the prison in Royal Castle in Lublin²². Some

¹⁷ Stefan Wyszyński, *List pasterski na IV Tydzień Miłosierdzia Chrześcijańskiego*, 83.

¹⁸ Stefan Wyszyński, “Nowy Rok Boży – 1949 (Lublin, 19 I 1949),” in: Idem, *Pro memoria. Zapiski z lat 1948-1949 i 1952-1953* (Warszawa, 2007), 32.

¹⁹ The number presented over here is consistent with the research results of Czesław Madajczyk, who determined that the overall losses of the clergy (without religious clergy) during World War II from the Lublin diocese were 44 priests, of which 19 were murdered on the spot, and 25 died in prisons and concentration camps. Cf. Czesław Madajczyk, *Polityka III Rzeszy w okupowanej Polsce*, vol. II (Warszawa, 1970), 212.

²⁰ Cf. Zdzisław Goliński, “Diecezja w latach 1939-1945. Prześladowania niemieckie duchowieństwa w diecezji lubelskiej, cz. 1: Aresztowania, mordy, deportacje,” *Wiadomości Diecezjalne Lubelskie* (1946), 23, 5: 328.

²¹ Cf. Bolesław Pylak, *Stefan Wyszyński biskup lubelski* (Lublin, 2000), 7.

²² During World War II, over 40 000 Poles were imprisoned in Lublin Castle. The average number of prisoners was 3000 people, compared with seven hundred before 1939. Germany arrested

of them were later released. The rest were transferred in June 1940 to concentration camps or labor in Germany. It was not until August 1944, after the vigorous efforts of Rector Antoni Słomkowski, that the building was regained. From August 21, ..., the university was once again used for scientific and educational purposes. However, the university building was severely damaged and devastated. With time, the Student Priests' College adjacent to the university was also recovered. Nevertheless, the material losses of KUL caused by the Nazi-Germans were also substantial.²³

After the end of World War II in 1945, the diocese of Lublin began the reconstruction of destroyed temples, as well as the entire diocesan structures. As was said, the ordinary Leon Fulman returned to the diocese on February 9, 1945. Still, he could not deal with the reconstruction of the diocese's religious life and administration because of his health. Therefore, as ordinary of the diocese, Bishop Wyszyński was forced to fight the communist authorities for the Catholic University of Lublin (KUL). Thanks to that KUL was the first college resurrected after the war in a reborn homeland. On his initiative, the Department of Christian Philosophy was established.

In 1947-1948 he lectured at the Faculty of Law and Economic and Social Sciences and the Study of Social and Economic Issues of Rural Areas. According to Czesław Strzeszewski, a professor of Catholic social science, who knew Wyszyński well, when most lecturers in their field of knowledge presented it on the basis of other social doctrines, showing their errors, his method offered a positive attitude to the subject. Considering Scripture and the tradition of the Church, Wyszyński presented Catholic social teaching on historical background.²⁴

He also fought for the Higher Theological Seminary in Lublin, the Episcopal Junior High School (Biskupiak), and spread the Marian devotion in the Lublin region. Nevertheless, the Lublin episode in Stefan Wyszyński life

mainly employees of the city magistrate, banks, the judiciary, education, and workers. Prisoners were tormented in the Gestapo torture chamber "Pod Zegarem", thousands of those beaten were sent to the prison hospital in the Castle. Many arrested Poles were deported to the concentration camp at Majdanek and Ravensbrück, after a short stay. In 1944, the mass shooting of prisoners began in the face of the approaching of Soviet military army. July 22, 1944, 400-500 people were killed in this way; only sixty prisoners survived. This event is remembered in history as a massacre at the Lublin Castle. Cf. Zdzisław Kowalski, *Muzeum Martyrologii "Pod Zegarem"* (Lublin, 1986).

²³ Cf. Zdzisław Goliński, "Wojenne losy gmachów kościelnych," *Wiadomości Diecezjalne Lubelskie* (1946), 23: 187.

²⁴ Cf. Czesław Strzeszewski, "Wielki Kanclerz KUL-u," in: *Wspomnienie o Księdzu Stefanie Kardynale Wyszyńskim* (Lublin, 2001), 86.

was the beginning of what he – as a Primate of Poland – had to face later, especially in 1948-1955, i.e., during the enormous pressure on the Church (removal of bishops from the diocese, arrests, trials), but also attempts to incorporate the Church into the framework of the godless communist system. Above all, the most notable example of that effort was forcing the Episcopate to conclude the so-called agreement of April 14, 1950.²⁵ The symbolic but very eloquent trace of Bishop Wyszyński in the Lublin diocese history is the cartouche visible on the façade of the John the Baptist and St. John the Evangelist cathedral with his episcopal motto: *Soli Deo* (Only God).

Following Catholic social teaching, Bishop Wyszyński emphasized that socio-political life is of higher value. Moreover, a personalistic approach respects socio-cultural differences helping to harmonize and unite various communities that are formed to achieve specific personal goals and needs: economic, social, cultural, religious, and moral as well. He also called for mutual agreement because it is wiser to “unite than to break.”²⁶ In other words, the pastoral ministry of Bishop Stefan Wyszyński in Lublin was – in some sense – a testing ground for his further actions as the Primate of Poland. Considering this aspect, he admitted in his memoir that “[...] Lublin was a field for gaining experience for later work.”²⁷

Unfortunately, the communists, who took over power in Poland after the war, followed a different principle. Aiming at the state and society’s total domination, they slowly appropriated the following areas of public life, eliminating all those who opposed it and tried to remain independent. The new Lublin bishop, probably in the conviction that there are still more things that unite Poles than divide, a few days after his ingress, paid a visit to the military district commander Mikołajczyk, then a Lublin voivode. As the press wrote, Bishop Wyszyński expressed his willingness to establish cooperation between church authorities and state administration taking into account the reconstruction of the country and national unity.

5. IN RESPONSE TO GOD’S WILL

Bishop Stefan Wyszyński, as the Ordinary of the Lublin diocese, aimed mainly at reconstructing church buildings destroyed by the war and creating

²⁵ Cf. Antoni Dudek, Ryszard Gryz, *Komuniści i Kościół w Polsce (1945-1989)* (Kraków, 2003), 16.

²⁶ Cf. *Ibidem*, 9-13; Czackowska, *Kardynał Wyszyński*, 75.

²⁷ Wyszyński, “Nowy Rok Boży,” 32.

new diocesan structures. Although the Church could not develop freely in terms of administration and organization, it did not lose its moral authority. Therefore, an essential task of the new bishop was to recover and rebuild the destroyed seminary building. The Seminary was returned to the diocese, thanks to the strenuous efforts of Bishop Stefan Wyszyński, only on May 24, 1947.

However, during the diocesan rule of Bishop Marian Leon Fulman, on September 5, 1945, the 55-person "Citizens Committee for the Reconstruction of the Cathedral" was established. Because of the Lublin diocese's inclusion by Bishop Wyszyński, the above "Committee" intensified its activities even more, continuing to rebuild the Lublin ecclesiastical infrastructure destroyed by the war.²⁸ The bishop Wyszyński also appointed the "Committee for the Reconstruction of the Theological Seminary in Lublin." At the turn of 1945 and 1946, the Lublin Seminary was merged with the Catholic University of Lublin.²⁹

The Lublin bishop was particularly interested in rebuilding the churches destroyed during the war, especially the St. John the Baptist and St. John the Evangelist Cathedral, which was damaged in 1939 due to bombing the Lublin.³⁰ In 1946, he appointed the "Citizens' Committee for the Reconstruction of the Cathedral," consisting of 55 people. The group worked vigorously, and in 1947, the cathedral shrine regained its former splendor. However, not only the cathedral but many other churches of the Lublin diocese suffered during war hostilities, especially in the deanery of the Bug and Vistula.³¹ Bishop Wyszyński repeatedly raised the church reconstruction problem at dean's conferences and personally learned about the facts during official canonical visits. In 1948 he appointed the "Bishop's Committee for the Reconstruction of Churches of the Lublin Diocese." Besides, he addressed a separate appeal to the clergy and the faithful in rebuilding the destroyed places of worship.

The new ordinary bishop's first decisions regarding the diocese's personal politics were made on May 26, 1946. At that time, the seminary rector was Fr. Piotr Stopniak, who was designated as a vicar-general. Then on July 14, 1946, the ordinary nominated: new members of the cathedral chapter, as well

²⁸ Cf. Marczewski, "Powojenne losy biskupa Mariana Leona Fulmana," 303-304.

²⁹ Cf. Stefan Młynarczyk, "Troska biskupa o seminarium duchowne lubelskie," *Wiadomości Diecezji Lubelskiej* (1981), 55: 142-144.

³⁰ Cf. Stefan Młynarczyk, "Odbudowa katedry lubelskiej," *Wiadomości Diecezji Lubelskiej* (1981), 55: 153-154.

³¹ Cf. Stefan Młynarczyk, "Diecezja w latach 1939-1944. Wojenne losy naszych gmachów kościelnych," *Wiadomości Diecezji Lubelskiej* (1981), 55: 185-187.

as approved personal changes in the “Department of School Affairs,” in the “Economics Department,” and the “Episcopal Administrative Council.” New ordinary also appointed priests consultants, censors of books, pro-synodal examiners, diocesan director of the Apostolate of Prayer, Eucharistic Crusade, members of the Committee for Organ Music, and a rector of the seminary in the person of Fr. Tomasz Wilczyński. After a few months, Wyszyński signed the nomination of suffragan bishop Zdzisław Goliński as an official of the “Episcopal Court.” The structure of the Curia remained basically unchanged, but – over time – there was a need to expand the “School Department,” “Pastoral Department,” as well as charity organization “Caritas.”³²

Bishop Wyszyński also erected new deaneries and parishes. In 1939, the diocese of Lublin was divided into seventeen deaneries. On February 10, 1947, the bishop established the deanery in Szczebrzeszyn, then on February 11, 1947 – the deanery of Tyszowce, on August 15, 1948 – the deanery of Garbow and the deanery of Bychawa. At the time of his departure to the Primate capital, Lublin’s diocese was divided into 21 deaneries and 238 parishes. In 1946, the bishop established the “Methodical Center of the Prefects” and the “Methodical Center of the Primary Schools” in Lublin. New Bishop also activated the “Department of Pastoral Care.” In his pastoral work, his main goal was to form a Catholic worldview through good sermons, careful teaching of religion at school, dissemination of the Catholic press, organization of parish libraries, preparation of youth for engagement, marriage, and – first of all – family life.³³

The Ordinary also sought to revive the “Diocesan Sobriety Department” activities, the “Eucharistic Diocesan Crusade,” tertiary, etc. He was particularly concerned about charitable activities. On July 1, 1946, he proclaimed the statute of the “Caritas” Society of Mercy of the Lublin Diocese. At that time, the kitchen in the diocesan Curia in Lublin offered daily more than a thousand meals for the needy, and two cars distributed gifts from the American UNRR³⁴ to the people in need.

³² Cf. Pylak, *Stefan Wyszyński biskup lubelski*, 32-46.

³³ Cf. Marek Tomasz Zahajkiewicz, “Centralne urzędy i instytucje diecezjalne,” in: *Dzieje archidiecezji lubelskiej (1805-2005)*, ed. Marek Tomasz Zahajkiewicz (Lublin, 2005), 76-79.

³⁴ “United Nations Relief and Rehabilitation Administration” (UNRRA) was an international relief agency, with its headquarters in New York. Its purpose was to plan, coordinate, administer or arrange for the administration of measures for the relief of victims of war in any area under the control of any of the United Nations through the provision of food, fuel, clothing, shelter and other basic necessities, medical and other essential services. Many of its functions were transferred to several UN agencies, including the “International Refugee Organization” and the “World Health Organization.” As an American relief project, it was later replaced by the Marshall Plan, which

His novelty was the organization of the retreat house in Nałęczów and persuading pastors to establish in their parishes Catholic libraries and reading rooms. As a great preacher, he surrounded young people, intelligence, and workers with special pastoral care. In a short time, he managed to make a pastoral visit in eighty parishes.³⁵

As a bishop of Lublin, Stefan Wyszyński was not only the Grand Chancellor of the Catholic University of Lublin but also a preacher and teacher of youth, professors, workers, as well as a lecturer at the Faculty of Law and Economic Sciences and the Institute of Higher Religious Culture. In 1945, he performed the canonical erection of charitable organization "Caritas," established catechetical courses, edited *Wiadomości Diecezji Lubelskiej* (News of the Lublin Diocese), as well as visited parishes, supervised the reconstruction of the Lublin cathedral and other churches destroyed during the war.³⁶

Clergymen who cooperated with Wyszyński on a daily basis mentioned that, as a bishop, he was always direct and accessible. Nevertheless, the Lublin diocese suffered a great deal during the war, and the new bishop approached his administrative work with care and attention. As a result, he also attracted the clergy because, visiting parishes and preaching as often as possible, he was with people and among people.³⁷ Bishop Zdzisław Goliński mentioned that Bishop Wyszyński, simply speaking, was a model of the ordinary. His attitude forced people to think independently and develop the initiative, provided them considerable freedom, and did not extinguish their individuality.

6. THE END AND THE BEGINNING: LEGACY OF LUBLIN'S PERIOD

On November 12, 1948, after the death of Cardinal August Hlond, Pope Pius XII entrusted to Bishop Wyszyński the Primate's capital in Gniezno and Warsaw. After his departure, the Lublin diocese's new ordinary became Bishop Piotr Kałwa (1949-1974).

began to operate in 1948. Cf. Jessica Reinisch, "Internationalism in Relief: The Birth (and Death) of UNRRA," *Past and Present* (2011), 6: 258-289.

³⁵ Cf. Pylak, *Stefan Wyszyński Biskup lubelski*, 173.

³⁶ Cf. Piotr Gach, "Lubelskie posługiwanie sługi Bożego Stefana Wyszyńskiego," *Wiadomości Diecezji Lubelskiej* (2001), 75, 4: 142.

³⁷ Cf. *Protokoły wizytacji kanonicznych przeprowadzonych przez biskupa lubelskiego Stefana Wyszyńskiego w parafiach na terenach obecnej diecezji zamojsko-lubaczowskiej 1946–1938*, zebrał, opracował i wstępem poprzedził bp Mariusz Leszczyński (Warszawa, 2020).

In pastoral letters addressed to the faithful of the Lublin region, Bishop Wyszyński emphasized two issues. First of all, he explained the need to rebuild human morality and dignity because the war in this area has wreaked havoc in all social groups. Secondly, he advocated for the right of believers to profess God and to teach religion in schools. In part, since the authorities removed the political opposition they began to turn their attention towards the church. Wyszyński often invoked the cruelty of war to make people aware that the atrocity of the hostilities resulted from man's rejection of God. Returning to obeying God's law in individual, family, and social life – he explained – is a condition for changing the entire world.

Nevertheless, the years in which Stefan Wyszyński functioned as the Lublin ordinary (1946-1948) were very tumultuous. The relatively liberal policy of the Polish Workers' Party toward the Church as an institution included repression of priests involved in underground activity and even clerical murders. An example of such events was very suspicious circumstances of two priests' death from the Lublin diocese in 1948, Fr. Stanisław Zieliński in 1945, and Fr. Jan Szczepański. However, the restrictive measures were incidental at that time, but the policy of "favorable" gestures towards the Church hierarchy was pursued.³⁸

Initially, no selective pressure was applied to the Catholic Church. The communist party had too many problems with the opposition and the armed independence underground. Therefore, the Catholic Church temporarily remained outside the sphere of the repressive policy of the communist authorities. Attempts had even been made to use the Church's authority for their purposes, including chaplains' role in the so-called "Polish People's Army" (LWP). These were the beginnings of the communist regime in Poland when social acceptance of new political systems had been sought. Gradually, however, the possibilities of pastoral work were limited even among soldiers of LWP.³⁹

In August and September 1944, the Department of Security (UB) structures were set up in the Lublin region.⁴⁰ The proxies and heads of operational groups responsible for this task had organizational plans of local units at all levels developed by the management of the "Public Security Department" (RBP).⁴¹ They had corporate plans of field units at all levels designed by the

³⁸ Cf. Dudek, Gryz, *Komuniści i Kościół w Polsce (1945-1989)*, 199.

³⁹ Cf. Pylak, *Stefan Wyszyński biskup lubelski*, 16-17.

⁴⁰ Cf. Krzysztof Szwagrzyk, *Aparat bezpieczeństwa w Polsce. Kadra Kierownicza, 1944-1956*, vol. I (Warszawa, 2005), 19-27.

⁴¹ Cf. Ryszard Terlecki, *Miecz i tarcza komunizmu. Historia aparatu bezpieczeństwa w Polsce 1944-1990* (Kraków, 2007), 45-47.

Public Security Department's leadership. According to the preserved documents, however, both in the Voivodship Office as well as in the Municipal Office cooperated within the "Counterintelligence Department Security Service (which then handled all operational issues) had been required to organize Section III with the task of "operational control of the clergy." It meant that UB, from the very beginning of its activity, recognized the need to take action against the Catholic Church. However, the country's political situation meant that counterintelligence (Sections III) was not able to carry out the tasks they were called to since all forces were focused on the fight against the armed underground, putting the question of the Church down.⁴²

Despite challenging political conditions and hostile activities of the security organs, Bishop Wyszyński was able to accomplish the enormous work of rebuilding the diocese of Lublin, as well as its social and ecclesiastical structures at all levels, basically from scratch. The result of this hard work is measured by both the number of churches renovated and the organization of pastoral structures in the new political reality: the Curia, the Pastoral Department as well as the School Affairs Department. Like the other Catholic clergy of the Lublin diocese, the bishop, following the Polish Episcopate's instructions, began the fight for "strengthening the Christian spirit in the life of the nation."⁴³

Many years later, his successor, Archbishop Bolesław Pylak, in a book dedicated to Bishop Wyszyński, will write that all priests in that difficult times stood faithfully with their Ordinary.

However, the fact that the relations with clergy were not always easy results from both the last letter to priests, which Bishop Wyszyński sent to them on the first Sunday of Advent 1948, and agent materials collected in the archives of the communist Security Service. In the letter to priests, the bishop noted that among them, there were "strangely indifferent, sluggish, insensitive to the holiest words, able only to criticize, dispersing from all work."⁴⁴

⁴² Cf. Piłat, *Metody działania Wojewódzkiego Urzędu Bezpieczeństwa Publicznego w Lublinie wobec Kościoła katolickiego w latach 1944-1949*, 98-99. The secret guidelines of October 22, 1945, recommended that Catholic priests, military chaplains, and priests from the civilian environment of military units with the highest potential are the most valuable for hostile propaganda and should be worked out. Cf. Tadeusz Kostewicz, "Represje karne wobec osób duchownych w latach 1944-1950," *Niepodległość i Pamięć* (1997), 4: 56.

⁴³ Cf. Józef Dębiński, "Z dziejów Kościoła w PRL w latach 1945-1956," *Ateneum Kapłańskie* (2002), 557, 138: 137.

⁴⁴ Wyszyński, *Do duchowieństwa*, 87.

He also wrote about the manifestations of priestly arbitrariness, non-execution of orders and decrees of the bishop, and even mobilizing the faithful to oppose the bishop's decisions related to the personnel changes which he had often made. Relaxation of discipline, demoralization which affected the whole society during the war, evidently, did not bypass the clergy. Wyszyński reminded of situations in which "we were told to take more into account pastor's cattle and hogs than the needs of souls! In this situation, almost grotesquely looks taking into consideration the Apostles' noble idealism, who, on the call of Christ, after leaving everything, immediately followed Him."⁴⁵

"We have become a 'sitting church,' covered by laziness like a stone in the forest. Our hearts became fat and insensitive. We are afraid of any change, although we still strive to sit like a Job on fertilizer. [...] We must return to the apostolic way of life! More activity, more wandering from village to village, from the cottage to the cottage! [...] Let the rectory not be inaccessible fortresses, overgrown with shrubs, among which it isn't easy to find a gate! Open the door! The time of rapid changes in the world is coming. May we keep up with them. We, sons of 'Road', may we avoid being left behind like sluggards of the world's progress. We are called to lead the centuries in the footsteps of Christ."⁴⁶

In the last letter to the clergy of the Lublin diocese in 1948, however, Bishop Wyszyński said the powerful words: "We live in the bottomless depths of a black night. There are no clocks that could indicate the time when the night will be over. Don't you know that people want to know? They ask you so often: *Custos, quid de nocte?* [Guardian, how long will last that night?] Have we already descended, or are we still going to the abyss?"⁴⁷

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⁴⁵ Cf. Ibidem, 88-89; Andrzej Franciszek Dziuba, "Polityczny wymiar aktywności chrześcijańskiej w nauczaniu Księdza Prymasa Stefana Wyszyńskiego," in: *Nauczanie społeczne Kardynała Stefana Wyszyńskiego*, ed. Andrzej Garbarz (Rzeszów, 2001), 45-94.

⁴⁶ Wyszyński, *Do duchowieństwa*, 89-91.

⁴⁷ Stefan Wyszyński, "List pasterski do duchowieństwa i wiernych diecezji lubelskiej o nominacji na arcybiskupa metropolitę gnieźnieńsko-warszawskiego," *Wiadomości Diecezjalne Lubelskie* (1949), 26, 2: 69-71.

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BISKUP STEFAN WYSZYŃSKI:
LUBELSKI OKRES POSŁUGI PASTERSKIEJ (1946–1949)

Streszczenie

Dnia 4 marca 1946 r. watykańska Kongregacja do Spraw Nadzwyczajnych, zajmująca się wówczas nominacjami biskupimi, przesłała do biura Prymasa Polski, kardynała Augusta Hłonda, dokument informujący o mianowaniu przez papieża Piusa XII pierwszych po wojnie biskupów polskich, a wśród nich także nowego biskupa lubelskiego, księdza Stefana Wyszyńskiego: „Beatissimus Pater promovit Reverendum D. Stephanum Wyszyński e clero vladislaviensi ad Ecclesiam Cathedralē Lublinensem. Eadem Sanctitas Sua concedit dicto Electo Stephano Wyszyński indultum recipiendi consecrationem episcopalem necnon capiendae possessionis dioecesis Lublinensis priusquam ad eum Bullae Apostolicae pervenerint”.⁴⁸

W tym czasie biskup nominat miał mniej niż 45 lat. Pomimo tego, w dość krótkim okresie swoich rządów (2 lata i 8 miesięcy), biskup Wyszyński dokonał wielkiego dzieła. Przede wszystkim zapoczątkował odnowę i odbudowę diecezji ze zniszczeń wojennych i wprowadził ją na nowe drogi rozwoju. Niewątpliwie był to czas, który można określić mianem wielkiego zrywu i odrodzenia Kościoła w Polsce.

Powyższy artykuł ukazuje jak nominacja biskupia, jak też ingres do katedry lubelskiej otworzyły przed biskupem Wyszyńskim nowe perspektywy działań i wyznaczały kolejne zadania w ramach pasterskiego posługiwania Kościołowi w Polsce i na świecie. Co więcej – zdaniem autora niniejszego studium – ponad dwa i pół roku posługi w diecezji lubelskiej było też – swego rodzaju – poligonem doświadczalnym, gdzie biskup Wyszyński mógł wykorzystać, jak również rozwinąć doświadczenia duszpasterskie zdobyte wcześniej we Włocławku. Był to jednocześnie kolejny etap przygotowywania do podjęcia już wkrótce najważniejszych zadań w Kościele. Innymi słowy, lubelski okres posługi pasterskiej biskupa Wyszyńskiego okazał się niezmiernie cennym doświadczeniem w perspektywie późniejszej działalności jako ordynariusza diecezji gnieźnieńskiej i warszawskiej oraz Prymasa Polski.

Słowa kluczowe: Biskup Stefan Wyszyński; diecezja lubelska; II wojna światowa; ideologia komunistyczna; Katolicki Uniwersytet Lubelski; odbudowa diecezji; inicjatywy duszpasterskie.

⁴⁸ Tłumacząc z języka łacińskiego: „Ojciec Święty powołał spośród duchowieństwa włocławskiego najczcigodniejszego ks. Stefana Wyszyńskiego [na biskupa] kościoła katedralnego lubelskiego. Jednocześnie Jego Świątobliwość wyraził zgodę na przyjęcie przezeń święceń biskupich i objęcie rządów w diecezji lubelskiej zanim nadejdzie bulla apostolska” „Pismo Kongregacji do spraw Nadzwyczajnych z 4 III 1946 r., podpisane przez jej sekretarza mons. Dominika Tardiniego”, in: Stanisław Kosiński (red.), *Acta Hlondiana, Materiały do życia i działalności kardynała Augusta Hłonda, Prymasa Polski 1881–1948*, vol. 6, part 15, (Łą, 1965–1988), 67 (mps bez sygn. w Bibliotece Wyższego Seminarium Duchownego Salezjanów w Łądzie).