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"Represje wobec Kościoła  
katolickiego na Dolnym Śląsku i  
Opolszczyźnie 1945–1989  
[Repressions Against the Catholic  
Church in Lower Silesia and the  
Opole Region 1945–1989]", Stanisław  
A. Bogaczewicz, Sylwia  
Krzyżanowska (eds), Wrocław 2004 :  
[recenzja]

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Hereditas Monasteriorum 4, 431-432

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Artykuł został opracowany do udostępnienia w internecie przez Muzeum Historii Polski w ramach prac podejmowanych na rzecz zapewnienia otwartego, powszechnego i trwałego dostępu do polskiego dorobku naukowego i kulturalnego. Artykuł jest umieszczony w kolekcji cyfrowej [bazhum.muzhp.pl](http://bazhum.muzhp.pl), gromadzącej zawartość polskich czasopism humanistycznych i społecznych.

Tekst jest udostępniony do wykorzystania w ramach  
dozwolonego użytku.

Stanisław A. BOGACZEWICZ, Sylwia KRZYŻANOWSKA (eds), *Represje wobec Kościoła katolickiego na Dolnym Śląsku i Opolszczyźnie 1945–1989* [*Repressions Against the Catholic Church in Lower Silesia and the Opole Region 1945–1989*]

(Studia i materiały, 4), Wrocław: Instytut Pamięci Narodowej, 2004, pp. 226

The volume contains proceedings of a conference organised on 6-7 November 2002 in Wrocław by the Public Education Office of the IPN – Commission for the Prosecution of Crimes against the Polish Nation, Wrocław Branch, and the Papal Faculty of Theology in Wrocław. It opens with a paper by T. Balbus (*The 'objects' of the Security Service's operational activities in the Apostolic Administration of Lower Silesia*, pp. 21-31), who says, when writing about campaigns against religious orders, that "all male and female religious orders, like congregations not wearing the habit, had their 'object files' with case code names, which contained all information that could be useful in operational work. Such files (like the one concerning the Brothers Hospitallers of St. John of God in Wrocław code-named 'Monks') included historical descriptions and the congregation's statute, location and maps of the monasteries, property inventories, information about the leaders and lists of persons (offices, functions, personal data), analyses and photographs of the monastics, as well as plans, guidelines, detailed analyses and descriptions of any operational activities undertaken by the secret service. In Lower Silesia male and female religious orders with German roots were also closely followed by the counterintelligence – First Department of the Regional Public Security Office" (pp. 28-29). In addition, the author emphasises the difficulties associated with the surveillance of religious orders, examines the methods of acquiring collaborators and analyses the expulsion of nuns from the Wrocław Province in August 1954 (p. 29). K. Szwaagrzyk (*Priests before the Regional Military Court in Wrocław (1946-1951)*, pp. 47-59) describes the case of the Franciscan Tadeusz Deptuch, as well as several priests: Jan Dybiec, Władysław Lorek, Adam Łańcucki, Dominik Milewski, Bernard Pyclik and Tadeusz Witkoś. S. Krzyżanowska (*Father Tomasz Sapeta (1876-1950) – a victim of communist repressions in Lower Silesia*, pp. 60-65) stresses that the priest's arrest and sentencing to two years in prison in 1949 (he died on 1 March 1950 in the Kleczkowska Street Prison in Wrocław) was primarily an act of repression for defending the house of the Marian Sisters in Bardo Śląskie. A. Kielbasa, SDS (*Repressions against the Salvatorians in Lower Silesia in 1945–1956*, pp. 105-118) points out at the beginning (p. 106) that in the inter-war period in Lower Silesia there were 13 male religious orders with about 40 monasteries and 25 female orders with about 700 monasteries; on 1 January 1945 there were 8 male and 19 female orders.

The other articles deal with the following issues: J. Swastek, *The pastoral work of Monsignor Karol Milik, Apostolic Administrator for Lower Silesia (1945-1951)*, pp. 32-46; S. A. Bogaczewicz, *The case of priests from the parish of Wrocław-Psie Pole as an example of Stalinist repressions against the Church*, pp. 66-89; J. Kopiec, *Expulsion of the Catholic clergy from the Opole region in 1954*, pp. 90-96; Ł. Kamiński, *The Church in documents of the Regional Committee of the Polish United Workers' Party in Wrocław (1949-1956). A survey of archive holdings*, pp. 97-104; J. Pater, *The attitude of Poland's communist authorities to the Bishop of Wrocław, Cardinal Bolesław Kominek in 1956-1974*, pp. 119-143; K. Stróżyna, *The pastoral letter of the Polish bishops to the German bishops. Reactions of the authorities in the light of party documents and documents of the Security Service in Wrocław*, pp. 144-155; M. Stojko, *The Security Service's preparations for the Millennium celebrations in Lower Silesia*, pp. 156-164; P. Piotrowski, *Military service of seminarians as seen in the case of the 56th Field Rescue Battalion in Brzeg (1966-1980)*, pp. 165-178; M. Kała, Ad-

*ministrative forms of the fight against the Catholic Church in Lower Silesia after the Second World War*, pp. 179-209; P. Nitecki, *Socio-political determinants of repressions against the Catholic clergy as evidenced by the murder of Father Jerzy Popiełuszko*, pp. 210-215. The volume ends with an index of geographical names, pp. 216-219, and index of people, pp. 220-226.

Marek DERWICH  
Institute of History  
University of Wrocław

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„Collectanea franciscana”, 83, 2013, 1–2, ss. 367 [Periodicum cura Instituti  
Historici Ordinis Fratrum Minorum Capuccinorum editum]

G. Rocca, *Tra Chiesa e Stato: la vita religiosa tra fine Ottocento e inizio Novecento*, s. 5–54, przedstawia panoramę zmian, jakie przeszedł na przełomie XIX i XX w. państwo i Kościół, oraz ich wpływ na rozwój życia zakonnego; R. J. Armstrong, „*Lex gratiae, lex sanctitatis*”: *Homage to a saint by a saint*, s. 55–105, analizuje dwa pierwsze akapity *Prologu do Żywotu św. Franciszka* autorstwa Bonawentury; S. Delmas, *Eudes Rigaud prédicateur*, s. 107–118, omawia i zestawia zachowane kazania Eugena Rigaud, sławnego, XIII-wiecznego arcybiskupa Rouen; V. Wagner, *The final judgment according to St. Lawrence of Brindisi*, s. 119–149, analizuje koncepcję Sądu Ostatecznego w świetle pism kapucyna św. Wawrzyńca z Brindisi (1559–1619); V. Criscuolo, *I cappucini a Rutigliano: quattrocento anni di storia (1612-2012)*, s. 151–180, przedstawia dzieje klasztoru kapucynów w Rutigliano (Apulia), fundowanego 2 IX 1602 r., oraz jego losy po kasacji 7 VII 1866 r.; S. Romanelli, *Insedimenti francescani femminili in Liguria nel secolo XIII*, s. 181–204, omawia początki późniejszych klarysek w Ligurii, w tym powstanie klasztorów: św. Katarzyny „in Lucoli” w Genui (1228), „S. Maria de Hermo” koło Sarzany (1244), św. Eustachego w Chiavari (1253), św. Klary w Sawonie (1264?), św. Małgorzaty w Costa di Granarolo koło Genui (1290) i św. Leonarda w Genui (1317); M. Reschigliani, *Santa Camilla Battista da Varano “scrittrice”*, s. 205–221, przedstawia postać kanonizowanej w 2010 r. klaryski Kamili Baptisty Varano (1458–1524) oraz omawia jej pisma.

W dziale Notae A. Horowski, *Elisabetta d’Ungheria nella predicazione medievale: note a margine del libro do Ottó Gecser*, s. 223–244, omawia i uzupełnia monografię O. Gecser, *The Feast and the Pulpit. Preachers, Sermons and the Cult of St. Elizabeth of Hungary, 1235–ca. 1500* (Medioevo Francese. Saggi, 15), Spoleto 2012, a B. de Armellada, *Ser y conocimiento en la metafísica de Escoto y Suárez (Un libro de W. Hoeres)*, s. 245–256 – monografię Waltera Hoeres, „*Gradatio entis: Sein als Teilhabe bei Duns Scotus und Franz Suárez*”, Hausenstamm bei Frankfurt 2012.

W dziale *Recensiones*, s. 257–336, znajdziemy różnej wielkości recenzje i noty poświęcone 56 publikacjom, głównie źródłowym. Z poloników znajdziemy tu krótkie recenzje z następujących prac: *Polska bibliografia franciszkańska 2003* (A. Horowski, s. 257); M. Olszewski, *Interpretation and Truth. A New Annotated Edition of Giles of Rome’s “De plurificatione possibilis intellectus”*, 2012 (A. Horowski, s. 266–267); T. Starzec, *Św. Franciszek z Asyżu i jego Reguła życia w pustelni*, 2011 (M. Miszczyński, s. 280–281), E. L. Martynów, *Karty mego życia: Służba kapucyńska w Polsce i na Ukrainie*, 2011 (A. Horowski, s. 320–321); K. Synowczyk, *Obecność ukryta na podstawie pism bł. Honorata Koźmińskiego*, 2012 (D. Kowalewski, s. 330–331).