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**DUCHOWIE STWO KO CIOŁA GORZOWSKIEGO
REPRESJONOWANE W TRYBIE KARNO -ADMINISTRACYJNYM.
ANALIZA HISTORYCZNA NA PRZYKŁADZIE ZESTAWIENIA BIURA
„C” MSW Z LAT 1945–1963. ZARYS PROBLEMATYKI**

**THE REPRESSION OF THE CLERGY OF THE GORZÓW DIOCESE
UNDER PENAL-ADMINISTRATIVE PROCEDURES: A HISTORICAL
ANALYSIS BASED ON THE STATEMENT OF OFFICE “C” OF THE
MINISTRY OF INTERNAL AFFAIRS, 1945 –1963. AN OUTLINE OF KEY
ISSUES**

Streszczenie

Po II wojnie światowej komunistyczny aparat bezpieczeństwa szantażował, przeładował i mordował księży stawiających opór wobec ekipy rządowej. W każdym procesie politycznym przeciw obywatelom Polski na ławie oskarżonych zasiadał jakiś ksiądz lub inny duchowny. Oprócz zarzutów podlegania do wojny modne były oskarżenia o deprawację moralną młodzieży i dzieci, o defraudację, o próby obalenia ustroju, o szpiegostwo na rzecz obcego wywiadu itp.

W zasobie Biura Udostępniania i Archiwizacji Dokumentów Oddziału Instytutu Pamięci Narodowej w Warszawie przechowywany jest zbiór dokumentów liczący 37 kart maszynopisu o tytule: *Zestawienie faktów i przejawów wrogiej działalności dokonanych przez osoby duchowne Kościoła rzymsko-katolickiego na terenie diecezji gorzowskiej w okresie lat 1945–1963*. Strona tytułowa zbioru wskazuje, że został on wytworzony w Biurze „C” Ministerstwa Spraw Wewnętrznych z zachowaniem klauzury „tajne”. Został on odtajniony decyzją Szefa Urzędu Ochrony Państwa z dnia 5 października 1999 roku i przekazany do zasobu Oddziału IPN w Warszawie, z chwilą powstania tej instytucji, gdzie nadano mu sygnaturę: IPN BU 0397/468, vol. 4. Na potrzeby kwerendy archiwalnej prowadzonej w siedzibie Biura Udostępniania i Archiwizacji Dokumentów Oddziału IPN w Szczecinie w ramach realizowanego projektu badawczego zostały wykonane 25 czerwca 2009 roku kopie tych dokumentów i trafiły w posiadanie autora.

Na podstawie tego zbioru archiwalnego została dokonana analiza historyczna wg charakteru przestępstw dotyczących wrogiej działalności kleru Kościoła Rzymskokatolickiego w ujęciu terminologii prawnej i propagandowej z okresu PRL. Były to klasyfikacje przestępstw: działalność

związana z podziemiem, szpiegostwo, nielegalne posiadanie broni, wroga propaganda (m.in.: przeciwko patriotom i organizacjom politycznym, przeciwko zasadom ustrojowym PRL, przeciwko polityce państwa wobec Kościoła i inne) oraz występienia przeciwko ustawodawstwu PRL (tj. dekret o wolności sumienia i wyznania, ustawa o zgromadzeniach, ustawa o dopuszczalności przerywania ciąży, wiecko szkoły, przepisy i zarządzenia finansowe, przepisy o budownictwie, kolportaż bez debitu i inne). Wg zawartych tam danych ogółem wrogów występowało przeciwko władzy 162 książy, odnotowanych faktów wrogich występowało duchowieństwo 215.

Słowa kluczowe: duchowieństwo, karalność, Kościół katolicki, komunizm, prawo wyznaniowe

Abstract

After World War II, the communist security apparatus engaged in the systematic blackmail, persecution, and murder of priests who resisted the regime. In nearly every political trial against Polish citizens, a priest or other clergyman appeared as a defendant's advocate. Beyond the common charges of inciting conflict, accusations of moral corruption of youth, embezzlement, attempts to overthrow the state, espionage for foreign intelligence agencies, and similar offenses were frequently levied.

The archives of the Office for the Disclosure and Archiving of Documents of the Institute of National Remembrance's Warsaw branch contain a collection of documents consisting of 37 typewritten pages entitled: "Statement of Facts and Manifestations of Hostile Activities by Members of the Roman Catholic Clergy in the Diocese of Gorzów in the Period 1945–1963." The cover page of this collection indicates that it was produced by Office "C" of the Ministry of Internal Affairs and classified under a "confidential" status. It was declassified by order of the Head of the Office for State Protection on October 5, 1999, and subsequently transferred to the archives of the Institute of National Remembrance in Warsaw, where it was cataloged under the reference number: IPN BU 0397/468, vol. During a research project conducted on June 25, 2009, copies of these documents were made at the Office for the Disclosure and Archiving of Documents of the Institute of National Remembrance in Szczecin, where the author accessed them.

Drawing upon this archival collection, a historical analysis was conducted, focusing on the nature of crimes attributed to the Roman Catholic clergy and framed within the legal and propaganda terminology of the communist era. The crimes were classified as activities related to the underground resistance, espionage, illegal possession of arms, enemy propaganda (e.g., against patriots and political organizations, against the principles of the People's Republic of Poland, and against the state's policies towards the Church), and violations of the legislation of the Polish People's Republic (including the decree on freedom of conscience and religion, laws regulating assemblies, abortion laws, secularism, financial regulations, building codes, and unauthorized distribution of goods, among others). According to the data within this collection, 162 priests were identified as hostile to the authorities, and 215 instances of hostile actions by clergy members were documented.

Keywords: clergy, criminal record, the Catholic Church, communism, religious law

Introduction

In totalitarian systems, the relationship between the state and the Church was often shaped by the philosophical foundations of the regime. It was also influenced by historical circumstances: moderated when the Church or another religious organization was closely tied to the nation or

state institutions, and intensified when the Church's mission conflicted with the political objectives of the totalitarian state¹.

The Polish Committee of National Liberation (PKWN), in its Manifesto of July 22, 1944, declared that the Constitution of March 17, 1921, would remain in force until a Legislative Sejm, elected by the people, was convened. It could have been assumed that state-Church relations would also be governed by the principles set forth in this legal framework. However, the key factor proved to be the Yalta Agreement (February 8–11, 1945), which, with the approval of France, the USA, and Great Britain, placed the newly reborn Poland within the Soviet sphere of influence. This agreement profoundly affected the future of state-Church relations in the new political reality².

In July 1945, Cardinal August Hlond, the Primate of Poland, returned to the country and took residence in Poznań, armed with special powers granted by the Holy See³. These powers allowed the Primate, among other things, to organize Church affairs "throughout Polish territory," including the appointment of five apostolic administrators in the Western and Northern Territories⁴. One of these administrators was Rev. Dr. Edmund Nowicki, whom Cardinal Hlond entrusted with the administration of the Gorzów region – the largest ecclesiastical administrative unit in Europe⁵.

Following the communist regime's declaration on September 12, 1945, that the Concordat of the Second Polish Republic (February 10, 1925) was no longer valid, the authorities no longer felt bound by its provisions, nor did they recognize the Roman Catholic Church as an entity protected under the still-formally-binding 1921 Constitution. Exploiting the legal vacuum created by the annulment of the Concordat, the authorities implemented a policy of *fait accompli*, to the detriment of the Church⁶. Over time, the emerging penal-

¹ Henryk Misztal, *Polskie prawo wyznaniowe. I: Zagadnienia wst pnie. Rys historyczny* (Lublin: Wydawnictwo KUL, 1996), 19.

² Zygmunt Zieliński, *Ko ciół w Polsce 1944–2002* (Radom: Polwen, 2003), 24–28.

³ Paweł Wójcik, *Il governo e la Chiesa in Polonia di fronte alla diplomazia Vaticana (1945–1978)*, prefazione di Jan Mikrut (Verona: Il Segno dei Gabrielli editori, 2016), 13–14.

⁴ Jerzy Pietrzak, *Pełnia prymasostwa. Ostatnie lata prymasa Polski kardynała Augusta Hlonda 1945–1948*, vol. 1 (Poznań: Wydawnictwo Poznańskie, 2009), 455.

⁵ The Apostolic Administration in Gorzów Wielkopolski, covering an area of 44,836 km², encompassed the region of Western Pomerania, the Lubusz Land, and the Lębork County within the Gdańsk Voivodeship. Its jurisdiction extended over the Szczecin and Koszalin voivodeships, three-quarters of the Zielona Góra voivodeship, two counties from the Poznań voivodeship, as well as the Lębork County and parts of the Wejherowo and Puck counties in the Gdańsk voivodeship—altogether nearly 47 counties. This vast apostolic administration stretched from Zielona Góra to Słupsk and Lębork, and from Szczecin and Winoujcie to Babimost and Wschowa. It retained these boundaries until June 28, 1972. Grzegorz Wejman, *Organizacja Kościoła katolickiego na Pomorzu Zachodnim i ziemi lubuskiej w latach 1945–1972* (Szczecin: Wydawnictwo Uniwersytetu Szczecińskiego, 2007), 74.

⁶ Antoni Dudek, Ryszard Gryz, *Komuniści i Kościół w Polsce (1945–1989)* (Kraków: Wydawnictwo Znak, 2003), 13–15.

administrative legislation in Poland was increasingly utilized as an instrument of the state's struggle against the Church and its faithful.

During the occupation, the Polish clergy had been decimated by both the Nazis and the communists⁷. After World War II, the communist security apparatus blackmailed, persecuted, and murdered priests who opposed the government. In nearly every political trial against Polish citizens, a priest or clergyman would be seated among the accused. In addition to charges of inciting war, accusations of moral corruption of youth and children, embezzlement, attempts to overthrow the government, espionage for foreign intelligence services, and similar charges were common⁸.

The archives of the Office for the Disclosure and Archiving of Documents of the Institute of National Remembrance (IPN) in Warsaw contain a collection of 37 typewritten pages titled: *A Compilation of Facts and Manifestations of Hostile Activities Committed by Clergy of the Roman Catholic Church in the Diocese of Gorzów in the Period 1945–1963*. The title page indicates that this document was produced by Office "C" of the Ministry of Internal Affairs, bearing the "secret" classification⁹. It was declassified by order of the Head of the Office for State Protection on October 5, 1999, and transferred to the IPN's archives upon the institution's founding¹⁰. It was cataloged under reference number: IPN BU 0397/468,

⁷ Dariusz mierzchalski-Wachocz, „Il martyrologio della Chiesa polacco”, in: *La Chiesa cattolica in Europa centro-orientale di fronte al nazionalsocialismo 1933–1945*, a cura di Jan Mikrus (Verona: Il Segno dei Gabrielli editori, 2019), 663–679.

⁸ Jan arzyn, *Dzieje Kościoła katolickiego w Polsce (1944–1989)* (Warszawa: Wydawnictwo Neriton, 2003), 89–103.

⁹ The personal-material registry system for individuals of interest to the communist security apparatus was one of the most critical components of the repressive framework established following the communist takeover in Poland in 1944. The general information card index, created in 1944, marked the beginning and foundation of the archival resources of the communist political police. Following a reorganization, Order 042/org issued on June 6, 1950, divided part of Department II and established the Central Archive, tasked with collecting and securing documents. On March 10, 1955, Order 013/org renamed the Central Archive to the Archive of the KdsBP. This structure remained until further reorganization on November 28, 1956, when the KdsBP was dissolved, and its functions were transferred to the Ministry of Internal Affairs (MSW). Both the Central Archive and the Bureau of Operational Records were later modified; on January 2, 1960, through Order 04/60, they were officially renamed Bureau "C." On October 1, 1965, as per Order 098/org, they were reorganized and merged with the Central Archive. Officially referred to as the Central Archive of the MSW (and in voivodeships as the KW MO Archive), it was informally known within the ministry as Bureau "C," with regional divisions labeled "C" departments. Access to these collections was restricted to a select few MSW employees, who were closely monitored. Piotr Milczanowski, "Specyfika struktury organizacyjnej Archiwum MSW," in *Wokół teczek bezpieki – zagadnienia metodologiczno- różniznawcze*, ed. Filip Musiał (Kraków: Instytut Pamięi ci Narodowej, 2006), 221–222.

¹⁰ The Institute of National Remembrance – Commission for the Prosecution of Crimes against the Polish Nation (IPN) is a state institution endowed with research, educational, archival, investigative, vetting, search, and commemorative functions. The Institute was established on January 19, 1999, by the Act of December 18, 1998, on the Institute of National Remembrance – Commission for the Prosecution of Crimes against the Polish Nation. The IPN has eleven branches located in cities that are seats of appellate courts (Białystok, Gdańsk, Katowice, Kraków, Lublin, Łódź, Poznań, Rzeszów, Szczecin, Warsaw, Wrocław). Additionally, seven other cities host IPN delegations (Bydgoszcz, Gorzów Wielkopolski, Kielce, Koszalin, Olsztyn, Opole, Radom), with an outpost in Zielona Góra.

vol. 4. On June 25, 2009, as part of an archival query conducted at the Office for the Disclosure and Archiving of Documents of the IPN branch in Szczecin, copies of these documents were made, which the author subsequently obtained.

Based on this archival collection, a historical analysis was conducted according to the types of crimes related to the hostile activities of the Roman Catholic clergy, framed within the legal and propaganda terminology of the Polish People's Republic (PRL) era. These crimes were classified as: underground activity, espionage, illegal possession of weapons, enemy propaganda (e.g., against patriots and political organizations, against the political system of the PRL, against state policy towards the Church, and others), and violations of PRL legislation (such as the Decree on Freedom of Conscience and Religion, the Law on Assemblies, the Law on the Permissibility of Abortion, the secular nature of schools, financial regulations, construction laws, unauthorized distribution of goods, and others)¹¹.

1. Activities Related to the Underground

The beginnings of the anti-communist underground in Poland can be traced to the early months following January 4–6, 1944, when the Red Army crossed the borders of the Second Polish Republic¹². This occurred shortly after the Tehran Conference (November 28 – December 1, 1943), and before the Yalta and Potsdam conferences, which solidified Poland's eastern border along the Curzon Line. The decisions made at Tehran regarding Poland's eastern borders were initially kept secret by the Allies. It was only in February 1944 that Prime Minister Winston Churchill, during a speech in the British Parliament, supported the USSR's claims to Poland's eastern territories¹³. Poles, who considered themselves the rightful hosts of these territories, were fighting the Germans, but soon faced repression from the Red Army and Soviet partisans¹⁴. On January 19, 1945, the commander of the Home Army (Armia Krajowa, AK), Leopold Okulicki, code name "Nied wied ," (The Bear) dissolved the AK. The coordination of the independence struggle was taken over by the military cadre organization NIE, and after its dissolution on May 7, 1945, by the Delegation of Armed Forces for Poland (Delegatura Sił Zbrojnych na Kraj), which existed until August 6, 1945. On

¹¹ Archive of the Institute of National Remembrance (hereafter AIPN), IPN BU 0397/468, vol. 4: Zestawienie faktów i przejawów wrogiej działalności dokonanych przez osoby duchowne Kościoła rzymsko-katolickiego na terenie diecezji gorzowskiej w okresie lat 1945–1963, 34.

¹² Andrzej Krzysztof Kunert, *Ilustrowany przewodnik po Polsce podziemnej 1939–1945* (Warszawa: Wydawnictwo PWN, 1996), 274.

¹³ Adam Dziurok, Marek Gał zowski, Łukasz Kamiński, Filip Musiał, *Od niepodległość do niepodległość ci. Historia Polski 1918–1989* (Warszawa: Instytut Pamięci Narodowej, 2011), 175.

¹⁴ Dziurok, Gał zowski, Kamiński, Musiał, *Od niepodległość ci do niepodległość ci*, 181.

September 2, 1945, the Freedom and Independence Association (WiN) was founded, to which many anti-communist fighting groups subordinated themselves.

In April 1945, the entire territory of post-war Poland was occupied by the Red Army, and thus the entire country fell under Soviet control. The terror imposed on representatives of the Polish Underground State and the Polish intelligentsia by NKVD and SMERSH formations that entered Poland with the Red Army led to a mass "return to the forests" by tens of thousands of soldiers from various formations of the formerly anti-German underground, as well as the creation of new groups. After 1947, new youth conspiratorial organizations also began to form, created by young people who were too young to have participated in the war¹⁵.

WiN became increasingly infiltrated by the security services and was completely dismantled following the MBP's armed operation, codenamed "Cezary," in December 1952. Organized units of the independence underground were crushed before the end of 1953. Afterward, only a few small units and individuals remained in hiding. The few who managed to survive until 1956 emerged from the underground during the political changes in the country¹⁶.

From the autumn of 1944 until the mid-1950s, the "cursed soldiers" were often accompanied by a chaplain who secretly administered marriages, the sacraments of penance and Holy Communion, and, most frequently, conducted funeral Masses. The parish house became a place where underground archives were stored, and often the last refuge from KBW (Internal Security Corps) and UB (Security Office) patrols¹⁷.

While maintaining the semblance of judicial continuity, the communists quickly created an alternative system of justice by establishing a vast network of military courts equipped with a series of highly repressive legal acts¹⁸. Based on these measures, for more than 10

¹⁵ Joanna Wieliczka-Szarkowa, *ołnierze wykl ci. Niezłomni bohaterowie* (Kraków: Wydawnictwo AA, 2013), 35–36.

¹⁶ According to official data, the last soldier of the anti-communist underground killed in action was Józef Franczak, alias "Lalek," who was shot by ZOMO and SB officers on October 21, 1963. In March 1963, Czesław Czaplicki, a soldier of the National Armed Forces who had been in hiding for 18 years, was arrested. His trial concluded in June 1964. The prosecutor sought the death penalty, but the court ultimately sentenced him to 15 years, later reduced to 5 years. He was released from prison in March 1968, ending a 23-year struggle. Andrzej Kiszka, alias "D b," did not gain freedom until 1971. Joanna Wieliczka-Szarkowa, *ołnierze wykl ci*, 36–37; Marta Markowska, *Wykl ci. Podziemie zbrojne 1944–1963* (Warsaw: O rodek Karta, 2013), 10–11.

¹⁷ aryn, *Dzieje Ko ciola katolickiego*, 66.

¹⁸ The most important and also the harshest communist legal acts were passed between 1944 and 1946. In order, they were: the PKWN decree on the punishment of fascist-Nazi criminals guilty of murder and abuse of civilians, prisoners of war, and traitors of the Polish Nation from August 31, 1944 (death penalty from 3 articles), the infamous Penal Code of the Polish Army from September 23, 1944 (death penalty from 10 articles), the decree on the Protection of the State from October 30, 1944 (death penalty from 11 articles), the decree on particularly dangerous crimes during the reconstruction of the state from November 16, 1945 (death penalty from 3 articles), the decree on responsibility for the September defeat and the fascistization of state life from January 22, 1946

years after the end of the war, civilians were sentenced by military courts, which had jurisdiction over those accused of activities directed against the new political system¹⁹.

During the following years of Stalinism in Poland, priests sentenced by Military District Courts in show trials to long prison terms, often for providing various forms of assistance to the armed underground, were held in prison cells. The security apparatus was also interested in those priests who, in addition to supporting the partisans, tried to engage in legal political life²⁰. The list of priests repressed for their independence activities is long²¹.

In the Gorzów Apostolic Administration, several priests were accused of collaborating with the independence underground (WiN), including: Piotr Janik, Wiktor Panecki, Władysław Stanisław Wywiński (aka Zyga), Franciszek Wiśka, Alojzy Zebel, Adam Mazurkiewicz, and Ignacy Zośka.

In 1946, an investigation was conducted against Fr. Piotr Janik, son of Tomasz, born on June 23, 1907, in Staszów, the vice-dean of the wiebodzin deanery, living in wiebodzin, on charges of "collaborating with the illegal WiN organization operating in the wiebodzin district and providing its members with material and moral support."²²

On May 31, 1945, Fr. Janik arrived with an entire transport in wiebodzin²³. By decree dated May 19, 1945, he was appointed pastor of St. Michael the Archangel parish in wiebodzin. From this, it can be inferred that Fr. Janik must have secured his jurisdiction during a stopover in Wrocław. He began his pastoral work on May 31, 1945²⁴. After the

(death penalty from 1 article), and the decree on particularly dangerous crimes during the reconstruction of the Polish state from June 13, 1946 (death penalty from 11 articles).

Krzysztof Szwagrzyk, "Struktura i dokumentacja komunistycznego aparatu represji II (prokuratura i s downictwo wojskowe oraz powszechne, wi ziennictwo). Krytyka ródeł," in *Wokół teczek bezpieki – zagadnienia metodologiczno-ródłoznawcze*, ed. Filip Musiał (Kraków: Instytut Pamięci Narodowej, 2006), 331–332; Krzysztof Szwagrzyk, "Stosowanie kary śmierci wobec członków antykomunistycznego podziemia na Dolnym i Górnym Śląsku 1945–1955," in *Druaga konspiracja na nowym pograniczu w latach 1945–1956. Szkice do dziejów podziemia antykomunistycznego na Śląsku i terenach ościennych*, ed. Ksawery Jasiak (Opole: Instytut Pamięci Narodowej, 2010), 176–179.

¹⁹ See, among others, Marek Budniak, *Wojskowy Sąd Rejonowy w Zielonej Górze w latach 1950–1954* (Zielona Góra: Archiwum Państwowe w Zielonej Górze, 2021).

²⁰ Dariusz Mierchalski-Wachocz, "Zielonogórski aparat bezpiecze stwa wobec duchownych dekanatu arskiego w latach 1945–1972", in: *Polityka władz państwowych wobec Kościoła katolickiego na Pomorzu Zachodnim i ziemi lubuskiej w latach 1945–1989*, ed. Tadeusz Ceynowa and Paweł Knap (Szczecin: Instytut Pamięci Narodowej, 2010), 86–90.

²¹ Jerzy Myszor, "Wstęp", in: *Leksykon duchowie stwa represjonowanego w Polsce w latach 1945–1989*, vol. 1, ed. Jerzy Myszor (Warszawa: Wydawnictwo Verbinum, 2002), IX.

²² AIPN BU 0397/468 vol. 4: *Zestawienie faktów i przejawów wrogiej działalności dokonanych przez osoby duchowne Kościoła rzymsko-katolickiego na terenie diecezji gorzowskiej w okresie lat 1945–1963*, Wydział II Biura „C” MSW no. 502/d/46, 2.

²³ Marcin Krechowicz, *Ksiądz Piotr Janik – proboszcz parafii pod wezwaniem świętego Michała Archanioła w wiebodzinie w latach 1945–1978* (Master's thesis, University of Szczecin in Szczecin, 2008), 28–33.

²⁴ State Archive in Gorzów Wielkopolski (hereafter APG), Provincial Office in Gorzów Wlkp., Department for Religious Affairs, Parish of wiebodzin 1. Concerning priests: Piotr Janik, Benedykt Pacyga, Bogusław Trocha. 1955–1993, ref. no. 1170, 2.

creation of the Apostolic Administration Curia in Gorzów Wielkopolski, he received an appointment as the administrator of the wiebodzin parish and was named dean of the wiebodzin deanery²⁵.

In the area overseen by Fr. Janik, a few groups operated that the authorities classified as underground organizations²⁶. However, their connection with the dean from wiebodzin was not definitively established. The investigation against Fr. Janik ended with the case being dismissed. In his 1951 character reference, it was written: "He has great influence over the parish and enjoys a good reputation. He is calm and composed. In his statements, he is cautious and restrained. He does not discuss political issues."²⁷

In 1946, an investigation into collaboration with the underground was conducted against Fr. Wiktor [Haas] Panecki, son of Piotr, born on December 13, 1915, in Przemy 1, residing in Gorzów Wielkopolski. The charges against him were: "He belonged to the illegal WiN organization in the Lubaczów area. Fearing arrest, he fled to the Recovered Territories. In the organization, he was involved in the transfer of exposed members to the Western Territories and the distribution of the press."²⁸ He was ordained a priest on June 18, 1939, in Lwów by Archbishop Bolesław Twardowski. After ordination, he became a vicar in Lubaczów. During the occupation, he was a chaplain of the Home Army (AK). After the war, he joined the scouting movement in Lubaczów, where he served as the head of the scouting center. He changed his surname from Haas to Panecki (his stepfather's surname). In 1946, he arrived in the Western Territories and became a vicar and chaplain of a scout troop in wiebodzin²⁹. In 1947, he was transferred to the parish of the Holy Cross in Gorzów Wielkopolski³⁰, with a residence in Witnica³¹.

The case was dismissed, and the subsequent years of Fr. Panecki's ministry proceeded smoothly, without significant conflicts with the authorities of the time. The accusations leveled against him regarding collaboration with the independence underground did not

²⁵ Paweł Socha, *Biografie i wspomnienia o kapłanach diecezji gorzowskiej zmarłych w latach 1972–1991*, vol. 1 (Zielona Góra–Gorzów Wielkopolski: Wydawnictwo Diecezji Zielonogórsko-Gorzowskiej, 2017), 119.

²⁶ Bogdan Biegalski, *Organizacje podziemne na ródkowym Nadodrze w latach 1945–1956* (Zielona Góra: Lubuskie Towarzystwo Naukowe, 1999), 14.

²⁷ State Archive in Zielona Góra (hereafter APZG), PWRN, Wydział do Spraw Wyzna, *Ks. Piotr Janik. 1951-1972 [1975]*, ref. no. 3030, 2.

²⁸ AIPN BU 0397/468 vol. 4: *Zestawienie faktów i przejawów wrogiej działalności dokonanych przez osoby duchowne Kościoła rzymsko-katolickiego na terenie diecezji gorzowskiej w okresie lat 1945–1963*, Wydział „C” KWMO Zielona Góra, nr 1292/s, 2.

²⁹ Krechowicz, *Ksiądz Piotr Janik – proboszcz parafii pod wezwaniem św. Michała Archanioła w wiebodzinie w latach 1945–1978*, 35.

³⁰ APG, Urząd Wojewódzki, Wydział do Spraw Wyzna, *Parafia w Krzyżu w Gorzowie Wlkp (Parish of the Holy Cross in Gorzów Wielkopolski). 1950–1996*, ref. no. 1326 b, 3.

³¹ APG, Urząd Wojewódzki, Wydział do Spraw Wyzna, *Parafia Witnica*, ref. no. 1176, 4.

impact his teaching career within state educational institutions. On August 16, 1947, he was appointed prefect of religion for local primary and secondary schools. On September 1, 1948, he took residence at the Gorzów Cathedral. By decree on September 3, 1949, he was assigned to teach religion at the State Technical School of Power Engineering in Gorzów. He also served in the Gorzów Curia and the Diocesan Tribunal³². During the era of the Third Polish Republic, he was promoted to the rank of Colonel in the Polish Armed Forces and Scoutmaster of the Republic of Poland, and was awarded the Commander's Cross of the Order of Polonia Restituta, the Officer's Cross of Combat Merit "Pro Vestra et Nostra Libertate," the Allied Partisan Cross, the General Eisenhower Medal, the Europe Medal, and the Medal of Gratitude and Home Army Cross³³.

In 1947, "Fr. Władysław Stanisław ywi ski, also known as Zyga, the parish priest of Nowe Warpno in the Szczecin Voivodeship, was detained by the Border Protection Troops (WOP) for assisting two individuals in fleeing to Germany. During the occupation, he served as a chaplain for the AK sabotage units in the Przemy l district, holding the rank of captain."³⁴

In 1939, Fr. Stanisław ywi ski was ordained a priest on September 10. In 1946, the church authorities in Przemy l granted him a six-month leave for pastoral work in the Gorzów Apostolic Administration. He became the administrator of the parish in Człuchów. On October 7, 1946, a decree appointed him vicar cooperant in elechów, with residence and duties as parish priest in Warpno Nowe. That same day, he was also appointed rector of the church in Trzebieszów. On January 9, 1948, he was relieved of his duties in Warpno Nowe. He was removed from the parish by state authorities. On October 14, 1948, a decree transferred him to Rozłazino. Subsequent relocations followed after this decree³⁵.

As indicated by the biography of Fr. Stanisław ywi ski, his arrest in 1947 and subsequent removal from the parish in Nowe Warpno in 1948—within what is now the Archdiocese of Szczecin-Kamie —did not significantly impact his later priestly ministry. Following his arrest in 1947, Fr. ywi ski was interrogated. The authorities seized upon his detention to further complicate the already challenging pastoral conditions in the Gorzów

³² Jerzy Zysnarski, *Encyklopedia Gorzowa* (Gorzów Wielkopolski: Wydawnictwo Gorzów, 2007), 444.

³³ „Panecki (Haas) Wiktor Juliusz (1915–2001)”, in: Robert Romuald Kufel, *Słownik biograficzny ksi y pracuj cych w Ko cieie gorzowskim 1945–1956*, vol. 3: (M–) (Zielona Góra: Agencja Wydawnicza PDN, 2018), 126–127.

³⁴ AIPN BU 0397/468 vol. 4: *Zestawienie faktów i przejawów wrogiej działalności dokonanych przez osoby duchowne Ko cioła rzymsko-katolickiego na terenie diecezji gorzowskiej w okresie lat 1945–1963*, Wydział „C” KWMO Koszalin, no. 102268/WS, 3.

³⁵ „ywi ski Stanisław [Władysław] (1917–?)”, in: Robert Romuald Kufel, *Słownik biograficzny ksi y pracuj cych w Ko cieie gorzowskim 1945–1956*, vol. 4: (T–) (Zielona Góra: Agencja Wydawnicza PDN, 2019), 145–146.

administrative territory. Permission for him to reside in Nowe Warpno was revoked, ostensibly due to measures aimed at strengthening state border security.³⁶

In 1949, Fr. Franciszek Wiśka, pastor of the parish in Chociwel, Pyrzyce County, Szczecin Province, was sentenced by the Military District Court in Szczecin³⁷. Fr. Wiśka had received his priestly ordination on July 21, 1940, in Kraków from Bishop Stanisław Rospond. His pastoral service included the following assignments: from 1940 to 1941 as a resident priest in Czermin; from 1941 to 1942 in Czarocin (Kielce Diocese), Blinów (Lublin Diocese), and Mielec (Tarnów Diocese). After the war, he served as vicar in the parish of St. Michael in Poznań. In 1946, he was transferred to Stargard Szczeciński³⁸. Between 1947 and 1951, he served as administrator in Szczecin-Dąbie.³⁹

By order of the Military District Court, Fr. Franciszek Wiśka was arrested on November 29, 1949, on charges under Article 18, §1 of the Military Penal Code (failing to report a political crime)⁴⁰. Following a court hearing on May 31, 1950, Fr. Wiśka was found guilty of the charges, specifically for not informing the authorities about the underground organization "EPA." He was sentenced to one year in prison, suspended for three years⁴¹. The interrogation methods applied to Fr. Wiśka left a lasting impact on his mental state. After his release, he became compliant with the Communist authorities, joining the Regional Priests' Committee under the Union of Fighters for Freedom and Democracy (ZBOWiD) and signing the Stockholm Appeal. However, he refrained from full engagement in the period's propaganda efforts⁴².

Upon release from detention, Fr. Wiśka struggled to reintegrate into his previous parish. In 1951, his superior, Fr. Ignacy Posadzy, reassigned him to Chociwel Parish (Stargard

³⁶ AIPN Sz 008/127 1 of 2, *Sprawozdania miesięczne dotyczące kleru Wydziału V za lata 1946 do 1949*, 29–30.

³⁷ AIPN BU 0397/468 vol. 4: *Zestawienie faktów i przejawów wrogiej działalności dokonanych przez osoby duchowne Kościoła rzymsko-katolickiego na terenie diecezji gorzowskiej w okresie lat 1945–1963*, Wydział „C” KWMO Szczecin, no. 981/ 1, 5.

³⁸ Florian Berlik, *Historia Towarzystwa Chrystusowego dla Wychodźców 1932–1939*, ed. Bernard Kołodziej (Poznań: Hlondianum, 1987), 178, 182; Bernard Kołodziej, *Dzieje Towarzystwa Chrystusowego dla Wychodźców 1939–1948* (Poznań: Hlondianum, 1983), 121, 125, 162, 199, 215.

³⁹ Marcin Miczkuła, „Posługa kapłańska – dekanat szczecin-dąbie (1). *Niedziela szczecińska-kamińska* 1 (2011). Acc. 11.04.2023. <https://www.niedziela.pl/artukul/58250/nd/Posluga-kaplanska---dekanat>.

⁴⁰ AIPN Sz 008/127 1 of 2, *Sprawozdania miesięczne dotyczące kleru Wydziału V za lata 1946 do 1949*, 344.

⁴¹ AIPN Sz 008/127 2 of 2, *Sprawozdania miesięczne Wydziału V dotyczące kleru za lata 1950 do 1953*, 35–37.

⁴² IPN BU 01283/862, MSW, *Sprawy karno-administracyjne i S. dowe. Antykomunistyczna działalność kleru. 1950–1955*, b. 15; Krzysztof Kowalczyk, „Wiśka Franciszek (1911–1968), chrystusowiec”, in: *Leksykon duchowieństwa represjonowanego w PRL w latach 1945–1989*, vol. 2, ed. Jerzy Myszor, przy współudziale Jacka Urka (Warszawa: Verbinum, 2003), 48.

Szczeciński County). In 1957, he became the parish priest in Tetyn. He passed away on May 15, 1968⁴³.

In 1952, Fr. Alojzy Zdebel, parish priest in Połczyn-Zdrój (Białogard County, Koszalin Province), was sentenced by the Military District Court in Olsztyn⁴⁴. Fr. Zdebel made his perpetual vows in 1929 in Obra and received priestly ordination in 1931 in Lubliniec from Bishop Stanisław Gall. Known for his intellectual abilities, he was assigned teaching and mentoring roles in Lubliniec immediately after ordination. In 1943, he was drafted into the German army, was subsequently captured, and joined Gen. Władysław Anders's Polish Army in the Soviet Union, serving as a chaplain. He returned to Poland in 1947, and in January 1948, he took up the role of parish priest in Samborowo. From 1949 to 1951, he was director and pastor of the monastic house in Miłomłyn. In 1951, he was appointed to Połczyn-Zdrój in the Gorzów Ordinariate⁴⁵.

On June 9, 1952, Fr. Zdebel was arrested by the WUBP in Koszalin on charges of aiding in establishing an underground organization⁴⁶. On December 15, 1952, the Military District Court in Olsztyn sentenced him to 15 years in prison, of which he served three years, first in Barzewo near Olsztyn, then in Rawicz⁴⁷. In 1955, Gorzów Ordinary Bishop Zygmunt Szeląg appealed to Jan Izydorczyk, Director of the Office for Religious Affairs in Warsaw, resulting in Fr. Zdebel's release. On November 18, 1955, he received a six-month medical leave from his sentence and did not return to prison. He was granted amnesty⁴⁸. After his release, Fr. Zdebel served as the superior of the Oblate house in Gorzów Wielkopolski for two years, then as chaplain for the Sisters of Jesus the Merciful in Mylibórz. The trauma of his Stalinist trial and imprisonment permanently affected his health, especially his mental well-being. He died of a heart attack in 1973⁴⁹.

⁴³ „wika Franciszek TChr (1911), chrystusowiec, administrator, proboszcz”, in: Robert Romuald Kufel, *Słownik biograficzny księży pracujących w Kościele gorzowskim 1945–1956*, vol. 1: (A–G) (Zielona Góra: Agencja Wydawnicza PDN, 2016), 117.

⁴⁴ AIPN BU 0397/468 vol. 4: *Zestawienie faktów i przejawów wrogiej działalności dokonanych przez osoby duchowne Kościoła rzymsko-katolickiego na terenie diecezji gorzowskiej w okresie lat 1945–1963*, Informator Wydziału III Biura „C”, 10.

⁴⁵ „Zdebel Alojzy OMI (1907–1973), oblat, kapelan wojskowy, proboszcz, wiceminister polityczny, wychowawca młodzieży, wykładowca”, in: Kufel, *Słownik biograficzny księży pracujących w Kościele gorzowskim 1945–1956*, vol. 4, 121.

⁴⁶ AIPN Sz 008/127 2 of 2, *Sprawozdania miesięczne Wydziału V dotyczące celeru za lata 1950 do 1953*, 215–216.

⁴⁷ Jerzy Myszor, „Zdebel Alojzy (1907–1973), oblat”, in: *Leksykon duchowieństwa represjonowanego w PRL w latach 1945–1989*, vol. 2, ed. Jerzy Myszor, przy współudziale Jacka Kurka (Warszawa: Verbinum, 2003), 330.

⁴⁸ Myszor, „Zdebel Alojzy (1907–1973), oblat”, 121.

⁴⁹ Myszor, „Zdebel Alojzy (1907–1973), oblat”, 122.

In 1952, Fr. Adam Mazurkiewicz, parish priest in Buczek Wielki (Złotów County), was also arrested⁵⁰. Fr. Mazurkiewicz took his vows and received ordination in the Franciscan Reformat order in Kraków. In 1946, he was released from monastic residency, allowing him to minister in the Wrocław Archdiocese from 1946 to 1949. In 1949, he began work in the Gorzów Ordinariate, in Zielona Góra and Białogard. By 1952, he served as a school prefect in Szczecinek. On June 13, 1952, he became the administrator of Buczek Wielki parish (Złotów County)⁵¹.

On September 26, 1952, Fr. Mazurkiewicz was arrested for allegedly being part of the "Polish Underground Armed Forces," a nine-person organization led by Stanisław Piekarski, during his pastoral service in Białogard⁵². The investigation was led by UB officer Henryk Bednarczyk, who, according to Fr. Tacjan, applied "psychological coercion." While Fr. Mazurkiewicz admitted contact with organization members and handing Piekarski blank baptismal certificates, he claimed ignorance of its illegal nature. He was accused of membership in the organization, celebrating Mass in its intention, and giving Piekarski blank certificates⁵³. During the trial, only Piekarski provided testimony against him. The Military District Court in Koszalin sentenced Fr. Mazurkiewicz to 15 years imprisonment on June 29, 1953, under Article 86 of the Military Penal Code⁵⁴. Initially, he was held in Koszalin prison, then transferred to a high-security prison in Wronki⁵⁵.

He was released in March 1957. After a brief leave, he was assigned to the parishes of Osowa Sień and Dobowa Łąka (Wschowa County). In 1961, he was incardinated into the Gorzów Ordinariate. He died on November 24, 1965, and was buried in Osowa Sień⁵⁶. In 1953, Fr. Ignacy Zośka, parish priest in Czerwieńsk (Zielona Góra County)⁵⁷, was arrested and

⁵⁰ AIPN BU 0397/468 vol. 4: *Zestawienie faktów i przejawów wrogiej działalności dokonanych przez osoby duchowne Kościoła rzymsko-katolickiego na terenie diecezji gorzowskiej w okresie lat 1945–1963*, Wydział „C” KWMO Zielona Góra, no. 1207/s, 12.

⁵¹ „Mazurkiewicz Adam Jan – o. Tacjan OFM (1917–1965)”, in: Kufel, *Słownik biograficzny księży pracujących w Kościele gorzowskim 1945–1956*, vol. 3, 40.

⁵² AIPN Sz 008/127 2 of 2, *Sprawozdania miesięczne Wydziału V dotyczącego kleru za lata 1950 do 1953*, 248–249.

⁵³ IPN BU 01283/862, MSW, *Sprawy karno-administracyjne i Sądowe. Antykomunistyczna działalność kleru. 1950–1955*, 44.

⁵⁴ Polish Penal Code for the Polish Army (k.k.WP), which came into force by virtue of the PKWN decree of September 23, 1944, was in effect with amendments until the end of 1969 – Article 86: "attempt to remove the organs of the State or change the political system." Jacek Łukaszewski, "Przestępstwa natury politycznej okresu Polski Ludowej w prawie karnym," in: *Leksykon duchowieństwa represjonowanego w Polsce w latach 1945–1989*, vol. 1, ed. Jerzy Myszor (Warsaw: Wydawnictwo Verbinum, 2002), 337.

⁵⁵ Jerzy Myszor, "Mazurkiewicz Adam (1917–1965), kapłan Adm. Apost. w Gorzowie," in: *Leksykon duchowieństwa represjonowanego w PRL w latach 1945–1989*, vol. 2, 179; Krzysztof Kowalczyk, *W walce o rzeczną duszę. Polityka władz państwowych wobec Kościoła katolickiego na Pomorzu Zachodnim w latach 1945–1956* (Szczecin: Wydawnictwo Uniwersytetu Szczecińskiego, 2003), 201.

⁵⁶ „Mazurkiewicz Adam Jan – o. Tacjan OFM (1917–1965)”, 40–41.

⁵⁷ 87 art. of the Penal Code of the Polish Armed Forces (WP): "Whoever makes preparations to commit a crime defined in article 85 [whoever attempts to deprive the Polish State of its independence or detach part of its

sentenced to eight years in prison under Article 87 of the Military Penal Code⁵⁸. Fr. Zo was ordained in 1940 under clandestine conditions in Błonie nad Dunajcem by Bishop Edward Komar. After ordination, he served in Legocina, Tropie, Dobrków, Radłów, and Moszczenica. In 1943, he joined the Home Army, serving as chaplain (pseudonym "Góral") for the Third Home Army Group, which fought in the Gołczyna region. After the war, he helped inspire the establishment of the Freedom and Independence (WiN) association in Limanowa County. In 1946, almost all WiN members were arrested by the PUBP in Limanowa, but Fr. Zo evaded capture by hiding. With the knowledge of vicar capitular Stanisław Bulanda, he relocated to the Western Territories and settled in Czerwieńsk (Zielona Góra County), where he also served Leńców Wielki⁵⁹. Known as a staunch "enemy of the people's government," he came under surveillance by the security service⁶⁰. Due to health issues, he was released from the parish in December 1952 and granted a one-year leave, during which he studied canon law at the University of Warsaw and served as chaplain to the Samaritan Sisters in Pruszków⁶¹.

The PUBP in Limanowa identified his location⁶², and he was arrested in June 1953, initially detained in Pruszków, then transferred to Zielona Góra. After a particularly brutal

territory] or 86 is subject to imprisonment." Decree of the Polish Committee of National Liberation of September 23, 1944 – Kodeks Karny Wojska Polskiego. Dz.U. 1944 No. 6, item 27.

⁵⁸ AIPN BU 0397/468 vol. 4: Zestawienie faktów i przejawów wrożej działalności dokonanych przez osoby duchowne Kościoła rzymsko-katolickiego na terenie diecezji gorzowskiej w okresie lat 1945–1963, Wydział "C" KWMO, Poznań no. 2049, 14.

⁵⁹ "The arrested person remains Father Ignacy Zo, on whom during the investigation information was obtained that after the liberation, in the years 1946–1948, he was recruited by the British intelligence service, Intelligence Service, which also recruited other clergy and laypeople." IPN BU 01283/1008, MSW, Department IV, Reports. Zielona Góra. 1953–1954, 138.

⁶⁰ In the report of Department V of the WUBP in Zielona Góra from April 1952, it can be read: "Known for his hostile attitude, Father Ignacy Zo from the Zielona Góra district calls during his sermons for young people to burn historical and political books because they are lies. Furthermore, he shouted at children for singing religious songs too quietly – 'when you sing the Internationale you have a voice, but in church, you don't want to sing.' This same priest caused a leaflet to be written by one of the students. In this case, we interrogated witnesses in order to draw conclusions regarding this priest." AIPN Po 060/45-4 from 49, Reports of Department V of the former WUBP in Zielona Góra, 1950–1954, 121.

⁶¹ "Zo Ignacy (1915–1967), administrator, parish priest, chaplain of the Home Army, chaplain of religious sisters, political prisoner," in: Kufel, Biographical Dictionary of Priests Working in the Gorzów Church 1945–1956, vol. 4, 130–131.

⁶² The decision to arrest was made as early as 1952. In the report from the V Department of the WUBP in Zielona Góra for July 1952, it is written: "Section V obtained consent from Department V for the arrest of Fr. Ignacy Zo, parish priest in Czerwieńsk, Zielona Góra County, who systematically conducts hostile agitation from the pulpit. In recent days, he severely beat a PGR worker, which is also thoroughly documented and will be attached to the case. To prevent the possibility of an eventual provocation after the arrest, a security plan was drawn up and ad hoc recruitments were made. In accordance with the order from Department V, the trial will be prepared for August of this year. It was agreed with the Party that a suitable team of judges and individuals who will attend the trial will be selected." AIPN Po 060/45-4, Report from the V Department b. WUBP in Zielona Góra, 1950–1954, 155.

investigation, he was sentenced to eight years. Due to harsh treatment by the prison staff, he developed lung disease and was released after 2.5 years⁶³.

Following his release, he underwent surgery in Zakopane, spending several months in a sanatorium and recovering with the Samaritan Sisters in Pruszków. In 1959, he resided at the garrison church in Szczecin and taught religion. After a few months, he became vicar at St. James's Parish in Szczecin. He died on May 2, 1967, and was buried in Limanowa⁶⁴.

2. Espionage

Espionage has been a part of human history for millennia and is often considered the third oldest profession in the world. It is perhaps the most mysterious profession, with many facts known only to a small group of intelligence specialists. Throughout history, espionage has been viewed as a plague, with spies often condemned as individuals lacking moral integrity. Their guiding principle often aligns with Machiavelli's maxim, "the end justifies the means."⁶⁵ According to the electronic PWN Encyclopedia, "espionage involves actions related to providing certain information to another state's authorities, which constitutes a state secret for the state against which espionage is conducted. This information is valuable for both the spied-on state and the spying state."⁶⁶

During World War II, on August 31, 1944, the forming communist authorities in Poland passed a decree *on the punishment of fascist-Nazi criminals and traitors to the Polish Nation*. This decree prescribed penalties ranging from three years of imprisonment to the death penalty⁶⁷. The Polish Military Penal Code, enacted on September 23, 1944, addressed espionage in Articles 88–91⁶⁸, with penalties ranging from 10–15 years of imprisonment or the death penalty⁶⁹. Subsequent laws included the January 22, 1946, decree on responsibility for the defeat of September 1939 and the June 13, 1946, decree on crimes especially

⁶³ Kazimierz Talarek, „Zo Ignacy (1915–1967), kapłan diecezji tarnowskiej”, in: *Leksykon duchowie stwa represjonowanego w Polsce w latach 1945–1989*, vol. 1, 329.

⁶⁴ Talarek, „Zo Ignacy (1915–1967), kapłan diecezji tarnowskiej”, 132.

⁶⁵ Sławomir Koper, Arek Biedrzycki, *Polscy szpiegzy* (Warszawa: Wydawnictwo Bellona, 2020), 10.

⁶⁶ „Szpiegostwo”, acc. 17.04.2023, <http://encyklopedia.pwn.pl/haslo/3983374/szpiegostwo.html>.

⁶⁷ Decree of the Polish Committee of National Liberation of August 31, 1944, on the punishment for fascist-Hitlerite war criminals guilty of murder and maltreatment of civilians and prisoners of war, as well as for traitors of the Polish Nation. Journal of Laws 1944, no. 4, item 16; Announcement of the Minister of Justice of December 11, 1946, regarding the publication of the consolidated text of the decree of August 31, 1944, on the punishment for fascist-Hitlerite war criminals guilty of murder and maltreatment of civilians and prisoners of war, as well as for traitors of the Polish Nation. Journal of Laws 1946, no. 69, item 377.

⁶⁸ Decree of the Polish Committee of National Liberation of September 23, 1944, the Penal Code of the Polish Army. Journal of Laws 1944, no. 6, item 27.

⁶⁹ Decree of the Polish Committee of National Liberation of September 23, 1944, the Penal Code of the Polish Army. Journal of Laws 1944, no. 6, item 27, art. 90.

dangerous during the state's reconstruction. Postwar courts imposed severe punishments for espionage-related crimes, relying on so-called "settlement decrees" and the minor penal code⁷⁰.

Court cases related to espionage charges were brought against clergy in the Gorzów Ordinariate, including:

- Fr. Kazimierz wietli ski TChr (1886–1976)⁷¹, pastor of the Queen of the Polish Crown Parish in Szczecin: In 1946, he maintained personal contact with the French consul, which he used for traveling to Italy and Germany, from where he brought various goods, including "Anders leaflets," and was involved in smuggling people to Germany and France⁷².
- Fr. Antoni Bujak, a Redemptorist from Szczecin: In 1950, he maintained contact with a monk suspected of belonging to an illegal organization linked to espionage⁷³.
- Fr. Ludwik Paweł Chodźdło CM, lecturer at the Major Seminary in Gościkowo⁷⁴: In 1953, he provided a memorandum from the Polish Episcopal Conference to the PRL Government and detailed information about the isolation of Wyszyński and the arrest

⁷⁰ Tomasz Kuczur, „Historyczne i prawne uwarunkowania przestępstwa szpiegostwa w Polsce w XX wieku”, *Dzieje Najnowsze* 1 (2020): 312–316.

⁷¹ Kazimierz wietli ski – born on September 4, 1886, in Warsaw. Ordained in 1911 in Warsaw. He served as a vicar in Jurgazewo, Wyrardów, Bielany, and Łódź. After World War I, he became the chaplain of the 2nd Cavalry Regiment in Bielsko-Biała. He participated in the "Wedding of Poland with the Baltic Sea." In 1920, he returned to pastoral work. In 1930, he moved to France. In 1936, he obtained a doctorate in social sciences in Paris. In September 1936, he returned to Poland and began his novitiate with the Christadelphians in Potylice. In 1938, he became the rector of the Foreign Seminary in Poznań. After the war, he moved to the Western Territories, serving in parishes in Szczecin (Our Lady of the Crown of Poland), Stary Dąb, Podjuchy, Przybiernowo, Maszewo, and Stargard Szczeciński. In 1958, he became the superior of the religious house in Puszczykowo. In 1962, he moved first to Canada and then to the USA, where he died in 1976. "wietli ski Kazimierz TChr. (1886–1976), Christadelphian, administrator, PhD in social sciences, Polish diaspora pastor, dean, parish priest, rector, superior," in: Kufel, *Słownik biograficzny księży pracujących w Kościele gorzowskim 1945–1956*, vol. 3, 332–333.

⁷² AIPN BU 0397/468 vol. 4: *Zestawienie faktów i przejawów wrogiej działalności dokonanych przez osoby duchowne Kościoła rzymsko-katolickiego na terenie diecezji gorzowskiej w okresie lat 1945–1963*, Wydział „C” KWMO Szczecin, no. 1551/A, 2.

⁷³ AIPN BU 0397/468 vol. 4: *Zestawienie faktów i przejawów wrogiej działalności dokonanych przez osoby duchowne Kościoła rzymsko-katolickiego na terenie diecezji gorzowskiej w okresie lat 1945–1963*, Wydział „C” KWMO Koszalin, no. 11365/WS, 7.

⁷⁴ Fr. Ludwik Chodźdło CM did not face consequences for this crime. It was only in 1960 that the authorities revisited his case, accusing him of illegal foreign exchange transactions. The priest became a victim of an SB operation against the Major Seminary in Gorzów Wielkopolski. Fr. Chodźdło was sentenced to two years in prison, suspended. Dariusz mierzchański-Wachocz, *Partia komunistyczna wobec Kościoła i przejawów wiary katolickiej w swoich szeregach. Na przykładzie rodowego Nadodrza w latach 1945–1989* (Zbici: Apostolicum, 2007), 223.

of Bishop Baziak to a journalist from the American AP agency. This memorandum was later published by the Polish Catholic Action Institute in the UK⁷⁵.

3. Illegal Possession of Firearms

The Presidential Decree of the Republic of Poland on October 27, 1932, titled *The Law on Weapons, Ammunition, and Explosive Materials*, remained in effect until February 10, 1961. At that time, the law of January 31, 1961, concerning "weapons, ammunition, and explosive materials," came into force. However, just a month after the end of World War II, Minister of Internal Security Stanisław Radkiewicz issued a directive on June 14, 1945, rendering all prior firearm licenses invalid. By July 15, 1945, all firearm owners were required to obtain a new permit issued by the Ministry of Public Security (MBP) and the Provincial and District Offices of Public Security (UBP). Those unable to secure a new permit by the specified date were mandated to surrender their firearms, ammunition, and former licenses. Possession of a firearm without a permit was punishable by imprisonment or even death (Article 4, Paragraph 1, Subparagraph A of the decree by the Polish Committee of National Liberation, dated October 30, 1944, "On the Protection of the State")⁷⁶. In subsequent years, the requirements for permits were amended, though the essential terms of the initial directive remained intact.

According to the document analyzed from the collection of the Institute of National Remembrance, charges of illegal weapon possession were brought against clergy serving within the Gorzów Ordinariate:

- Fr. Józef Kotwicki⁷⁷, pastor of Toporów parish (wiebodziń County, Zielona Góra Voivodeship): In 1947, he was accused of possessing a pistol, rifle, and ammunition

⁷⁵ AIPN BU 0397/468 vol. 4: *Zestawienie faktów i przejawów wrogiej działalności dokonanych przez osoby duchowne Kościoła rzymsko-katolickiego na terenie diecezji gorzowskiej w okresie lat 1945–1963*, Informator KWMO Służba Bezpieczeństwa Zielona Góra, 11.

⁷⁶ Adam Koper, „Posiadanie broni w PRL (1945–1989)”, acc 19.04.2023, <https://milmag.pl/posiadanie-broni-w-prl-1945-1989>.

⁷⁷ Fr. Kotwicki was the parish priest at St. Adalbert's Church in Cisów (1940–1944), Tarczek (1945–1954), Toporów (from August 1, 1955, to September 25, 1956), and Bojadła (from 1962). He died in 1973 and was buried in Tarczek. In Tarczek, the Security Service (SB) became interested in the immoral behavior of the parish priest. The allegations were made by Anna Brzezińska, the housekeeper at the parish house. As a result of the investigation, Fr. Kotwicki was sentenced to 18 months in prison (the sentence was reduced by half due to an amnesty). Grzegorz Słodkowski, "Działania Aparatu Bezpieczeństwa w Starachowicach wobec Kościoła katolickiego w latach 1945–1956 (Zagadnienia organizacyjne i personalne Kościoła)," *Studia Sandomierskie. Teologia – Filozofia – Historia* 24 (2017): 35–78.

without a permit⁷⁸. This accusation was likely a provocation by the Security Office (UB)⁷⁹.

- Fr. Jan-Celzy Rdzanek⁸⁰, a Franciscan born in Osów (Koszalin County, Koszalin Voivodeship): In 1949, he was found in possession of firearms and a large amount of ammunition without authorization⁸¹. He faced no consequences due to his status as a distinguished chaplain of the Polish People's Army.

4. Hostile Propaganda

One of the objectives of the communist system in Poland was to create a nebulous group of "enemies of the people." This vague designation could apply to anyone opposing the authorities or those of inappropriate background or beliefs. The authoritarian people's government, modeling itself on the Soviet system, required the fabrication of enemies to affirm its goals and sustain the system. The existence of an enemy allowed the concentration of social energy around the particular objectives the party sought to achieve. By portraying a real or artificially constructed enemy, social divisions could be incited, and economic hardship and political tensions could be justified. The presence of an enemy was intended to validate the brutality of order-keeping institutions and the function of political police. Victory over this enemy facilitated the dissemination of success propaganda. The judiciary was one means employed to combat "enemies of the people." Among these "enemies of the people," the clergy of the Catholic Church occupied a prominent position⁸². According to the analyzed record, the category of "hostile propaganda" included: opposition to parties and political

⁷⁸ AIPN BU 0397/468 vol. 4: *Zestawienie faktów i przejawów wrogiej działalności dokonanych przez osoby duchowne Kościoła rzymsko-katolickiego na terenie diecezji gorzowskiej w okresie lat 1945–1963*, Wydział „C” KWMO Zielona Góra, no. Gd-9916, 3, 17.

⁷⁹ From 1944 to 1953, he served as the parish priest in Tarczek. In 1955, he was assigned to the Gorzów Diocese. „Kotwicki (Kutwa) Józef (1907–1973), administrator, proboszcz”, in: Robert Romuald Kufel, *Słownik biograficzny księży pracujących w Kościele gorzowskim 1945–1956*, vol. 2: (H–Ł) (Zielona Góra: Wydawnictwo PDN, 2017), 150.

⁸⁰ Fr. cpt. Rdzanek Celzy Jan (1914–1996) – chaplain of the People's Army of Poland, participant in World War II, including the Battle of Budziszyn. He served in the 9th Infantry Division, fought in the Lausitz and Saxony regions, participated in the occupation of Czechoslovakia, and later took part in combat against the Ukrainian Insurgent Army in Subcarpathian Poland in 1947. After demobilization, he served for a time as an auxiliary chaplain in DOW III Poznań. He worked with the Soldiers' Friendship League. "Bitwa pod Budziszynem 1945," accessed April 19, 2023, <https://historiamniejznanaizapomniana.wordpress.com/2015/04/21/bitwa-pod-budziszynem-21-30-04-1945>.

⁸¹ AIPN BU 0397/468 vol. 4: *Zestawienie faktów i przejawów wrogiej działalności dokonanych przez osoby duchowne Kościoła rzymsko-katolickiego na terenie diecezji gorzowskiej w okresie lat 1945–1963*, Wydział „C” KWMO Koszalin, no. 1649/61, 10983/WS, 6.

⁸² Jakub Jagodziński, „Wróg ludu”, czyli jak antagonizowano społeczeństwo w PRL”, acc. 20.04.2023, <https://histmag.org/Wrog-ludu-czyli-jak-antagonizowano-spoleczenstwo-w-PRL-21688>.

organizations, criticism of the systemic principles of the Polish People's Republic, opposition to the state's policy towards the Church, and others. Altogether, from 1945 to 1963, there were 70 recorded "offenses" by Catholic clergy within the Gorzów administrative district⁸³. The following are some examples listed in the "record."

In 1945, Father Jan Karol Wujda⁸⁴, the pastor of Miastko parish [1962] (Bytów district, Koszalin province), was accused of "as the scout commandant [Gorzów Wielkopolski], instilling hostile beliefs and a hostile attitude toward the Youth Union of the Working Classes (ZWM) in young people."⁸⁵

In 1947, charges were brought against Father Józef [Jan] Nowak, pastor of Gardna Wielka parish [1946] (Słupsk district, Koszalin province)⁸⁶, alleging that "during sermons, he claimed that communists were hidden in all political parties operating in Poland and urged people not to join any party." The content of a second report [1948] stated: "he regularly made hostile comments on political events during sermons, called on people not to join political parties, and accused communists of knowingly deceiving society."⁸⁷

⁸³ AIPN BU 0397/468 vol. 4: *Zestawienie faktów i przejawów wrogiej działalności dokonanych przez osoby duchowne Kościoła rzymsko-katolickiego na terenie diecezji gorzowskiej w okresie lat 1945–1963*, Załącznik no. 1: Dane statystyczne według charakteru przestępstw dotyczących wrogiej działalności kleru Kościoła Rzymskokatolickiego w Polsce w latach 1945–1963. Diecezja gorzowska, 34.

⁸⁴ Fr. Jan Wujda – born in 1915 in Bobolińce, pow. Buczacz. After graduating from high school in 1935, he entered the Seminary and studied at the Faculty of Theology at the University of Jan Kazimierz in Lviv. He was ordained a priest in 1939 in Lviv by Bishop E. Baziak, after which he became a vicar in the parish of Kozawa. After the war, he moved to the Recovered Territories. He served in Choszczno, Gorzów Wlkp., Strzelce Krajeńskie, Górki Noteckie, Słupsk, Miastko, and Szczecinek. He was also rector and director of the MSD in Gorzów Wlkp., a member of the Administrative Council, a curialist, vice-dean, and dean. He died in 1973 in Szczecinek, where he was buried. "Wujda Jan (1915–1973), administrator, dean, canon, parish priest, rector and director of MSD, educator," in: Kufel, *Słownik biograficzny księży pracujących w Kościele gorzowskim 1945–1956*, vol. 4, 96–97.

⁸⁵ AIPN BU 0397/468 vol. 4: *Zestawienie faktów i przejawów wrogiej działalności dokonanych przez osoby duchowne Kościoła rzymsko-katolickiego na terenie diecezji gorzowskiej w okresie lat 1945–1963*, KWMO Security Service Koszalin, Report from April 13, 1964, 2.

⁸⁶ Jan Nowak, born in 1888 in Wojnowo, was ordained a priest in 1921 in Ołyka by Bishop I. Dub-Dubowski. From 1946, he served as a vicar in Słupsk, with residence and rights as well as duties of a parish priest in Gardna Wielka, Słupsk County. He also served Smóldzino and Września, Słupsk County. He passed away in 1972 in Gardna Wielka and was buried there. "Nowak Jan (1888–1972), administrator, canon, parish priest," in: Kufel, *Biographical Dictionary of Priests Working in the Gorzów Church 1945–1956*, vol. 3, 105–106.

⁸⁷ The given name and birth date are incorrect: it is not Józef, but Jan. AIPN BU 0397/468 vol. 4: *Zestawienie faktów i przejawów wrogiej działalności dokonanych przez osoby duchowne Kościoła rzymsko-katolickiego na terenie diecezji gorzowskiej w okresie lat 1945–1963*, Wydział „C” KWMO Koszalin, nr 625/57, 3, 4.

In 1951, Father Eugeniusz Sroczyński⁸⁸, a catechist at the parish in Czaplinek (Szczecinek district, Koszalin province), was sentenced to two years in prison for hostile propaganda by the Provincial Court in Koszalin⁸⁹. After returning to Poland from Italy in the spring of 1950, Father Sroczyński assumed the duties of parish vicar and prefect at the State Vocational School in Czaplinek. His arrest on June 23, 1950, stemmed from a humorous comment made at school on May 22, 1950, regarding the campaign supporting the proclamation to the nation issued by the Polish Committee of Peace Defenders on April 17, 1950, which called for a ban on nuclear weapons (the so-called "Stockholm Appeal")⁹⁰. The indictment, dated January 2, 1951, was submitted to the Provincial Court in Koszalin by Provincial Prosecutor Z. Filipiak, citing Article 22 of the Penal Code⁹¹. The Gorzów Curia retained a lawyer, but intervention by Father E. Nowicki, Gorzów administrator, proved ineffective. Father E. Sroczyński was sentenced by the Provincial Court in Koszalin on February 3, 1951, to two years in prison for hostile propaganda. He served his entire sentence in various penitentiaries: Gdańsk, Koszalin, Potylice, and Koronowo. His release certificate noted that his behavior was unsatisfactory and that he had been employed as a laborer in economic work⁹².

In 1951, Father Czesław Czartoryski⁹³, the administrator of the Sacred Heart parish in Szczecin, was sentenced by the court to three years in prison for delivering anti-Polish and anti-Soviet propaganda from the pulpit⁹⁴.

⁸⁸ Fr. Eugeniusz Sroczyński – born in 1911 in Piaski Lututowskie near Wieluń. From 1928 to 1932, he attended the Salesian MSD in Łódź. In 1932, he joined the Salesians and began his novitiate in Czerwiński. From 1940, he continued his theological studies in Bollengo near Ivrea, Italy. He was ordained in 1943 in Bollengo by Bishop Paolo Rostagnani and continued his studies in canon law in Turin and Bollengo. In 1946, he returned to Poland and took on the duties of administrator of the religious house and teacher at MSD in Jacińsk. In 1950, he was transferred to a curacy in Czaplinek, where he served as the prefect of religious education at the local school. He was sentenced to 2 years in prison, and after serving his sentence, he returned to pastoral work. He served in Głogów, Rumia, Gdańsk-Orunia, Różańsk, Głódzin, Sulejówek, and Czerwiński. He passed away in 1987 in Czerwiński, where he was buried. "Sroczyński Eugeniusz SDB (1911–1987), Salesian, administrator, chaplain of nuns, political prisoner," in: Kufel, Słownik biograficzny księży pracujących w Kościele gorzowskim 1945–1956, vol. 3, 268–269.

⁸⁹ AIPN BU 0397/468 vol. 4: *Zestawienie faktów i przejawów wrogiej działalności dokonanych przez osoby duchowne Kościoła rzymsko-katolickiego na terenie diecezji gorzowskiej w okresie lat 1945–1963*, Wydział „C” KWMO Koszalin, no. Z-1168, 8.

⁹⁰ AIPN BU 01283/862, MSW, *Sprawy karno-administracyjne i Sądowe. Antykomunistyczna działalność kleru. 1950–1955*, 78.

⁹¹ "Anyone who spreads false information that may cause significant harm to the interests of the Polish State or diminish the authority of its supreme organs shall be subject to imprisonment for up to 5 years or detention." Art. 22 m.k.k. – Decree of June 13, 1946, on particularly dangerous crimes during the reconstruction of the State. Dz.U. 1946, No. 30, item 192.

⁹² Jan Pietrzykowski, *Sroczyński Eugeniusz (1911–1987), Salesian*, in: *Leksykon duchowieństwa represjonowanego w Polsce w latach 1945–1989*, vol. 1, 266–267.

⁹³ Fr. Czesław Czartoryski TChr – born in 1914 in Wągnance Dolnej, Czorków district. In 1933, he joined the Towarzystwo Chrystusowe (Society of Christ). In 1939, he managed to escape from Poland to France. He volunteered for the Polish army and, after the defeat, made his way to Switzerland, where he completed his

The communist authorities classified Father Czartoryski as belonging to the category of "hostile clergy." In 1946, the Szczecin Provincial Office of Public Security, suspecting his association with the WiN and NSZ, placed an agent in his circle to monitor him. In 1950, he was dismissed from his position as prefect in Marianowo for refusing to sign the "Stockholm Appeal." An article defaming him was published in *Głos Szczeciński* on June 24, 1950, accusing him of hostile activities. He was arrested on March 4, 1951, for making a statement during a sermon that "churches in Poland will soon be closed." Father Czartoryski's trial took place in July 1951⁹⁵. He was sentenced by the Provincial Court in Szczecin to one year in prison with credit for time served. He was released from prison in early March 1952⁹⁶.

It was not even necessary to make statements from the pulpit to be punished for spreading hostile propaganda, as evidenced by the case of Father Władysław Morciszek⁹⁷, a clergyman of the Order of Saint John of God (Brothers Hospitallers) from the Kraków province, residing in Mylibórz. On June 21, 1954, he was sentenced by the District Court in Mylibórz to one year and six months of detention "for spreading false information on working and living conditions in Poland and conducting agitation against production cooperatives while on a train route from Wiłki to Mylibórz on August 13, 1953, and November 21, 1953"⁹⁸.

5. Acts Against the Legislation of the Polish People's Republic

theological studies and was ordained a priest in 1941 in Fribourg, Switzerland, by Bishop Felder. He served as a chaplain in various camps in Switzerland and Germany, including Winterthur, Viel, Sarnen, Baden, and Neuchatel. After the war, he served in Szczecin, Sucha, Morasko, Stargard, Marianowo, Puzino, and Stara Dąbrowa. He was arrested in 1951 and sentenced to prison. After his release, he served in Stary Przylep, Pyrzyce district, and Władysławowo. In 1958, he moved to Brazil, where he organized Polish expatriate ministry. In 1970, he left Towarzystwo Chrystusowe, and in 1971, he was granted laicization by the Holy See. "Czartoryski Czesław TChr (1914), chrystusowiec, administrator, duszpasterz polonijny, kapelan, proboszcz, wice polityczny," in: Kufel, Słownik biograficzny księży pracujących w Kościele gorzowskim 1945–1956, vol. 1, 108–109.

⁹⁴ AIPN BU 0397/468 vol. 4: *Zestawienie faktów i przejawów wrogiej działalności dokonanych przez osoby duchowne Kościoła rzymsko-katolickiego na terenie diecezji gorzowskiej w okresie lat 1945–1963*, Wydział „C” KWMO Poznań no. 3106, 8.

⁹⁵ AIPN BU 01283/862, MSW, *Sprawy Karno-Administracyjne i Sądowe. Antykomunistyczna działalność kleru. 1950–1955*, 98.

⁹⁶ Krzysztof Kowalczyk, „Czartoryski Czesław (1914–?), chrystusowiec”, in: *Leksykon duchowieństwa represjonowanego w PRL w latach 1945–1989*, vol. 2, 43–44.

⁹⁷ Władysław Morciszek – born in 1886 in Zaborze near Zabrze. In 1923, he joined the Order of Saint John of God. From 1927 to 1966, he resided in the following monasteries: Cieszyn, Zielona near Kraków, and Marysin (Gostyń district). He passed away in 1966 in Marysin. K. Kowalczyk, Morciszek Władysław (1886–1966), bonifratr, religious name Melchior, in: *Leksykon duchowieństwa represjonowanego w PRL w latach 1945–1989*, vol. II, 192–193.

⁹⁸ AIPN BU 0397/468 vol. 4: *Zestawienie faktów i przejawów wrogiej działalności dokonanych przez osoby duchowne Kościoła rzymsko-katolickiego na terenie diecezji gorzowskiej w okresie lat 1945–1963*, Wydział „C” KWMO Szczecin, no. 9637/ 1, 12.

On September 12, 1945, the Provisional Government of National Unity unilaterally revoked the concordat, resulting in the Church losing its legal status. Simultaneously, the authorities accused the Vatican of refusing to recognize Poland's western and northern borders. Beginning in December 1945, religious instruction in schools ceased to be mandatory under an ordinance from the Minister of Education, gradually phasing religious lessons out of public schools. From January 1, 1946, uniform secular marriage laws permitting divorce came into effect nationwide. After 1948, the government's policy toward the Church became increasingly repressive⁹⁹. In 1956, abortion was legalized in Poland. The statistical data table details various categories of criminal offenses related to hostile activity by the clergy of the Roman Catholic Church in Poland between 1945 and 1963. Within the Diocese of Gorzów, the category "acts against the legislation of the Polish People's Republic" includes infractions such as the [decree] law on freedom of conscience and religion, the law on public assemblies, the law on the permissibility of abortion, regulations enforcing secular schooling, financial laws and ordinances, construction laws (including those for religious and other buildings), unauthorized dissemination of literature, among others. In total, between 1945 and 1963, 136 such "offenses" were recorded as having been committed by the clergy in the Diocese of Gorzów¹⁰⁰. Here are several examples from the documented "summary" list.

In 1948, Father Józef Król¹⁰¹, the parish priest of Lipiny (Pyrzyce district, Szczecin province), sold uncensored *Niedzielny Mszalik* booklets, obtained from the Gorzów curia and published by the Catholic League and Bishops' Committee in the USA, on church grounds¹⁰².

Also in 1948, Father Józef Wróbel¹⁰³, parish priest in Piła (Poznań province), "demanded that an unwed couple immediately undertake a church marriage. He also engaged

⁹⁹ Paweł Stanisz, „Ideologiczne podstawy polityki wyznaniowej PRL”, *Resovia Sacra. Studia Teologiczno-Filozoficzne Diecezji Rzeszowskiej* 7 (2000): 259–270, acc. 25.10.2023, http://www.resoviasacra.wsd.rzeszow.pl/images/RS_7-2000/15Stanisz.pdf.

¹⁰⁰ AIPN BU 0397/468 vol. 4: Zestawienie faktów i przejawów wrogiej działalności dokonanych przez osoby duchowne Kościoła rzymsko-katolickiego na terenie diecezji gorzowskiej w okresie lat 1945–1963, Annex No. 1: Statistical Data According to the Nature of Crimes Related to the Hostile Activities of the Clergy of the Roman Catholic Church in Poland in the Years 1945–1963. Diocese of Gorzów, 34.

¹⁰¹ Fr. Józef Król – born in 1910 in Cieplice, Jarosław district. From 1933 to 1938, he studied at the Faculty of Theology at UJK in Lviv and was ordained in 1938 by Archbishop E. Baziak. He served successively in Pomorzany, Mylibórz, Lipiny, Miłecin, Trzebie, Janienica, Nowe Wąpno, Konarzewo, Smółno Wielkie, Zamcin, and Zamysłów. After retirement, he lived first in Szlichtyngowa, then in Konradowo, and later in a private apartment in a block in Wschowa. He passed away in 1985 and was buried in Wschowa. "Król Józef (1910–1985), administrator, parish priest," in: Kufel, Słownik biograficzny księży pracujących w Kościele gorzowskim 1945–1956, vol. 2, 178–179.

¹⁰² AIPN BU 0397/468 vol. 4: Zestawienie faktów i przejawów wrogiej działalności dokonanych przez osoby duchowne Kościoła rzymsko-katolickiego na terenie diecezji gorzowskiej w okresie lat 1945–1963, Wydział „C” KWMO Szczecin, no. 3535/a, 4.

¹⁰³ Fr. Józef Wróbel – born in 1909 in Brzezinki Nowe, Zwoleń district. In 1934, he began studies at the Salesian Major Seminary in Kraków. He was ordained in 1938 in Kraków by Bishop S. Rospond. He served in Vilnius, Ławaryszki, Duksza Pijarska, Łódź, Toruń, Mgoszcz, Piła, Sypniewo, and Nadarzyce. He passed away in 1993

in discussions with members of the Polish Workers' Party (PPR) and encouraged them to leave the party."¹⁰⁴

On October 3, 1949, Father Roman Chrzanowski¹⁰⁵, a priest from the Widuchowo parish (Gryfino district, Szczecin province), "prohibited schoolchildren from attending a rally organized by political authorities in support of peace, instructing them instead to go to the church for a service."¹⁰⁶

In 1949, Father Wojciech Malinowski¹⁰⁷, parish priest in Nakielno (1953, Wałcz district, Koszalin province), was fined 25,000 zlotys by the Penal-Administrative College at the PRN Presidium in Polanów for holding an event in honor of St. Stanislaus Kostka without permission.¹⁰⁸

In 1953, Father Antoni Kurzyk¹⁰⁹, parish priest in Bobolice (Koszalin province), was accused of "visiting all parish residents, irrespective of their beliefs, urging them to confess, and distributing leaflets to children encouraging attendance at religious instruction classes, bearing the inscription: "Those who fight against the Church are unworthy of life on earth."" In 1960, he was fined 11,000 zlotys by the Penal-Administrative College at the PRN

in Miechów Kolonia. "Wróbel Józef (1909–1993), Salesian, administrator, chaplain of religious sisters," in: Kufel, Słownik biograficzny księży pracujących w Kościele gorzowskim 1945–1956, vol. 4, 93–94.

¹⁰⁴ AIPN BU 0397/468 vol. 4, *Zestawienie faktów...*, Wydział „C” KWMO Koszalin, no. 1977/63, 4.

¹⁰⁵ Fr. Roman Chrzanowski – born in 1910 in Imielnica, J. drzejów district, Kielce province. In 1931, he joined the Society of Salesian Priests, and was ordained in 1942 by Bishop S. Rospond. He served in Warsaw, Zielona near Warsaw, and Supraśl, among other places. In 1948, he became the administrator of Widuchowa and Krzywin. He left Widuchowa, believing the presbytery was haunted. He was transferred to Kierzków, but was removed from this parish by the authorities in 1954. Later, he served in various places outside the Gorzów administration. He died in 1984 in Wejherowo and was buried in Różańsko. "Chrzanowski Roman SDB (1910–1984), Salesian, administrator, chaplain of religious sisters, pastor," in: Kufel, Słownik biograficzny księży pracujących w Kościele gorzowskim 1945–1956, vol. 1, 94–95.

¹⁰⁶ AIPN BU 0397/468 vol. 4: *Zestawienie faktów i przejawów wrogiej działalności dokonanych przez osoby duchowne Kościoła rzymsko-katolickiego na terenie diecezji gorzowskiej w okresie lat 1945–1963*, Wydział „C” KWMO Koszalin, no. 709, 5.

¹⁰⁷ Fr. Wojciech Malinowski – born in 1912 as Jerzy Godziewski. Ordained in 1940 in the Archdiocese of Warsaw. He served, among others, in Złaków Kościelny, Słomczyn, and Kamieńczyk on the Bug River. He arrived in the Western Lands under the assumed identity of "Wojciech Malinowski" to hide from the UB, which was pursuing him for issuing false documents using the name of a deceased person. In 1947, he became the administrator of the parish in Polanów, also overseeing the villages of Kręgi and Garbno. In 1949, he was assigned to the parish in Dobnica Kaszubska, followed by parishes in Zagórzycy and Głównicy. In 1953, he became the pastor in Nakielno, Wałcz district. He died in 1964 and was buried in Nakielno. "Malinowski Wojciech (Jerzy Godziewski) (1912–1964), administrator, pastor," in: Kufel, Słownik biograficzny księży pracujących w Kościele gorzowskim 1945–1956, vol. 3, 24–25.

¹⁰⁸ AIPN BU 0397/468 vol. 4: *Zestawienie faktów i przejawów wrogiej działalności dokonanych przez osoby duchowne Kościoła rzymsko-katolickiego na terenie diecezji gorzowskiej w okresie lat 1945–1963*, Wydział „C” KWMO Koszalin, no. 1463 i 5294/ 1, 5.

¹⁰⁹ Fr. Antoni Kurzyk – born in 1909 in Wola Kunińska, Radomsko district. In 1928, he joined the Congregation of St. Michael the Archangel (Michalites) and was ordained in 1943 in Kraków by Bishop S. Rospond. In 1945, he left the order and moved to the Western Lands. He served in Zielona Góra and Szczecinek. In 1952, he became the administrator of the parish in Bobolice, Koszalin district, and in 1964, he was appointed pastor of the parish in Stary Przylep. He died in 1972. "Kurzyk Antoni CSMA (1909–1972), Michalite, administrator, pastor, educator," in: Kufel, Słownik biograficzny księży pracujących w Kościele gorzowskim 1945–1956, vol. 2, 201.

Presidium in Koszalin for violating the March 15, 1933 public collections law (Journal of Laws No. 22)¹¹⁰.

On January 12, 1955, Brother Józef Ossowski¹¹¹, a canon regular and sacristan at the parish in Drezdenko (Strzelce Kraje skie district, Zielona Góra province), was sentenced to three years in prison and confiscation of brochures and periodicals under Article 23§1 of the June 13, 1946 decree. Between 1946 and 1954, he had distributed religious periodicals and devotional items illegally in three provinces, received from Jesuits in Kraków¹¹².

In a report from September 1954, it is noted: "In the reporting month, Brother Józef Ossowski, a member of the regular canon order from Drezdenko, was arrested for distributing illegal literature, including pre-1939 brochures *Knight of the Immaculate* (Rycerz Niepokalanej) and *Messenger of the Sacred Heart* (Posłaniec SJ), on trains. A search of his residence yielded a large number of brochures. During this investigation, Dean Father Zagrodzki and the vicar, who admitted granting temporary permission for distribution of post-war publications, were also interrogated. A decision was made to relocate Father Zagrodzki to another area, and further operational use of Stefan Ryłko is planned."¹¹³

On May 6, 1959, by ruling of the District Court in Gorzów Wielkopolski, Father Józef Ireneusz Nowak¹¹⁴, parish priest of Dobięgniew (Strzelce Kraje skie district, Zielona Góra province), was sentenced to eight months in prison for organizing parishioners to resist the burial of a deceased Orthodox Christian in the local cemetery¹¹⁵.

Earlier, Father Ireneusz Nowak had come under the surveillance of the Security Bureau (UB). A May 1952 report states: "In response to the abolishment of a church holiday

¹¹⁰ AIPN BU 0397/468 vol. 4: *Zestawienie faktów i przejawów wrogiej działalności dokonanych przez osoby duchowne Kościoła rzymsko-katolickiego na terenie diecezji gorzowskiej w okresie lat 1945–1963*, Wydział „C” KWMO Koszalin, no. 28346, 11, 22.

¹¹¹ Br. Józef Ossowski – born in 1901 in Zelgoszcza, a lay brother of the Canons Regular, sacristan in Drezdenko, Strzelce Kraje skie district, Zielona Góra region, secret collaborator of the Ministry of Public Security under the codename "Noc". AIPN BU 0397/468 vol. 4: *Zestawienie faktów i przejawów wrogiej działalności dokonanych przez osoby duchowne Kościoła rzymsko-katolickiego na terenie diecezji gorzowskiej w okresie lat 1945–1963*, Wydział „C” KWMO Koszalin, no. 28346, 14.

¹¹² AIPN BU 0397/468 vol. 4: *Zestawienie faktów i przejawów wrogiej działalności dokonanych przez osoby duchowne Kościoła rzymsko-katolickiego na terenie diecezji gorzowskiej w okresie lat 1945–1963*, Wydział „C” KWMO Szczecin, no. 9918/ 1, 14.

¹¹³ IPN BU 01283/1008, MSW, Departament IV, *Sprawozdania. Zielona Góra. 1953–1954*, 501.

¹¹⁴ Fr. Józef – Ireneusz Nowak – born in 1910 in Poleszany, near Mielec. In 1928, he entered the Capuchins and was ordained a priest in 1936 in Kraków. He served in Piła, Łubianka, and Gorzów Wielkopolski. In 1950, he became the administrator in Dobięgniew, also taking care of Kr psko, Łubianka, and Brednio. After 1958, he served in Wrocław, Stegna, Przywidz, Lubieszewo, and Wólczyn. He passed away in 1982 in Wólczyn, where he was buried. "Nowak Józef – o. Ireneusz OFM Cap (1910–1982), Capuchin, administrator, pastor," in: Kufel, *Słownik biograficzny księży pracujących w Kościele gorzowskim 1945–1956*, vol. 3, 106–107.

¹¹⁵ AIPN BU 0397/468 vol. 4: *Zestawienie faktów i przejawów wrogiej działalności dokonanych przez osoby duchowne Kościoła rzymsko-katolickiego na terenie diecezji gorzowskiej w okresie lat 1945–1963*, Wydział „C” KWMO Zielona Góra, no. 13921/a, 20.

on May 22 within the Zielona Góra province, it was observed that certain priests known for their hostile attitudes ignored the law abolishing the holiday and held celebrations on that day in churches, leading many people to skip work and school, such as Father Nowak Ireneusz, parish priest of Dobięgniew, Strzelce Kraje skie district, with influence over five cooperative farms linked to his parish, known for his youth outreach activities. On that day, he conducted a solemn service, resulting in significant absenteeism from work at nearby state farms and up to 50% absenteeism in some schools. As this is not the first incident, it has been decided to actively investigate Father Nowak's associates and neutralize his influence on the public."¹¹⁶

In 1958, a conflict at the cemetery led to his conviction. Upon release from prison, he left the Dobięgniew parish and became a vicar at St. Augustine's parish in Wrocław¹¹⁷.

In 1961, Father Zygmunt Klonecki, vicar of Stargard Szczeci ski parish (Szczecin province), was fined 6,000 zlotys by the District Court in Stargard for "distributing an illegal pamphlet entitled *Examination of Conscience for Nurses*. He urged doctors and nurses not to perform abortion procedures"¹¹⁸.

6. Other Crimes

The Roman Catholic Church was one of the most surveilled environments by the special services of the PRL (Polska Rzeczpospolita Ludowa). Sporadic cases of molesting minors could escape the attention of these services. However, if it was a long-standing practice known to other clergymen, such as superiors, it usually came to the attention of the Security Service (SB). The cases of pedophilia among clergy were maliciously exploited by the SB to expand its network of secret collaborators¹¹⁹. If a clergyman accused of such a crime refused to cooperate, they had to expect a hellish experience in prison. In the prison code, individuals who were incarcerated for such offenses were repressed by both guards and fellow inmates.

In the studied document from the IPN (Instytut Pamię ci Narodowej), a "report" identifies two cases of pedophilia among the clergy of the Gorzów administration between 1945 and 1963.

¹¹⁶ AIPN Po 060/45-4 of 49, *Sprawozdania Wydziału V b. WUBP w Zielonej Górze lata 1950–1954*, 134.

¹¹⁷ "Nowak Józef – o. Ireneusz OFMCap (1910–1982), Capuchin, administrator, pastor," 107.

¹¹⁸ AIPN BU 0397/468 vol. 4: *Zestawienie faktów i przejawów wrogiej działalno ci dokonanych przez osoby duchowne Ko cioła rzymsko-katolickiego na terenie diecezji gorzowskiej w okresie lat 1945–1963*, KWMO/SB Zielona Góra, Informator KWMO/SB dated October 10, 1962, 25.

¹¹⁹ Katarzyna Kojzar, „Pedofilia w Ko cielem za czasów PRL. Ujawniona skala przest pstw szokuje: ponad 1000 ofiar”, acc. 26.10.2023, <https://oko.press/pedofilia-w-kosciele-prl>.

By a verdict of the District Court in Słupsk on June 11, 1959, Fr. Zygfryd Raiter¹²⁰, pastor of the parish in Stowiczin (1952, Słupsk County, Koszalin Voivodeship), was sentenced to four years in prison for “committing immoral acts against underage girls.”¹²¹

By a verdict of the District Court in Piła on January 5, 1960, Fr. Józef Grzywaczewski¹²², a Salesian monk-teacher in Piła (Poznań Voivodeship), was sentenced to two years and six months in prison for “attempting to commit rape on two 13-year-old girls.”¹²³ He was arrested on September 23, 1959, and held in custody at the Voivodeship Police Headquarters in Poznań until November 3, 1959, and then transferred to the central prison in Poznań until February 19, 1960. The investigation was conducted by prosecutor Ławniczak from Poznań, and his defense was handled by lawyer Stanisław Czajkowski. He was sentenced on January 5, 1960, by the District Court in Piła. On April 22, 1960, following a review by the convicted, the Voivodeship Court in Poznań changed the sentence to two years in prison, counting from September 23, 1959. This occurred under Article 203 of the Penal Code.¹²⁴ He was transferred to the central prison in Sieradz on February 19, 1960, where he remained in a solitary cell. After serving two-thirds of his sentence, he applied to the Voivodeship Court in Łódź for early release, which was granted, and he was released in February 1961¹²⁵.

Conclusion

¹²⁰ Fr. Józef Zygfryd Raiter – born in 1913 in Jadowniki Bielskie, Łódź county. In 1932, he joined the Salesians, and was ordained a priest in 1943 in Kraków by Bishop S. Rospond. He served in Zielone, Wólka, Gołków, Ropiewo, Rojewo, Jaciłek, Sokołów Podlaski, Łódź, Jaroszyn, Słupsk, Stowiczin, Cecenów, Lusków, Lutomiernik, Pichry, Ratowo, Lwowiec, and Lipica. He passed away in 2000 in Płock. "Raiter Zygfryd Józef SDB (1913–2000)," in: Kufel, Słownik biograficzny księży pracujących w Kościele gorzowskim 1945–1956, vol. 3, pp. 190–191.

¹²¹ AIPN BU 0397/468 vol. 4: *Zestawienie faktów i przejawów wrogiej działalności dokonanych przez osoby duchowne Kościoła rzymsko-katolickiego na terenie diecezji gorzowskiej w okresie lat 1945–1963*, Wydział „C” KWMO Koszalin, no. 5283/1, 21.

¹²² Fr. Józef Grzywaczewski – born in 1914 in Warsaw. In 1935, he joined the Salesians and was ordained in 1944. He served in Kraków, Zielone near Piaseczno, Supraśl, Sokołów Podlaski, Aleksandrów Kujawski, Łódź, Piła, Lusków, and Czerwińsk. He passed away in 2000 in Sokołów Podlaski, where he was also buried. Jan Pietrzykowski, "Grzywaczewski Józef (1914–2000)", Salesian, in: *Leksykon duchowieństwa represjonowanego w PRL w latach 1945–1989*, vol. 1, p. 76.

¹²³ AIPN BU 0397/468 vol. 4: *Zestawienie faktów i przejawów wrogiej działalności dokonanych przez osoby duchowne Kościoła rzymsko-katolickiego na terenie diecezji gorzowskiej w okresie lat 1945–1963*, Informator KWMO/SB Poznań, 22.

¹²⁴ Penal Code, Art. 203: "Whoever commits an act of lewdness against a person under the age of 15 or a person who is completely or partially deprived of the ability to recognize the meaning of their actions or direct their conduct, shall be liable to imprisonment for up to 10 years." Regulation of the President of the Republic of Poland of July 11, 1932, Penal Code. *Journal of Laws 1932*, no. 60, item 571.

¹²⁵ Pietrzykowski, „Grzywaczewski Józef (1914–2000)”, Salesian, 76.

The “C” Bureau (Archives) of the Ministry of Internal Affairs of the PRL (Polska Rzeczpospolita Ludowa) compiled a report titled “A Summary of Facts and Signs of Hostile Activities by Roman Catholic Clergy in the Gorzów Diocese¹²⁶ (Gorzów Administration) from 1945 to 1963.” Pages 34–37 of this document contain tables of statistical data. According to the data presented, a total of 162 priests were reported to have acted against the authorities, with 215 recorded incidents of hostile actions by the clergy. According to the classification of offenses, “for activities linked to the underground,” 7 clergymen were prosecuted; “for illegal possession of firearms,” 2; “for hostile propaganda,” 70; and “for opposing PRL legislation,” 136 priests. Judicial penalties by length of sentence included: less than one year for 24 clergy members, 1 to 5 years for 10 priests, and over 5 years for 4 priests. Clergy sentencing by church administration role included: 98 pastors, 22 vicars, 4 deans, 2 bishops, and 16 religious order members. Clergy prosecutions by age group were as follows: ages 25–35 saw 39 prosecuted, ages 36–50 included 90 clergy, ages 51–65 included 29, and over age 65 included 2 individuals. The number of clergy “recidivists,” i.e., those whose actions recurred in subsequent years, was 32 (including Jacek Biela, Władysław Chojnacki, Roman Chrzanowski, Sylwester Górzyski, Alojzy Graczyk, Zygmunt Klonecki, Józef Kotwicki, Antoni Kurzyk, Zbigniew Ligza, Aleksander Łukasiewicz, Tadeusz-Edward Malawski, Kazimierz Michalak, Antoni Nowak, Józef Nowak, Mieczysław Palczyński, Józef Pawłowicz, Zygmunt Ratajczak, Jan Celzy Rdzanek, Marian Sawicki, Norbert Stasek, Władysław Sygnatowicz, Franciszek Włodarczyk)¹²⁷.

In totalitarianism, as with communism, the justice system was also harnessed in the fight against opponents of the regime, among whom the Catholic Church occupied the foremost position. The above article provides merely an outline of a vast and complex issue. Each case of a persecuted clergyman represents a distinct, often tragic story, as the entrenched communist maxim, “Find the man, and a statute will be found for him,” was implemented with calculated precision

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¹²⁶ The name “Gorzów Diocese” was used from 1972 to 1992.

¹²⁷ AIPN BU 0397/468 vol. 4: *Zestawienie faktów i przejawów wrogiej działalności dokonanych przez osoby duchowne Kościoła rzymsko-katolickiego na terenie diecezji gorzowskiej w okresie lat 1945–1963*, 32–37.

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