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## **BULLA PIUSA VII *DE SALUTE ANIMARUM* A ODRADZAJ CY SI KO CIÓŁ KATOLICKI NA POMORZU ZACHODNIM I ZIEMI LUBUSKIEJ W LATACH 1821–1945**

## **BULL OF PIUS VII *DE SALUTE ANIMARUM* AND THE REBORN CATHOLIC CHURCH IN WEST POMERANIA AND THE LUBUSZ LAND BETWEEN 1821 AND 1945**

### **Streszczenie**

Bulla papieża Piusa VII *De salute animarum* z 16 lipca 1821 roku porządkowała sprawę Kościoła katolickiego na terenie Prus, w tym na Pomorzu Zachodnim i ziemi lubuskiej. Wraz z nim oblicze wspólnoty katolickiej, wchodzącej w przedrewolucyjny skład biskupstwa kamieńskiego i lubuskiego, a zupełnie zniszczonej w okresie diaspory (począwszy od połowy XVI w.), zaczęło się odradzać w swoich strukturach. Teren byłego biskupstwa kamieńskiego podlegał delegaturze berlińskiej wchodzącej w skład diecezji wrocławskiej, która w 1930 roku została podniesiona do godności biskupstwa, a tereny byłego biskupstwa lubuskiego bezpośrednio w skład biskupstwa wrocławskiego.

Kiedy w ramach delegatury berlińskiej w 1821 roku były trzy parafie (w Szczecinie, Stralsundzie i Frankfurcie nad Odrą), to już w połowie XIX w. dwa archiprezbiteraty: pomorski z 10 parafiami i frankfurcki z 7 parafiami oraz w ramach diecezji wrocławskiej dekanat Neuzelle z 5 parafiami (obejmujący obszar byłego biskupstwa lubuskiego). Jeszcze bardziej zmieniło się oblicze katolicyzmu przed wybuchem II wojny światowej (1938 r.): już

w ramach biskupstwa berlińskiego wchodziło 5 archiprezbiteratów: szczeciński (z 14 parafiami), stargardzki (11), koszaliński (8), stralsundzki (8) i frankfurcki (6) oraz 4 parafie wchodzące do dekanatów wałeckiego i lęborskiego, a w ramach archidiecezji wrocławskiej istniały dwa dekanaty: gorzowski (z 11 parafiami) i eberswaldzki (2). W sumie na terenie byłych diecezji kamieńskiej i lubuskiej w 1938 r. funkcjonowały 64 parafie (51 parafii w obszarze byłej diecezji kamieńskiej i 19 – lubuskiej), a nadto posługę duszpasterską pełniły tutaj 3 zgromadzenia zakonne męskie (z 3 domami) i 5 zgromadzeń zakonnych żeńskich z 14 domami.

**Słowa kluczowe:** papież Pius VII, bulla *De salute animarum*, diecezja kamieńska, diecezja lubuska, diecezja berlińska, Pomorze Zachodnie, ziemia lubuska, Brandenburgia

### **Abstract**

The papal bull of Pope Pius VII *De salute animarum* of 16 July 1821 put in order the affairs of the Catholic Church in Prussia, including West Pomerania and Lubusz Land. Together with it, the face of the Catholic community, which in the Middle Ages was part of the Kamien (Kamień) Pomorski and Lubusz Bishoprics, and completely destroyed during the diaspora (starting from the mid-16th century), began to be reborn in its structures. The area of the former Kamien (Kamień) Pomorski Bishopric was subordinated to the Berlin Delegation, which was part of the Wrocław (Breslau) Diocese, which in 1930 was raised to the rank of a bishopric, and the areas of the former Lubusz Bishopric directly to the Wrocław (Breslau) Bishopric.

When in 1821 there were three parishes within the Berlin Delegation (in Szczecin, Stralsund and Frankfurt (Oder)), already in the mid-19th century there were two archpresbyterates: Pomeranian with 10 parishes and Frankfurt with 7 parishes, and within the Wrocław (Wrocław – Breslau) Diocese the Neuzelle Decanate with 5 parishes (covering the area of the former Lubusz Bishopric). Before the outbreak of World War II (1938), the face of Catholicism changed even more: the Berlin Bishopric already included 5 archpresbyterates: Szczecin (with 14 parishes), Stargard (11), Koszalin (8), Stralsund (8) and Frankfurt (6) and 4 parishes belonging to the Wałcz (Wałcz) and Lębork Decanates, and within the Wrocław (Wrocław – Breslau) Archdiocese there were two Decanates: Gorzów (Gorzów) (with 11 parishes) and Eberswald (2). In total, there were 64 parishes in the former Dioceses of

Kamien (Kamie ) Pomorski and Lubusz in 1938 (51 parishes in the area of the former Kamien (Kamie ) Pomorski Diocese and 19 in the Lubusz Diocese), and in addition, 3 male religious congregations (with 3 monastic houses) and 5 female religious congregations (with 14 monastic houses) performed pastoral services here.

**Keywords:** Pope Pius VII, bull *De salute animarum*, Kamien (Kamie ) Pomorski Diocese, Lubusz Diocese, Berlin Diocese, West Pomerania, Lubusz Land, Brandenburg

## **Introduction**

The papal bull *De salute animarum* by Pope Pius VII, issued on July 16, 1821, regulated Catholic Church matters in Prussia, including in Western Pomerania and the Lubusz region. This papal document was given the status of state law<sup>1</sup> on August 23 of the same year, ensuring that Prussian authorities maintained their authority over the Catholic Church; nevertheless, the Church's organizational structure could now develop with greater freedom. This area was incorporated into the Diocese of Wrocław as the Berlin delegation. In 1930, it was elevated to the status of the Diocese of Berlin and integrated into the newly established Archdiocese of Wrocław, a structure that remained until 1945.

This article examines the state of the Catholic Church in Western Pomerania and the Lubusz region from 1821 to 1945, referencing earlier periods of the former Kamie and Lubusz dioceses to illustrate historical continuity and the territorial scope of research, with particular focus on areas now within Poland's borders.

## **1. Catholics in Western Pomerania and the Lubusz Region During the Diaspora**

Martin Luther's emergence in Germany in 1517 also had a profound impact on the Diocese of Kamie <sup>2</sup>. On December 13, 1534, during the opening of the Pomeranian Sejm in Trzebiatów,

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<sup>1</sup> Andrzej Kopiczko, "Reorganizacja Kościoła katolickiego w Prusach na podstawie bulli «De salute animarum»" [Reorganization of the Catholic Church in Prussia Based on the Bull *De salute animarum*], in *Kościół w Polsce. Dzieje i kultura* [The Church in Poland: History and Culture], vol. 12, edited by Jan Walkusz (Lublin: Wydawnictwo KUL, 2013), 65–73.

<sup>2</sup> The bishopric established in 1000 in Kołobrzeg ceased to exist after a few years. Only on October 14, 1140, Pope Innocent II, by the bull *Ex commissa nobis*, established the Pomeranian diocese with its seat in Wolin. Forty-eight years later (on February 25), it was transferred to Kamie Pomorski, hence called the Kamie Diocese, as confirmed by Pope Clement III with the bull *Ex iniuncta nobis a Deo*. The Kamie bishopric bordered the diocese of Schwerin to the west, the bishoprics of Havelberg and Brandenburg to the southwest, the diocese of Lubusz to the south, and further with the Poznań bishopric, the Gniezno archbishopric to the southeast, and the Włocławek diocese to the east. The bishopric coincided with the Duchy of Kamie. Over the

Protestantism was officially introduced in Western Pomerania. Bishop Erasmus von Manteuffel (1521–1544) initially resisted Reformation pressures, but his successor, ducal chancellor Bartholomew Swawe (1544–1549)<sup>3</sup>, ultimately broke with the Catholic Church, handing the Kamie bishopric over to Protestant princes on October 12, 1545, and, after adopting the Augsburg Confession, became a superintendent himself. His successor, Martin von Weiher (1549–1556), received papal confirmation in 1551 but did nothing to preserve the Catholic faith<sup>4</sup>. Although the title of Bishop of Kamie remained after the bishopric's dissolution, beginning in 1556, it was used merely as a decorative title by six<sup>5</sup> Pomeranian princes<sup>6</sup>. Ernest Boguslaw de Croy renounced the title of Duke and Bishop of Kamie in favor of the Great Elector Frederick William on November 16, 1650, for 100,000 thalers. The Protestantization of Western Pomerania thus reinforced German influence in the region<sup>7</sup>.

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next 350 years, it developed well both organizationally and pastorally. The immediate jurisdiction of the bishopric resulted in 29 bishops and 7 elects from various parts of Europe sitting on the bishop's throne. The bishops of Kamie were assisted in managing the diocese by archdeacons, general officials, and general vicars in spiritual matters (in spiritualibus), as well as auxiliary bishops, of whom there were 18 in the Middle Ages. By the end of the Middle Ages, the bishopric included 9 archdeaconries, 422 parishes, and 22 affiliates, with approximately 1,700 churches and chapels; 46 male monasteries and 19 female monasteries existed. Between 2,000 and 3,000 secular and monastic priests served. From May 29, 1456, the University of Greifswald operated. *Codex Pomeraniae Diplomaticus*, vol. 1 (Greifswald: Karl Friedrich Wilhelm Hasselbach and Johan Gotfried Ludwig Kosegarten, 1843–1852), nos. 16 and 63; *Bullarium Poloniae*, vol. 1, ed. and curated by Irena Sułkowska-Kura and Stanisław Kura (Rome: École Française de Rome, 1982), nos. 11 and 29; *Pommersches Urkundenbuch*, vol. 1 (Stettin: Roman Klempin, 1868), no. 111; Grzegorz Wejman, *Organizacja Kościoła katolickiego na Pomorzu Zachodnim i ziemi lubuskiej w latach 1945–1972* [Organization of the Catholic Church in Western Pomerania and the Lubusz Region in 1945–1972] (Szczecin: Wydawnictwo Naukowe Uniwersytetu Szczecińskiego, 2007), 27–41; Marek Oko, "Granice średniowiecznej diecezji kamieńskiej" [Borders of the Medieval Kamie Diocese], *Roczniki Humanistyczne* 2 (1987): 41–59; Jürgen Petersohn, "Die räumliche Entwicklung des Bistums Kammin" [The Spatial Development of the Kamie Diocese], *BStudien Neue Folge* 57 (1971): 7–25; Bolesław Kumor, "Granice metropolii i diecezji polskich (966–1939)" [Boundaries of Polish Metropolises and Dioceses (966–1939)], *Archiwa, Biblioteki i Muzea Kościelne* 18 (1969): 339–344.

<sup>3</sup> Jan Walicki, *Przynależność metropolitalna biskupstwa kamieńskiego i lubuskiego na tle rywalizacji Magdeburga i Gniezna* [Metropolitan Affiliation of the Kamie and Lubusz Bishoprics in the Context of the Rivalry Between Magdeburg and Gniezno] (Lublin: Towarzystwo Naukowe Katolickiego Uniwersytetu Lubelskiego, 1960), 92; see also Heyden, *Hellmuth, Kirchengeschichte Pommerns* [Church History of Pomerania], vol. 2 (Köln–Braunsfeld: Westfälische Wilhelms-Universität in Münster, 1957), 4–5.

<sup>4</sup> Martin von Weiher received papal confirmation from Julius III on October 6, 1551. However, he remained in lower orders and did not seek either higher ordination or episcopal consecration. Furthermore, he was a student of Melancthon and even a resident in Martin Luther's household. Edward Rymar, *Biskupi – mnisi – reformatorzy. Studia z dziejów diecezji kamieńskiej* [Bishops – Monks – Reformers. Studies on the History of the Diocese of Kamie] (Szczecin: Wydawnictwo Naukowe Uniwersytetu Szczecińskiego, 2002), 64.

<sup>5</sup> This refers to: Jan Fryderyk, Kazimierz VI, Franciszek, Urlyk, Bogusław XIV, and Ernest Bogusław, Prince of Croy. See Rymar, *Biskupi*, 65–67.

<sup>6</sup> The actual religious leadership was held, from 1558, by the general superintendent.

<sup>7</sup> Bolesław Kumor, *Historia Kościoła*, part 5: *Czasy nowożytne* [Modern Times] (Lublin: KUL, 1984), 127.

Similarly, the Lubusz bishopric also fell to Protestantism<sup>8</sup>. Martin Luther's teachings were adopted by the sons of Joachim I Nestor<sup>9</sup>: Margrave John of Kostrzyn<sup>10</sup> and Elector Joachim II<sup>11</sup>. The latter appointed his brother John as co-patron of the Lubusz diocese (August 19, 1539) since half of the diocese lay within his New March domains. After Bishop John Horenburg's death (1551–1555), Joachim II and John of Kostrzyn<sup>12</sup>, despite opposition from the cathedral chapter, secured the election of Joachim II's young son, Joachim Frederick<sup>13</sup>, as

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<sup>8</sup> The Lubusz bishopric was established in 1124 and encompassed the territory of the Lubusz land. This land included the Lubusz castellany with its capital, Lubusz (*castrum magnum Lubusz*), as well as the area of the neighboring Sprewan duchy (the Barnim and Tetlow lands with their capital, Kopanice [today a district of Berlin]). It extended on both sides of the Oder River between Silesia, Western Pomerania, and Greater Poland and had been part of Poland since the reign of Mieszko I. During the period of feudal fragmentation, it became a subject of rivalry between the Margraves of Meissen and the Archbishops of Magdeburg. A particularly detrimental event occurred in 1248 when a dispute over inheritance arose between the sons of Henry the Pious—Bolesław Rogatka, Duke of Legnica, and Henry III, Duke of Wrocław. During the conflict, Bolesław Rogatka sold half of the Lubusz land on April 20, 1249, to Archbishop Wilibrand of Magdeburg to secure allies. In 1251, he ceded the remaining half to the Margrave of Brandenburg. Thus, by the mid-13th century, Poland lost this territory, which became the starting point for the expansion of the Brandenburg March into the Greater Poland-Silesian and Greater Poland-Pomeranian borderlands. In 1945, under the Potsdam Agreement, the eastern part of the Lubusz land was returned to Poland. The boundaries of the Lubusz bishopric largely coincided with those of the Lubusz land. The Lubusz bishopric bordered, on its left-bank portion, the Meissen diocese to the south, the Brandenburg diocese to the west and north, and from 1210, the Kamień diocese to the north. On the right bank of the Oder, it bordered the Wrocław bishopric to the south and the Poznań bishopric to the east. The seat of the first bishop was the old Slavic stronghold of Lubusz. The bishopric's capital was relocated twice: in 1276 to Górzycy Odrzańska and in 1373 to Przybór (Fürstenwalde). A total of 37 bishops served the Lubusz bishopric. Lubusz bishops also held ordinary ecclesiastical jurisdiction over Latin Christians residing in Ruthenia from 1232 to 1375. The diocese was divided into eight deaneries—four on each side of the Oder—and included 174 parishes. From the 13th to the 16th centuries, approximately 30 non-parish churches were built in 17 locations. In 1506, the university in Frankfurt an der Oder was established based on a local school. Sources: Władysław Abraham, *Organizacja Kościoła w Polsce do połowy wieku XII [The Organization of the Church in Poland until the Mid-12th Century]* (Poznań: Wydawnictwo Pallotinum, 1962), 151; Tadeusz Silnicki, *Z dziejów Kościoła w Polsce [From the History of the Church in Poland]* (Warszawa: Instytut Wydawniczy PAX, 1960), 159–160; Anzelm Weiss, *Organizacja diecezji lubuskiej w średniowieczu [The Organization of the Lubusz Diocese in the Middle Ages]*, *Studia Kościelnohistoryczne* vol. 1 (Lublin: Towarzystwo Naukowe Katolickiego Uniwersytetu Lubelskiego, 1977); Michał Chorzepa, "Krótki rys historyczny biskupstwa lubuskiego" [A Brief Historical Outline of the Lubusz Diocese], *Gorzowskie Wiadomości Kościelne* 9 (1961): 308; Gerard Labuda, *Polska granica zachodnia. Tysiąc lat dziejów politycznych [The Polish Western Border: A Thousand Years of Political History]* (Poznań: Wydawnictwo Poznańskie, 1974), 53–54; Leszek Gustowski, *Polska a Pomorze Odrzańskie. Zarys historyczny [Poland and the Oder Pomerania: A Historical Outline]* (Warszawa: Państwowe Zakłady Wydawnictw Szkolnych, 1946), 27–28; Anzelm Weiss, "Terytorium diecezji lubuskiej w średniowieczu" [The Territory of the Lubusz Diocese in the Middle Ages], *Roczniki Teologiczno-Kanoniczne KUL* 4 (1973): 83–92; Zofia Kozłowska-Budkowa, *Repertorium polskich dokumentów doby piastowskiej I [Repertory of Polish Documents from the Piast Period I]*, no. 29 (1947): 34–35; Jan Walicki, *Przynależność metropolitalna biskupstwa kamieńskiego i lubuskiego [The Metropolitan Affiliation of the Kamień and Lubusz Bishoprics]* (Lublin: Towarzystwo Naukowe Katolickiego Uniwersytetu Lubelskiego, 1960), 96–97; Grzegorz Wejman, *Organizacja Kościoła katolickiego na Pomorzu Zachodnim i ziemi lubuskiej w latach 1945–1972 [The Organization of the Catholic Church in Western Pomerania and the Lubusz Region from 1945 to 1972]* (Szczecin: Wydawnictwo Naukowe Uniwersytetu Szczecińskiego, 2007), 41–51.

<sup>9</sup> The Archbishop-Elector of Magdeburg from 1499 to 1535.

<sup>10</sup> The Margrave from 1535 to 1571.

<sup>11</sup> The Elector of Brandenburg from 1535 to 1571.

<sup>12</sup> Weiss, *Organizacja diecezji*, 54; Walicki, *Przynależność metropolitalna*, 127–128.

<sup>13</sup> He was born on January 27, 1546, and died on July 18, 1608.

bishop in 1556, marking the end of the bishopric's existence. Although Joachim Frederick retained the bishopric title until 1598<sup>14</sup>, it had already become a mere formality.

In this context, the territories in question entered a prolonged diaspora, lasting until the end of World War II<sup>15</sup>. After the Peace of Westphalia (1648), under the principle of *cuius regio, eius religio*, Catholics faced growing obstacles from Protestant German princes regarding the practice of their religion. Frederick William I (the Great Elector, 1640–1688), in his 1667 political testament, expressed his satisfaction that Brandenburg and Pomerania were “thanks to God entirely free from the dreadful papist horror and idolatry.”<sup>16</sup> It should be noted that during the diaspora period in Western Pomerania, there were only four recorded Catholics in 1678 (November 26), likely a significantly understated figure for statistical purposes (*ad usum Delphini*), and ten in Brandenburg in 1688<sup>17</sup>.

Indeed, despite their aversion to Catholicism, Brandenburg's rulers could not prevent the influx of Catholics into their territory. Catholics arrived, either recruited for military service or attracted by promising settlement opportunities. In 1715, at the direction of the Holy See, the Jesuit General sent twenty priests to carry out covert pastoral work in Pomerania and Brandenburg. They established a base in Międzyrzecz Wielkopolski, from where they organized missions in Paradyż, Bledzew, Rokitno, Pszczew, Goraj, Skwierzyna, and other locations<sup>18</sup>.

Furthermore, respecting international protocols, the Brandenburg margraves were obligated to permit Catholic worship services for the accredited envoys from France and

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<sup>14</sup> In this year, he assumed the position of elector.

<sup>15</sup> After the extinction of the Griffins dynasty (1637) and the Peace of Westphalia (1648), Pomerania was divided between Brandenburg and Sweden. The latter took control of the areas west of the Oder River, including the islands of Usedom and Wolin, as well as Szczecin and the mouth of the Oder. The rest of Pomerania fell to Brandenburg. In 1720, Prussia (since 1618, the electorate of Brandenburg and the Duchy of Prussia had been in a personal union as Brandenburg-Prussia; on January 18, 1701, Prince-electoral Frederick III declared himself King in Prussia [König in Preussen, referring to the Duchies, over which he had been sovereign since 1657]) also gained Szczecin and the aforementioned islands, and in 1815, it took control of the remaining Swedish Pomeranian territories, including Stralsund, Wolgast, and Rügen. From 1815 to 1945, these areas formed the Province of Pomerania with two regions: Pomerania Front (with the seat in Szczecin – in 1932, the Stralsund district, established in 1817, was incorporated into this region) and Pomerania Rear (with the seat in Koszalin; in 1938, the Piła district was added, with the authorities based in Piła). The Lubusz Land, after the death of Joachim I (1535), came under the rule of his son John. He established the seat of the New March in Kostrzyn; it also included the Duchy of Krosno and the Torzym Land. However, after his death (1571), this land returned to Brandenburg, sharing its fate. Since 1701, it had been part of the Kingdom of Prussia (from 1806, the province of Brandenburg consisted of two regions: the Potsdam and Frankfurt regions [Berlin was a separate area within Prussia and was not part of Brandenburg]), and from 1871, it was part of the German Empire. After World War I, it became part of the Weimar Republic, and later, the Third Reich.

<sup>16</sup> Wi niowski, Eugeniusz. "The Fate of Catholicism in Western Pomerania from the Reformation to World War II," *Prezbiterium* 9–11 (1974): 70.

<sup>17</sup> Dratwa, Bolesław. "Apostolski Wikariat Północy" ("The Apostolic Vicariate of the North"), *Gorzowskie Wiadomości Kościelne* 1 (1980): 26.

<sup>18</sup> Dratwa, Bolesław. "Apostolski Wikariat Północy" ("The Apostolic Vicariate of the North"), 27.

Austria<sup>19</sup>. Under the rule of King Frederick William I (1713–1740), Catholics in Prussia could expect some provision for pastoral care, largely due to the king's military, particularly officers, who affirmed that all soldiers in the king's domains enjoyed religious freedom<sup>20</sup>. In 1717, the king permitted "closed services" in Szczecin in a private residence on Łasztownia<sup>21</sup>, where one regiment was stationed<sup>22</sup>. On April 9, 1722, Western Pomerania<sup>23</sup> saw the establishment of its first military-civilian Catholic community, which was redefined on May 24, 1809, as the St. John the Baptist Catholic Civil-Military Parish<sup>24</sup>. In Pomerania, there was also a second parish in Stralsund<sup>25</sup>, established in 1821, while in the former Lubusz diocese, a parish was founded in Frankfurt an der Oder in 1798<sup>26</sup>.

Institutionally, the Holy See consistently sought to provide pastoral care for Catholics in these regions, referred to as the Northern Mission<sup>27</sup>. On January 6, 1622, the day of the Congregation for the Propagation of the Faith's founding, it placed Brandenburg<sup>28</sup> and, in turn, Mecklenburg and Western Pomerania<sup>29</sup> under the jurisdiction of the nuncios in Cologne<sup>30</sup> and Warsaw, respectively. The territories of the former Kamie bishopec were incorporated in 1688, and the former Lubusz bishopec in 1699, into the Apostolic Vicariate

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<sup>19</sup> Wi niowski, Eugeniusz. „Losy katolicyzmu na Pomorzu Zachodnim od czasów reformacji do II wojny wiatowej” ("The Fate of Catholicism in Western Pomerania from the Reformation to World War II"), *Prezbiterium* 9–11 (1974): 71.

<sup>20</sup> Napierała, Edward. „Geneza Administracji Apostolskiej w Gorzowie Wlkp.” ("The Genesis of the Apostolic Administration in Gorzów Wielkopolski"), *Studia Paradayskie* 1 (1985): 190.

<sup>21</sup> Wejman, Grzegorz. *Organizacja Ko cioła katolickiego* ("Organization of the Catholic Church"), 54.

<sup>22</sup> At that time, Catholic priest Father Dominik Trocki OP from the monastery in Halberstadt was allowed to come to Szczecin once a year for 3–4 days to perform priestly duties: Mass, confession, and Holy Communion.

<sup>23</sup> State Archives in Szczecin (hereinafter APS), AKS, no. I/75, 25: Letter from the regiment commander to General von Borcke, April 1722.

<sup>24</sup> Archive of the Parish of St. John the Baptist in Szczecin (hereinafter APJCS), Papal Breve of Pope Pius XI, Vatican, June 21, 1922.

<sup>25</sup> Bo cza-Bystrzycki, *Ko cioł katolicki* (The Catholic Church), 48.

<sup>26</sup> Higher Seminary Archives in Parady , Dratwa, *Dzieje Ko cioła Nadodrza* (The History of the Church of Nadodrze), 72 (manuscript).

<sup>27</sup> *Misja Północna* (The Northern Mission) is a historical unit of ecclesiastical administration covering specified areas in northern Germany and Scandinavia. Tomasz Moskal, "Misja Północna" (The Northern Mission), in: *Encyklopedia katolicka* (Catholic Encyclopedia), vol. 12 (Lublin: Wydawnictwo Naukowe Katolickiego Uniwersytetu Lubelskiego, 2008), col. 1218–1219.

<sup>28</sup> Kumor, *Granice metropolii i diecezji polskich (966–1939)* (The Boundaries of Polish Metropolises and Dioceses, 966–1939), vol. 18, 344; Konieczny, Leon. "Od Reinberna do Ignacego" (From Reinbern to Ignacy), in: *W 1000-lecie powstania biskupstwa w Kołobrzegu* (On the 1000th Anniversary of the Foundation of the Diocese of Kołobrzeg), ed. Ignacy Je (Koszalin: Wydawnictwo Miscellanea, 2000), 192.

<sup>29</sup> The Apostolic Nuncio in Warsaw was responsible for: Poland, the Baltic countries, Sweden, and Russia. H. Tüchle and C.A. Bouman, *Historia Ko cioła* (History of the Church), vol. 3: 1500–1715, trans. J. Piesiewicz (Warsaw, 1986), 208.

<sup>30</sup> The Nunciature in Cologne was established in 1584. Rogier, Luis J. de Bertier de Sauvigny, Guillaume. Hajjar, Joseph. *Historia Ko cioła* (History of the Church), vol. 4, 1715–1848, translated by Tadeusz Szafra ski (Warsaw: PAX Publishing Institute, 1987), 126.

of the North, established in 1667 and based in Hanover<sup>31</sup>. In 1709, these areas became part of the newly formed Apostolic Vicariate of Upper and Lower Saxony, headquartered in Hildesheim<sup>32</sup>, and in 1780 they were again placed under the Apostolic Vicariate of the North, managed by the Bishop of Paderborn and Hildesheim<sup>33</sup>. From that year, the northern vicariate was under the care of Frederick Egon von Fürstenberg, Bishop of Paderborn and Hildesheim. However, due to challenges from the Prussian rulers and the significant distance from Paderborn, on April 30, 1811, he transferred jurisdiction over Brandenburg and Pomerania to the Bishop of Wrocław<sup>34</sup>.

On June 23, 1812, the Prussian king decreed that the Catholic Church in these areas would be overseen by a bishop's delegate in the person of the pastor of St. Hedwig's Parish in Berlin<sup>35</sup>, a decision later ratified by the Holy See. The Decree of the Congregation for the Propagation of the Faith, dated November 27, 1819, granted the Bishop of Wrocław "ordinary jurisdiction over the parishes in the March of Brandenburg and Pomerania, which until then had been under the jurisdiction of the Bishop of Hildesheim and Paderborn as Apostolic Vicar of the North."<sup>36</sup>

## 2. The Papal Bull and Catholics in Pomerania and the Lubusz Region

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<sup>31</sup> In 1667, it was under the administration of Bishop Marek Maccini. At the request of his successor, Bishop Mikołaj Steno (1638–1686; from 1677 titular bishop of Heliopolis and apostolic vicar), the vicariate was divided in 1680 between him and Prince Bishop Ferdinand II Fürstenberg of Münster and Paderborn (Bishop of Münster from 1675 to 1683 and of Paderborn from 1661 to 1683). After the death of Bishop Steno, Bishop Ostensio Mauro (+1696), titular bishop of Joppa, took over the vicariate, and following him, it was administered by Prince Bishop Jobst Edmund Brabeck of Hildesheim (1688–1702), Bishop Joseph Clemens Wittelsbach (1702–1723), Bishop Clemens August Wittelsbach (1723–1761; also Bishop of Paderborn from 1719 to 1761, Münster from 1719 to 1761, Osnabrück from 1728 to 1761, and Archbishop of Cologne from 1723 to 1761), and later by Bishop Friedrich Wilhelm Westphalen (1663–1789; from 1782 Bishop of Paderborn). *Dratwa, Apostolski Wikariat Północy [The Apostolic Vicariate of the North]*, 29.

<sup>32</sup> The changes were made by Pope Pius VI (1775–1799) on the advice of Empress Maria Theresa of Austria due to financial difficulties.

<sup>33</sup> He was the bishop of Paderborn and Hildesheim from 1789 to 1825.

<sup>34</sup> Lech Bo cza-Bystrzycki, *Kościół katolicki na Pomorzu Zachodnim (1871–1945)* [The Catholic Church in Western Pomerania (1871–1945)] (Koszalin: Lech Bo cza-Bystrzycki, 1995), 22.

<sup>35</sup> The first Catholic services in Berlin were allowed to be held 150 years after the Reformation, in the embassies of France and Austria. In 1722, the Prussian King Frederick William I allowed the opening of a Catholic chapel, which, according to a report from the Bishop of Wrocław Cardinal Philipp Ludwig von Sinzendorf, directed to Pope Benedict XIV in 1746, "resembled more of a barn than a temple." Only after the victorious war with Austria, when Catholic Silesia was incorporated into the Prussian state, and the military and economic expansion of Prussia became dependent on the influx of labor from neighboring Catholic countries, did changes begin to occur in the religious landscape of Berlin. In order to win over the Silesian aristocracy, which remained strongly connected to Austria, and to encourage Catholics to settle in Berlin, King Frederick II the Great personally designed a temple modeled after the Roman Pantheon. This church, built with great difficulties from 1747 to 1773, dedicated to St. Hedwig of Silesia, was consecrated on All Saints' Day in 1773 by Prince-Bishop Ignacy Krasicki, the well-known Polish poet, writer, and publicist, at the king's personal request.

<sup>36</sup> Tadeusz Ceynowa, *Ziemia pogranicza. Dekanat wałecki w latach 1821–1920* (Land of the Border. The Wałecz Deanery from 1821 to 1920) (Radom: Polskie Wydawnictwo Encyklopedyczne, 2004), 108–109. Pope Pius VII gave his approval for these changes on November 21, 1819.



Ultimately, church affairs<sup>37</sup> in this area were regulated by Pope Pius VII's bull *De salute animarum*, issued on July 16, 1821<sup>38</sup>. The new circumscription established in the Prussian monarchy: the Cologne metropolitan archdiocese with suffragan bishoprics in Trier, Münster, and Paderborn, and two bishoprics directly under the Holy See – Wrocław and Warmia. It also elevated the Poznań bishopric to archbishopric status, combining it in personal union with the Archdiocese of Gniezno<sup>39</sup>.

The papal bull made provisions for Western Pomerania and the Lubusz region, stating: “assigning permanently to the care of the Bishop of Wrocław the Northern Mission parishes: Berlin, Potsdam, Spandau, Frankfurt an der Oder, Szczecin, and Stralsund, which henceforth were to be managed by the provost of St. Hedwig's Church in Berlin<sup>40</sup> under the authority of the Bishop of Wrocław.”<sup>41</sup> The bull confirmed the arrangements of 1811–1812; however, it did not specify territories but rather designated parishes. King Frederick William III, through a cabinet order on August 23, 1821<sup>42</sup>, mandated that the bull be published in the body of state laws, thus incorporating it into state law. For the Church, Bishop Józef Hohenzollern<sup>43</sup> of

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<sup>37</sup> After the Congress of Vienna (which lasted from September 1814 to June 1815), the Prussian territories were expanded to include the Rhineland, the so-called western territories, as well as the eastern provinces: Brandenburg, Saxony, Silesia, Western Pomerania, the Grand Duchy of Poznań, and both East and West Prussia. This territorial division required a reorganization of the dioceses. Stanisław Salmonowicz, *Prusy. Dzieje państwa i społeczeństwa* (Prussia. History of the State and Society) (Warszawa: Spółdzielnia Wydawnicza-Handlowa „Książka i Wiedza”, 1998), 245.

<sup>38</sup> Bolesław Kumor, *Ustrój i organizacja Kościoła polskiego w okresie niewoli narodowej 1772–1918* (The Structure and Organization of the Polish Church during the National Captivity 1772–1918) (Kraków: Polskie Towarzystwo Teologiczne, 1980), 295.

<sup>39</sup> Ceynowa, *Ziemia pogranicza* (The Land of the Borderlands), 65.

<sup>40</sup> Each provost of the parish church of St. Hedwig was a member of the honorary canons of the Wrocław Cathedral Chapter. However, it was only from 1828 that there were 2 honorary canonries in the chapter. The new chapter, according to the regulations of the papal bull, was constituted only in 1831. It already had 6 honorary canonries. Cf. Kumor, *Ustrój i organizacja* (The System and Organization), 295.

<sup>41</sup> Mieczysław Józefczyk, "Translacja bulli 'De salute animarum' i dokumentów korygujących granice diecezji warmińskiej w 1861 i 1922 roku" ("Translation of the Bull 'De salute animarum' and Documents Correcting the Boundaries of the Diocese of Warmia in 1861 and 1922"), *Studia Elbląskie XVIII* (2017): 21; bull on pages 12–27.

<sup>42</sup> This is according to Fr. Dr. Tadeusz Ceynowa (*Ceynowa, Ziemia pogranicza*, 65) and similarly Fr. Prof. Andrzej Kopiczko (Andrzej Kopiczko, "Reorganizacja Kościoła katolickiego w Prusach na podstawie bulli 'De salute animarum'" ["Reorganization of the Catholic Church in Prussia Based on the Bull 'De salute animarum'"], in: *Kościół w Polsce. Dzieje i kultura* [The Church in Poland. History and Culture], vol. 12, ed. Jan Walkusz (Lublin: Wydawnictwo KUL, 2013), 71), although Fr. Prof. Bolesław Kumor (*Kumor, Ustrój i organizacja*, 295) believes it took place on August 22.

<sup>43</sup> Roland Prejs, "Odrodzenie życia katolickiego w dorzeczu środkowej Odry i dolnej Warty w XIX i pierwszej połowie XX wieku" ["The Revival of Catholic Life in the Basin of the Middle Oder and Lower Warta in the 19th and Early 20th Century"], in: *Dzieje Kościoła katolickiego na środkowym Nadodrzu do czasów najnowszych* [The History of the Catholic Church in the Middle Oder Region Until Recent Times], ed. Adrian Put, Robert Kufel (Zielona Góra–Gorzów Wielkopolski: Wydawnictwo Diecezji Zielonogórsko-Gorzowskiej, 2020), 75–76; Kopiczko, *Reorganizacja Kościoła katolickiego*, 71.

Warmia was appointed executor of the bull across Prussia, while Jan Henryk Schmedding, a ministerial counselor, was responsible from the government side.

Bishop Hohenzollern further decreed<sup>44</sup> that only Rzepin, along with a small adjoining area from the former Lubusz bishopric, would be included in the Berlin delegation, while Kostrzyn, O no, and Sul cin (from the former Lubusz bishopric), as well as Gorzów Wielkopolski, My libórz, and Strzelce Kraje skie (from the former Kamie bishopric), would belong to the Diocese of Wrocław<sup>45</sup>.

The implementation of the bull's provisions was prolonged<sup>46</sup>, with the Brandenburg-Pomeranian Princely-Episcopal Delegation, commonly known as the Berlin Delegation<sup>47</sup>, formally established only in 1829. Its jurisdiction covered Western Pomerania up to the Łeba River and Brandenburg. The Bishop of Wrocław<sup>48</sup> was appointed Apostolic Vicar for the Brandenburg-Pomeranian territories, placing the new ecclesiastical entity in a personal union with Wrocław, with the delegation linked to it through the person of the bishop<sup>49</sup>.

In 1851, under Bishop Melchior Diepenbrock's leadership (1845–1853), the delegation was fully incorporated into the Diocese of Wrocław<sup>50</sup>. However, in practice, this did not change operations. The Berlin provost continued to prepare pastoral initiatives for Pomerania

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<sup>44</sup> As a result of the provisions of the papal bull and the subsequent executive decisions based on it, the area along the middle Oder and lower Warta had the following ecclesiastical allocation: the Diocese of Wrocław included aga , ary, Lubsko, Głogów, Sława, Szprotawa, Ko uchów, Zielona Góra, Krosno Odrza skie, Sulechów, wiebodzin, Sul cin, O no, Kostrzyn, Gorzów Wielkopolski, Strzelce Kraje skie, and Drezdenko (territories within today's Zielona Góra–Gorzów Diocese); while the Archdiocese of Pozna included Wschowa, Babimost, Mi dzyrzecz, Skwierzyna, Trzebiszewo, and Krzy (territories within today's Zielona Góra–Gorzów Diocese). Prejs, *Odrodzenie ycia katolickiego w dorzeczu rodkowej*, 77.

<sup>45</sup> Prejs, "Odrodzenie ycia katolickiego w dorzeczu rodkowej" ("Revival of Catholic Life in the Middle Oder and Lower Warta Basin"), 77.

<sup>46</sup> Kumor, "Ustrój i organizacja" ("The Structure and Organization"), 295, believes that its implementation, due to the position of the Prussian government, took more than 10 years.

<sup>47</sup> Official name: "Prince-Bishopric Delegation of Brandenburg and Pomerania," also referred to as the "Apostolic Delegation of the Bishop of Wrocław," and even the "Apostolic Delegation for Pomerania and Brandenburg." Lech Bo cza-Bystrzycki, *Studia i materiały do dziejów Ko cioła katolickiego na Pomorzu Zachodnim w granicach archidiecezji szczeci sko-kamie skiej* ("Studies and Materials on the History of the Catholic Church in Western Pomerania within the Boundaries of the Archdiocese of Szczecin-Kamie ") (Koszalin: Lech Bo cza-Bystrzycki, 1999), 33; Bolesław Dratwa, "Problemy Ko cioła na terenie diecezji wrocławskiej i jej delegatury w Berlinie w XVIII i XX w." ("Problems of the Church in the Diocese of Wrocław and Its Delegation in Berlin in the 18th and 20th Centuries"), *Gorzowskie Wiadomo ci Ko cielne* ("Gorzów Church News") 8 (1984): 181–192.

<sup>48</sup> The Diocese of Wrocław was removed from the Gniezno metropolitan province and directly subject to the Holy See.

<sup>49</sup> Wincenty Urban, *Zarys dziejów diecezji wrocławskiej* (Outline of the History of the Diocese of Wrocław) (Wrocław, 1962), 14; Bernhard Stasiewski, *Die katholische Kirche im Bereich des Bistums Berlin* (The Catholic Church in the Area of the Diocese of Berlin) (Berlin: Herder, 1938), 32. After the announcement of the aforementioned bull *De salute animarum*, an agreement was made with the authorities regarding the appointment of parish priests. Their salary amounted to 1,200 marks annually. Paul Steinmann, *Festschrift zur Zweihundert-Jahrfeier der Katholischen Gemeinde Stettin 1722–1922* (Commemorative Publication for the Two-Hundredth Anniversary of the Catholic Community of Stettin 1722–1922) (Stettin: Propsteikirche St. Johannes, 1922), 9.

<sup>50</sup> Only from 1851 did the Apostolic See begin to recognize the district of the delegation as part of the Diocese of Wrocław. Kumor, *Ustrój i organizacja* (The Structure and Organization), 189.

and Brandenburg, with the Bishop of Wrocław making final decisions. The provost of St. Hedwig's Church in Berlin received assistance from the parish priest of Frankfurt an der Oder for areas within the former Lubusz bishopric that are now part of modern Poland.

After protracted negotiations with the Prussian government, beginning in 1826, the Berlin delegation was finally allowed to apply regulations based on the instructions issued by the Bishop of Wrocław. The instruction specified, among other things:

1. The State declares that the prerogatives of the Apostolic Mission in Hildesheim have passed under the authority of the Bishop of Wrocław. However, this power is only temporary; Prussian authorities sought to entirely subordinate and bring the delegation under their control.

2. The Bishop of Wrocław holds spiritual authority and appoints a representative for the Berlin delegation, covering Brandenburg and Pomerania. This delegate is the provost of Berlin, or the parish priest of St. Hedwig's Church in Berlin. This authority is limited solely to *in spiritualibus* matters.

3. The State retains oversight over material and administrative matters, including the remuneration of Church employees.

4. The State monitors all deficiencies and subsequently communicates its objections to the bishop.

5. The government appoints parish priests and curates for life, granting them the status of state officials.

6. The delegate of the bishop holds a permanent mandate established by the above papal bull:

a) He supervises the clergy of the delegation.

b) He ensures the accuracy of their teaching and behavior. When necessary, he may suspend a priest's service, impose house arrest for up to three weeks, or administer other punishments.

c) Concerning matrimonial impediments, as before, he may obtain dispensations directly from Rome, either personally or through his secretary, the first vicar. He may also authorize subordinate priests to seek dispensations from Rome.

7. The delegate is to conduct annual visitations at the delegation's pastoral centers and submit a written report to the bishop (up to Kołobrzeg)<sup>51</sup>.

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<sup>51</sup> Joachim Feński, *Dzieje Kościoła katolickiego między Odrą a Łebą od Reformacji do 1945 roku* (The History of the Catholic Church between the Oder and the Łeba from the Reformation to 1945), 30–31.

The instruction was relayed to Provost Hubert Auer through the Ministry of Religious Denominations, Education, and Health, with the stipulation that all clerical offenses fall under the jurisdiction of state authorities. Additionally, the government restricted the Bishop of Wrocław's authority to address marriage-related judicial matters. In material and organizational matters, the government reserved exclusive rights. Bishops of Wrocław sought, to varying degrees, to bring the delegation and its delegates into alignment with their diocese.

Between 1821 and 1929, the delegates were:

1. Fr. Ambrose Taube (1821–1823) – a Cistercian from Zasięki (Lower Silesia), who served in Berlin after the monastery was secularized.

2. Fr. Hubert Auer (1823–1827) – born in Bingen on the Rhine; after resigning, he became the provost of the chapter in Trier.

3. Fr. Nikolaus Fischer (1829–1836) – a Silesian; upon falling ill, he returned to Silesia, where he died in 1858.

4. Fr. Antoni Brinkmann (1836–1849) – born in Billerbeck; previously a canon in Trier. He co-founded the missionary association known as Bonifatiusverein with Fr. Ruland, and, with the assistance of Duke Bogusław Radziwiłł, established the first St. Hedwig's Hospital in Berlin. After resigning, he served as an auxiliary bishop in Münster from 1852–1856.

5. Fr. Wilhelm Emmanuel von Ketteler (1849–1850) – from the diocese of Münster; on June 3, 1850, he led the first public Corpus Christi procession in Berlin since the Reformation, proceeding along Unter den Linden Avenue to Spandau. He was Bishop of Mainz from 1850–1877.

6. Fr. Leopold Pellgram (1850–1859) – during his tenure, many churches and other places of worship, such as chapels, were built; he later became a dean and then Bishop of Trier (1865–1867).

7. Fr. Franz Xaver Karker (1860–1870) – from Nysa; by his time, the Catholic population had grown to 50,000, served by 63 clergy across 20 pastoral centers. During his tenure, the second Catholic church in Berlin, St. Michael's, was consecrated. He became a canon of the cathedral chapter in Wrocław in 1870.

8. Fr. Robert Herzog (1870–1882) – a Silesian from near Żbikowice; became Bishop of Wrocław in 1882 and died there in 1886.

9. Fr. John Baptist Maria Assmann (1882–1888) – from Branice in Silesia, previously a military chaplain in Kołobrzeg; became a field bishop in 1888, receiving consecration at St.

Hedwig's Church in Berlin – the first episcopal ordination in the region since the Reformation.

10. Fr. Joseph Jannel (1888–1897) – from Silesia, where he served as parish priest at St. Maurice's in Wrocław; he was instrumental in church construction in Berlin.

11. Fr. Karl Neuber (1897–1905) – born near Nysa; influenced the deepening of religious life in the delegation area by founding various Catholic organizations; he died while serving as delegate in Berlin.

12. Fr. Dr. Karl Kleineidam (1905–1920) – established a diocesan fund to support small and impoverished parishes; due to health reasons, he resigned and returned to Silesia, where he died in 1924.

13. Bishop Josef Deitmer (1920–1929) – the last delegate, appointed auxiliary bishop of the Wrocław diocese in 1923, residing in Berlin until his death. He hailed from the Münster diocese<sup>52</sup>.

#### **4. Revival of the Catholic Church**

With the papal bull, the face of the Catholic community in these lands began to change. In 1821, the Berlin delegation encompassed six parishes and 12,000 Catholics. Similar developments occurred in the former bishoprics of Kamie (Western Pomerania) and Lubusz (the Lubusz region), with the organization of the Catholic Church experiencing transformation.

Szczecin played a dominant role here. According to a 1821 report by parish priest Heinevetter<sup>53</sup>, the parish in Szczecin comprised 1,000 people, growing to 2,359 Catholics by 1840<sup>54</sup>. By 1824, the Szczecin parish had extended to include mission stations (chapels) such as Viereck, where a church and Catholic school had been established in 1804; Hoppenwalde, which had a church built in 1808; Blumenthal; Augustwalde, with a Catholic school; Zdunowo and Wielgowo, which both had Catholic schools; Stargard, where religious

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<sup>52</sup> Fe ski, *Dzieje Ko cioła katolickiego* (The History of the Catholic Church), 33–34.

<sup>53</sup> During his tenure, as some historians report, from 1809, Catholic services for civilians began to be held in the Church of St. John the Evangelist by the Oder River. The congregation did not enjoy the St. John's Temple for long, as the old sacred building was deemed dangerous to human life, since, as it was noted, it was at risk of collapsing at any moment. For this reason, in 1832, the "most noble structure that Szczecin had" was closed for public worship, and it was downgraded to a role as a fire station. Probably, the services in the Church of St. John the Evangelist were held for civilians—this was a convenience for Catholics from the surrounding areas of Szczecin, while military personnel continued to attend services at the church in the castle. Helmut Holzappel, *Ko ciół mi dzy Odr a Bałtykiem* (The Church Between the Oder and the Baltic), 131.

<sup>54</sup> Bo cza-Bystrzycki, *Studia i materiały* [Studies and Materials], 34.

education was provided by a lay catechist; and Prenzlau, which had a small chapel<sup>55</sup>. The parish also extended its care to military units in Western Pomerania and on the island of Rügen, where pastoral care was also provided to civilians in these areas.

In light of these developments, the castle church in Szczecin became too small. On January 1, 1833, parish priest Kinzel petitioned the Regency on July 16, 1840, to expand the church, citing challenging spatial conditions. Ultimately, despite various state impediments, the Szczecin parish was granted a plot for church construction on the extension of Kaszubska Street and a planned street marked as No. 9, later known as Bogurodzicy Street, where a Catholic church was eventually built<sup>56</sup>. The parish then numbered about 4,000 faithful<sup>57</sup>. On Wednesday, August 29, 1888, the foundation stone was laid, and on September 30, 1890, Cardinal George Kopp, the Archbishop of Wrocław, consecrated the newly erected church dedicated to St. John the Baptist – the first Catholic church built in Szczecin during Protestant times<sup>58</sup>. Pope Pius XI, in his breve of June 21, 1922, granted the title “Mother of the Churches of Western Pomerania” to St. John the Baptist Church in Szczecin, covering the churches of the Pomeranian province<sup>59</sup>.

It was not until 1843, however, that Catholics began to be separated from the Szczecin parish to establish independent pastoral centers. The Constitution of January 31, 1850, introduced far-reaching changes in the legal status of the Catholic Church in Prussia. It created conditions conducive to the development of church organizations and, consequently, the growth of the Catholic population in German diaspora regions. The Boniface Association, founded in 1849 in Regensburg and approved in 1852 in Paderborn, played an especially positive role in this process, providing extensive support to German Catholics living both within Germany and abroad, including those residing in Western Pomerania.

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<sup>55</sup> Steinmann, *Festschrift*, 7; Johannes Allendorff, *Religiöse Heimatkunde. Geschichte der katholischen Kirche in Pommern* [Religious Regional Studies: History of the Catholic Church in Pomerania]. (Stettin, 1930), 35–36; Kumor, *Ustrój i organizacja*, 661.

<sup>56</sup> APS, APPP, nr 4408: Pismo Nadprezydenta do Nadburmistrza Hakena z 5 marca 1884 r. oraz odpowiedź Hakena z 2 maja 1884 r. [Letter from the Senior President to Mayor Haken dated March 5, 1884, and Haken's response dated May 2, 1884].

<sup>57</sup> APS, APPP, nr 4408: Pismo Nadburmistrza Hakena z 5 marca 1884 r. [Letter from Mayor Haken dated March 5, 1884]; APS, APPP, nr 4408: Pismo przewodniczącego rady parafialnej G. Thomasa z 25 marca 1884 r. i pismo z 2 kwietnia 1884 r. [Letter from the chairman of the parish council, G. Thomas, dated March 25, 1884, and a letter dated April 2, 1884]; APS, APPP, nr 4408: Pismo Nadprezydenta z 3 kwietnia 1884 r. [Letter from the Senior President dated April 3, 1884].

<sup>58</sup> The church measured 52 meters in length and 20 meters in width. The tower on the southern side was 65 meters tall. The total area of the temple was 1,000 square meters.

<sup>59</sup> APJCS, *Breve papie a Piusa XI, Watykan*, 21 czerwca 1922 r. [Papal Breve of Pope Pius XI, Vatican, June 21, 1922].

This stimulated the rapid development of the parish network<sup>60</sup> and led to the establishment of a new intermediate administrative level—the archipresbyterate—between the bishop and the central diocesan offices and the parishes. This decision was made by Heinrich Förster, Bishop of Wrocław, in 1862, and the bishop's delegate in Berlin developed the rationale for its creation. It was approved by the Minister of Religious Denominations, Education, and Health on February 9, 1863. This was the Pomeranian (Szczecin) archipresbyterate, headquartered in Szczecin. It included all parishes in the Pomeranian province, namely nine pastoral centers: Szczecin, Stralsund, Stargard (June 22, 1850)<sup>61</sup>, Greifswald (August 27, 1856)<sup>62</sup>, Hoppenwalde (August 27, 1856)<sup>63</sup>, Koszalin (November 11, 1857)<sup>64</sup>, Pasewalk (June 7, 1861)<sup>65</sup>, wi ciechowo (June 10, 1863)<sup>66</sup>, and Kołobrzeg (December 28, 1867)<sup>67</sup>, with the latter two included because pastoral activities had been conducted there prior to their establishment as formal parishes.

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<sup>60</sup> Both the localities, the curacy, and the parish formed a pastoral center, with the distinction that the status of the parish obligated the Prussian state to support the parish and the priest, which is why the state was reluctant to grant permits for the establishment of new parishes.

<sup>61</sup> The decree was issued by the Bishop of Wrocław, Melchior von Diepenbrock. However, according to state law, the parish was established on November 9, 1863. Although since 1783, a priest from Szczecin had occasionally visited for pastoral services; Masses were celebrated in the historic chapel (St. Jobst) managed by the city. Since 1843, a priest had been residing here permanently; baptismal records have been kept in the parish archive since that year. In 1862, a church was built, which was consecrated on September 9 of that year by the provost of the parish of St. Hedwig in Berlin and the Berlin delegate, Father Franciszek Ksawery Karker. The parish had 1,124 members. It encompassed 102 localities. In 1908, a parish was separated from it in Choszczno, and in 1911 in Pyrzyce. APS, Dienstregistratur, nr 803.

<sup>62</sup> Bo cza-Bystrzycki, Ko ciół katolicki, 50. [The Catholic Church, 50.]

<sup>63</sup> Bo cza-Bystrzycki, Ko ciół katolicki, 50. [The Catholic Church, 50.]

<sup>64</sup> The curacy was established on November 11, 1857, although missionary priest Father Aleksander Pfeiffer arrived here as early as the end of 1851. The foundation stone for the construction of the church dedicated to St. Joseph was laid on April 10, 1869, and the consecration of the temple took place on October 20, 1870, by Father Robert Herzog – delegate of the Bishop of Wrocław, Heinrich Förster. The independent parish of St. Joseph the Spouse in Koszalin was established on October 8, 1892. Bo cza-Bystrzycki, Ko ciół katolicki [The Catholic Church], 26; Fe ski, Dzieje Ko cioła katolickiego [The History of the Catholic Church], 133; Marek Oko , Maria Wrzeszcz, "Koszalin," in: Encyklopedia katolicka [Catholic Encyclopedia], vol. 9 (Lublin: Scientific Publishing House of the Catholic University of Lublin, 2002), col. 974.

<sup>65</sup> Bo cza-Bystrzycki, Ko ciół katolicki, 50. [The Catholic Church, 50.]

<sup>66</sup> It was associated with the Institute of St. Aloysius, which was founded on its lands in 1857 by the convert Ludolph von Beckedorff. Initially, the Institute was served by school sisters, and from 1861 by the Borromean sisters. The Institute included: a children's home with a dormitory, an orphanage, a primary school, and a domestic economy school. Additionally, a church was built in place of the chapel (which was established in 1828). In 1918, the Institute had 204 students. The first missionary pastor known was Father Józef Gottwald (1860–1916). The number of faithful was 490 people. The parish included 110 localities. Fe ski, Dzieje Ko cioła katolickiego [The History of the Catholic Church], 88–89.

<sup>67</sup> Military chaplains had been conducting services for Catholic soldiers stationed at the Kołobrzeg fortress and local Catholics since the second half of the 17th century. On December 28, 1867, Bishop H. Förster signed the founding document, under which a military Catholic parish was established in Kołobrzeg, although the first permanent military chaplain arrived here in 1862. The parish also served civilian Catholics. In 1887, there were 308 Catholic soldiers stationed in Kołobrzeg, of whom 262 spoke Polish. Special services were organized for them. It was not until 1889, after the transfer of the division parish to Szczecin, that the St. Martin parish gained civilian status and independence. The first civilian pastor was Father Linus Schramm. Bo cza-Bystrzycki, Ko ciół katolicki [The Catholic Church], 50; Holzapfel, Ko ciół mi dzy Odr a Bałtykiem [The Church Between the Oder and the Baltic], 165; Marek Oko , Wrzeszcz, Maria. "Kołobrzeg," in: Encyklopedia katolicka

The growing number of Catholics led to a new division in 1867. The Pomeranian archipresbyterate was divided into three archipresbyterates:

- Koszalin—Kołobrzeg, Koszalin, Słupsk (February 12, 1866)<sup>68</sup>, and widwin (December 7, 1867)<sup>69</sup>;
- Stralsund—Stralsund, Greifswald, Hoppenwalde with Blumenthal, Bergen (October 15, 1864)<sup>70</sup>, Anklam (June 8, 1867)<sup>71</sup>, later including Demmin (June 19, 1869)<sup>72</sup>;
- Szczecin—including the pastoral centers in Szczecin, Stargard, Pasewalk in connection with Viereck, wi ciechowo, and Borzysławiec with Wielgowo (February 10, 1866)<sup>73</sup>.

This structure lasted until 1884. On December 29 of that year, the Stralsund archipresbyterate was dissolved due to vacancies in three parishes and was incorporated into the Szczecin archipresbyterate, renamed "Szczecin-Stralsund."<sup>74</sup> On May 29, 1909, after filling the vacancies in Bergen, Demmin, and Anklam, the previous division into three deaneries was reinstated<sup>75</sup>. Additionally, in 1902, the Chief Chaplain at the General Command in Berlin decided to separate the Catholic military communities from the civilian ones. He appointed separate chaplains in garrisons, and military Catholics were to "seek religious services" exclusively from them. This reorganization was conducted in anticipation of a possible war<sup>76</sup>, transforming military parishes into civilian ones.

After World War I, further development of the Catholic Church's organization in Pomerania occurred. In 1923, the bishop's delegate, residing in Berlin, was granted episcopal status, and on April 24, 1924, the pastor of the Szczecin parish, Rev. Dr. Paul Steinmann, was

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[Catholic Encyclopedia], vol. 9 (Lublin: Scientific Publishing House of the Catholic University of Lublin, 2002), col. 426.

<sup>68</sup> Since 1864, regular Catholic services were held in Słupsk – the city and district were subordinated to the parish in Koszalin. On February 12, 1866, a curacy was established here, and on February 9, 1889, a parish was founded (approved by the state on May 7, 1889). The Wrocław diocesan committee of the Society of St. Boniface supported the construction of the church, which was built in 1872–1873. The creator of the building was Heithaus. It was dedicated to St. Otto and was consecrated on December 11, 1873. Fe ski, *Dzieje Ko cioła katolickiego* [The History of the Catholic Church], 138.

<sup>69</sup> Fe ski, *Dzieje Ko cioła katolickiego* [The History of the Catholic Church], 129–130. In 1868, a house was purchased, in which a chapel, a priest's residence, and a school were established.

<sup>70</sup> Bo cza-Bystrzycki, *Ko ciół katolicki*, 50. [The Catholic Church, 50.]

<sup>71</sup> Bo cza-Bystrzycki, *Ko ciół katolicki*, 50. [The Catholic Church, 50.]

<sup>72</sup> Bo cza-Bystrzycki, *Ko ciół katolicki*, 50. [The Catholic Church, 50.]

<sup>73</sup> The state approval was issued on August 29, 1886. The establishment of the parish took place on January 21, 1891. The church was built in 1902 and was consecrated in the same year – on December 2. Bo cza-Bystrzycki, *Ko ciół katolicki* [The Catholic Church], 50; Roman Kostynowicz, *Ko cioly archidiecezji szczeci skom kamie skiej* [Churches of the Archdiocese of Szczecin-Kamie ], vol. 1 (Szczecin: Szczeci skie Wydawnictwo Archidiecezjalne "Ottonianum," 2000), 244.

<sup>74</sup> Bo cza-Bystrzycki, *Ko ciół katolicki*, 43. [The Catholic Church, 43.]

<sup>75</sup> Bo cza-Bystrzycki, *Ko ciół katolicki*, 43. [The Catholic Church, 43.]

<sup>76</sup> Franz Albert, *Gechichte der katolischen Militargemeinde Stettin 1772–1924* [History of the Catholic Military Community in Stettin 1772–1924] (Stettin, 1924), 32–37.



appointed by the Cardinal of Wrocław as the bishop's commissioner; he managed numerous issues throughout Western Pomerania on behalf of the bishop, conducting church visitations, laying cornerstone ceremonies for new churches and chapels, which he then consecrated<sup>77</sup>.

Another significant change in the Catholic Church structure in Pomerania was the establishment of the Berlin Diocese. Created under the concordat between the Holy See and Prussia on June 14, 1929, the Apostolic Constitution *De nova provinciarum ecclesiarum et dioecesium in statu Borussiae circumscriptione* of June 29, 1930, and Pope Pius XI's bull *Pastoralis officii nostri cura* of August 13, 1930<sup>78</sup>. All these legal acts took effect on August 31, 1930. The Berlin Diocese<sup>79</sup> became part of the newly created Wrocław metropolitan province, along with the Warmia Diocese and the Free Prelature of Piła<sup>80</sup>.

The last reorganization of church structures in the Pomeranian province, under the jurisdiction of the Berlin Diocese, took place in 1937. This became official on December 6, 1937, and went into effect on January 1, 1938. At that time, a new archpresbyterate, Stargard, was established. As a result of these organizational changes:

- The Szczecin archpresbyterate included 14 parishes: Szczecin St. John the Baptist<sup>81</sup>, Hoppenwalde, Pasewalk<sup>82</sup>, Borzysławiec, winouj cie (April 29, 1905)<sup>83</sup>, Viereck (July 20,

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<sup>77</sup> Allendorf, *Religiöse* [Religious], 38–39; Bo cza-Bystrzycki, *Ko ciół katolicki* [The Catholic Church], 47.

<sup>78</sup> Franz Westpfal, *Apostolische Administration Schneidemühl* [Apostolic Administration of Schneidemühl] (Schneidemühl: Verlag des Johannesboten, 1928); Bolesław Kumor, "Granice metropolii i diecezji polskich (1966–1939)," *Archiwa, Biblioteki i Muzea Kościelne* 22 (1971): 309–404; Heribert Rosal, Marek Zahajkiewicz, "Berlin," in: *Encyklopedia katolicka* [Catholic Encyclopedia], vol. 2 (Lublin: Scientific Publishing House of the Catholic University of Lublin, 1985), col. 292.

<sup>79</sup> Before World War II, the bishops were: Christian Schreiber (1930–1933), Nikolaus Bares (1933–1935), and Konrad von Preysing (1935–1950).

<sup>80</sup> Following the territorial losses outlined in the Treaty of Versailles (signed on June 28, 1919; came into effect on January 10, 1920), the Weimar Republic created a special Prussian province in 1922 called the "Poznań – West Prussia Borderland" from the border regions of pre-partitioned Poland. The territories taken from Poland, in terms of church administration, belonged to both the Archdiocese of Poznań (Piła, Wschowa, Babimost, Międzyrzecz, Skwierzyna, and Wałcz) and the Archdiocese of Chełmno (Złotów, Człuchów, Bytów, and Lębork). Due to difficulties in exercising church authority over these areas, the Archbishop of Gniezno and Poznań, Cardinal Edmund Dalbor, established the Archiepiscopal Delegation with its seat in Tuczno (Wałcz deanery) on November 22, 1920. On May 1, 1923, the Holy See transformed the Delegation into an Apostolic Administration, which also took control of the territories detached from the Chełmno Diocese. In July 1926, the Apostolic Administration was named the Pilska Administration (*Apostolische Administration Schneidemühl*). After the concordat with Prussia was concluded (June 14, 1929), Pope Pius XI, through the bull *Pastoralis officii nostri cura* on August 13, 1930, established the Free Prelature in Piła (*Freie Prälatur Schneidemühl*). By 1938, the Piła Prelature consisted of 8 deaneries, 75 parishes, 11 local vicariates, 1 independent pastoral center, 75 parish churches, 69 filial churches, 133 diocesan priests, 8 religious priests, 37 theology students, 158 religious sisters, and 136,540 faithful. Bo cza-Bystrzycki, *Ko ciół katolicki* [The Catholic Church], 29–33.

<sup>81</sup> In Szczecin itself, before the outbreak of World War II, there were 6 parishes, covering 154 localities, with 12 priests (including 2 Oblates) serving 15,595 Catholics. Bo cza-Bystrzycki, *Ko ciół katolicki* [The Catholic Church], 66.

<sup>82</sup> Since 1907, it has been functioning as an independent parish.

<sup>83</sup> This is the date of the establishment of the curacy. The parish was founded on March 31, 1908. The parish had 1,500 members. Filial points were in Międzyzdroje (chapel), Heringsdorf (chapel), and Ahlbeck (town hall). Later, the priest also traveled to Kamie Pomorski. The parish covered a total of 112 localities from the islands

1907)<sup>84</sup>, Jeleschowo (October 1, 1909)<sup>85</sup>, Szczecin Holy Family (February 6, 1913)<sup>86</sup>, D bie (October 1, 1923)<sup>87</sup>, Kamie Pomorski (January 1, 1924)<sup>88</sup>, Szczecin Christ the King

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of Wolin and Usedom. The parish church was built between 1895 and 1896. Leo Jablonski, *Gechichte des fürstbischöflichen Delegaturbezirkes Brandenburg und Pommern [History of the Prince-Bishopric Delegation District of Brandenburg and Pomerania]* (Breslau: Druck von R. Mischkowsky, 1929), 442–456; Holzapfel, *Ko ciół mi dzy Odr a Bałtykiem [The Church Between the Oder and the Baltic]*, 148–150; Jacek Fabiszak, *100 lat parafii pw. Matki Bo ej Gwiazdy Morza w winouj ciu [100 Years of the Parish of Our Lady, Star of the Sea in winouj cie]* (Szczecin: bw, 1996).

<sup>84</sup> It was established as a curacy. Masses were also celebrated in Breitenstein in a neighborhood apartment.

<sup>85</sup> In the village of Jeleschowo (incorporated into the boundaries of Szczecin in 1939), which had 9,075 inhabitants in 1939, a chapel was established on October 1, 1909. In July 1908, land was purchased along with a house, in which a room was adapted into a chapel dedicated to Our Lady Help of Christians. The chapel belonged to the parish of St. John the Baptist. It wasn't until October 1, 1909, that a priest arrived from Szczecin to settle in Jeleschowo. On October 14, 1923, in the presence of the clergy, the Borromean Sisters, and the faithful, Father Peter Lauffs, an Oblate, was introduced to the chapel. From then on, the Oblates (this was the first case of a male religious congregation settling in Szczecin after the Reformation) took over the parish. The parish area stretched over 40 km, covering 20 localities and numbering 1,000 parishioners. In 1930, construction of the church began, and the consecration took place on August 16, 1931. The small white church, along with a monastery, was built at 24 Robotnicza Street. During World War II, the parish had over 1,200 members. Masses were held in Jeleschowo (the name of Jeleschowo was introduced in 1946), in Skolwin at the school, in Police at the school, and in Goław. Unfortunately, during air raids in 1944, the church was bombed twice and no longer existed. Tadeusz Białecki, Lucyna Turek-Kwiatkowska, *Szczecin stary i nowy (Szczecin: Szczecińskie Towarzystwo Kultury, 1991), 299; Bo cza-Bystrzycki, Ko ciół katolicki, 58, table no. 15.*

<sup>86</sup> The history of the Parish of the Holy Family is very rich and closely linked to the history of the Borromean Sisters' presence in Szczecin. They arrived in the city on November 21, 1867. In 1871, they acquired a house at Mariacki Square. A year later, they exchanged it for a plot of land located between today's 32 Wyzwolenia Avenue and S. Lubomirski Street (the site of the current St. John Paul II Medical Institute). On this plot stood a large building, which was transformed into a care home dedicated to St. Charles Borromeo. A chapel was also arranged in the building, but the old structure was already in need of demolition. Therefore, in 1910, construction of a new complex began. In 1911, the Church of the Holy Family was built (consecrated on May 28, 1911), followed by the monastery and hospital. A local chapel was established on February 6, 1913. In 1919, the church was consecrated by the Bishop of Wrocław, Cardinal A. Bertram. On July 1, 1936, the parish was established, and in 1941, it had 2,000 parishioners. The church was destroyed during one of the largest air raids on Szczecin – on August 17, 1944. The surviving monastery buildings were later converted into a railway hospital after World War II. Bogdan Frankiewicz, "Szpital w Karola Boromeusza," *Ko ciół nad Odr i Bałtykiem* 2, 61 (1992): 24.

<sup>87</sup> In 1901, a plot of land was purchased (at the current 11 Miernicza Street), and construction of a small church dedicated to the Assumption of the Blessed Virgin Mary began. It was consecrated on November 13, 1903, and from then on, regular services were held, attended by about 200 people (including 80 soldiers and about 70 parishioners from the surrounding villages). On September 22, 1913, an independent chapel was established, and the parish was officially created on October 1, 1923, although the first permanent pastor, Father Alfred Kionka from Silesia, had settled there in 1913. In Wielgowo, the chapel was used for celebrating the Eucharist. During the battles for D bie in 1945, the church of the Assumption of the Blessed Virgin Mary was completely destroyed. See: Bogdan Frankiewicz, "Z dziejów parafii w Szczecinie D bie," *Ko ciół nad Odr i Bałtykiem* 20, 53 (1991): 16.

<sup>88</sup> Since 1909, a priest from winouj cie would come to Kamie Pomorski and hold Masses, initially in the council hall, and later in the restaurant hall. On February 10, 1914, permission was granted by the Minister of Religious Affairs to build a Catholic chapel. It was a hall church with a central layout, oriented (similar to the one in Jeleschowo?). The parish (curacy) was established here on January 1, 1924, although a separate pastoral center (chapel community) was created as early as July 8, 1924. Pastoral services were provided not only in Kamie , but also in Dziwnów (school building), and in Golczewo and Stepnica. Bo cza-Bystrzycki, *Ko ciół katolicki*, 138; Bo cza-Bystrzycki, *Ko ciół katolicki*, 174, table no. 91; Bo cza-Bystrzycki, *Studia i materiały*, 41, table no. 3.

(November 20, 1924)<sup>89</sup>, Torgelow (September 26, 1926)<sup>90</sup>, Goleniów (May 1, 1931)<sup>91</sup>, and Podjuchy (April 27, 1932)<sup>92</sup>;

- The Stargard archipresbyterate included 11 parishes: Stargard, Kołobrzeg, wi ciechowo, widwin, Choszczno (November 11, 1908)<sup>93</sup>, Pyrzyce (July 7, 1911)<sup>94</sup>, Gryfice (December 28, 1914)<sup>95</sup>, Drawsko (April 4, 1925)<sup>96</sup>, Trzebiatów (May 31, 1925)<sup>97</sup>, Chrapowo (October 1, 1932)<sup>98</sup>, and Jesionowo (February 1, 1934)<sup>99</sup>;

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<sup>89</sup> On November 20, 1924, a parish dedicated to St. Otto was established in the Łasztownia area. However, after Pope Pius XI proclaimed the Feast of Christ the King on December 11, 1925, the parish also adopted this title. For some time, the parish did not have a church. It was only on May 31, 1931, that the vicar general, Father P. Steinmann, blessed the cornerstone for the construction of a new temple. After five months, on October 25, 1931, the church was consecrated by the Bishop of Berlin, Christian Schreiber. Due to wartime actions (allied air raids between 1942–1944), the church was destroyed. Bo cza-Bystrzycki, Ko ciół katolicki, 63, table no. 17; Artur Rasmus, "Ko ciół Chrystusa Króla w Szczecinie," Ko ciół nad Odr i Bałtykiem 23, 56 (1991): 20.

<sup>90</sup> In Blumenthal, there was a chapel where the Eucharist was celebrated. Bo cza-Bystrzycki, Ko ciół katolicki, 63.

<sup>91</sup> The date of the establishment of the curacy. The curacy area was home to 250 Catholics in 83 localities. A church dedicated to St. George was also built here in 1930. It was consecrated on December 7, 1930, by Bishop Schreiber from Berlin. Masses were also celebrated in the Goleniów prison and in the "Monopol" hotel in Maszewo. Holzapfel, Ko ciół mi dzy Odr a Bałtykiem, 144; Marek Oko, "Goleniów," in: Encyklopedia katolicka, vol. 5 (Lublin: Wydawnictwo Naukowe Katolickiego Uniwersytetu Lubelskiego, 1989), col. 1260; Kostynowicz, Ko cioły, vol. 1, 246; Bo cza-Bystrzycki, Ko ciół katolicki, 63.

<sup>92</sup> In Podjuchy, there was a Catholic parish dedicated to St. Peter and St. Paul. It had a modest chapel at 37 Krzemienna Street and counted only 750 parishioners. Mass was also celebrated in Gryfino in a gymnasium. The chapel was destroyed as a result of military actions in 1945. Bo cza-Bystrzycki, Ko ciół katolicki, 63, table no. 17.

<sup>93</sup> The establishment of the parish was approved by the state on August 21, 1909. Initially, a priest from Stargard would come here. As a result, land was purchased, and a chapel was built, which was consecrated on January 20, 1907. The church was consecrated by Fr. Frenzl from Stargard on August 27, 1911. This parish also served Kalisz Pomorski, Recz, and Drawno. Holzapfel, Ko ciół mi dzy Odr i Bałtykiem, 140.

<sup>94</sup> Since 1906, Mass was celebrated here six times a year in the town hall. However, in 1909, the local authorities withdrew the permissions to use it, so a decision was made to purchase a barn and land on Lipia ska Street. A chapel was built there according to Hauser's design and consecrated on September 4, 1910, dedicated to St. Otto, marking the beginning of the curacy. The parish was established on August 1, 1924. Edward Rymar, wi ta Studnia czyli misyjne dzieło patrona Pyrzyc w. Ottona biskupa bamberskiego i pami o nim poprzez wieki (Pyrzyc: Pyrzycka Biblioteka Publiczna, 2006), 65–66; Kostynowicz, Roman. Ko cioły archidiecezji szczeci sko-kamie skiej, vol. 2 (Szczecin: Szczeci skie Wydawnictwo Archidiecezjalne „Ottonianum”, 2000), 194; Holzapfel, Ko ciół mi dzy Odr i Bałtykiem, 115.

<sup>95</sup> Date of establishment of the local vicariate. From 1912, a priest from Kołobrzeg came to provide pastoral service here (the first Mass was celebrated on May 13). The church was not built until 1932 (the cornerstone was laid on July 3, 1930, and it was consecrated on November 16, 1932). Until that time, services were held in a chapel and a mission house. Maciej Szukała, "Gryfice od wojen napoleo skich do roku 1945" ("Gryfice from the Napoleonic Wars to 1945"), in: Gryfice dzieje miasta ("Gryfice History of the Town"), edited by Tadeusz Białecki (Szczecin: Oficyna Wydawnicza Archiwum Pa stwowe "Dokument," 2013), 191–192. Archiwum WUOZ w Szczecinie, Karta ewidencji zabytków architektury i budownictwa, Ko ciół rzymskokatolicki parafii NSPJ (Roman Catholic Church of the Sacred Heart of Jesus Parish), Kazimiera Kalita-Skwierzy ska, manuscript (2011); Bogdan Frankiewicz, "Z dziejów Ko cioła katolickiego na ziemi gryfickiej od redniowiecza do 1945 r." ("The History of the Catholic Church in the Gryfice Region from the Middle Ages to 1945"), Ziemia Gryficka 4 (1993): 16–27; Bo cza-Bystrzycki, Ko ciół katolicki ("The Catholic Church"), 60.

<sup>96</sup> Date of establishment of the curacy. With the help of the St. Boniface Association, a building near the train station was purchased for the parish house, and a church was constructed from the neighboring barn. The new church was consecrated on June 30, 1929. Holzapfel, Ko ciół mi dzy Odr a Bałtykiem ("The Church between the Oder and the Baltic"), 172; Fe ski, Dzieje Ko cioła katolickiego ("The History of the Catholic Church"), 130–131.

- The Koszalin archipresbyterate included 8 parishes: Koszalin, Słupsk, Polanów (April 15, 1908)<sup>100</sup>, Szczecinek (September 30, 1910)<sup>101</sup>, Białogard (August 14, 1915)<sup>102</sup>, Miastko (April 15, 1917)<sup>103</sup>, Sławno (June 8, 1924)<sup>104</sup>, and Kozin (May 1, 1933)<sup>105</sup>;

- The Stralsund archipresbyterate included 8 parishes: Stralsund, Greifswald, Bergen, Anklam<sup>106</sup>, Demmin, Wolgast (January 25, 1919)<sup>107</sup>, Barth (October 25, 1924)<sup>108</sup>, and Grimmnen (April 1, 1926)<sup>109</sup>;

- The region of Lubusz, currently part of Germany and under the Berlin delegate's jurisdiction since 1863, was supported by the Frankfurt-Oder archipresbyterate, including

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<sup>97</sup> Date of establishment of the mission. The Catholic community adapted the medieval St. Gertrude Chapel, consecrated in 1926, for their religious needs. The Catholic parish was established on February 1, 1936. *Bo cza-Bystrzycki, Ko ciół katolicki* ("The Catholic Church"), 63.

<sup>98</sup> Date of establishment of the mission. On November 1, 1937, it was granted the status of a parish. *Bo cza-Bystrzycki, Studia i materiały* ("Studies and Materials"), 38, table no. 2; *Fe ski, Dzieje Ko cioła katolickiego* ("History of the Catholic Church"), 101–102.

<sup>99</sup> On July 24, 1932, Father Józef Juzek from Szczecin laid the foundation stone for the construction of the church in Jesionowo, and on October 30 of the same year, the new church was consecrated. The consecration was performed by the auxiliary bishop from Berlin, Christian Schreiber. *Bo cza-Bystrzycki, Studia i materiały* ("Studies and Materials"), 38, table no. 2.

<sup>100</sup> In 1907, Polanów received a permanent priest, and the town district was incorporated into the Polanów parish on April 15, 1908. As a temporary measure, priests from the Chełmno Diocese visited the Catholics in the town district. The church was consecrated on March 26, 1912. A rectory was built next to the church. *Bo cza-Bystrzycki, Ko ciół katolicki* ("Catholic Church"), 58. *Holzappel, Ko ciół mi dzy Odr a Bałtykiem* ("The Church Between the Oder and the Baltic"), 170–171; *Fe ski, Dzieje Ko cioła katolickiego* ("History of the Catholic Church"), 141–142.

<sup>101</sup> The date of establishment of the curacy. It was officially approved by the state on October 1, 1926. In 1914, the application for the construction of a church was rejected; the cornerstone was laid only on August 19, 1923. *Bo cza-Bystrzycki, Ko ciół katolicki* ("Catholic Church"), 59 and *Fe ski, Dzieje Ko cioła katolickiego* ("History of the Catholic Church"), 144.

<sup>102</sup> The date of the establishment of the local parish. Since 1870, a priest from Koszalin had been visiting every few weeks. Although the plot of land had been purchased in 1901, the construction of the church began only on November 12, 1920, when the cornerstone was laid. *Holzappel, Ko ciół mi dzy Odr a Bałtykiem* ("The Church Between the Oder and the Baltic"), 169–170; *Fe ski, Dzieje Ko cioła katolickiego* ("History of the Catholic Church"), 145–146 and *Bo cza-Bystrzycki, Ko ciół katolicki* ("Catholic Church"), 58.

<sup>103</sup> The date of the establishment of the parish. The chapel in Miastko was arranged in a residential building purchased by the Society of St. Boniface, located at what is now Mickiewicz Street No. 3, next to the old city dump. The cornerstone for the missionary house with the chapel was consecrated by Father Dr. Ferdinand Piontek on April 14, 1917. *Bo cza-Bystrzycki, Ko ciół katolicki* ("Catholic Church"), 58.

<sup>104</sup> The date of the establishment of the parish, although the independent parish (financially self-sustaining) was not established until October 1, 1929. The cornerstone for the construction of the Church of St. Anthony was laid on June 2, 1925, by the episcopal commissioner from Szczecin, Father Dr. Steinmann, and the consecration of the church took place on May 29, 1928, by Bishop Dr. Josef Deitmer, the Berlin delegate. *Fe ski, Dzieje Ko cioła katolickiego* ("History of the Catholic Church"), 148–150.

<sup>105</sup> The date of the establishment of the local parish. The filial church in Kozin, built in 1928, was completed in 1931. At the end of the 19th century, the majority of residents in Kozach and Kozinie were Germanized Kashubians. *Bo cza-Bystrzycki, Ko ciół katolicki* ("Catholic Church"), 63.

<sup>106</sup> Mass was also celebrated in Löwitz in a school and in Steinmocker in a house for agricultural workers.

<sup>107</sup> It was established as a mission station (lokalia). *Bo cza-Bystrzycki, Ko ciół katolicki* (Catholic Church), 63.

<sup>108</sup> It was established as a mission station (lokalia). *Bo cza-Bystrzycki, Ko ciół katolicki* (Catholic Church), 63.

<sup>109</sup> It was established as a mission station (lokalia). *Bo cza-Bystrzycki, Ko ciół katolicki* (Catholic Church), 63.

parishes in Frankfurt-Oder, Eberswalde (1851), Fürstenwalde (1853), Schwedt (1853), Prenzlau (1860), and Wriezen (before 1863)<sup>110</sup>;

- Additionally, four parishes from the former Kamie Diocese were part of deaneries within the Free Prelature of Piła: Czaplinek (1312)<sup>111</sup> in the Wałcz deanery<sup>112</sup> and Bytów (1329)<sup>113</sup>, Niezabyszewo (1393)<sup>114</sup>, and Tuchomie (June 9, 1908)<sup>115</sup> in the L bork deanery<sup>116</sup>.

The area of the former Lubusz Diocese, directly under the Wrocław Diocese since 1821, was placed in 1854 under the jurisdiction of the Neuzelle deanery (a former part of the Lubusz Diocese with an established parish community since 1817<sup>117</sup>), commonly referred to as an archpresbyterate within the Głogów Commissariat<sup>118</sup>. The deanery seat was relocated to Głogów in 1941 and subsequently to Gorzów Wielkopolski in 1942<sup>119</sup>.

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<sup>110</sup> The last parish was located in the area of the former Diocese of Kamie , while the others were part of the Diocese of Lubusz.

<sup>111</sup> The parish was established in the 14th century. At that time, it was part of the Diocese of Kamie . Later, it became part of the Archdiocese of Pozna and the Wałcz deanery. From 1920, it belonged to the archiepiscopal delegation, then to the Apostolic Administration in Piła, and later to the Free Prelature of Piła. Politically, it was located in the Pomeranian province. The parish of the Holy Trinity was established in 1312 by the Bishop of Pozna , Andrzej Zaremba, at the first church built by the Templars . A church was constructed from the stone of the 14th-century castle that had been demolished; around 1725, it was rebuilt and consecrated in 1753. It served as a Catholic temple until World War II. The number of Catholics ranged from 188 (in 1910) to 320 (in 1920). Ceynowa, Ziemia pogranicza (The Borderland Land), 114 and 122; Holzapfel, Ko ciół mi dzy Odr a Bałtykiem (The Church Between the Oder and the Baltic), 176–177.

<sup>112</sup> Wałcz did not belong to the Diocese of Kamie .

<sup>113</sup> The parish in Bytów belonged to the Diocese of Kamie . Later, it became part of the Diocese of Chełmno. In 1819, the Bytów deanery was merged with the L bork deanery. After World War I, Bytów was placed in the L bork deanery of the archbishop's delegation, then the Apostolic Administration in Piła, and later in the Free Prelature of Piła. The first mention of the parish appears in 1329, although Christianity had reached the area as early as 1160 or 1170. The parish church passed into Protestant hands in 1557. Twice destroyed by fire, it was rebuilt from the ruins and consecrated on November 21, 1716, by Fr. Brus, the dean of the Bytów deanery, on behalf of Bishop Szaniawski (1706–1720). Under the pastorate of Fr. Franciszek Loeper, the church was completely restored and consecrated on June 11, 1893, by Bishop Leon Redner. In 1912, Poles made up about 15% of the population in the Bytów district. Bo cza-Bystrzycki, Ko ciół katolicki, 29.

<sup>114</sup> The parish in Niezabyszewo belonged to the Diocese of Kamie . Later, it became part of the Diocese of Chełmno. After World War I, it was placed in the L bork deanery of the archbishop's delegation, then the Apostolic Administration in Piła, and later in the Free Prelature of Piła. The neo-Romanesque church is one of the most beautiful monuments of the Bytów Kashubians. Bo cza-Bystrzycki, Ko ciół katolicki, 29.

<sup>115</sup> The parish in Tuchomie belonged to the Diocese of Kamie . Later, it was part of the Diocese of Chełmno. After World War I, it was included in the L bork deanery of the archbishop's delegation, then the Apostolic Administration in Piła, and later in the Free Prelature of Piła. The first mention of Tuchomie dates back to 1315, when the Tuchom estate was owned by the wi c family. The current Catholic church was built in 1906 on the site of the one destroyed in a fire on July 14, 1899. Bo cza-Bystrzycki, Ko ciół katolicki, 29; Jan Wo niak, "Zarys Historyczny Gminy Tuchomie," accessed June 7, 2022, [http://www.tuchomie.pl/Zarys\\_Historyczny\\_Gminy\\_Tuchomie,50](http://www.tuchomie.pl/Zarys_Historyczny_Gminy_Tuchomie,50).

<sup>116</sup> L bork did not belong to the Diocese of Kamie .

<sup>117</sup> It is associated with the activities of the Cistercian convent, which was founded here on October 12, 1268. During the Reformation, in 1817, it was secularized. However, although the convent was managed by the Prussian state, the church continued to serve as a Catholic parish.

<sup>118</sup> The Głogów Archdiaconate was established in 1219. During the Prussian period, the Diocese of Wrocław in this region was divided into 10 commissariats, including the Głogów commissariat, which encompassed 12 archpresbyterates: Cottbus, Ko uchów, Głogów, Góra, Grodowiec, Neuzelle, aga , Sława, wiebodzin, Zielona Góra, ary, and Szprotawa. This division was still in place in 1928.

<sup>119</sup> Bo cza-Bystrzycki, Ko ciół katolicki, 41-42. [The Catholic Church, 41-42.]

In Gorzów Wielkopolski, the first parish dedicated to the Exaltation of the Holy Cross was established on August 27, 1856<sup>120</sup> (following the division of the extensive parish in Neuzelle). Another parish, or rather a pastoral station, was founded in O no Lubuskie on April 20, 1859<sup>121</sup>. Additional parishes<sup>122</sup> were later established in Gubin on November 23, 1861<sup>123</sup>, Kostrzyn on the same day<sup>124</sup>, Sul cin on May 9, 1895<sup>125</sup>, My libórz on February 26, 1905<sup>126</sup>, Gorzów Wielkopolski dedicated to St. Joseph in 1925<sup>127</sup>, D bno on October 1, 1934<sup>128</sup>, Strzelce Kraje skie in 1936<sup>129</sup>, and Rzepin on March 1, 1937<sup>130</sup>.

<sup>120</sup> Bolesław Dratwa, "Outline of the history of the church organization in the Lubusz Land," *Gorzowskie Wiadomo ci Ko cielne* 12 (1975): 488; Zdzisław Lec, Roman Skar y ski, Dariusz mierzchalski-Wachocz, "Chronicle of the Church in Western Pomerania and Lubusz Land until 1945," in *Chronicle of the Church in Western Pomerania and Lubusz Land with special consideration of the years 1945–2005, Studies and Dissertations No. 11*, ed. Grzegorz Wejman (Szczecin: Theological Faculty of Szczecin University, Zapol Printing, 2007), 78. The diocesan schematism contains information that in Gorzów Wielkopolski, during the years 1854–1855, thanks to the then pastor of the Neuzelle mission, Fr. T. Grünling, a chapel was built, around which pastoral care was organized. It soon proved to be insufficient. In its place, the current church was built between 1905–1907. By 1927, the parish already had over 5,000 Catholics. *Schematyzm Diecezji Zielonogórsko-Gorzowskiej (SDZG) (Gorzów Wielkopolski, 1995)*, 234.

<sup>121</sup> Roland Prejs (Prejs, *Odrodzenie ycia katolickiego w dorzeczu rodkowej Odry [The Revival of Catholic Life in the Middle Oder Basin]*, 81; *SDZG, 1995*, 497; Dratwa, *Zarys dziejów organizacji ko cielnej [Outline of the History of Church Organization]*, 488) states that the parish was established in 1857.

<sup>122</sup> In the following years, parishes were established within the Diocese of Wrocław (which did not belong to the Diocese of Lubusz in the Middle Ages) and later became part of the Apostolic Administration of Kamie , Lubusz, and the Pilska Prelature after World War II. Subsequently, they joined the Diocese of Gorzów and, currently, the Diocese of Zielona Góra-Gorzów. These parishes were located in: Ł knica – October 26, 1861; Sulechów – March 31, 1864 (a missionary station was established on December 12, 1863); Zasieki – July 28, 1873; Krosno – September 10, 1892; Drezdenko – January 4, 1895; Lubsko – April 9, 1908; Ilów (pastoral station) – October 1, 1910; and Tuplice – November 17, 1935. Prejs, *Odrodzenie ycia katolickiego w dorzeczu rodkowej Odry [The Revival of Catholic Life in the Middle Oder Basin]*, 81–82; *SDZG, 1995*, 379, 383, 582; Dratwa, *Zarys dziejów organizacji ko cielnej [Outline of the History of Church Organization]*, 488.

<sup>123</sup> Dratwa, *Zarys dziejów organizacji ko cielnej [Outline of the History of Church Organization]*, 488. The first Mass in Gubin was celebrated on January 25, 1852. In 1859, a Catholic church was built on Królewska Street. On October 28, 1860, the Catholic church of the Holy Trinity in Gubin was consecrated. A year later, the parish was established. In 1935, the Catholic church was expanded, and on August 30, 1936, Cardinal Adolf Bertram, the Archbishop of Wrocław, consecrated it.

<sup>124</sup> Dratwa, *Zarys dziejów organizacji ko cielnej [Outline of the History of Church Organization]*, 488. The Schematyzm explains the entire process of parish establishment as follows: In 1858, the mission from Neuzelle established a center for Catholic life in Kostrzyn. A church dedicated to St. Mainulf was built there in 1861, and the parish was established in 1868. The church was destroyed in 1945. *SDZG, 1995*, 296.

<sup>125</sup> Prejs, *Odrodzenie ycia katolickiego w dorzeczu rodkowej Odry [The Revival of Catholic Life in the Basin of the Middle Oder]*, 81–82. In 1862, the Catholic church was consecrated, which formally belonged to the parish in O no, but since Sul cin was a larger urban center, it gradually began to take over parish functions. The parish was officially established in 1895 and was merged with the parish in O no, and from then on, it was called the Sul cin-O no parish.

<sup>126</sup> It was part of the Archdiocese of Wrocław and the Gorzów Deanery. Politically, it lay within the territory of Brandenburg. Due to the increasing influx of Poles, the Gorzów parish was divided. The construction of a church was also initiated, which was consecrated in 1906 by Cardinal Adolf Bertram of Wrocław. In Barlinek, a church dedicated to St. Boniface was built, which was consecrated on December 19, 1923. *Amtlicher Feuhrer durch das Bistum Berlin [Official Guide Through the Diocese of Berlin]* (Berlin: Bischöfliches Ordinariat, 1938), 113; Fe ski, *Dzieje Ko cioła katolickiego [The History of the Catholic Church]*, 105; Andrzej Hanich, *Czas przelomu. Ko ciół katolicki na l sku Opolskim w latach 1945–1946 [Time of Change. The Catholic Church in Opole Silesia in 1945–1946]* (Opole: Wydawnictwo wi tego Krzy a, 2008), 34; Edward Rymar, "70-lecie Ko cioła w Bonifacego w Barlinku" [The 70th Anniversary of St. Boniface Church in Barlinek], *Ko ciół nad Odr i Bałtykiem [The Church on the Oder and the Baltic]* 11 (1994): 24.

The newly established deanery of Eberswalde on January 1, 1938<sup>131</sup>, included the parish in Chojna<sup>132</sup>, which had been founded on October 12, 1913, and previously belonged to the Neuzelle deanery. Chojna had its own pastor as early as 1911. Although a plot of land for the church had been purchased in 1906, Masses were held in a deteriorating monastery. The church's construction began on May 12, 1913, and was completed on October 12<sup>133</sup>.

In the areas formerly under the jurisdictions of the Kamie and Lubusz dioceses (Lubusz Land), religious orders also developed. The Sisters of St. Elizabeth began their service in Kołobrzeg<sup>134</sup> in 1891 and later in Greifswald<sup>135</sup>, and from December 17, 1917, in Gorzów Wielkopolski<sup>136</sup>. Dominating these orders were the Sisters of Mercy of St. Charles Borromeo, who served in Wiściechowo from 1861 (with a group of 23 to 25 sisters)<sup>137</sup>, in Szczecin from November 21, 1867 (where there were 40 sisters)<sup>138</sup>, and in Międzyzdroje from 1899<sup>139</sup>. The Marian Sisters were present in Zinnowitz starting in 1916, in Winoujście<sup>140</sup>, Pasewalk, Bergen, and Wolgast from 1919, and in Zinnowitz-Walshus from 1925<sup>141</sup>. The Sisters of St. Catherine began working in Niezabyszewo<sup>142</sup> in 1920, and the Daughters of Divine Love in Greifswald from 1928<sup>143</sup>. Among male religious congregations in the Berlin delegation and later diocese, there were a few centers: the Oblates of Mary Immaculate were active in Wiściechowo from October 14, 1923; the Salvatorians in Białogard from November

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<sup>127</sup> The second parish in Gorzów Wielkopolski was established through the efforts of the Sercan Fathers. SDZG [Schematyzm diecezji zielonogórsko-gorzowskiej] (1995), 205.

<sup>128</sup> In 1898, a mission station was established here for Catholics living in Dębno and its surroundings, located in the courtyard of a building on Friedenstrasse (now ul. Kościuszki), under the parish of St. Meindfusza in Kostrzyn. On June 25, 1933, the newly built church on Am Mühlengraben (now ul. Pułaskiej) dedicated to St. Anthony was consecrated. Kostynowicz, Kościoły [Churches], vol. 1, 173. In the Middle Ages, Dębno was part of the Diocese of Kamień.

<sup>129</sup> Prejs, *Odrodzenie życia katolickiego w dorzeczu środkowej Odry* [The Revival of Catholic Life in the Middle Oder Basin], 82. The temple was built for the needs of the Roman Catholic parish in 1929.

<sup>130</sup> The Schematism states that the Rzepin community, numbering about 500 Catholics, built a church dedicated to the Sacred Heart of Jesus at the western edge of the town in 1934. SDZG, 1995, 499–500. *Dratwa* (Dratwa, *Zarys dziejów organizacji kościelnej* [Outline of the History of Church Organization]) reports 488 Catholics in 1834, when the parish was established.

<sup>131</sup> Earlier, the parish in Eberswalde belonged to the archiepiscopate in Frankfurt an der Oder.

<sup>132</sup> Politically, it belonged to the province of Brandenburg.

<sup>133</sup> Feński, *Dzieje Kościoła katolickiego* [History of the Catholic Church], 102.

<sup>134</sup> Boćka-Bystrzycki, *Kościół katolicki* [The Catholic Church], 69.

<sup>135</sup> Boćka-Bystrzycki, *Kościół katolicki* [The Catholic Church], 69.

<sup>136</sup> Prejs, *Odrodzenie życia katolickiego w dorzeczu środkowej Odry* [The Revival of Catholic Life in the Middle Oder Basin], 83.

<sup>137</sup> Boćka-Bystrzycki, *Kościół katolicki* [The Catholic Church], 65.

<sup>138</sup> The Sisters from the Foundation of St. Charles Borromeo ran an orphanage, a school preparing children for First Communion, and a hospital. Boćka-Bystrzycki, *Kościół katolicki* [The Catholic Church], 67.

<sup>139</sup> In 1902, they built a chapel. The sisters' chaplain also provided pastoral care for lay Catholics and tourists. Boćka-Bystrzycki, *Kościół katolicki* [The Catholic Church], 69.

<sup>140</sup> Boćka-Bystrzycki, *Kościół katolicki* [The Catholic Church], 69.

<sup>141</sup> Boćka-Bystrzycki, *Kościół katolicki* [The Catholic Church], 69.

<sup>142</sup> Boćka-Bystrzycki, *Kościół katolicki* [The Catholic Church], 69.

<sup>143</sup> Boćka-Bystrzycki, *Kościół katolicki* [The Catholic Church], 69.

28, 1928; and the priests of the Society of the Heart of Jesus in Grimmen from September 1938<sup>144</sup>.

## Conclusion

The once well-functioning Kamie and Lubusz dioceses ceased to exist in the 16th century due to the spread of Protestantism in Western Pomerania and the Lubusz Land. This ushered in a difficult period of diaspora for Catholics in these regions, where by the 17th century, their numbers had dwindled to only a few dozen. Nevertheless, from the 19th century—particularly the mid-19th century—Catholicism began to grow increasingly robust. Despite the Prussian rulers' reluctance toward Catholicism, they could not fully prevent Catholics from settling in their territories, where they arrived either as military recruits or settlers drawn by promising opportunities. Additionally, the rulers, in accordance with international regulations, had to permit Catholic worship services for the French and Austrian envoys stationed at their courts. On April 9, 1722, the first Catholic military-civilian congregation in Western Pomerania was established in Szczecin, which was later, on May 24, 1809, reclassified as the Catholic civil-military parish of St. John the Baptist.

With the issuance of Pope Pius VII's bull *De salute animarum* on July 16, 1821, the character of the Catholic community in these areas began to change. In 1821, the Berlin delegation, part of the Diocese of Wrocław, encompassed three parishes (in Szczecin, Stralsund, and Frankfurt an der Oder). By the mid-19th century, this grew to two archipresbyterates: the Pomeranian, with ten parishes, and the Frankfurt archipresbyterate with seven parishes, as well as the Neuzelle deanery within the Diocese of Wrocław with five parishes, covering the former territory of the Lubusz diocese. By the time World War II broke out, Catholicism had grown significantly: the Berlin bishopric, established in 1930, encompassed five archipresbyterates: Szczecin (with 14 parishes), Stargard (11), Koszalin (8), Stralsund (8), and Frankfurt (6), along with four parishes belonging to the deaneries of Wałcz and L bork. Within the Archdiocese of Wrocław, there were two deaneries: Gorzów (with 11 parishes) and Eberswalde (2). In total, the former territories of the Kamie and Lubusz dioceses housed 64 parishes in 1938 (51 in the former Kamie Diocese and 13 in Lubusz). In addition, three male religious congregations operated three houses, while five female religious congregations ran 14 houses, providing pastoral care in the region.

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<sup>144</sup> Bo cza-Bystrzycki, *Ko ciół katolicki* [The Catholic Church], 67.



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