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Duszpasterstwo polonijne – skala oddziaływania

Polonia Pastoral Care – the Scope of Action

The Catholic Church in the Polish territories was already at the turn of the nineteenth and twentieth centuries aware of necessity to be more concerned about the pastoral care among our fellow citizens abroad. It was only in independent Poland that state and church authorities could handle the issues of emigrants. The most important achievement of the inter-war period in emigrant pastoral care was to transmit the full spiritual authorities over the Polish emigrants to the Primate of Poland. Vice-Chancelleries of the Polish Catholic Mission (PCM) were established in order to provide permanent care in particular countries in agreement with respective episcopates.

Polonia in particular countries differs not only with regard to its number, but also structure and character of pastoral actions. In most countries the pastoral institutes are subordinate to PCM vice-chancellors. In Germany they have a greater autonomy and they are within the ordinary bishop's jurisdiction. They are less independent in Australia and the USA, where there is no superior organisational or managerial structure. Now in Brazil the pastoral care of Poles is associated with the local pastoral care. Everywhere, however, the church law demands on the part of a missionary that his pastoral care be ecclesial in character. The migrants in his charge felt they were members of their diocese and of the universal Church. The posts of Polonia pastoral care do not embrace all Polish emigrants. Because of an immense dispersion of Poles and the lack of Polish priests our emigrants in some countries are cared for by local priests.

Polish pastoral posts played a special role in the years of marital law in many big cities of the states of West Europe. They became centers of Poles' life outside their Homeland. They not only sought a pastoral ministry in their mother tongue, but also expected their various needs to be satisfied. The priest himself very often became a mediator with the remaining family in the country, helped in finding and joining their families, transmitted correspondence, and served as a contact point. He participated in job mediation or helped to find a flat, to complete all formalities concerning their departure. He was forced to provide legal counsels and explain the decisions of the lay authorities, translated official letters, organized material aid for the immigrants and, together with them, for their families in the country. In that period the pastoral care in the camps for refugees waiting for political asylum in a foreign country was particularly important.

ANTONINA KOZYRSKA
Katolickie Towarzystwo Misyjne w Polsce (1921-1931)

The Catholic Missionary Society in Poland (1921-1931)

The Missionary Society (MS) was a first national society in Poland designed for the clergy and the lay advocates of mission. It was modelled on the missionary organisations in Moravia and in West Europe. The MS was inaugurated on 14th December 1921 and then confirmed by the State on 8th February 1922. In November 1922 the organisation was renamed to the Polish Missionary Society, and in April 1926 the word "Polish" was changed into "Catholic". The main originators of the Society grouped, above all, the Mohylew archbishop Edward Ropp, who stayed abroad in Poland at the time, his close collaborator Rev. Antoni Około-Kulak, and the editor-in-chief of the "Przegląd Powszechny" Fr. Jan Urban TJ. The MS board of directors was the Main Council whose chairperson was Primate E. Dalbor, the Executive Board, with Abp E. Ropp at the lead, and an Audit Committee. The territorial organisation of the MS made a network of parochial circles and diocesan councils which were soon established in many dioceses of Poland. The main

purpose of the MS was to support actions on behalf of propagating and strengthening the Catholic faith in the Eastern borderlands and the Slavic countries. The project-makers of the missions in Russia treated Poland as their priority because of its geographic proximity and historical ties. Moreover, the majority of Catholics in the east was made up of Poles. The MS carried out its goal through prayer and collection of means for the constructions, repairs, and provision of temples and missionary posts; the propagation of the missionary idea in the East; publication of literature and papers. The MS subsidized the Jesuit mission in Albertine, the Missionary Institute in Lublin (1942-1934), which prepared missionaries for the East; supported the theological seminary in Buczacz and Vladyvostok. After Pope Pius XI published his missionary encyclical *Rerum Ecclesiae Gestarum* in 28th February 1936, the missionary idea of the Catholic Church could be carried out only by three global papal organisations: The Work of Propagation of Sacred Faith, the Work of Jesus' Childhood, and the St. Peter Klawer Society. The Society embraced all missionary territories. The MS retained why it was excluded from the main line of the missionary apostolate in Poland. It was followed by disappearance or, more often, reorganisation of the MS circles into the circles of papal missionary works. Thus the MS was deprived of necessary means to fulfil its tasks and, after a few years of vegetation, was liquidated in December 1931. Despite a short period of existence, it did play a role in making Polish society aware of the missions' needs by informing people about the situation of the Church and Poles behind the eastern border.

IRENA WODZIANOWSKA

Opracowanie projektów wprowadzenia języka rosyjskiego do liturgii Kościoła rzymskokatolickiego w terenie Kraju Północno-Zachodniego po powstaniu styczniowym.

Working out the Projects to Introduce the Russian Language into the Liturgy of the Roman-Catholic Church in the North-West Country after the January Rising.

The programme to bring the "Russian image" to the territories of North Russia after the January rising, authored by M. Muraviev and his followers, stressed the de-Polonisation of the Catholic Church. Therefore an Audit Committee was established in Vilnius in 1866 for the Roman-Catholic clergy. The Committee sought to prepare projects to liquidate parishes and dioceses, diminish the number of the Catholic clergy, put it under police survey, reorganize theological seminaries and consistories, control sermons and religious instruction, introduce the Russian language into additional devotions in the Catholic Church.

The largest discrepancies in the views of the Committee members were found in the issue of introducing the Russian language into devotions. Some regarded the Russification of the Liturgy as an indispensable means in the work of uniting those territories with Russia. They believed that leaving the Polish language in churches would not only fail to accelerate this process, but would even inhibit it. Now their opponents concentrated on the threats that resulted from the Russian language and, among other things, the fact that the Catholic confession would be more understandable and attractive for the Orthodox believers. After a several-year-long discussion in the Russia press in Committee in Petersburg dealt with it in 1869. As a result, Alexander II cancelled Nicholas I's order, the one that banished the use of the Russian language in the Liturgy of foreign confession in the empire. He graciously allowed all who used as their mother tongue the "Russian of all dialects" to be used in devotions.

The Audit Committee went about to translate pastoral aids. In 1868 a "Triebnik" was printed, and then the Gospels, catechism, prayer books, and sermons in Russian.

Introducing prayers in Russian was met with a resistance on the part of the clergy and the faithful. Then they turned to the Apostolic See with a question whether they could replace in their devotions the Polish language with the Russian language. The answer from the Apostolic

See in 1877 was negative, but it was no obstacle for the ritualists in using the Russian language in the Church, nor did it protect the opponents from persecution or from propagating Russification.

MARIAN BRUDZISZ CSsR

Stan diecezji tyraspolskiej pod koniec XIX wieku i jej odrodzenie na początku XX wieku. Misje ludowe.

The State of the Tyraspol Diocese at the End of the Nineteenth Century and Its Revival at the Beginning of the Twentieth Century. Popular Missions.

The Cherson diocese was established on 8th November 1850 by virtue of a concordat signed between the Russian authorities and the Apostolic See in 1847 and the circumscriptive bull *Universalis Ecclesiae cura* of 1848 embraced Besarabia (contemporary Moldavia), south Ukraine, Russia, and the Transcaucasia. In 1852, following the order from the Orthodox Church and the Russian government, the capital of the diocese was moved to Tyraspol on the Dniestr, and the diocese itself was renamed to Tyraspol. In 1856 tsarism again moved the seat of the diocese. This time to Saratov on the Volga, which fact was confirmed by the Apostolic See in 1860. Thus the name "Saratov diocese" appeared. The paper presents a "Report on the state of the Tyraspol diocese" made in 1892 by an unknown author. In the introduction of the Report we read that the area of the diocese was 1.227.000 square km, its population numbered 19.320.000 a mosaic of nationalities and religions, a number of Catholics, among others, Germans and Poles. Among the Catholics, the decisive majority was made up by Germans, ca. 200.000, living mainly on the lower Volga and in the province of Cherson; a second place was occupied by Poles, ca. 60.000, and further Armenians (30.000), Georgians, and Russians (Ukrainians). The national mosaic, together with religious mosaic, continued by Orthodox Christians, Protestants, Catholics, and Muslims, was a source of mutual pretensions, or even fights. The bishops of the new diocese were always Germans, for it was mainly for them that the diocese had been established. The "Report" is very critical of the first bishops: Ferdynand Kahn (1788-1864) and Zottmann (1826-1901), and very critical of Bishop Zerr (1849-1934), who in 1902 gave up the bishopric of Tyraspol. The author of the "Report" was also critical of all the members of the consistory and chapter, educators and professors of the theological seminary and the whole of the clergy working in the diocese, including the faithful. Those who earned a positive evaluation were brothers Antonow, Jan and Michał, both Georgians, and Rev. Alexander Boss, a German who had long been the theological seminary's rector.

The religious revival in the diocese was owed to Bishops Edward Ropp (1851-1939), and especially Józef Kerssler (1862-1933). The latter was the last bishop of the Tyraspol diocese. From 1904 on he worked on a versatile revival of the diocese, where he invited Polish and Austrian Redemptorists, and Bernardines who in the years 1907-1909 conducted almost 38 parochial recollections, 22 for Poles, and 16 for Germans.

ARTUR ŻYCKI

Polonia okresu międzywojennego w Związku Sowieckim narzędziem antypolskiej propagandy. Eksperyment rejonów autonomicznych.

Polonia in the Inter-war Period in the Soviet Union as a Tool of Anti-Polish Propaganda. The Experiment with Autonomic Regions.

The treaty drawn in Riga on 18th March 1921 had eventually fixed the border between Poland and the Soviet Union. It also regulated various issues concerning the Polish population

living in the territory of the USSR. In the inter-war period more 1.200.000 Poles lived in this state, 80% of whom lived in the so-called borderlands. Polonia in the USSR occupied a special place in the Polish Diaspora in the world. The Soviet authorities from the beginning went about indoctrination of that social group, in order to make a new Soviet "model" of the Pole; it was the communists' intention to make the personnel for the future Polish Soviet Republic. The Poles were "persuaded" to accept the Soviet authorities by means of violence and broad propagandist actions. Aside to the press system, publications in the Polish language were extended. In the beginning of the 1930s in the USSR 295 books were published in Polish a year and a dozen or so titles of the Polish press. It was skillfully used not to indoctrinate one's own society, but also an instrument in anti-Polish propaganda and campaign.

A good opportunity for this was supposed to be 1st Convention of Poles from Abroad. It took place on 14th-21st July 1929 in Warszawa. The Organisation Committee did not agree, however, that e delegation of Poles from the USSR should participate in it. The Soviet authorities responded by provoking a real anti-Polish campaign in the press. The Soviet Union organized then "spontaneous" protests, demonstrations, and riots. During the Convention the Soviet mass media presented it as a complete failure and protested against any resolutions of that Convention. The communist authorities in Moscow organised in August their own convention and invited a workers' delegation from Poland.

Another important endeavour to make the soviet man come true in the inter-war period in the USSR was to establish the so-called Polish autonomic regions. The unprecedented idea in well known in literature as the Soviet experiment with Polonia. As a result of this, in the territory of the USSR was Polish autonomic regions were established: the Julian Marchlewski autonomic region in the Ukraine and the Feliks Dzierżyński autonomic region in Belarus. In all party and state institutions of the autonomic regions the Polish language was an official language. The national autonomy granted to Poles in the USSR was intended to be an essential factor of destabilisation; it destabilised the home policy of the Second Polish Republic. Despite propagandist efforts, the communists failed accomplish some important successes in the indoctrination of Poles. The most significant evidence of this was their complete failure in collectivisation in the two Polish national regions. This was also later on one of the reasons why the Polish autonomic regions were abandoned, and the Polish people were subjected to repression. In practice the USSR had never satisfied authentically important needs of the polish national minority living there.

ALEKSANDER DUDIK

Sytuacja Kościoła rzymskokatolickiego na Białorusi na przełomie XX I XXI wieku. Zarys problematyki.

The Situation of the Roman-Catholic Church in Belarus at the Turn of the Twentieth and Twenty First Centuries.

The origins of the organisational structures of the Roman-Catholic Church in Belarus reach back to the end of the fourteenth century. During several-centuries old history the Church in those territories experienced various events. The period of repression and persecutions of the religion and the Church in the Soviet state had brought about enormous destruction. The number of open churches and Catholic priests in Belarus was constantly dwindling until the 1980s. The political changes that followed together with pierestroika and the final fall of the communist totalitarian system initiated the period of religious revival in the Catholic Church in Belarus. As a result of these changes in 1989, the Catholics in Belarus received their own bishop, Father Tadeusz Kondrusiewicz. In 1991 the diocesan structures were reorganised. It was then

that the following dioceses were established: the Mińsk-Mohylew diocese, the Pińsk diocese, and the Grodno diocese. From that time onwards the Latin Church in the Republic of Belarus was conducted for many years by the parish priest of the cathedral in Pińsk, Archbishop and Metropolitan Bishop of the Mińsk-Mohylew diocese, Rev. Kazimierz Świątek, who in 1994 was made cardinal. Another reorganisation took place in 1999, when a new diocese was established with the capital in Witebsk. In that year the Conference of Catholic Bishops in Belarus was established.

In the beginning of the 1990s the Church in Belarus numbered 150 churches (the remaining 87 were under reconstruction, and 9 under construction), 130 priests, out of whom 68 from Poland, 55 alumni in the theological seminary in Grodno, and over one million faithful. The decisive majority of the Catholics in this country (ca. 90 per cent), especially in the northern areas, are Polish origin. At the moment, ca. 15 per cent of population in Belarus belong to the faithful of the Catholic Church. After more than ten years the Latin Church in Belarus numbered as many as 400 parishes, 360 priests, including 160 local, 160 religious priests (most of them from Poland), 350 nuns (140 local), 150 alumni, and 1.200.000 faithful. The number of parochial communities of the Catholic Church of the Latin rite in Belarus has been constantly increasing since the end of the 1980s.

DARIUSZ MAŁYSZEK

Zygmunt Miłkowski wobec poglądów Lwa Tołstoja u schyłku XIX stulecia.

Zygmunt Miłkowski towards Lev Tolstoy's Views in the End of the Nineteenth Century.

One of them most important themes discussed by the nineteenth-century writers, journalists and moralists was the question to promulgate peace in the world. It was dealt also by Poles, among whom we find Zygmunt Miłkowski (T.T. Jez), the writer, journalist, and soldier who lived in 1824-1915 (a participant of the Spring Nations in Hungary and the January Rising). He was a socio-political activist (among other thing, a member of the Polish Democratic Society, Unification of Polish Emigration, League of Peace and Freedom, Polish League, and the Society of Polish Refugees). In the 1890s he discussed with, among other things, the opinions of the writer Lev Tolstoy (1828-1910); Tolstoy set the national idea and patriotism against the idea of building peace and the Kingdom of God on Earth, whereas he accused all social and state institutions of spreading "evil".

In opposition to Tolstoy, Miłkowski would stress the power and importance of patriotism, especially among the nations deprived of independence, such as Poles or the Irish. Miłkowski advocated national solidarity, who hostile to Russian despotism and called to establish Polish institutions independent of the imperialist authorities. He thought that only by way of military fight and enhanced social, scientific, and cultural work could Poles become independent. Therefore instead of such means as passive resistance, or awaiting international justice, he postulated Polish "active defence" and intensive construction of the institutional foundations of Polish statehood, based also on national tradition.

Seeing, however, that the international relations were not ruled by the participle of love, but often force, violence, hatred, lies, and deceit, he would postulate to fight for the laws of nations and human rights. Taking the view of neighbor's love, except when the life and dignity of the nation and man were repeatedly violated by foreign authorities, he dreamed about the future of the world based, among other things, on the foundation of law and mutual trust. He presumed – as it seems from his noble illusion – it would happen when Poland would regain independence.

WITALIJ ROSOWSKI

Ksiądz dr Tadeusz Kotowski – pierwszy rektor Polskiej Misji Katolickiej w Belgii.

Rev. Dr. Tadeusz Kotowski – the First Rector of the Polish Catholic Mission in Belgium.

Rev. Dr. Tadeusz Kotowski was born in 1894 in the estate of Kasperówka in the Ukraine. He came from the local gentry. Having graduated from the theological seminary in Żytomierz in 1928, he was ordained to the priesthood. Then he began his work in Kamieniec Podolski, where he soon was nominated a religious teacher of the Polish secondary school. He became famous as an ardent priest and excellent preacher. In 1920 he had to leave his diocese forever.

In the years 1921-1924 he studied at the Philosophical Faculty of Poznań University. Then he moved to France, where he continued his studies and ministered to Polish refugees in the vicinity of Lyon and Nancy. In 1925 he held the post of a dean in the southern part of France.

In January 1926 he was nominated by the Primate of Poland Cardinal E. Dalbor the first rector of the Polish Catholic Mission of Belgium. In the following year the Mission was granted competencies also to Denmark and Holland. Father Kotowski was supposed to organize Polish pastoral care from the start in those countries. Despite enormous difficulties, he managed to do it as a model. Father rector first regulated the legal foundations and principles by which the Polish Catholic Mission with its see in Brussels was supposed to function. In the end of 1927, owing to his activities, there were as many as eight permanent pastoral institutes in Belgium and Holland. The rector in particular cared for the Polish school and academic youth, rendered considerable services to the development of culture and Polish education in those countries.

In August 1928 Rev. Dr. T. Kotowski returned to the country, where he initially worked as a religion teacher in a secondary school in Sarny (the Łuck diocese). After a year he took a similar post in Warszawa. He stayed there until the outbreak of the Second World War. In 1940, together with a group of Polish refugees, he traveled to Brazil and stayed in Rio de Janeiro, where he also temporarily provided religious care for the Polish people there. He did not see the end of the war because he died in April 1945.

MIECZYŚŁAW WIELICZKO

Ksiądz dr Andrzej Czeluśniak – misjonarz saletyński.

Rev. Dr. Andrzej Czeluśniak a Missionary of La Salette.

A. Czeluśniak was born on 20th November 1907 in Dębowiec, the “Polish La Salette”. He took the first religious profession on 9th September 1927 and was sent to study philosophy at the Gregorian University in Rome. In that period he took perpetual religious vows on 7th October 1931. He was ordained to the priesthood on 2nd July 1933 by Marchetti Cardinal Selvaggiani. The Roman studies were crowned with the doctor’s degree in philosophy and licentiate in canon law and theology. Thus thoroughly educated he returned to his home Dębowiec and the monastery to hold professorship in the then Theological Seminary. At the same time he was active in the cult of Our Lady of La Salette.

Due to war activities, he escaped to Hungary to save his life. He worked there as a chaplain in several camps of internment in the vicinity of Budapest, and participated in the works and organization of the “Catholic Universal University”. From 11th February 1940 onwards the University, in the form of various courses, was conducted in military camps and settlements of civil refugees.

We do not know any details from the life of Rev. Czełuśniak after his arrest in the camp in Mathausen, where he received number 102582, nor late in Dachau, where his number was 134362. He lived to see liberation on 29th April 1945.

After gaining independence, he returned to the country. Dedicated to the cause of the Church he took lectures in theology in the academic year of 1945/46 in Darmstadt, Germany. Then, following an instruction from his superiors, he left to Argentina. There he was wholeheartedly dedicated to the charisma of his Congregation. This new period in his life was marked with pastoral care abroad (34 years). One should distinguish the following periods in Rev. Czełuśniak's life then; professorship (academic work) in the Theological Seminary, being superior of the home, parish priest, and provincial (superior) of the vice-province in the Queen of the Apostles in Argentina; he also worked as an editor-in-chief in the "Posłaniec Matki Boskiej Saletyńskiej" [The Messenger of Our Lady of La Salette].

In 1979 he returned to Argentinean Olivet, then without his "organisational" duties, as a resident – missionary and confessor. He died on 10th October 1983.

KATARZYNA FUKSA

Cześć Pieśni! – z dziejów polskich chórów w Londynie po II wojnie światowej.

May the Song be Honoured! – from the History of Polish Choirs in London after the Second World War.

Having lost its independence in the eighteenth century, Poland sought to preserve its national identity by cherishing Polish history and culture, among other things, through teaching and popularising songs in the mother tongue. The reflected the history of the Polish nation, bore patriotic values, and expressed religious feelings. When after a short period of Poland's independence it again fought with the invader, the song accompanying soldiers and civilians in the fronts of the Second World War helped them manifest their longing for the country and hope for independence. In military camps and schools amateur choirs were established, and some of them, like the Choir of Polish Army formed in Scotland in 1940, have earned their place in the history of Polish choirs abroad.

In view of the political situation in the country after war activities had ended the Polish emigration in the British Isles was forced to organize national social and cultural life anew. The ideas of independence were carried out by, among others things, Polish choirs. Since 1955 they had been associated in the Alliance of Polish Choirs in Great Britain.

Aside to the activity of the Choir of Polish Army (from 1949 on the Frederick Chopin Choir) new choirs were established; the Karol Szymanowski Academic Choir, the Abp Jan Cieplak Choir, the Feliks Nowowiejski Choir, St. Andrzej Bobola Choir, the Tadeusz Kościuszko Choir of the School of Homeland Subjects, the Male Carol Singers Choir, the Choir of the School of Younger Volunteers, the Laudes Choir and others. The willingness to collaborate on a closer basis resulted in the establishment of Association of Polish Choirs in London in 1976. Thus united choirs organised, among other things, concerts of carols and jubilee concerts, took part in meetings with John Paul II in 1982 at Crystal Palace.

Each choir retained its specific character composed of the following: its milieu, artistic level, repertoire, and musical preferences of the director. The choirs participated in religious and patriotic events, organised games and charitable lotteries, supported charitable actions, organised common trips and integrative meetings. The repertoire of the choirs and artistic activity of eminent animators of choir life abroad call for a detailed analysis (e.g. Kołaczkowski, Z. Gedel, and H. Hosowicz).

The traditions of performance in Polish choirs in London had been worked out for years. They were not always continued in further and renewed compositions. The majority of the post-

war choirs ended their activity in the 1990s. Polish vocal-instrumental groups (both religious and lay) that are established at the moment in London model their style of performance and repertoire, above all, on the musical life in Poland.

MIKOŁAJ STANEK, ELŻBIETA SOBCZAK
Polacy i Polonia w Hiszpanii na przełomie XX i XXI wieku.

Poles and Polonia in Spain at the Turn of the Twentieth and Twenty First Centuries.

The aim of the article is to describe the situation of Polish community in Spain before the restrictions on free movement of workers from new EU member states have been removed in May 2006. Firstly, we describe the history of Polish presence in Spain. We pay special attention to transformations of social and cultural features of the Polish Community in Spain in the last decades. In the next section we present main social and demographic characteristics of the current Polish migrant community in Spain: its size, age and sex structure, spatial distribution, and occupational situation. We also discuss several issues related to institutionalised community life of the Poles in Spain and its transformations. Next, there are described past and present ethnic associations and press, as well as Polish Catholic Church pastoral work among migrants. Finally, we explore several different aspects of informal activities of Polish migrants in Spain.

MAGDALENA CZERWIŃSKA
Inkulturacyjna rola parafii polonijnej w USA na przykładzie wybranych parafii polonijnych z Chicago, Detroit i Nowego Jorku (1867-1976).

The Incultural Role of the Polish Parish in the USA as instanced by some Polish Parishes in Chicago, Detroit and New York (1867-1976)

The Polish national parishes have played a principal role in the process of the inculturation of Polish immigrants with American society. Polish priests carried out the agenda of emigrant pastoral care. It was important on this agenda to maintain a tie with the Catholic faith and Polish culture, and this was gradually combined with various elements of local culture. Working on behalf of the prestige and status of the Polish ethnic group in America, they sought to improve its education, to gain a better command of the English language, and helped in making their stay legal by obtaining American citizenship. The priests shaped civic loyalty of Polonia members, and developed their patriotic feelings towards the new Homeland. The Polish parish priests themselves were also representatives of the authority of local bishops who were their superior. Thereby they were linking factors between the ethnic parish and the Catholic Church in the USA.

The Polish national parishes in the structures and financial system of the Catholic Church in America played a special role in the process of integration between Catholic Polonia and the American world. Although the Polish parishes have maintained and partly still maintain their ethnic character since the beginning of their existence, they have been established according to the model of religious structures popular in America. Moreover, the Polish parishes in the USA were subordinate to local bishops, diocesan ordinary bishops and, according to canon and civil law, were parts of one Catholic community in the multiethnic and multireligious American society.

The inculturation of Polonia in the United States was also carried out through linguistic assimilation in parishes. The tendencies to make the English language popular as the everyday

means of communications were apparent already among the members of the second generation of Polish immigrants. The Polish parishes had cultural societies whose members studied the output of English and American literature and art. Linguistic assimilation in Polish parishes and schools that belonged to them was carried out through a gradual shift from an ethnic language – Polish – to bilingual attitudes and the main or only use of the English language. From the 1940s on there was a rapid drop from the teaching of the Polish language and the so-called home subjects in parochial schools.

After the First World War, the authorities of the Catholic Church in America favoured the separate character and development of parishes and ethnic schools. In the inter-war period, however, they worked on behalf of a more rapid and complete Americanisation. The “melting pot” policy of the state had an enormous influence on the acceleration of assimilation processes among the members of national parishes. It was supported by some Catholic American bishops, mainly those of Anglo-Saxon origin. According to this conception and ideology the society of the United States should be like a large and homogenous melting pot in which all national, cultural, and religious differences brought to the USA by such numerous national groups of immigrants would be melted and unified.

SZCZEPAN T. PRAŚKIEWICZ OCD

Zaangażowanie karmelitów bosych wśród Polonii w Stanach Zjednoczonych.

The Commitment of the Discalced Carmelites among Polonia in the United States.

After the Second World War several Polish Discalced Carmelites and chaplains of the Polish Army came to the United States. They put into practice, so to say, St. Rafał Kalinowski's dream when they established a monastery in 1950 in Hammond, from where they moved after two years to Munster in the diocese of Gary. Here they immediately began their pastoral ministry among the Polish community in Chicago. They built the well-known Sanctuary of the Mother of God of the Scapular. In the sanctuary park they erected a grotto to the Mother God from Lourdes. Around the altar they placed urns with the ashes of the captives and prisoners murdered in the concentration camps in Poland and Soviet forced-labour camps. Moreover, in later years a monument of Christ the King was erected, a mountain chapel of Christ as the Man of Sorrows and the Our Lady of Ludźmierz, a monument of St. Teresa of the Baby Jesus, a monument of St. Maximilian Kolbe, and Our Lady of Ostra Brama chapel. After Kardinal Karol Wojtyła was elected to Peter's See they decorated the Papal Room with a monument of the Holy Father, organised a photo exhibition with all his apostolic trips abroad, and built St. Rafał Kalinowski Home of Encounters.

John Paul II especially distinguished the Carmelite Sanctuary in Munster. In 2004 he gave it a rosary made of pure gold with a respective document in which we read: “To Our Lady of Ludźmierz, the Gaździna of Podhale worshipped in the Carmelite sanctuary in Munster, the patroness of the Society of Podhalanie in North America I offer this gold rosary as a votive – the filial chain with which Mary binds us with Jesus. (...) All worshippers of the Mother of Christ, pilgrims arriving at the Carmelite Sanctuary in Munster – the American Ludźmierz I give my apostolic blessing from the bottom of my heart”.

There were numerous pastoral and patriotic initiatives offered of Chicago Polonia by the Carmelite Sanctuary in Munster. The list includes care for pilgrims, pastoral care in neighbouring parishes, Polish weekend pastoral care, St. Rafał Kalinowski Polish School was run, Polish Millennium Choir, establishment of the John Paul II Society, and a Polish-speaking group of the Lay Discalced Carmelites.

What is more, in autumn 2003 the Discalced Carmelites from Munster, in order to meet the needs of our fellow Poles living in the suburbs of Chicago in Des Plaines and the vicinity, conducted regular pastoral care in St. Zechariah's church. In August of the following year they took parochial care at St. Kamil's church in Chicago. For many years, the monks from Munster conducted regular pastoral care in St. Bronon's parish in Chicago, and later in St. Priscilla's church.

The most important initiative of the Polish Carmelites in Munster, however, was their settlement in the end of the 1980s in Korona in Florida and the establishment of a Polish sanctuary in St. Joseph church.

The Polish Discalced Carmelites, the spiritual sons of the great Spanish mystics, Teresa of Jesus and John of the Cross, and fellow brothers of St. Rafal Kalinowski carried out the charisma of their order. Being aware of the signs of time and place, they do not spare hard work to minister to their fellow Poles spread all over the world, of which the United States of North America is the best example. Thereby the Polish monks fulfill the instructions of the Venerable John Paul II and the Papal Council for the Pastoral Care for Migrants and Travelers.

Translated by Jan Kłós