

ZGAE 53 (2009)

Articles

Wojciech Zawadzki, Pomezan officialatus in the years 1601 – 1821

When the diocese of Pomesania was secularised in 1525, five deaneries remained in the Great Marienburger Werder and in the Vistula region of Royal Prussia. Soon, the question arose which diocese this area belonged to. There had been extensive Polish settlements after 1466, which certainly was a decisive factor for the continuance of Catholicism in these deaneries. In the awareness and the legislation of the church, the diocese of Pomesania existed until 1821. Most probable seems the assumption that an officialate dependent on the bishops of Culm existed in Pomesania as early as in the 16th century. The date assumed by some authors for the founding of the officialatus, 8 July 1601, is merely hypothetical. The Pomezan officialatus Pomesania existed until 1821, when by means of Pope Pius VII's circumscription bull *De salute animarum* the new parochial borders in Prussia were determined. The present essay for the first time describes on a wide-ranging basis of sources the border lines and parish structure as well as the administration and staff structure of the officialatus. It was published in Polish in: *Zapiski Historyczne* 72 (2007), issue 1, p. 23-52.

Hans-Jürgen Karp, The Apostolic Administrator Maximilian Kaller and the Polish Minority in the Grenzmark Posen-Westpreussen

Records from the head office of the Grenzmark Posen-Westpreussen and the Polish consulate in Schneidemühl as well as some surviving documents from the Berlin nunciature allow us to form a picture of the conditions for pastoral care within the Polish border minority and the activities of Maximilian Kaller in the Free Prelature of Schneidemühl. The main reason for appointing the Berlin priest as Apostolic Administrator in 1926, according to Berlin's nuncio Eugenio Pacelli, was that his new office would probably be of particular importance for the development of the church in the East.

In the national political struggles between the German Reich and Poland in the Grenzmark, Kaller persistently, up to the end of his tenure, advocated the verification of the right of the Polish minority to use their mother tongue in their church services, whereby he had to take into consideration the legitimate wishes of the German majority. He opposed the national political activities of priests not only as their supreme pastor, but also as a loyal German citizen. The intervention of Schneidemühl's Polish consul at the Holy See may have had additional influence on his decisions regarding these issues. Crucial for Kaller were the rules of the Curia and the personal agreement with the Polish primate August Hlond, with whom he had amicable secret negotiations about minority pastoral care in Rome.

Brigitte Poschmann †, Warmia between National Socialism and Catholic Action

Adapted for printing and annotated by Rainer Bendel, published from the estate of the author, who died in 2008, and based on the relevant records and then current research, this lecture appreciates the efforts of Warmia's bishop Maximilian Kaller to establish, with the help of his pastoral programme of the lay apostolate, parochial societies as the supporting pillars of parish life. This "Catholic Action" was antagonised by NS authorities as "Political Catholicism". When the activities of parochial societies and organisations were inhibited in 1937, Maximilian Kaller managed to withdraw a better part of practising Catholics from the influences of the National Socialist ideology, sensitising and enabling them to keep up their traditional values, their Christian way of life and

identity on the basis of steady convictions by means of his programme of integrated pastoral care for adults, adolescents and children, and by means of courageous public protests, despite excessive demands and insufficiencies.