

GRZEGORZ KAMIL SZCZECINA

KUL Lublin

grzesszczecina@interia.pl

ORCID: 0000-0001-6866-6165

POLISH HISTORY IN THE SERMONS OF BL. FR. JERZY POPIELUSZKO'S

DOI: <http://dx.doi.org/10.12775/SPLP.2020.014>

Summary

There was a number of recurring themes appearing in Blessed Jerzy Popieluszko's (1982–1984) sermons. Patriotism, however, is a chief one. The martyr priest wanted to form the national awareness, promote the love for the Country and present the Polish past. The historical examples include the 19th-century uprisings, the world wars, the Battle of Warsaw, the restoration of independence in 1918, The Warsaw Uprising, the anti-Soviet guerrilla warfare and the working-class strikes spanning till 1980. The preacher did not include the historical references just to present facts, although this would have made sense in the context of the Communist propaganda. The main purpose was to show to the fellow Poles the meaning of self-sacrifice and suffering as a price which had to be paid in the struggle for national liberty over centuries. Moreover, the preacher intended to keep up the spirits of the nation terrorised by the martial state and to give hope stemming from the religious and patriotic values. In Blessed Jerzy Popieluszko's mind they would eventually pave the way towards Polish freedom and independence.

Keywords: *Jerzy Popieluszko, history of Poland, patriotism, uprisings, war, strikes*

Historia Polski w przepowiadaniu bł. ks. Jerzego Popiełuszki

Streszczenie

Wśród wielu tematów, które w swoim nauczaniu, głoszonym podczas Mszy św. za Ojczyznę (1982–1984), podejmował bł. ks. Jerzy Popiełuszko, na wyróżnienie zasługuje kontekst patriotyczny. Miał on na celu m.in. formację tożsamości narodowej, miłości do Ojczyzny wiernych oraz przekaz dziejów Polski. Służyły temu odwołania męczennika komunizmu do przeszłości kraju, które zawarł w swoim nauczaniu. Wśród wielu wydarzeń przywołanych przez błogosławionego należy wskazać m.in. na: powstania narodowe w XIX w., dwie wojny światowe, bitwę warszawską, odzyskanie niepodległości w 1918 r., powstanie warszawskie, pamięć o Żołnierzach Wyklętych czy powojenne strajki robotników, aż do tych z sierpnia 1980 r. Wszystkie powyższe odwołania w przepowiadaniu warszawskiego kaznodziei były nie tylko zwykłym prezentowaniem faktów, skądinąd równie potrzebnym w państwowej propagandzie komunistycznej, ale przede wszystkim ukazaniem rodakom istoty poświęcenia i cierpienia, jaką okupione były idee narodowe i wolność Ojczyzny na przestrzeni wieków. Celem było również podtrzymanie w wiernych, umęczonych terrorem stanu wojennego, nadziei oraz religijno-patriotycznych wartości, w realizacji których ks. Popiełuszko dostrzegał realną drogę ku przyszłej wolności oraz suwerenności Polski.

Słowa klucze: *Jerzy Popiełuszko, historia Polski, patriotyzm, powstania, wojna, strajki*

An important place in the history of Polish preaching is occupied by patriotic preaching of clergy who throughout history in this element of pastoral service sensitized believers to national and religious values, as well as formed identity and maintained Polishness. Because this kind of teaching deals with matters of the Homeland and the nation, society and state – interpreted and presented in the light of faith, divine revelation, the social teaching of the Church and Christian axiology. So their aspect, character and religious dimension are important. In this place it should also be mentioned that the basic purpose of this preaching, apart from the spiritual dimension, is to shape listener's love for the Homeland, sensitizing them to social issues, awakening national consciousness, building community, defending the rights of the nation, stigmatizing sins and flaws, showing

Christianity as the foundation the identity of a Pole, as well as showing models of patriots, saint Poles or pointing to the country's past¹.

In the pantheon of Polish national preachers one can point to many clergymen who, shaping the spirit of Polishness in their countrymen, admonished, taught, restored hope and faith in national ideals. Starting from Fr. Piotr Skarga, through the Primate of John Paul Woronicz from the partitions to modern times: Saint John Paul II or Bishop Józef Zawitkowski, it should be pointed out that their teaching was extremely important in the history of the nation, its independence aspirations. An important place in this group is occupied by the martyr of communism, Bl. Fr. Jerzy Popieluszko, who in his preaching during martial law, in the 1980s, became the voice of oppressed countrymen, as well as a guardian of social and human basic values². An important place in his teaching is occupied by the patriotic and national theme, which can be found in almost every sermon from the Mass for the Homeland, which he celebrated in the Warsaw church of Saint in 1982–1984 Stanisław Kostka in Żoliborz³.

Among the topics raised by the Warsaw priest in the above-mentioned teaching of the blessed, his references to Polish history deserve special mention. Fr. Jerzy saw in it not only specific facts from the past of the country and nation, but above all he saw examples and manifestations of patriotism of his countrymen, pointed to specific events as a dimension of the nation's suffering, but also glory, the path to freedom and continuity of Poles struggle for independence⁴. These appeals, Fr. Popieluszko was special to his contemporary listeners, when communist terror and socialist propaganda falsified history lessons in schools or public messages. The countrymen listened to the sermon of the chaplain "Solidarity" could hear historical truths, often not convenient for the PRL regime, and above all, shape their identity and learn courage from the blessed.

The most distant events, which in his preaching recalled Fr. Popieluszko were: the Battle of Grunwald in 1410, the Swedish Deluge from the 17th century along with defense of Jasna Góra, the spiritual capital of the nation⁵. These events in the

¹ A. Lewek, *Kaznodziejstwo patriotyczne ks. Jerzego Popieluszki*, „Ateneum Kapłańskie”, 143(2004), p. 477.

² M. Kindziuk, *Jerzy Popieluszko. Biografia*, Publication Znak, Cracow 2018; E.K. Czaczkowska, T. Wiścicki, *Ksiądz Jerzy Popieluszko. Wiara, nadzieja, miłość. Biografia błogosławionego*, Publication Edipresse Polska, Warsaw 2017.

³ G.K. Szczecina, *Żoliborskie „Msze święte za Ojczyznę i tych, którzy dla niej cierpią najbardziej” (1982–1984) we wspomnieniach uczestników*, „Zwiastowanie. Pismo Diecezji Rzeszowskiej” 26(2017) no. 4, p. 261–271; G.K. Szczecina, *Aktualność przesłania moralnego bł. ks. Jerzego Popieluszki w perspektywie przemian społeczno-politycznych w Polsce po 1989 roku*, Publication Nova Sandec, Nowy Sącz 2018, p. 122–139.

⁴ G.K. Szczecina, *Aktualność przesłania moralnego bł. ks. Jerzego Popieluszki*, op. cit., pg. 128.

⁵ J. Popieluszko, *Kazanie z 29 maja 1983 r.*, in: *Kazania 1982–1984 wygłoszone w kościele św. Stanisława Kostki w Warszawie. Bł. ksiądz Jerzy Popieluszko*, G. Bartoszewski (ed.), Publication

teaching of the chaplain “Solidarity” occur in direct reference to the Mother of God and her presence in the history of the Homeland.

In the above context, the appeals of Fr. George until the anniversary of the constitution of May 3, 1791, which is associated with the solemnity of Our Lady the Queen of Poland. Here, too, the blessed pointed to the Marian dimension in the history of the nation, and in the historical aspect he showed the essence of the first Polish constitution in Europe. He drew attention to the identity dimension of the legal act of 1791, which strengthened Polishness in his countrymen, and the memory of this event was one of the elements supporting the national spirit during the partitions. In this context, the courageous message of historical truth deserves recognition. Popieluszko, who said in a sermon on May 3: “When the life of the Nation was taken away by violence, when Russia, together with Prussia and Austria, partitioned for fear of the spread of the democratic plague carried by the Polish Constitution. Then the life of the Nation deeply recorded in the heart of the Mother of God was maturing again despite the violence”⁶.

Another event from the past in the martyr’s sermons is the period of prisoner of occupation, during which Fr. Jerzy noticed a special analogy to contemporary times – communist enslavement. Speaking about the partitions he defined it as a special experience of the suffering of the nation, which is inscribed in the history of Poland and the freedom aspirations of his countrymen⁷. The preacher, caring for sustaining faithful hopes, as well as showing Christian and patriotic values, which during the partition period were an expression of Polishness and spiritual independence, showed the strength of a Nation that is able to survive all enslavement victoriously thanks to its strong awareness of its history, tradition and culture, yes as evidenced by the time of partition by partition. That is why Fr. Popieluszko, maintaining hope for the longed-for freedom of society, sensitized the faithful: “The nation could not be destroyed despite the partitions, lost uprisings and Siberia, despite denationalisation, Russification and Kulturkampf, because it had deep roots in previous centuries of native history. He could not be destroyed, because he fed on the history and culture of previous centuries”⁸.

Sióstr Loretanek, Warsaw 2010, p. 100; Archives of the Warsaw Archdiocese, sign. 280.1, Popieluszko Jerzy 1947–1984, *Modlitwa serc udręczonych*, op. cit., c. 98; *Kazanie na uroczystość Królowej Polski – 3 maj*, op. cit., c. 120.

⁶ J. Popieluszko, *Kazanie na uroczystość Królowej Polski – 3 maj*, op. cit., c. 121.

⁷ Idem, *Kazanie z 13 sierpnia 1984 roku. Kościół św. Brygidy w Gdańsku*, in: *Siedem nieznanych kazań księdza Jerzego Popieluszko. Słowa pisane przed śmiercią*, A. Kasica, A. Stec (ed.), Publication św. Stanisława BM, Cracow 2010, p. 12; *Kazanie z 29 maja 1983 r.*, op. cit., p. 101; *Kazanie z 27 listopada 1983 r.*, in: *Kazania 1982–1984 wygłoszone w kościele św. Stanisława Kostki w Warszawie. Bł. ksiądz Jerzy Popieluszko*, op. cit., p. 148.

⁸ Idem, *Kazanie z 25 września 1983 r.*, in: *Kazania 1982–1984 wygłoszone w kościele św. Stanisława Kostki w Warszawie. Bł. ksiądz Jerzy Popieluszko*, op. cit., p. 133.

An important place in the patriotic teaching of the blessed is occupied by the November uprisings of 1831 and the January uprising of 1863. Especially to the latter Fr. Jerzy devoted more space because he was always celebrated in January in the Żoliborz parish during the Holy Mass for the Homeland, the anniversary of this independence rupture. These events were not only the struggle of compatriots for the country's desired freedom, but also a manifestation of love for non-existent on the maps of Poland⁹. Fr. Popieluszko saw in the uprisings a lot of analogies to contemporary times¹⁰. Therefore, among others in a sermon delivered during Holy Mass during the strike at the College of Fire Service, on the anniversary of the outbreak of the November Uprising, the blessed pointed to the similarities of the November Uprising and their strike, which he described as a patriotic uprising thanks to which "Warsaw became an insurgent center"¹¹. Pointing to the young age of Poles rebelling against the partitioner in 1831, and refusing to accept the situation of the Nation, Fr. Jerzy showed similarity in the care of the cadets of the future of the Homeland¹². However, during Mass for the Homeland on January 30, 1983, the martyr of communism drew attention to the reasons for the fall of the November Uprising like a sharpening for his contemporaries that the good of Poland requires rising above private interests and courageous patriotic attitudes: "But unfortunately, power remained in the hands of people who were well in a nest of own existence, paid for by the invaders. These people did not support the insurgents. To mislead public opinion, they introduced several people enjoying the opinion of true patriots. But only for confusing public opinion. The uprising collapsed. But the pursuit of freedom remained"¹³.

The appeal of the blessed in the prophecy to the January Uprising deserves a special mention, which memory during martial law carried a special emotional load and national symbolism. A special sermon from January 1983, when the chaplain of "Solidarity" through the presentation of nineteenth-century social sentiment that led to the outbreak of the uprising, showed in historical perspective

⁹ G.K. Szczecina, *Aktualność przesłania moralnego bł. ks. Jerzego Popieluszki*, op. cit., p. 128.

¹⁰ "They were able to defend their homeland against the invaders, they could stand for true and full freedom for her during the partitions (...). There were many uprisings and national uprisings, of which the November and January uprisings deserve special attention, because both are still so close to us and there are so many analogies to our reality in them". J. Popieluszko, *Kazanie z 30 stycznia 1983 r.*, in: *Kazania 1982–1984 wygłoszone w kościele św. Stanisława Kostki w Warszawie. Bł. ksiądz Jerzy Popieluszko*, op. cit., p. 68.

¹¹ Center for Documentation of Life and Worship Fr. Jerzy Popieluszko in Warsaw, sign. II/49, 1 rocznica strajków w Wyższej Oficerskiej Szkoły Pożarnictwa w Warszawie. Homilia ks. Jerzego Popieluszki i modlitwa o zwycięstwo, J. Popieluszko, *Homilia w I-wszą rocznicę strajku WOSP*, op. cit., p. 1.

¹² Ibid, pgs. 1–2.

¹³ J. Popieluszko, *Kazanie z 30 stycznia 1983 r.*, op. cit., p. 68–69.

the strength of the nation, its identity and power in the pursuit of freedom¹⁴. Fr. Popieluszko described the faithful a direct period before the outbreak of the January Uprising, among others patriotic manifestations¹⁵. An exemplification is the dismissal of the blessed until October 1862, when martial law was introduced in the Kingdom of Poland, and people in the churches of Warsaw and singing forbidden songs were arrested: "the churches were ordered to surround the army, and at night, under the influence of the governor-hating general, a decision was made conquering churches by force. Drunk and irritable soldiers rushed at praying people. 1687 men were arrested. In the city, Cossack patrols beat all passers-by"¹⁶. However, referring directly to the very course of the uprising, Fr. Jerzy during one of the Masses for Homeland, he said: "Finally, on a winter evening on January 22, 1863, the people rose to an armed uprising. An uprising that, though lost, expanded the circle of Poles who were aware of their identity, aware of the legacy of their fathers and grandfathers, and aware of their aspirations as a nation. It was a great grain thrown into Polish soil. And the pursuit of freedom remained in consciousness"¹⁷. Martyr, recalling the rebellion of independence, maintained in his compatriots tormented by the martial law terror hope, formed identity and showed that the spirit of Polishness never died in Poles, despite the night of partitions and severe repression.

Next historical events from the past of Poland in the teaching of Fr. Popieluszko is the First World War, regaining independence in 1918, and the Warsaw Battle of 1920 during the Polish-Bolshevik war. He emphasized the essence of World War I in the history of the Homeland, Fr. Jerzy pointed out that this was the only such large armed conflict "in the last two hundred years that Poland has won"¹⁸. He emphasized this victory by regaining the longed-for independence of the state, thanks to the sacrifice of previous generations and national-Christian traditions. Fr. Jerzy in one of his sermons, drew attention to the importance of success in the international arena in 1918, because then ended "The war, after which neither the system nor power was imposed on us"¹⁹. This was an allusion to post-war times, the so-called freedom. Fr. Popieluszko, recalling November 1918, as a time of rebirth, independence of Poland, sustained the hope of his countrymen not to lose heart in national aspirations: "in 1918, when it seemed impossible, that three partitioning powers could be defeated at once. Humanly impossible. But God has

¹⁴ Ibid, p. 68–74; Idem, *Kazanie z 29 stycznia 1984 r.*, in: *Kazania 1982–1984 wygłoszone w kościele św. Stanisława Kostki w Warszawie. Bł. ksiądz Jerzy Popieluszko*, op. cit., p. 164–171.

¹⁵ Idem, *Kazanie z 30 stycznia 1983 r.*, op. cit., p. 71.

¹⁶ Ibid.

¹⁷ Ibid, p. 72.

¹⁸ Ibid, p. 71.

¹⁹ Idem, *Homilia w I-wszą rocznicę strajku WOSP*, op. cit., p. 1.

shown that everything is possible with God"²⁰. In contrast, the Warsaw battle in the martyr's sermons was always referred to as the Miracle on the Wisła²¹. In terms of this important Fr. Jerzy emphasized that the fight to defend the state was also associated with the protection of the Catholic faith against the "flood of godless Bolshevism"²². Thus, Fr. Popieluszko drew the attention of the faithful that the Catholic Church in the Homeland has always been a mainstay of Polishness and a place of cultivating Polish traditions, also shaping national identity.

World War II in the sermons of Fr. Popieluszko is depicted as a time of immeasurable suffering in the history of the nation of the fellow countrymen who were in mass camps and prisons for martyrdom expressed in bloodshed for freedom²³. Blessed in the above context of historical experience, he pointed first of all to the victims of the insurgents and the Warsaw uprising in August 1944. This element makes the teaching of Fr. Jerzy's special, because this event was silent in the state message. Blessed, making the faithful aware of the past, boldly spoke about the lack of allies help for the fighting Warsaw: "during the occupation, the people of Warsaw sprang up to the uprising in the summer of 1944. Until the uprising, which consumed so many victims, mainly because Warsaw was abandoned by allies, who instead of helping, looked like Warsaw dying and bleeding. And the abandoned people of Warsaw laid on the altars of freedom the Homeland of their best sons"²⁴, Fr. Jerzy, showing the enthusiasm and bravery of the defenders of the capital, recalled their sacrifice as an example for his countrymen in the love of their Homeland, to the end of life²⁵.

In the context of the reliable transmission of the history of Poland contained in the sermons of Fr. Popieluszko is also worth mentioning about his memory of the soldiers of the anti-communist underground, commonly known as Cursed Soldiers today. Characteristic are the Steadfast Soldiers in Żoliborz sermons as the best sons of the Homeland. Thus, the blessed put them as an example and example to their contemporaries²⁶. It is also specific to say that the crime of these

²⁰ Idem, *Kazanie z 27 listopada 1983 r.*, op. cit., p. 153.

²¹ Idem, *Modlitwa serc udęczonych*, op. cit., c. 99; *Homilia w I-wszą rocznicę strajku WOSP*, op. cit., p. 1; *Kazanie z 29 maja 1983 r.*, op. cit., p. 101.

²² Idem, *Kazanie na uroczystość Królowej Polski – 3 maj*, op. cit., c. 121.

²³ Idem, *Kazanie z 31 października 1982 r.*, op. cit., p. 57; *Kazanie z 30 stycznia 1983 r.*, op. cit., p. 72; *Kazanie z 27 listopada 1983 r.*, op. cit., p. 149–148.

²⁴ Idem, *Kazanie z 30 stycznia 1983 r.*, op. cit., p. 72; *Homilia w I-wszą rocznicę strajku WOSP*, op. cit., p. 1.

²⁵ Idem, *Homilia w I-wszą rocznicę strajku WOSP*, op. cit., p. 1; Idem, *Kazanie z 30 stycznia 1983 r.*, op. cit., p. 72; *Wprowadzenie do Mszy św. za Ojczyznę 31 lipca 1983 r.*, in: *Kazania 1982–1984 wygłoszone w kościele św. Stanisława Kostki w Warszawie. Bł. ksiądz Jerzy Popieluszko*, op. cit., p. 115; *Kazanie z 27 listopada 1983 r.*, op. cit., p. 148; *Kazanie z 13 sierpnia 1984 roku. Kościół św. Brygidy w Gdańsku*, op. cit., p. 12.

²⁶ Idem, *Kazanie z 27 listopada 1983 r.*, op. cit., p. 149;

heroes, murdered as traitors of the nation, who did not recognize the communist authorities, was carried out by “the hands of modern Caines, whose same mother, native land fed”²⁷. The reference to Old Testament fratricide was a strong message, explicit²⁸. Highlighting the difficult post-war history and the division of society into people who are on the services of the party authorities of the Polish People’s Republic and resistant to it, not agreeing to the communist occupation.

In the teaching of the chaplain “Solidarity” there are also references to the post-war history of the Homeland, and more specifically to the workers strikes as a call for respect for fundamental human values, and in the broader context of aspirations for the freedom of the country. As he said in one sermon: “In 1956, workers shouted in Poznań: «We want bread, we want freedom, we want religion». They were shot for that. Innocent mate’s blood was spilled. Remained orphaned families, interrogations, beatings, prison”²⁹. Blessed, showing the price of this sacrifice, said that the fruit of this uprising was the release of the primate, Cardinal Stefan Wyszyński³⁰. Fr. Jerzy also pointed to the strikes of working people, which centered around the demands of decent living and working conditions³¹. Showing subsequent protests from 1970 and 1976, he also pointed to the victims of workers who were rebelling in a just case and were killed or “received insulting words, dismissal and dishonor – not judges but judges”³². To confirm the sacrifice of Poles for the freedom of their Homeland, blessed in his teaching he often quoted a fragment of an anonymous author’s poem reflecting the experience of the communist period: “«Our ridges have never been cruelly so lashed/whip lies and hypocrisy in the glow of furnaces/in the tumult of machines/the face of betrayal/ lurking from the iron gates of extermination has never been seen so clearly ... »”³³.

It is obvious that Fr. Jerzy devoted a lot of space to solidarity as a virtue and a trade union that grew up on the basis of workers strikes in August 1980³⁴. This event of modern times for the blessed, should also be included in the subject of Polish history in his preaching. As Fr. Popieluszko grew up on the sacrifice of generations of compatriots devoting themselves to the nation. In a sermon on November 27, 1983, a Warsaw preacher said, among others: “However, the nation’s suffering is bearing fruit. A new tribe is growing out of my brother’s blood and

²⁷ Ibid., pg. 148.

²⁸ Gen 4,2–15.

²⁹ J. Popieluszko, *Kazanie z 27 listopada 1983 r.*, op. cit., p. 149–150.

³⁰ Ibid, p. 149.

³¹ Idem, *Kazanie z 23 marca 1983 r.*, in: *Kazania 1982–1984 wygłoszone w kościele św. Stanisława Kostki w Warszawie. Bł. ksiądz Jerzy Popieluszko*, op. cit., p. 83–88; *Kazanie z 24 czerwca 1984 r.*, op. cit., p. 200–206; *Kazanie z 24 kwietnia 1983 r.*, op. cit., p. 90–96; *Kazanie z 26 września 1982 r.*, op. cit., p. 48–52; *Kazanie z 29 sierpnia 1982 r.*, op. cit., p. 42–45.

³² Idem, *Kazanie z 27 listopada 1983 r.*, op. cit., p. 150.

³³ Idem, *Kazanie z 30 stycznia 1983 r.*, op. cit., p. 74.

³⁴ G. K. Szczecina, *Aktualność przesłania moralnego bł. ks. Jerzego Popieluszki*, op. cit., p. 116–122.

pain, people who are wiser about the experience of past years. In August 1980, the maturity of united people was revealed in the joint quest to build the Fatherland in love. «Solidarity» has shown that a nation united with God and brothers is able to do a lot (...). But August '80 showed the right path for people of the new generation, for people who live in love of truth, sobriety, courage and brotherly love"³⁵.

The strikes in 1980, which led to significant socio-political changes in the country and the creation of NSZZ "Solidarność", were described by the blessed as "the patriotic uprising of the Nation"³⁶. Fr. Popieluszko pointed to the national dimension of the solidarity movement³⁷. Therefore, in his sermons, returning to his creation, he pointed to the social genesis of the movement, grounded in the idea of human solidarity and national and religious values, which he thus awakened in faithful again. The Blessed One indicated that the protests were born: "out of concern for the home of the Homeland, in pain and anxiety of the heart, in physical and spiritual fatigue, on knees with a rosary in hand, on knees at field altars, with patriotic and religious songs on the lips, in desperate the worker's call for human dignity and work, with the support of the intelligentsia and the world of culture, solidarity of the Polish nation was born"³⁸. However, showing the historical roots of social uprising, he also said: "Solidarity of the nation had its roots in previous calls for truth and justice from 1956, 1968, 1970 and 1976. It had its roots in tears, harm and blood of workers, it had two roots in the humiliation of youth academic"³⁹.

References to specific events from the past of the nation and country in the teaching of Fr. Jerzy Popieluszko's aim was not only a kind of history lesson, presentation of specific places from the past, often not present or only propaganda presented in the then official message. But they primarily aimed at the identity formation of compatriots, their historical awareness, the ability to draw conclusions from the past and cultivate the tradition of Polishness, the transmission of national values, as well as Christian, important for our culture and statehood. Blessed, recalling historical moments from the past of the nation, pointed to them as a way of bringing up future generations in love for the Homeland and care for its future. On the basis of Polish history, aspirations for independence and the idea of Polishness, the martyr of communism showed the price of sovereignty and freedom

³⁵ J. Popieluszko, *Kazanie z 27 listopada 1983 r.*, op. cit., p. 150–151.

³⁶ Idem, *Kazanie z 13 sierpnia 1984 roku. Kościół św. Brygidy w Gdańsku*, in: *Siedem nieznanych kazań księdza Jerzego Popieluszko. Słowa pisane przed śmiercią*, op. cit., p. 16; Idem, *Kazanie na uroczystość Królowej Polski – 3 maj*, op. cit., c. 123; *Wprowadzenie do Mszy św. za Ojczyznę z 28 sierpnia 1983 r.*, in: *Kazania 1982–1984 wygłoszone w kościele św. Stanisława Kostki w Warszawie. Bł. ksiądz Jerzy Popieluszko*, op. cit., p. 119; *Kazanie z 26 sierpnia 1984 r.*, op. cit., p. 215; *Kazanie z 29 sierpnia 1982 r.*, op. cit., p. 43; *Kazanie z 25 września 1983 r.*, op. cit., p. 134.

³⁷ Idem, *Kazanie z 13 sierpnia 1984 roku. Kościół św. Brygidy w Gdańsku*, op. cit., p. 16.

³⁸ J. Popieluszko, *Kazanie z 26 sierpnia 1984 r.*, op. cit., p. 215.

³⁹ Ibid.

of the Nation as a reality to be worked out. In modern times to Fr. Jerzy, these values in the social space seemed distant in achievement, which is why it was so important to strengthen the faithful in hope, upholding the spirit and placing specific aspirations of his countrymen in the historical context of the Homeland, which was to realize the need and importance of suffering, personal dedication and patriotic ideals, and the final realization social and political freedom. Therefore, in the context of the historical references of Fr. Popieluszko, it should be emphasized that he bravely presented the history of Poland and tried to activate the faithful to defend the freedom of the nation, engage in specific activities that would serve this value.

Bibliography

Archives of the Warsaw Archdiocese, sign. 280.1, Popieluszko Jerzy 1947–1984, *Kazanie na uroczystość Królowej Polski – 3 maj*, c. 120–124.

Archives of the Warsaw Archdiocese, sign. 280.1, Popieluszko Jerzy 1947–1984, *Modlitwa serc udręczonych*, op. cit., c. 98–104.

Czaczkowska E.K., Wiścicki T., *Ksiądz Jerzy Popieluszko. Wiara, nadzieja, miłość. Biografia błogosławionego*, Publication Edipresse Polska, Warsaw 2017.

Kindziuk M., *Jerzy Popieluszko. Biografia*, Publication Znak, Cracow 2018.

Lewek A., *Kaznodziejstwo patriotyczne ks. Jerzego Popieluszki*, „Ateneum Kapłańskie”, 143(2004), p. 476–493.

Center for Documentation of Life and Worship Fr. Jerzy Popieluszko in Warsaw, sign. II/49, I rocznica strajków w Wyższej Oficerskiej Szkole Pożarnictwa w Warszawie. Homilia ks. Jerzego Popieluszki i modlitwa o zwycięstwo, J. Popieluszko, *Homilia w I-wszą rocznicę strajku WOSP*, p. 1–3.

Popieluszko J., *Wprowadzenie do Mszy św. za Ojczyznę z 28 sierpnia 1983 r.*, in: *Kazania 1982–1984 wygłoszone w kościele św. Stanisława Kostki w Warszawie. Bł. ksiądz Jerzy Popieluszko*, G. Bartoszewski (ed.), Publication Sióstr Loretanek, Warsaw 2010, p. 119.

Popieluszko J., *Wprowadzenie do Mszy św. za Ojczyznę 31 lipca 1983 r.*, in: *Kazania 1982–1984 wygłoszone w kościele św. Stanisława Kostki w Warszawie. Bł. ksiądz Jerzy Popieluszko*, p. 115.

Popieluszko J., *Kazanie z 13 sierpnia 1984 roku. Kościół św. Brygidy w Gdańsku*, in: *Siedem nieznanych kazań księdza Jerzego Popieluszko. Słowa pisane przed śmiercią*, A. Kasica, A. Stec (ed.), Publication św. Stanisława BM, Cracow 2010, p. 11–18

Popieluszko J., *Kazanie z 13 sierpnia 1984 roku. Kościół św. Brygidy w Gdańsku*, in: *Siedem nieznanych kazań księdza Jerzego Popieluszko. Słowa pisane przed śmiercią*, p. 16.

Popieluszko J., *Kazanie z 23 marca 1983 r.*, in: *Kazania 1982–1984 wygłoszone w kościele św. Stanisława Kostki w Warszawie. Bł. ksiądz Jerzy Popieluszko*, p. 83–88.

Popieluszko J., *Kazanie z 24 czerwca 1984 r.*, in: *Kazania 1982–1984 wygłoszone w kościele św. Stanisława Kostki w Warszawie. Bł. ksiądz Jerzy Popieluszko*, p. 200–206.

Popieluszko J., *Kazanie z 24 kwietnia 1983 r.*, in: *Kazania 1982–1984 wygłoszone w kościele św. Stanisława Kostki w Warszawie. Bł. ksiądz Jerzy Popieluszko*, p. 90–96.

Popieluszko J., *Kazanie z 25 września 1983 r.*, in: *Kazania 1982–1984 wygłoszone w kościele św. Stanisława Kostki w Warszawie. Bł. ksiądz Jerzy Popieluszko*, p. 130–138.

Popieluszko J., *Kazanie z 26 sierpnia 1984 r.*, in: *Kazania 1982–1984 wygłoszone w kościele św. Stanisława Kostki w Warszawie. Bł. ksiądz Jerzy Popieluszko*, p. 213–218.

Popieluszko J., *Kazanie z 26 września 1982 r.*, in: *Kazania 1982–1984 wygłoszone w kościele św. Stanisława Kostki w Warszawie. Bł. ksiądz Jerzy Popieluszko*, p. 48–52.

Popieluszko J., *Kazanie z 27 listopada 1983 r.*, in: *Kazania 1982–1984 wygłoszone w kościele św. Stanisława Kostki w Warszawie. Bł. ksiądz Jerzy Popieluszko*, p. 148–153.

Popieluszko J., *Kazanie z 29 maja 1983 r.*, in: *Kazania 1982–1984 wygłoszone w kościele św. Stanisława Kostki w Warszawie. Bł. ksiądz Jerzy Popieluszko*, p. 100–105.

Popieluszko J., *Kazanie z 29 sierpnia 1982 r.*, in: *Kazania 1982–1984 wygłoszone w kościele św. Stanisława Kostki w Warszawie. Bł. ksiądz Jerzy Popieluszko*, p. 42–45.

Popieluszko J., *Kazanie z 29 stycznia 1984 r.*, in: *Kazania 1982–1984 wygłoszone w kościele św. Stanisława Kostki w Warszawie. Bł. ksiądz Jerzy Popieluszko*, p. 164–171.

Popieluszko J., *Kazanie z 30 stycznia 1983 r.*, in: *Kazania 1982–1984 wygłoszone w kościele św. Stanisława Kostki w Warszawie. Bł. ksiądz Jerzy Popieluszko*, p. 68–75.

Popieluszko J., *Wprowadzenie do Mszy św. za Ojczyznę 31 lipca 1983 r.*, in: *Kazania 1982–1984 wygłoszone w kościele św. Stanisława Kostki w Warszawie. Bł. ksiądz Jerzy Popieluszko*, p. 115.

Szczecina G.K., *Aktualność przesłania moralnego bł. ks. Jerzego Popieluszki w perspektywie przemian społeczno-politycznych w Polsce po 1989 roku*, Publication Nova Sandec, Nowy Sącz 2018.

Szczecina G.K., Żoliborskie „Msze święte za Ojczyznę i tych, którzy dla niej cierpią najbardziej” (1982–1984) we wspomnieniach uczestników, „Zwiastowanie. Pismo Diecezji Rzeszowskiej” 26(2017) no. 4, p. 261–271.