

# **The University Parish of St. Anne in Kraków in Light of the Episcopal Visitation of Karol Wojtyła**

**Uniwersytecka parafia św. Anny w Krakowie w świetle wizytacji  
biskupiej Karola Wojtyły**

**Tadeusz Panuś<sup>1</sup>**

Pontifical University of John Paul II in Kraków  
Faculty of Theology

**Abstract:** Bishop, Archbishop and Cardinal Karol Wojtyła visited the University Collegiate Church of St. Anne in Kraków for pastoral reasons very often between 1958 and 1978. However, he conducted only one canonical visitation of this parish, from November 10, 1961 to January 14, 1962. Two documents preserved in the Archives of the Metropolitan Curia in Kraków were produced on this occasion. The first is a visitation questionnaire containing responses by the pastor of St. Anne's Parish at the time, Father Jan Pietraszko, addressing detailed questions regarding parish data, sacred objects, pastoral activities, and the religious and moral condition of the faithful. The second is a report following the visitation, written by Bishop Karol Wojtyła. These previously unknown and hitherto unpublished documents reveal not only the state of the university parish at the time, but also the methods, motivation, and pastoral commitment of the future pope.

**Keywords:** St. Anne's Parish in Kraków, canonical visitation, Karol Wojtyła

**Abstrakt:** Biskup, arcybiskup i kardynał Karol Wojtyła w latach 1958–1978 bywał często w uniwersyteckiej kolegiacie św. Anny w Krakowie z posługą duszpasterską. Przeprowadził jednak tylko jedną wizytację kanoniczną tej parafii — od 10 listopada 1961 do 14 stycznia 1962 roku. Z tej okazji sporządzone zostały dwa dokumenty zachowane w Archiwum Kurii Metropolitalnej w Krakowie. Pierwszy to kwestionariusz wizytacyjny zawierający odpowiedzi ówczesnego proboszcza parafii św. Anny — ks. Jana Pietraszki — na szczegółowe pytania w zakresie danych dotyczących parafii, obiektów sakralnych, czynności duszpasterskich i stanu religijno-moralnego wiernych. Drugi to sprawozdanie po przeprowadzonej wizytacji napisane przez biskupa Karola Wojtyły. Te nieznane i dotąd niepublikowane dokumenty ukazują nie tylko ówczesny stan parafii uniwersyteckiej, lecz także metody, rozmach i zaangażowanie duszpasterskie przyszłego papieża.

---

<sup>1</sup> Reverend Tadeusz Panuś—professor of Pastoral Theology, head of the Department of Catechetics at the Faculty of Theology of the Pontifical University of John Paul II in Krakow; e-mail: tadeusz.panus@upjp2.edu.pl; <https://orcid.org/0000-0002-3499-9778>.

**Slowa kluczowe:** parafia św. Anny w Krakowie, wizytacja kanoniczna, Karol Wojtyła

The University Collegiate Church of St. Anne and its associated parish play an important role in the religious life of Kraków.<sup>2</sup> Karol Wojtyła frequently visited this church between 1958 and 1978, during his tenure as bishop, archbishop, and cardinal. He celebrated the Eucharist, administered confirmations, blessed marriages, preached homilies and retreats, communicated to the faithful the deliberations of the Second Vatican Council, and demonstrated pastoral concern for the academic community.<sup>3</sup> Among the many activities of his ministry, one canonical visitation of this parish, conducted intermittently from November 10, 1961 to January 14, 1962, stands out. This visitation merits closer examination, as it provides valuable insight for scholars researching the life of Karol Wojtyła/John Paul II, revealing not only the condition of the university parish at the time, but also the methods, motivation, and pastoral commitment of the future pope.<sup>4</sup>

### **The essence, goals and method of conducting a visitation**

To better understand the nature of a bishop's visitation, it is necessary to consider the guiding principles underlying this practice. The inspection of the proper functioning of a parish has been a longstanding tradition dating back to Christian antiquity. The Council of Trent (1545–1563) placed strong emphasis on visitations, making the diocesan bishop responsible for their execution.<sup>5</sup> Both the 1917 *Code of Canon Law (CIC)* and the current 1983 *Code of Canon Law* stipulate that this duty must be fulfilled at least once every five years. The term *canonical visitation* (from the Latin *visitatio = visitation*) is closely related to the powers and obligations of the diocesan bishop, who is regarded by law as the shepherd of his particular Church, responsible for uniting the portion of the People of God entrusted to him through teaching, divine worship and the exercise of governance.<sup>6</sup>

<sup>2</sup> See J. Bukowski, *Kościół akademicki św. Anny*, Kraków 1900; J. Kracik, *Wspaniałe Bogu wystawione dzieło*, Kraków 2003; *Studia z dziejów kościoła św. Anny w Krakowie*, red. Z. Kliś, T. Węclawowicz, Kraków 2009; *Karta z kalendarza dziejów Uniwersyteckiej Kolegiaty św. Anny w Krakowie*, red. T. Panuś, Kraków 2014.

<sup>3</sup> See K. Wojtyła, *Kazania 1962–1978*, Kraków 1979; Id., *Aby Chrystus się nami posługiwał*, Kraków 1979.

<sup>4</sup> A. Hamryszczak, *Canonical Visitations as a Historical Source*, 'Archiwa, Biblioteki i Muzea Kościelne' 105 (2016), pp. 53–62.

<sup>5</sup> P. Lewandowski, *Wizytacje kanoniczne przeprowadzone przez biskupa tarnowskiego Jerzego Ablewicza*, 'Kościół i Prawo' 12(25) (2023), no. 1, pp. 158–159.

<sup>6</sup> J. Dyduch, *Duszpasterski i kanoniczny wymiar wizytacji parafii*, 'Prawo Kanoniczne' 44 (2001), no. 1–2, pp. 21–30.

A canonical visitation is also an apostolic activity of the bishop. Therefore, during its course, the bishop is expected to celebrate Mass and preach the Word of God, solemnly administer the sacrament of Confirmation, meet with pastors, parish councils, the faithful, the apostolic groups and communities within the parish. He may also visit schools or other institutions operating under the parish's auspices, visit the sick, inspect the administrative and physical condition of parish properties, assess the state of sacred spaces, liturgical accoutrements, sacramental records, and other parish assets. In practice, economic and catechetical visitations are often conducted in advance by priests appointed by the diocesan curia, enabling the bishop to focus on preaching, celebrating the liturgy, and engaging with individual groups and parishioners during the visitation itself. Upon conclusion, the bishop is expected to prepare a post-visitation report documenting the visitation, including his observations, recommendations, and directives.<sup>7</sup>

### **The state of St. Anne's Parish in light of the questionnaire prepared for the visitation of Bishop Karol Wojtyła**

In the university parish of St. Anne in Kraków, episcopal visitations typically followed a similar pattern and often constituted significant events for the entire parish community. During the interwar period, the canonical visitation conducted by Archbishop Adam Stefan Sapieha on April 21, 1936 left a lasting impression on the faithful. All Catholic organizations affiliated with Catholic Action, including associations of husbands, women, and youth, participated in welcoming the Metropolitan. Leaders or their deputies were expected to prepare brief informational sketches of their association to respond to the archbishop's inquiries in a factual manner.<sup>8</sup>

Another important event was the visitation of St. Anne's Parish by Bishop Franciszek Jop from October 18 to 20, 1955, conducted during a challenging period for the Church in Poland in the 1950s. Of the episcopal visitations conducted in the second half of the 20th century, particular attention should be given to that of Bishop Karol Wojtyła, which took place from November 10, 1961 to January 14, 1962. In preparation for this visitation, Father Jan Pietraszko, parish administrator since February 26, 1957, compiled responses to the visitation questionnaire, which contained detailed questions concerning the parish, sacred objects, pastoral activities, and the religious and moral condition of the faithful.

---

<sup>7</sup> M. Sitarz, *Wizytacja*, in: *Encyklopedia katolicka*, vol. 20, Lublin 2014, p. 738.

<sup>8</sup> T. Panuś, *Parafia św. Anny w Krakowie w okresie międzywojennym*, Kraków 2020, pp. 112–113.

This valuable typescript is preserved in the Archives of the Metropolitan Curia in Kraków and remains unpublished.<sup>9</sup>

According to this document, the pastoral team at St. Anne's Collegiate Church at that time consisted of four priests: Fr. Jan Pietraszko, acting administrator;<sup>10</sup> Fr. Kazimierz Suder,<sup>11</sup> parish vicar since 1956; Fr. Józef Sykulski, administrator of the Artwiński Canonry since 1946 (a foundation established by Fr. Artwiński, which earmarks the income from one of the parish properties to support two confessors at St. Anne's Parish);<sup>12</sup> and Fr. Wacław Świerzawski, academic chaplain.<sup>13</sup> In addition, pastoral activities within the parish were carried out by forty-four Capuchin Franciscans—monks and friars who had a monastery on Loretainska Street within the territory of St. Anne's Parish<sup>14</sup>—as well as five Saletian priests serving at St. Norberts Church on Wiślna Street. From 1948 to 2001, the Missionaries of Our Lady of La Salette, commonly known as the Saletians, served at St. Norbert Church, which was originally built in the 1630s by the Norbertine nuns. The church functioned as a Greek Catholic church from the early 19th century, since 2004, has again been used by Greek Catholics as the Church of the Elevation of the Holy Cross. Also active in the parish were 115 Sisters of St. Felix of Cantalice and 164 Servants of the Most Sacred Heart of Jesus, whose generalates are locat-

<sup>9</sup> See J. Pietraszko, *Wizytacja bpa Wojtyły w kolegiacie św. Anny, 10. 11. 1961 – 14. 01. 1962*, Archiwum Kurii Metropolitalnej w Krakowie E II-2/67-67a, pp. 1–15.

<sup>10</sup> Jan Pietraszko (1911–1988) was ordained a priest of the Archdiocese of Kraków since 1936. In 1948, he was appointed prefect of the Kraków Seminary and academic chaplain at the Collegiate Church of St. Anne in Kraków. From 1957 to 1984, he served as parish priest of this church, a role he combined with that of auxiliary bishop of the Archdiocese of Kraków, to which he was appointed in 1962. He took an active part in the Second Vatican Council and subsequently promoted its teachings through his work in various commissions and, above all, in his notable sermons. He died on 2 March 1988 in Kraków and, in accordance with his wishes, was buried in the crypt of the Collegiate Church of St. Anne. His beatification process began in 1994.

<sup>11</sup> Kazimierz Suder (1922–2012) was a priest of the Archdiocese of Kraków; ordained on 5 April 1947 by Cardinal Adam Stefan Sapieha. For many years, he worked alongside Bishop Jan Pietraszko at St. Anne's Parish in Kraków. He later served for a long period as a parish priest of the Church of the Presentation of the Blessed Virgin Mary in Wadowice. After his retirement, he assisted with pastoral duties at the Basilica of St. Mary (Mariacki Church) in Kraków. In 1989, he was granted the title of protonotary apostolic.

<sup>12</sup> Józef Sykulski (1908–1964) was a priest of the Archdiocese of Kraków, Doctor of Theology, preacher at the Collegiate Church of St. Anne in Kraków, and canon of the Artwińska Canonry associated with the church.

<sup>13</sup> Wacław Świerzawski (1927–2017) was a priest of the Archdiocese of Lviv, Bishop of San-domierz from 1992 to 2002, organizer and longtime director of the Liturgical Institute, lecturer and rector of the Pontifical Academy of Theology in Kraków, writer, confessor, retreat leader, and founder of a consecrated life community.

<sup>14</sup> See *Trzysta lat kapucynów w Krakowie 1695–1995. Księga pamiątkowa*, red. J. Marecki, Kraków 1997.

ed there. They catechized pre-school and elementary school-aged children, and one sister served as minister to the sick in the parish. The questionnaire responses indicate that the parish did not employ lay catechists. There were 24 altar servers, who were trained by Fr. Vice-Rector Józef Stańko.<sup>15</sup> In addition, the collegiate church employed an organist, a sexton, and a sister sacristan. Notably, there was no parish council at that time.<sup>16</sup>

The second part of the visitation questionnaire concerned ‘places and things’. In response, Fr. J. Pietraszko reported that the church, dedicated to St. Anne and St. John Cantius, was built of stone and brick, with a roof covered in copper sheathing and was in good condition. However, the damp stone foundation and the staircase required repair. Inside the church, the polychrome paintings were in need of restoration, and the stucco required major restorations and general cleaning. According to the parish administrator, the high altar was in good condition. The tabernacle, made of wood with an interior of steel sheet metal, lined with gilded silver panels, securely locked, dry, and clean had been restored. The collegiate church contained eight side altars, three of enjoyed the privilege of a plenary indulgence on designated days. The church was equipped with electrical lighting, though only wax candles were used on the altars during liturgical celebrations. The altars were decorated exclusively with natural flowers, and the electric perpetual lamp remained lit at all times. The church was open daily from 6:00 a.m. to 9:00 p.m., allowing free access to the faithful. The historic baptismal font, made of cast metal was preserved in good condition and kept clean, while the Holy Oils were stored in the sacristy in appropriate vessels.

With regard to liturgical furnishings, the parish possessed 21 chalices, 4 large ciboria and one small one, three monstrances in good condition, and one silver custodia. The church’s sacred treasury also included valuable reliquaries: the head of St. John Cantius in a silver artistically cast and gilded reliquary adorned with pearls and semi-precious stones; the forearm of St. John Cantius in a silver-gilt reliquary shaped as a forearm; a wooden case lined with red plush containing other relics of St. John Cantius; and three reliquaries in the form of sunburst monstrances holding relics of St. Thérèse, St. Josaphat (bishop and martyr), and St. John Cantius. The altar cross, containing relics of the True Cross, was placed on the main altar. All liturgical vessels had been recently restored and gilded.<sup>17</sup>

The collegiate church’s liturgical furnishings included 96 Baroque chasubles, 9 Gothic chasubles, 18 copes, 8 pairs of dalmatics, 6 humeral veils for Benedic-

<sup>15</sup> Józef Stańko (1914–1968) was a priest of the Archdiocese of Kraków since 1938. From 1949 to 1961, he served as prefect of the Lower Seminary in Kraków, and from 1961 to 1964 as vice-rector of the Higher Seminary of the Archdiocese of Kraków. After leaving the seminary, he became *vicarius in spiritualibus* at St. Anne’s Parish in Kraków.

<sup>16</sup> See J. Pietraszko, *Wizytacja...*, pp. 1–2.

<sup>17</sup> Ibid., p. 3.

tion for the Blessed Sacrament, 33 assorted stoles, 4 sick-call burses, 52 corporals, 76 palls, 162 purificators, 15 ciborium veils for the Blessed Sacrament, 13 altar rugs, 6 antique albs, 42 regular albs, 20 surplices for priests, 26 surplices for seminarians, 25 surplices for altar boys, 50 amices, 70 lavabo cloths. Since the previous visitation, conducted by Bishop Franciszek Jop from October 18 to 20, 1955, the parish had acquired 9 additional chasubles, 1 cope, and 2 humeral veils for Benediction of the Blessed Sacrament. The parish also possessed six missals containing the complete set of Mass formularies, all in good condition, as well as three damaged missals with incomplete formularies, one evangelarium, three excerpts from Holy Week missals, and 8 Requiem missals. The church had one antique tower bell and an eighteenth-century Baroque organ built in 1723, which was undergoing major renovation at the time of the visitation.<sup>18</sup>

The parish's housing situation was difficult. The rectory had been converted into a rental property after the authorities quartered several families in the building. The pastor and associate pastor occupied three rooms on the second floor of the parish house at 11 St. Anne Street, which also served as the parish chancellery. The former chancellery on the first floor was repurposed as a catechetical room. The parish did not have its own cemetery and made use of municipal cemeteries.

There were no affiliated churches in the strict sense as the Church of Divine Mercy, although located within the parish boundaries, belonged juridically to Wawel Cathedral. The chapel of St. John Cantius in the Collegium Maius, while nominally under the parish's jurisdiction, had an unregulated legal status. Mass was celebrated there only once a year. Within the parish boundaries there were no roadside crosses or shrines, except for the cross of the Confederates of Bar in front of the Capuchin Fathers' Church and the statue of Our Lady of Grace near the city park known as the Planty.<sup>19</sup>

The answers to the visitation questionnaire also recorded changes made to the collegiate church since the previous visitation in 1955. The number of daily Masses had increased from four to eight. Daily evening Masses and evening confessions were introduced, along with a sermon at the 7 a.m. Sunday Mass. The former 11:00 a.m. High Mass was replaced with a Mass for schoolchildren and parents. A 1:00 p.m. Mass with a sermon and an 8:00 p.m. evening Mass were also instituted. Vespers were moved from 4:00 p.m. to 7:30 p.m., preceding the evening Mass. In place of the Holy Hour on the first Thursday of each month, communal adoration of the Blessed Sacrament was held after the evening Mass. In addition, a second Latin Mass and two special Masses for high school and elementary school students were introduced.<sup>20</sup> As for the church buildings, the

<sup>18</sup> Ibid., pp. 3–4.

<sup>19</sup> Ibid., p. 5.

<sup>20</sup> Ibid., p. 6.

brother's room above the sacristy—now used for catechesis—was restored. The wooden tabernacle setting and the painting of St. Anne from the main altar were renovated, and a general refurbishment of the organ was underway, including the installation of missing ranks. All central heating pipes were replaced and two new confessionals were purchased.<sup>21</sup>

### **Religious life of St. Anne's Parish in Kraków in the late 1950s and early 1960s in light of responses to the visitation questionnaire**

Of particular note are the answers to the fourth section of the visitation questionnaire, which concerned the religious life of St. Anne's Parish in Kraków during this period. In the parish church, Masses were celebrated every hour on Sundays and holy days at 7:00, 8:00, 9:00, 10:00, and 11:00 a.m., at 1:00 p.m., and in the evening at 8:00 p.m. Sermons of 15 to 20 minutes in length were preached at all Masses. In addition, within the parish boundaries, Masses were celebrated at the Capuchin Fathers' Church, the Church of the Saletian Fathers, the Church of the Congregation of Sisters of St. Felix of Cantalice, the Church of the Sacred Heart Sisters, and the Church of Divine Mercy. At the time the parish had an estimated population of 14,000 to 16,000 boundaries. However, it is difficult to say how. Based on detailed calculations, between 6,800 and 7,000 people attended one of the eight Masses in the parish church on a typical Sunday. When the attendance at other churches within the parish boundaries was included, the total number of Sunday churchgoers approached 14,000. Owing to the specific character of St. Anne's Parish, most of those attending Sunday Masses came from outside the parish; only about 10% were resident parishioners.<sup>22</sup> Churches served by religious orders played a significant pastoral role, particularly among older parishioners with a more traditional religious formation, many of whom seldom attended the parish church itself.

In 1961, 137 children were baptized in the parish church. Over the preceding decade, this number of baptisms had shown a steady decline. The record with the peak years being 1953–1956, especially 1956, when 221 baptisms were recorded. The interval between birth and his baptism ranged from three weeks to two months and was lengthening, partly because families increasingly chose to schedule the sacrament to coincide with other events, such as family celebrations, major church feasts, or the availability of godparents. Over the previous ten years, eight people had made a profession of faith, three of whom had also received baptism. Preparation for Confirmation was conducted through regular

---

<sup>21</sup> Ibid.

<sup>22</sup> Ibid., pp. 9–11.

parish religious instruction, and the names of those confirmed were entered in a designated register.<sup>23</sup>

The parish placed a considerable emphasis on the sacrament of penance and reconciliation. Two or three priests heard confessions daily from 6:30 a.m. to 9:00 a.m. and from 7:00 p.m. to 8:30 p.m., and on Sundays and holy days from 7:00 a.m. to noon and from 7:30 p.m. to 8:30 p.m. Additional priests were invited to assist on First Fridays. The faithful could also receive the sacrament in churches served by religious orders. During Lenten parish retreats, the number of penitents was approximately 5,000, although this figure was declining. Schoolchildren received the sacrament at the beginning of the academic year, during Advent, at Easter, and at the end of the school year, the practice of confession on First Fridays was also promoted. The number of children confessing had fallen to about half since religious instruction was transferred from schools to parishes. In contrast, the number of Holy Communions distributed had increased steadily. Between 1957 and 1961, the number of communicants among children, adolescents, and young members of the intelligentsia doubled. Parish records indicate that Holy Communion was distributed to 42,330 persons in 1957 and 84,000 in 1961. Communion was given during each Mass and between Masses. Reception of the sacrament on the occasion of family celebrations was relatively uncommon, although gradually becoming more widespread. In 1961, 145 children made their First Communion in the parish church. Between 1952 and 1961, approximately 180 sacramental marriages were celebrated annually, with the peak year being 1961, when 218 Catholic marriages were solemnized. Around one-third of married couples marked their wedding anniversaries with religious observances such as Mass, reception of Holy Communion, and a blessing.

Cases of death without the provision of the holy sacraments were relatively rare. Nevertheless, in most instances, the faithful delayed contacting a priest for a sick call until the final stages of illness, thereby preventing the sick person from making full and conscious use of the graces of the sacrament. Most of the sick in the parish were ministered to by the Capuchin Fathers, who also distributed Holy Communion in private homes.

The parish patronal feast was celebrated solemnly on the feast of St. Anne, July 26 with the same programme of services as on Sundays. Attendance by parishioners was relatively low due to the summer holiday period, however, large numbers of the faithful from Kraków and the surrounding villages were present. The celebration of the feast of St. John Cantius on October 20 was more solemn and was usually preceded by a week of religious lectures or conferences, together with a Forty Hours' Devotion. Since the abolition of the Faculty of Theology at the Jagiellonian University in 1954 by the communist authorities of the Pol-

---

<sup>23</sup> Ibid., pp. 7–8.

ish People's Republic, the closing procession for this feast had lost its former grandeur. It was attended by seminarians from the three diocesan seminaries operating in Kraków—those of the archdioceses of Kraków, Częstochowa, and Silesia—and by a relatively small number of academic youth. May, June and October services were conducted in the manner generally practiced in the diocese. Attendance at the May Devotions was the highest, while attendance at the June services was the lowest. Overall, participation in these devotions declined over the decade. Other forms of services diminished in frequency, giving way to the growing emphasis on daily Mass.<sup>24</sup>

In addition to Sunday sermons, two weekly religious conferences for young academics were delivered, which were also attended by parishioners. The quality of singing at Mass was not considered high. Efforts to teach new hymns were hindered by the absence of standardized texts, and, among the faithful, by limited time and a certain reluctance to participate. Following the removal of religious instruction from state schools under the law of July 15, 1961 *On the Development of the Education System*,<sup>25</sup> the parish assumed full responsibility for catechesis. At St. Anne's Parish, 647 girls received religious instruction; at the Church of the Capuchin Fathers, 481 boys; and at the Church of the Servants of the Most Sacred Heart of Jesus, approximately 800 girls. In addition, catechesis was provided for a girls' high school, attended by 350 girls. Overall, about 60% of elementary school pupils and around 50% of high school pupils participated in religious education. Preparation for First Holy Communion formed part of the regular parish catechesis and was conducted by an associate pastor, one of the Capuchin fathers, and a Servite Sister. In total, 270 girls and 101 boys were preparing for First Holy Communion. Parents of these children attended occasional conferences in the parish church. Young people, who had completed their formal education were also included in parish catechesis.<sup>26</sup>

The parish organized annual retreats: one series for children; two for high school students; two for university students; one for academics and members of the intelligentsia; and one for the general body of parishioners. The last parish missions were held in 1958, though attendance was limited. This form of pastoral activity—in which missionaries authorized by the Church preached the Word of God and conducted liturgical celebrations aimed at fostering spiritual renewal—appeared to be in decline and had become less popular in urban settings.<sup>27</sup>

<sup>24</sup> Ibid., pp. 13–14.

<sup>25</sup> T. Panuś, *Projekt szkoły świeckiej w świetle materiałów prasowych „Gazety Wyborczej” z lat 1990–2019*, in: *Nie służymy sprawie przegranej. Księga pamiątkowa z okazji 65 rocznicy urodzin ks. prof. dra hab. Mariana Zająca*, Tarnów 2024, p. 316.

<sup>26</sup> J. Pietraszko, *Wizytacja...*, pp. 14–15.

<sup>27</sup> Ibid., 15.

## Visitation of St. Anne's Parish in Kraków

The episcopal visitation of St. Anne's Parish in Kraków formed part of the systematic visitation of the entire city undertaken by Bishop Karol Wojtyła. Prepared with great care by the parish pastoral team under the direction of Fr. Jan Pietraszko, it began on Friday, November 10, 1961. The course of the visitation is described in detail by Bishop Wojtyła himself in a report preserved in the Archives of the Metropolitan Curia in Kraków.<sup>28</sup>

The bishop arrived at the collegiate church at 7:00 p.m., where he was solemnly received at the entrance in accordance with visitation regulations. Accompanied by the singing of the hymn *Ecce sacerdos magnus* performed by the choir, he proceeded to the sanctuary, from which he delivered an introductory sermon and then celebrated Mass for deceased parishioners. He designated Sunday, November 12, for the continuation of the visitation of St. Anne's Church and on that day attended all the parish Masses.

At 7:00 a.m., Jan Pietraszko, pastor, was the celebrant and homilist at the Low Mass (*missa lecta*). At 8:00 a.m., Rev. Wacław Świerzawski, M.A., celebrated Mass and preached the homily. The visiting bishop celebrated the 9:00 a.m. Mass, also preaching the sermon. At 10:00 a.m. Rev. Jan Pietraszko again served as celebrant and preacher. At 11:00 a.m., Rev. Józef Stańko celebrated Mass and preached for elementary school children, and at 12:00 noon Rev. Kazimierz Suder celebrated Mass with a homily. The 1:00 p.m. Mass, which according to Bishop Wojtyła's report was customarily celebrated by Rev. Prof. Ignacy Rózycki<sup>29</sup> with a sermon on academic topics for the intelligentsia, was on this occasion celebrated and preached by the visiting bishop. An additional Mass was celebrated at 8:00 p.m. that evening.

An unusually busy Sunday was followed by a week equally rich in visitation events. On November 13, the day dedicated to St. Stanislaus Kostka, Bishop Karol Wojtyła preached to school children at the 6:00 p.m. Mass and to high school students at the 7:30 p.m. Mass. That evening, he attended a performance of *The Visit of the President* at the Studio movie theater, located on the parish grounds. On November 14, the bishop attended an evening Mass and a conference for academic youth given by Fr. Wacław Świerzawski. The following day, November 15, he visited religious education classes for high school students. Lessons

---

<sup>28</sup> K. Wojtyła, *Wizytacja dekanatu Kraków – Parafia św. Anny od XI 1961 do 14 I 1962 (z przewidami)*, Archiwum Kurii Metropolitalnej w Krakowie E II 2/67, pp. 1–7.

<sup>29</sup> Ignacy Rózycki (1911–1983) was a priest of the Archdiocese of Kraków, a prelate, canon of the Metropolitan Chapter, professor at the Academy of Catholic Theology in Warsaw and the Pontifical Academy of Theology in Kraków, and an outstanding dogmatic theologian.

for grade 9 were conducted by Rev. Tadeusz Bąk,<sup>30</sup> a Missionary of Our Lady of La Salette, and for grade 11 by Rev. J. Pietraszko, pastor. In his visitation report, Bishop Wojtyła noted: ‘The girls were well versed in the truths of the faith and the lesson material.’<sup>31</sup> On November 16, he gave a conference for young students after the evening Mass. The next day there, November 17, he visited religion classes Ic and Id, as well as VIIb, taught by Rev. Kazimierz Suder. On November 18, the bishop visited the Congregation of Sisters of St. Felix of Cantalice on Smoleński Street, and met the well-known social activist Dr. Stanisław Kownacki<sup>32</sup> at 7/7 Kapucyńska Street.

On Sunday, November 19, during the course of the visitation, Bishop Karol Wojtyła visited two churches and the communities of the faithful who gathered there. He first went to the Church of the Divine Mercy on Smoleński Street, which at that time was under the administration of the Metropolitan Chapter. Masses there were celebrated by Rev. Mikołaj Kuczkowski, M.D., chancellor of the Metropolitan Curia.<sup>33</sup> During the visitation of this church, the bishop celebrated Mass and addressed the numerous faithful in attendance. He then proceeded to the church at 11 Wiślna Street, where the Missionaries of Our Lady of La Salette conduct pastoral ministry. The bishop participated in a solemn Mass at 10:00 a.m., with a sermon by Father Adolf Grotkowski,<sup>34</sup> and at 12 noon, with a sermon by Fr. T. Bąk, rector of the Missionaries of Our Lady of La Salette. After the latter Mass, Bishop Wojtyła addressed a group of blind parishioners, who met in this church every third Sunday of the month, under the pastoral care of Fr. Mieczysław Turek, prefect of the seminary. That evening, at 8:00 p.m. a Mass was celebrated in the parish church for parents, with a sermon delivered by the visiting bishop on their rights and du-

<sup>30</sup> Tadeusz Bąk (1914–1982)—a priest of the Congregation of the Missionaries of Our Lady of La Salette (Salesians), ordained in 1939. From 1949 to 1964, he served as rector of the Major Seminary of the Salesian Fathers in Kraków, located at 11 Wiślna Street.

<sup>31</sup> K. Wojtyła, *Wizytacja...*, p. 1.

<sup>32</sup> Stanisław Kownacki (1915–1995), M.D., was the longtime head of the Infectious Diseases Department at S. Źeromski Hospital in Nowa Huta. A distinguished physician and member of the Polish Society of Epidemiologists and Infectious Disease Physicians. He was reputed for his holiness.

<sup>33</sup> Mikołaj Kuczkowski (1910–1995) was a priest of the Archdiocese of Kraków, a prelate, canon of the Metropolitan Chapter, and chancellor of the Metropolitan Curia in Kraków, a position he held continuously from 1952 to 1981. He supported Fr. Józef Kurzeja in establishing a pastoral center in Nowa Huta in Mistrzejowice. After Kurzeja’s death, he continued this mission on his own initiative, first as administrator and later as the first parish priest (1976–1988), and from 1988 as a resident of the Mistrzejowice parish.

<sup>34</sup> Adolf Grotkowski (1935–1999) was a missionary of the Salesian order, ordained a priest in 1959. From 1961 to 1963, he served at St. Norbert’s Church, located at 11 Wiślna Street in Kraków. From 1985 to 1988, he was provincial superior of the congregation, oversaw the construction of the Church of Our Lady of La Salette in Rzeszów, and pioneered the ‘Apostolate of the Salesian Family’.

ties in relation to religious instruction. From November 20 to 23, Bishop Wojtyła visited religion classes of elementary school girls—particularly those from School No. 13—taught by Fr. Kazimierz Suder, as well as classes for female high school students taught by Fr. Tadeusz Bąk, a Missionary of Our Lady of La Salette. In his visitation report, the bishop observed: ‘The thought arises that the high school catechesis program itself will probably have to be somehow reworked in the future.’<sup>35</sup> The week’s visitation programme also addressed adults in a special way. On November 20, an evening Mass was celebrated, during which the bishop addressed and gave a blessing to couples married up to ten years; on the following day, he met couples married between ten to twenty-five years. Many attended with their children, participating with evident understanding. Further services for adults had to be postponed due to the bishop’s illness.

On December 3, the first Sunday of Advent, Karol Wojtyła resumed his episcopal visitation. He visited the churches of the Congregation of the Sisters of St. Felix of Cantalice and of the Servants of the Most Sacred Heart of Jesus. He first attended Mass at the Felician Sisters church at 8:00 a.m., where the sermon was delivered by biblical scholar Rev. Prof. Stanisław Grzybek.<sup>36</sup> At the 12:00 noon Mass, celebrated by the bishop, the homily was preached by Sacred Heart Father, Rev. Dr. Stanisław Nagy.<sup>37</sup> These midday Masses were primarily attended by doctors and health care workers, whose pastoral care was conducted in this church. After the Mass, Bishop Wojtyła gave a pontifical blessing to those gathered. In the meantime, he also visited the Church of the Servite Sisters. At 9:00 a.m., he participated in a solemn Mass accompanied by Gregorian chant performed by the sisters, during which their chaplain, Father Walerian Moroz,<sup>38</sup> preached the homily. At the 10:30 a.m. Mass, Fr. Andrzej Bardecki, Ph.D.,<sup>39</sup> delivered a sermon ‘addressing current issues by means of persuasive religious instruction.’<sup>40</sup> In addition to the Masses noted above, the Sisters of the Sacred Heart held services at 7:00 a.m. (in Advent, the Rorate Mass) and at 12:00 noon, both well attended. The Felician Sisters also celebrated Mass on Sundays at 6:00, 6:30,

<sup>35</sup> K. Wojtyła, *Wizytacja...,* p. 1.

<sup>36</sup> Stanisław Grzybek (1915–1998) was a priest of the Archdiocese of Częstochowa, a biblical scholar, and a professor at the Academy of Catholic Theology in Warsaw and the Pontifical Academy of Theology in Kraków. He was honored with the title of protonotary apostolic.

<sup>37</sup> Stanisław Nagy (1921–2013) was a priest of the Congregation of the Priests of the Sacred Heart (Dehonians), professor at the Catholic University of Lublin, ecclesiologist, and ecumenist. He was appointed cardinal in 2003.

<sup>38</sup> Walerian Moroz (1919–2005) was a priest of the Congregation of Saint Michael the Archangel (Michaelite), and a promoter of theology. From 1961 to 1967, he served as chaplain to the Congregation of the Handmaids of the Sacred Heart of Jesus in Kraków.

<sup>39</sup> Andrzej Bardecki (1916–2001) was a Canon of the Metropolitan Chapter, Doctor of Theology, and longtime ecclesiastical assistant and head of the religious section of *Tygodnik Powszechny*.

<sup>40</sup> K. Wojtyła, *Wizytacja...,* p. 3.

7:00, 9:00, and 10:00 a.m., with the later hours drawing larger congregations; for the 12:00 noon Mass in particular filled the church. As Bishop Wojtyła recorded in his post-visitation report, the Felician Sisters had gathered a number of distinguished priests who provided pastoral care in their church. These included Rev. Stefan Mazanek,<sup>41</sup> who devoted much of his ministry to hearing confessions, and his brother, retired Rev. Prof. Jan Mazanek,<sup>42</sup> Rev. Prof. Władysław Wicher,<sup>43</sup> Rev. Dr. Stanisław Smoleński,<sup>44</sup> Rev. Henryk Weryński M.A.,<sup>45</sup> and from the Diocese of Częstochowa, Rev. Dr. Stanisław Grzybek and Rev. Marian Dewudzki M.A.,<sup>46</sup> both professors at the Częstochowa Seminary.

Because of the bishop's illness, the visit was suspended for a considerable period. As Wojtyła himself recorded: 'After December 3, there was again a long break in the visitation as a result of illness.'<sup>47</sup> In his diary, he addressed poignant words to Prof. Adam Vetulani:<sup>48</sup>

I've already been sick for a month.<sup>49</sup> After blood tests and a difficult bone marrow biopsy they confirmed that I have mononucleosis. The doctor apologized for causing me pain; the bishop sympathized with the doctor for having to pierce through hard bone.<sup>50</sup>

<sup>41</sup> Stefan Mazanek (1895–1950) was a priest of the Archdiocese of Kraków, chaplain to Bishop Sapieha, and, from 1929 until his death, chancellor of the Metropolitan Curia and lecturer in catechetics. During World War II, he was active in underground and independence organizations, for which he was imprisoned. He contributed to the construction of the Catholic House in Kraków and the boarding school building of the Minor Seminary at Piłsudski Street in Kraków.

<sup>42</sup> Jan Mazanek (1856–1915) was a professor at the Seminary in Przemyśl and at the Jagiellonian University, and served as rector of the Seminary in Kraków.

<sup>43</sup> Władysław Wicher (1888–1969) was a professor at the Jagiellonian University and the Academy of Catholic Theology in Warsaw, and a moral theologian.

<sup>44</sup> Stanisław Smoleński (1915–2006) was a priest of the Archdiocese of Kraków, ordained in 1937. After completing advanced studies in Rome, he taught theology of the interior life and moral theology at the Faculty of Theology of the Jagiellonian University and the Pontifical Academy of Theology in Kraków. In 1970, he was appointed auxiliary bishop of the Archdiocese of Kraków.

<sup>45</sup> Henryk Weryński (1892–1984) was chaplain of the Polish People's Army and one of the so-called 'patriotic priests'.

<sup>46</sup> Marian Dewudzki (1933–2009) was a priest of the Archdiocese of Częstochowa, ordained on February 2, 1956. After studying at the Catholic University of Lublin, he lectured in logic and epistemology at the Major Seminary in Kraków and later in Częstochowa. He helped form several generations of priests in the Archdiocese of Częstochowa and the Diocese of Sosnowiec. From 1968 to 2008, he served as parish priest in Żarki-Letnisko.

<sup>47</sup> K. Wojtyła, *Wizytacja...*, p. 3.

<sup>48</sup> Adam Vetulani (1901–1976) was an eminent legal historian, editor of historical sources, professor at the Jagiellonian University, and author of works on the history of canon law and medieval Polish law.

<sup>49</sup> *Kalendarium życia Karola Wojtyły*, red. A. Boniecki, Kraków 1983, p. 190.

<sup>50</sup> G. Weigel, *Świadek nadziei. Biografia papieża Jana Pawła II*, Kraków 2005, pp. 195–196.

It was not until the final day of 1961 that visitation activities could resumed. On that day, Wojtyła visited the Church of the Capuchin Fathers, where he attended Masses at 8:15, 9:00, 10:00, 11:00, and 12:00 noon. The sermons at 8:15 and 10:00 a.m. were preached by Father Achilles, and were, as the bishop noted in his report, 'closely related to contemporary life and carefully prepared'. The Capuchin Fathers do not preach at every Sunday Mass customarily have the same preacher deliver all Sunday sermons. Attendance at their church was substantial, though slightly reduced during the summer vacation season due to the absence of university students. At the 12:00 noon Mass, Bishop Wojtyła himself addressed the congregation. Later that evening, at St. Anne's Collegiate Church the bishop preached during Vespers, addressing the problem of laicization, and explaining the meaning of devotion to the Blessed Mother.<sup>51</sup>

On January 3 and 4, 1962, visits were made to the sick of St. Anne's Parish who were unable to leave their homes. A total of eighteen persons were visited. The parish provides ongoing pastoral care for them and seeks to identify others in similar circumstances. In ministering to the sick, the parish clergy receive considerable assistance from the Capuchin Fathers. In their church, a special visitation Mass for the sick of both the Capuchin parish and St. Anne's Parish was celebrated on January 5 at 5:00 pm, at which the bishop delivered an address. On the Feast of the Epiphany, Bishop Wojtyła celebrated a *missa lecta* at St. Anne's Church, and at 7:00 p.m. he preached at a Mass at the Church of the Capuchin Fathers for those with a particular devotion to St. Francis.<sup>52</sup>

The feast of the Holy Family was observed on Sunday, January 7. On this occasion, the blessing of children and infants was held at St. Anne's Church at 3:00 p.m., despite the seasonal difficulties of the time of year. This was followed by a 4:00 p.m. Mass, and which the bishop addressed all the nuns residing within the parish.<sup>53</sup>

During the week of January 8 to 14, the visitation focused on religious instruction at the Servite Sisters, led by Sister Wenanta with the assistance of Sister Ireneusza, and at the Capuchin fathers, where Father Salezy was responsible. In addition, Fr. Prof. J. Majgier catechized students from the Technical School of Energy in the Loretto Chapel of the Capuchin Fathers; these classes also formed part of the visitation. Several special Masses were celebrated at St. Anne's Church during this final week of the visitation: on January 10 at 7:30 p.m. with a blessing for couples married more than twenty-five years, and on January 12, for single adults, with a homily directed to their circumstances. On January 11, after the evening Mass, Bishop Wojtyła delivered a conference on Pope John XXIII's

<sup>51</sup> K. Wojtyła, *Wizytacja...*, p. 3.

<sup>52</sup> Ibid., pp. 3–4.

<sup>53</sup> Ibid., p. 4.

encyclical *Mater et Magistra*. On January 12, he visited priests and nuns working at the Kraków Theological Seminary, located at 4 Manifestu Lipcowego Street (now Piłsudskiego Street), particularly noting their close collaboration with St. Anne's Parish, especially through Fr. Vice-Rector J. Stańko. On January 13, a similar visit was made to the Silesian Seminary at 3 Mickiewicza Avenue, where the bishop met with priests, who are superiors of the order. He also visited those working in direct cooperation with St. Anne's Parish, including Rev. Canon J. Sykulski, Rev. J. Czajkowski, and the parish sexton, Mr. Antoni Sajdak. The week concluded with a meeting with parish volunteers at the rectory.<sup>54</sup>

In addition to Sunday church visitations, the bishop also visited all the churches within the boundaries of St. Anne's Parish on weekdays, concluding that the largest number of the faithful gather in the morning at the Capuchin Fathers' Church—more than at St. Anne's Church, where attendance increased only at the evening Masses.

On Sunday, January 14, the bishop summarized his visitation of St. Anne's Parish in Kraków, delivering sermons during the 10:00 a.m., and 12:00 noon Masses. On January 18, a sermon by Rev. Jan Pietraszko during the evening Mass—combined with the traditional academic sharing of the *opłatek* (Christmas wafer) at St. Anne's Church—also served as a form of summary. In the same period, the church, sacristy and parish chancellery were inspected.

The visitation formally concluded on February 5 at 21 Kanonicza Street during a meeting of the visiting bishop with all priests working in St. Anne's Parish. Bishop Wojtyła had resided at this address as auxiliary bishop, vicar capitular, and archbishop until 1967, when he was elevated to the cardinalate. During this meeting, Bishop Wojtyła presented a report on the course of the visitation, while the pastor provided an analysis of the official visitation questionnaire and offered his own conclusions concerning the state of the parish.<sup>55</sup> The discussion led to several resolutions: maintaining regular contact with all diocesan and religious priests in St. Anne's Parish, with the pastor inviting them to occasional pastoral meetings of the type held after the visitation; organizing a parish-wide *kolęda* (pastoral Christmas visit) to foster closer relations with parishioners; continuing and expanding charitable works, especially pastoral care of the sick, with the involvement of committed laypeople; and, in the area of catechesis, addressing the critical quantitative findings by strengthening contact with parents and instilling in them a sense of shared responsibility for the religious education and upbringing of children and youth.

---

<sup>54</sup> Ibid.

<sup>55</sup> Ibid., p. 5–7.

## Conclusions

Both the answers to the visitation questionnaire drawn up by the parish priest, Jan Pietraszko, and the report of the bishop visiting St. Anne's Parish in Kraków give a rich picture of the parish. An analysis of these documents, stored in the Archives of the Metropolitan Curia in Kraków, shows the condition of the parish, the sacred buildings within its territory, pastoral activities and observations about the religious and moral state of the faithful in the early 1960s. It highlights the great zeal of Bishop Karol Wojtyła, who, despite struggling with illness, devoted much time to attending the catechetical classes of each of the priests and nuns who conducted them. He attended Masses and services held in the collegiate church and all the churches located within the boundaries of the parish, listening with great attention to the sermons preached, as he noted in his report. The visitation of this parish, located in the very heart of Kraków and consisting primarily of Catholic intelligentsia, allowed Bishop Wojtyła to meet directly with the clergy and the faithful. This enabled him to assess the effectiveness of pastoral work and the difficulties it faced in this parish. The fact that the work of the pastoral team met with the visiting bishop's appreciation is evident from his subsequent decision to make the pastor of this parish his closest collaborator. Indeed, shortly thereafter, on November 23, 1962, Fr. Jan Pietraszko was appointed auxiliary bishop of the Kraków Archdiocese.

## References

### Archival sources

Pietraszko J., *Wizytacja bpa Wojtyły w kolegiacie św. Anny, 10. 11. 1961 – 14. 01. 1962*, Archiwum Kurii Metropolitalnej w Krakowie E II-2/67-67a, pp. 1–15.  
Wojtyła K., *Wizytacja dekanatu Kraków — Parafia św. Anny od XI 1961 do 14 I 1962 (z przewidami)*, Archiwum Kurii Metropolitalnej w Krakowie E II 2/67, pp. 1–7.

### Literature review

Bukowski J., *Kościół akademicki św. Anny*, Kraków: Drukarnia „Czasu” 1900.  
Dyduch J., *Duszpasterski i kanoniczny wymiar wizytacji parafii*, ‘Prawo Kanoniczne’ 44 (2001), no. 1–2, pp. 21–30.  
Hamryszczak A., *Canonical Visitations as a Historical Source*, ‘Archiwa, Biblioteki i Muzea Kościelne’ 105 (2016), pp. 53–62.  
*Kalendarium życia Karola Wojtyły*, red. A. Boniecki, Kraków: Znak 1983.  
*Karta z kalendarza dziejów Uniwersyteckiej Kolegiaty św. Anny w Krakowie*, red. T. Panuś, Kraków: Wydawnictwo Unum 2014.  
Kracik J., *Wspaniałe Bogu wystawione dzieło*, Kraków: Wydawnictwo św. Stanisława BM 2003.

Lewandowski P., *Wizytacje kanoniczne przeprowadzone przez biskupa tarnowskiego Jerzego Ablewicza*, 'Kościół i Prawo' 12(25) (2023), no. 1, pp. 155–171.

Panuś T., *Parafia św. Anny w Krakowie w okresie międzywojennym*, Kraków: Wydawnictwo Unum 2020.

Panuś T., *Projekt szkoły świeckiej w świetle materiałów prasowych „Gazety Wyborczej” z lat 1990–2019*, in: *Nie służymy sprawie przegranej. Księga pamiątkowa z okazji 65 rocznicy urodzin ks. prof. dra hab. Mariana Zająca*, Tarnów: Wydawnictwo Diecezji Tarnowskiej Biblos 2024, pp. 315–348.

Sitarz M., *Wizytacja*, in: *Encyklopedia katolicka*, vol. 20, Lublin: Towarzystwo Naukowe Katolickiego Uniwersytetu Lubelskiego 2014, pp. 737–738.

*Studia z dziejów kościoła św. Anny w Krakowie*, red. Z. Kliś, T. Węsławowicz, Kraków: Wydawnictwo Unum 2009.

*Trzysta lat kapucynów w Krakowie 1695–1995. Księga pamiątkowa*, red. J. Marecki, Kraków: s. n. 1997.

Weigel G., *Świadek nadziei. Biografia papieża Jana Pawła II*, tłum. M. Tarnowska, J. Piątkowska, J. Illg, R. Śmiertana, D. Chylińska, Kraków: Znak 2005.

Wojtyła K., *Aby Chrystus się nami posługiwał*, Kraków: Znak 1979.

Wojtyła K., *Kazania 1962–1978*, Kraków: Znak 1979.

