

Over - And Understatements In Bishop Czaja's Pastoral Letter To His Diocesans

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Abstract: The Catholic Church is the largest religious faction in Poland, the country being organisationally divided into church dioceses governed by bishops. The letter by the bishop of Opole, Andrzej Czaja may be read in more than one way. One of them is the *bona fide* (i.e., *good faith*) one, the reading which assumes his sincerity, presumably the one that had been intended by the author for his diocesans to use. The other is less cooperative and sees some cases of over- and understatements in the text. This can be linguistically studied using the pragmatic theories of H.P. Grice and G.N. Leech.

The present paper addresses both these readings as they fit into a global picture. Every lay person is to choose which facts to consider and the way he or she will read them. The darker general version was presented recently by Rev. Adam Boniecki MI and by Andrzej K. Sidorski. In the interview he gave to *Tygodnik Powszechny*¹, Boniecki speaks about events he witnessed in the Vatican and in Poland, concerning the last three Popes.

Keywords: pastoral letter, sex abuse, understatements, overstatements, pragmatics

POLAND AS A CATHOLIC COUNTRY

The Catholic Church is one of the Christian churches with the most influence worldwide. It is a men-governed hierarchical institution, which is globally ruled by the Pope and locally by bishops, who traditionally send occasional pastoral letters to their diocesans to be read during religious gatherings. Polish bishops

¹ *Tygodnik Powszechny* is a liberal Catholic weekly.

are organised and gather at the Konferencja Episkopatu Polski (Polish Episcopal Conference). The pastoral letters of particular bishops have been studied as a separate genre by Maria Wojtak in Wojtak: 2002² and later the letters of the Polish Episcopal Council were diachronically analysed by Katarzyna Skowronek in 2006³, taking into account 60 years of their appearance throughout the post-war years 1945-2005. These letters are used to instruct the diocesans – priests and lay people, by their bishop⁴.

AIM AND METHODOLOGY OF THE PAPER

In this paper, I intend to analyse the *over-* and *understatements* in the pastoral letter by bishop Andrzej Czaja which was written and pronounced in September 2018 as *implicatures* which have been described by H.P. Grice, who was the first to systematically study cases in which what the *speaker* means differs from what the *sentence* means⁵. Grice postulated a

² Maria Wojtak, 2002a, “Konwencja gatunkowa a wybory leksykalne na przykładzie listów pasterskich” (“Genre conventions and lexical choices as exemplified in pastoral letters”) and Maria Wojtak, 2002b, „Indywidualna realizacja wzorca gatunkowego kazania“ [“Individual realization of the genre model of the sermon“], [in:] *Stylistyka XI*, pp. 413-432.

³ Skowronek, Katarzyna, 2006, *Między sacrum a profanum: studium językoznawcze listów pasterskich Konferencji Episkopatu Polski (1945-2005)*, Kraków, Wydawnictwo Lexis.

⁴ Cf. Duchniewski, Jerzy, (2004), „Listy pasterskie”, [in:] *Encyklopedia Katolicka, (The Catholic Encyclopedia)*, vol. X, p. 1161-1165.

⁵ *Apud.* Davis, Wayne, “Speaker Implicature”, [in:] *Stanford Encyclopedia of Philosophy Archive*, <https://plato.stanford.edu/entries/grice/#ConvImpl>, [access 18.01.2021].

The Reader might also benefit from reading the following texts about what is meant in conversation. Tokarz, Marek, *Argumentacja, perswazja, manipulacja (Argumentation, persuasion, manipulation)*, GWP 2006, Polański, Kazimierz [ed.] *Encyklopedia językoznawstwa ogólnego (Encyclopedia of general*

general Cooperative Principle and four maxims specifying how to be cooperative in a conversation (Davis, 2019) - namely by making your contribution to it true, informative, relevant and perspicuous – called the four the Maxim of Quality, Quantity, Relation and Manner, respectively (ibidem).

Grice's ideas were later developed by G.N. Leech in his *Principles of Pragmatism* (Leech, 1983). Generally, in Leech's opinion, his and Grice's theories are complementary, "Cooperation and politeness, for instance, are largely regulative factors which ensure that, once conversation is under way, it will not follow a fruitless or disruptive path" (Ibidem, p.17). In his theory, however, Leech introduced his own principles to develop the theory of H.P. Grice by considering utterances in their pragmatic interpersonal context as being, rhetorically, (not) cooperative, (not) polite or (not) ironical. Among the maxims of politeness, for instance, he mentions the *Tact Maxim*, which, roughly speaking, requires the speaker to minimise the cost of the listener and to maximise his or her benefit (Leech, 1983:124 and 132), the *Modesty Maxim* that requires the speaker to: "(a) minimise praise of self, (b) maximise dispraise of self" (Leech, 1983:132), and the *Sympathy Maxim*, which says: (a) Minimize antipathy between *self* and *other*, and (b) Maximize sympathy between *self* and *other* (Ibidem, p.132 and 139). In the same book he approaches the concept of *condescension* by saying that e.g. being too polite is sometimes not being polite at all (when the boss is kindly asking his secretary whether she would like to type these letters) (Ibidem, p. 127). Another exception is that although

linguistics), Wrocław: Ossolineum 1999, Leech, G.N., 1983, *The Principles of Pragmatics* and G.N. Leech, (2014), *The Pragmatics of Politeness*, Oxford University Press.

giving the Hearer a choice makes your request indirect as in the “Can’t you shut up?” it does not make it polite - “although optionality implies indirectness, indirectness does not imply optionality” (Ibidem, p. 127). In chapter 6.4, Leech describes *hyperbole* (*overstatement*) as “a case where the speaker’s description is stronger than is warranted by the state of affairs described” and *litotes* (*understatement*) as “a converse of this“, that is when the Speaker weakens the description like e.g. in saying „I wasn’t born yesterday“ instead „I am too old to believe this“ (Ibidem, p.145). Leech contends that “There will naturally be a preference for overstating polite beliefs, and for understating impolite ones” (Ibidem, p.146). Leech continues saying “A hyperbole such as *It made my blood boil* constitutes a violation, in some degree, of the Maxim of Quality, and a litotes such as *I wasn’t born yesterday* constitutes in some degree a violation of the Maxim of Quantity”.

Leech concentrated on how “language is used in communication” (Leech 1983: 1). Following M.A.K. Halliday (Halliday 1970 and Halliday 1975), he distinguishes *interpersonal rhetoric* from *textual rhetoric* (Leech 1983:15): “Like the Interpersonal Rhetoric, the textual rhetoric is based on speaker-hearer cooperation, a textually ‘well-behaved’ utterance being one which anticipates and facilitates h[earer]’s task in decoding, or making sense of, the text” (ibidem: 60). He also considers the metalinguistic aspects of politeness such as the timing of the utterance (Leech 1983: 139) since both “speaking at the wrong time (interruption) and being silent at the wrong time has impolite implications” (Idem).

Another relevant aspect for the present paper is Leech's discussing the task that the Speaker and the Hearer have to face when communicating to one another as a matter of *meta-problem-solving*: "From s[peaker's] point of view, the problem is one of planning: Given that I want the mental state of the hearer to change or to remain unchanged in such and such ways, how do I produce the utterance which will make that result most likely?" (Idem, p. 36). The question for the listener is an interpretative one: "Given that s[peaker] has said *U*, what is the most likely reason for s[peaker's] saying *U*?" (Ibidem).

Therefore, in what follows, I will check Czaja's text for conformity with the Cooperative Principle and the Maxims of Politeness mentioned above. I will answer questions such as: *Is the Author polite in saying what he says? Is he well-behaved according to Leech? Does the Author of the letter (i.e., Bishop Czaja) anticipate and facilitate the hearer's task in decoding, or making sense of, his text?* Of course, in my doing so, the reader of the present paper has to be familiar with the pragmatic extralinguistic context in which the letter was conceived. This requires both a short presentation of the *pastoral letters* on the one hand, and of the political situation of Poland and of the history of Christianity there, on the other.

THE PASTORAL LETTERS IN THE CATHOLIC CHURCH

Pastoral letters are delivered to the parishes in writing, so their author cannot communicate directly to his listeners. Nowadays, in Poland even the sermons during the Eucharist are practically never delivered as dialogues with the lay people gathered, the dialogue form being exclusively used for the children, as Agnieszka Sieradzka-Mruk notices in the Polish homilies she has studied (*Cf.* Sieradzka-Mruk 2003:22). She states

that for adult listeners “the dialogical sermon form is now practically not recommended” (Staniek 1997: 116, *apud.* Sieradzka-Mruk *ibid.*), even though this was an issue of great concern after the Second Vatican Council (*Cf.* *Ibidem.*). Mruk also states that in spite of the copious amounts of research in the field carried out especially by D. Zdunkiewicz-Jedynak - whose main aim was to analyse the lexical, morphological and syntactical language levels concerning persuasion mechanisms in the sermons meant for adults - this author did not analyse the sermons on the suprasentential level (*Cf.* Sieradzka-Mruk 2003:18).

Nowadays, this area has already been covered by Renata Bizior, among others, for the 19th century sermons (*Cf.* Bizior 2018). For the purposes of the present paper, it is worth noting that, according to Katarzyna Skowronek in the pastoral letters of Polish Episcopal Conference she has studied, the Second Vatican Council documents have been treated mainly as a means of sustaining the authority of the episcopate letter themselves, not as autonomous documents to be commented upon and shared with the Catholics in Poland - which could have been done but, unfortunately, has not. In her opinion, the teachings of the Second Vatican Council were instrumentalised in these letters to a large extent (*Cf.* Skowronek 2006:277). As commented by Karina Jarzyńska, in the Polish pastoral letters “the post-council theology (after 1965) is presented [...] as focussing on Mary, though her presence in the Council documents is marginal and this appearance has been negotiated mainly by the Polish Council Fathers themselves” (Jarzyńska 2007:191). Skowronek views this as a linguistically perceptible syndrome of a “not fully complete” picture of Catholic theology which is presented to the faithful in Poland (Skowronek 2006:143, *apud.* Jarzyńska 2007:191) in which one discusses rather Mary than the Holy Spirit (*Cf.*

Skowronek 2006:143). Due to various ways of presenting, the emotional bonds and the bonds of blood linking the members of the nation (understood differently than it is done in sociological or political sciences), the Catholicity and Polishness become organically related in such letters (*Cf.* Skowronek 2006, *apud.* Jarzyńska 2007:192).

INTERNAL STRUCTURE, NORMS AND THE LAST THREE POPES IN THE CATHOLIC CHURCH

For the aim of the present paper, we need to identify the reasons why some of the lay people in Poland tend to allow to be treated as mute sheep by their clergy. Fortunately, this tendency is not a general one and it is gradually changing for the better. However, a question such as, *What factors in the internal structure of the Church encourage this behaviour?* needs special attention here since the current situation in the Polish Catholic Church as far as their reactions to the sex scandals within this institution are concerned has been influenced by the personal characteristics of the people in its hierarchy, including their nationality.

It is a well-known fact that the Catholic Church ordains priests (in Poland from male theologians only), some of which are later ordained bishops (each bishop has his office called *Curia*), some of which become promoted to be Archbishops or Cardinals who select a Pope from among themselves. Below, the last three Popes will be shortly characterised with special attention paid to the topics concerning their reaction to the sex abuse in the Catholic Church.

John Paul II

When raised to the Papal seat in 1978, the Cracovian bishop Karol Wojtyła, highly beloved by many Polish citizens, was a person from the outside – he did not know the *Curia Romana* (i.e. the Roman Curia) and treated them as a trustworthy machine, letting it operate freely. He came with his Polish romantic religiousness which some would criticise nowadays⁶. Rev. Adam Boniecki says⁷ that he was shocked to hear John Paul II's reaction to the news about financial crisis caused by Ambrosiano bank scandal (Cf. Boniecki 2020: 38). This is what the Pope said: “I wonder how they will be able to handle this” – Boniecki remembers how surprised he was as the Pope did not say “How we will handle this?” (Ibidem). At first, John Paul II made his acquaintances take the positions in the Roman Curia. With time they retired or passed away; it was getting more and more difficult to find the new persons to take the key positions and the Pope was getting sicker and sicker.

He obviously trusted his friends too much, especially the Polish bishop Stanisław Dziwisz, who was one of the gates through which you could reach John Paul II, if he felt like helping you, as Boniecki puts it (Ibidem). One should also remember Mrs Wanda Półtawska who wanted – and managed - to hand to John Paul II directly the documents concerning the sex scandal in which the Polish archbishop Paetz was involved⁸. The Pope also

⁶ One of them is Stanisław Obirek, the author of the paper «“A man of many personas”: the paradoxes of the Polish pope“».

⁷ See Boniecki, Rev. Adam, “Oczy szeroko zamknięte” (“Eyes wide shut”) [in:] *Tygodnik Powszechny* [recent access 28.01.2021.], p. 38.

⁸ Mrs Wanda Półtawska (her name is pronounced in Polish as [poowtawska]), MD, and her husband were Wojtyła's friends for many decades starting when Dziwisz was not working so closely to John Paul II (the couple is 17 years

trusted the great cardinals who were accused of sex abuse – like the Vienna archbishop Hans Hermann Groër⁹ and, later on, the US

older than Dziwisz). Wanda Półtawska published a book with her correspondence with John Paul II - "Rekolekcje Beskidzkie. Dzieje przyjaźni księdza Karola Wojtyły z rodziną Półtawskich" ("Beskidy mountains recollections. History of the friendship between Rev. Karol Wojtyła and Półtawscy family") which Dziwisz said was improper to do. Italian vaticanist Andrea Tornielli speculates Półtawska as a medical doctor specialised in psychology and psychiatry (who could have dealt with cases of a priest having problems with his sexuality) wrote letters to John Paul II not to make them bishops, cf. <https://www.rp.pl/Kosciol/311239862-Tomasz-Krzyzak-Przyjaciolka-Jana-Pawla-II-jej-eminencja-Wanda-Poltawska.html> („John Paul II friend – her eminence Wanda Półtawska“), cf. her answer to Dziwisz at https://poznan.wyborcza.pl/poznan/1,36001,6746130,Powierniczka_papieza_o_dpowiada_Dziwiszowi.html (Popes confidante replies Dziwisz) [accessed 28.01.2021] and cf. the following three web addresses concerning Dziwisz, Petz and McCarrick, respectively:

Łukasz Kohut, “In Poland, the alliance between the throne and the Church is in full swing”, [in:] *Polish news*, Jan 23, 2021,

<https://www.polishnews.co.uk/cardinal-stanislaw-dziwisz-the-prosecutors-office-refused-to-initiate-an-investigation-into-the-priest-the-notification-was-made-by-lukasz-kohut-mep/> [access 23.01.2021.]

<http://edition.cnn.com/2002/WORLD/europe/03/28/poland.bishop/index.html> [accessed 28.01.2021]

<https://krakow.wyborcza.pl/krakow/7,44425,26498709,kto-w-watykanie-chronil-seksualnego-drapiezce-bylego-kard-mccarricka.html> [accessed 28.01.2021]

⁹ Groër was accused and has withdrawn to a cloister, his trespasses time-barred and he died as a free man. Cf the following web pages concerning his case: https://pl.linkfang.org/wiki/Hans_Hermann_Groër [accessed 28.01.2021] <https://world.time.com/2013/03/13/notorious-cardinals-a-rogues-gallery-of-powerful-prelates/slide/hans-hermann-groer/> [accessed 28.01.2021] https://press.vatican.va/content/salastampa/en/documentation/cardinali_biografi_e/cardinali_bio_groer_hh.html [accessed 28.01.2021]

archbishop of Washington Theodore McCarrick¹⁰, who was found guilty, therefore, he is no longer a priest (*Cf.* Boniecki 2020: 36-37). It should be remembered, however, that it was John Paul II's initiative to send the documents on sexual abuse to the Congregation for the Doctrine of the Faith in the Roman Curia. But reportedly he would exclude the children sex abuse by a priest from the Code of Canon Law¹¹.

Benedict the XVI (2005-2013)¹²

On his election day in 2005, this Pope already knew the Roman Curia thoroughly (*Cf.* Boniecki 2020:38), so he did not need to rely on the Curia workers as much as John Paul II had before him (*Ibidem*).

Michael Frassetto writes that Benedict XVI was from 1977 to 2005 the archbishop of Munich and Freising¹³. Earlier, in 1969 he moved to the University of Regensburg, where he later became vice president (*Ibidem*). It may be noted that he was expert assistant at the Second Vatican Council (1962–65) helping Pope

¹⁰<https://edition.cnn.com/2020/11/10/europe/cardinal-theodore-mccarrick-vatican-report-intl/index.html> [accessed 28.01.2021]

Cf. the lengthy Vatican document concerning McCarrick's sex abuse during the decades of his priesthood – bishop Cardinal

https://www.vatican.va/resources/resources_rapporto-card-mccarrick_20201110_en.pdf [accessed 28.01.2021]

¹¹ The canon number in point was 1395 – § 2. *Apud*: Sidorski, Andrzej K., „Kościół i pedofilia. To Jan Paweł II złagodził w 1983 roku kary dla księży molestujących dzieci“ [“The Church and pedophilia“], [in:] *Oko press*, <https://oko.press/jan-pawel-ii-pedofilia-kodeks/> [accessed 29.3.2021].

¹² *Cf.* <http://www.vatican.va/content/benedict-xvi/en.html> [accessed 31.03.2021].

¹³ *Cf.* <https://www.britannica.com/biography/Benedict-XVI>, [accessed 31.03.2021].

Paul VI (1963–78) organized the congregation of the Doctrine of Faith.

The fact that his older brother Georg Ratzinger was involved in the sex scandals caused by priests from the US, Ireland and Germany, which shocked the public in 2010, may be worth considering since it tainted the Pope's name¹⁴. However, while, in a pastoral letter, Benedict criticised the Irish bishops for their wrong leadership, “[t]he Vatican also denounced as <<false and calumnious>> the charge that as prefect of the Congregation for the Doctrine of the Faith Benedict had been responsible for a policy of covering up cases of sexual abuse, declaring that his handling of the cases showed <<wisdom and firmness>>”¹⁵. In his paper *What Pope Benedict Knew About Abuse in the Catholic Church* (2016), Alexander Stille writes that Ulrich Weber, who was commissioned by the Diocese of Regensburg to conduct the inquiry regarding the scandal, acknowledged fifty credible cases of sexual abuse, along with a larger number of cases of other forms of physical abuse, from beatings to food deprivation¹⁶. He also adds that the fact that the Pope's brother, Georg Ratzinger, was the director of a Catholic boys' choir in Bavaria from 1964 to 1994 (Ibidem) might have been relevant in that respect.

Pope Francis comes from Argentina and he is the first Jesuit to have become a Pope.

As to the position he took about the sex abuse scandal mentioned above, Francis is the first to show the shortest way to

¹⁴ Cf. *Ibidem* and Stille, Alexander, 2016, <https://www.newyorker.com/news/news-desk/what-pope-benedict-knew-about-abuse-in-the-catholic-church> [accessed 31.03.2021].

¹⁵ Cf. <https://www.britannica.com/biography/Benedict-XVI>, [accessed 31.03.2021].

¹⁶ Stille, op.cit.

report the cases, in the *motu proprio* document issued on 7 May 2019 entitled “*Vos estis lux mundi*” (“You are the light of the world”)¹⁷. The first paragraph of this document concerns the scope of its application which is a) the delicts against the 6th commandment and b) “conduct carried out by the subjects referred to in its sixth article¹⁸, consisting of actions or omissions intended to interfere with or avoid civil investigations or canonical investigations, whether administrative or penal, against a cleric or a religious regarding the delicts referred to in letter a) of this paragraph.” The decree states that anybody may report the case directly to Vatican (*motu proprio* §3§3) and it is forbidden to discriminate against him or her because of this or to oblige them to be silent about what they have reported (§4§2 and §4§3). In Article 5, paragraph 1, Francis insists that great care should be taken of the victims. More precisely, they should be:

- “a) welcomed, listened to and supported, including through provision of specific services;
- b) offered spiritual assistance;

¹⁷http://www.vatican.va/content/francesco/en/motu_proprio/documents/papa-francesco-motu-proprio-20190507_vos-estis-lux-mundi.html, [accessed 28.01.2021.]

¹⁸ Which are the Cardinals, Patriarchs, Bishops and Legates of the Roman Pontiff and other highly positioned in the Church hierarchy. Cf. Sidorski’s paper on the Polish bishops involved in the sex scandal –“Cztery miesiące, które powinny wstrząsnąć Polską i Watykanem. Pokazujemy kalendarium krycia pedofilii” (“Four months that should shake Poland and the Vatican. We are showing the pedophilia cover-up calendar” <https://oko.press/cztery-miesiace-ktore-powinny-wstrzasnac-polska-i-watykanem-pokazujemy-kalendarium-krycia-pedofilii/> [access 28.01.2021]. Cf. also Francis’ *motu proprio* „As a loving mother” from June 2016 http://www.vatican.va/content/francesco/en/apost_letters/documents/papa-francesco_lettera-ap_20160604_come-una-madre-amorevole.html [access 28.01.2021].

c) offered medical assistance, including therapeutic and psychological assistance, as required by the specific case.”

Moreover, in the same article, paragraph 2, he states that “The good name and the privacy of the persons involved, as well as the confidentiality of their personal data, shall be protected” (*Vos Estis Lux Mundi*, 2019).

Andrzej K. Sidorski considers Pope Francis’ new perspective as being different from the perspective known in Poland where “it has become the particular quality of the Catholic Church that such open betrayal of the priest’s vocation [as hiding other priest’s guilt – addition AP] is considered by many bishops as belonging to their fundamental duties” – Francis’ perspective is to regard this betrayal as the guilt of the same type as sex abuse itself (*Vos estis...* paragraph 1, letter b)¹⁹.

THE SOVIETS - ANOTHER REASON WHY CATHOLICISM HAS BEEN SO STRONG IN POLAND

In this section, the Soviet domination is portrayed as having influenced the decisions of the Polish Catholic Church in a way that led to some ambivalent outcomes. On the one hand, it has saved the unity of the people in the Church; on the other, it has prevented them from being informed about the sex scandals taking place in the Church, scandals caused by its priests.

After the Second World War, the period of Soviet domination in Poland started (as agreed upon during the Yalta Conference), allowing for the existence of the Polish People’s Republic with strong dependence on the USSR. The Party did not

¹⁹ Sidorski, Andrzej K. “Papież Franciszek podpowiada wiernym jak usunąć niewygodnego biskupa. Instrukcja krok po kroku” (“Francis prompts the Catholics on how to get rid of an unfaithful bishop. A step-by-step instruction”), OKO Press, 12.08.2019, [access 28.01.2021.]

allow for open criticism of its actions and many people were killed – including some priests for being too straightforward in their sermons, even if they were not suggesting any violence in them²⁰. The priests were generally trusted, though some of them were later supposed to be, in fact, collaborating with the Ministry of Public Security (Ministerstwo Bezpieczeństwa Publicznego), commonly known as UB or later SB (standing for Urząd Bezpieczeństwa – Safety Office and Służba Bezpieczeństwa – Safety Service).

Catholicism has always been the most numerous and powerful religious denomination in Poland. It appeared over 1,000 years ago and has not disappeared, even though the Polish state did, for over 100 years, in the late 18th century. Catholicism provided the place where national hopes were remembered and their fulfilment was prayed for. When state borders changed after the Second World War, this situation continued. The common Polish people were not allowed to go abroad unless they were given special permission, and usually only to other communist countries and using passports which they had to give back to the passport office immediately after their return to Poland.

WYSZYŃSKI THE PRIMATE AND MARY THE QUEEN

In this section, the person of Stefan Wyszyński is sketched as the man who was the leader of Polish Catholic Church after WWII. His position made him take important decisions which were obeyed by the catholic bishops in Poland. He took them in view of the Soviets' fighting the danger posed by religion.

²⁰ Like Rev. Jerzy Popiełuszko, cf. <https://muzhp.pl/pl/c/429/ks-jerzy-popieluszko-solidarnosc-i-kawalek-wolnej-polski>, [accessed 28.01.2021].

Soon after WWII, Stephen Cardinal Wyszyński was ordained the head of the Polish Catholic Church (its *Primate*) and he held this position until his death in 1981. Since 1950, Wyszyński had been communicating, in a way, with the Soviet government concerning the relation between the Church and the State in Poland. He suffered at the hands of the Communist party, too, being imprisoned in several places (released on 26 October 1956 following the Polish October thaw).

In 1956, the *Jasnogórskie Śluby Narodu*, the *Bright Mountain vows of the Nation* (the picture of Our Lady being worshipped in Częstochowa in a cloister on a hill) were taken by Wyszyński²¹, their author, in the place of his interning as witnessed by Maria Okońska. It was sent to parishes in remembrance of those taken by the Polish King John Casimir in Lviv in 1656, announcing Our Lady to be the Queen of Poland, Lithuania and the Ukraine. The political purpose of these vows was the strengthening of the state that he reigned - against the Orthodox Christians (to be read *the Russian Emperor*) and the Swedish Protestants, while the last were invading Poland. The King did not ask the people of Lithuania and the Ukraine about their individual opinions – he acted according to the 1555 Peace of Augsburg, Germany, principle *cuius regio eius religio* (“numerous territories should follow the religion of the ruler²²”). The Orthodox people were to unite with the Roman Catholics, which meant they were to become Greek Catholics. The king abdicated in 1668 and left Poland so, after some time, the Orthodox people could return to their religion.

²¹ Katolicka Agencja Informacyjna,

<https://dziedzictwo.ekai.pl/text.show?id=4192>, [accessed 13.01.2021].

²² <https://www.britannica.com/topic/cuius-regio-eius-religio>, [accessed: 31.03.2021].

The text of the vows was later read in Jasna Góra and in parishes during religious ceremonies which involved the parish members' active participation by making individual vows, invoking, for instance, the "Zwycięska Pani Jasnogórska!" ("Victorious Lady of Jasna Gora!") to help them in the fight with our national faults²³.

In 1966, the millennium of Christianity in Poland took place (i.e., 1000 years after the first Polish ruler, Mieszko I was baptised in 966). The communist government did not allow the Pope to come to Poland to participate in the ceremonies. The communists started their own actions for the millennium of the Polish state as e.g. "1,000 schools for 1,000 years of the Polish state"²⁴ and tried to stop the Church millennial peregrination of the *Our Lady of Częstochowa* picture copy by confiscating the picture and driving it back to Częstochowa. Two days later, the peregrination continued with empty frames, the Book of Gospels and a candle instead of the picture. The conflict between the Communist party and the Catholic Church was clear for everyone.

THE SECOND VATICAN COUNCIL

In this section, the landmark meeting of the Catholic bishops (and some more Catholics) will be sketched. Knowing that the lay people in Poland were not being informed about the children and the minors sex abuse scandals, we may also understand why they rarely knew anything about the important documents of the Second Vatican Council (henceforth SV). Some students in the 1960's would know more if they were interested

²³ http://www.wyszynski.psur.pl/sluby_powstanie.php [accessed 28.01.2021].

²⁴ Instytut Pamięci Narodowej, <https://ipn.gov.pl/pl/aktualnosci/775.Obchody-milenium-chrztu-i-tysiaclecia-panstwa-1956-19661967.html>, [accessed 28.01.2021].

and had a chance to meet a priest that would talk to them openly about it in academic pastoral centres.

The SV took place from 1962-1965. It was a gathering of the clergy from all continents who wanted to discuss the ways of dealing with the modern world²⁵. SV discussed changes in the forms of worship, including the language used and relations to other Catholic denominations.

In 1965, 34 Polish bishops, including Wyszyński and Wojtyła, signed and sent a letter to the German bishops, in which they said “we forgive and we ask for forgiveness”. In the same year, the Decree on the apostolate of the laity (*Apostolicam Actuositatem* – Latin for *Apostolic activity*)²⁶ was promulgated by Pope Paul VI. Polish lay Catholics did not hear much about SV unless they were really interested. The Church had not insisted on the novelties which were introduced in other countries’ churches to be followed in Poland as well. Wyszyński preferred to keep it that way, as he wanted to preserve the nation’s unity when facing the communists’ politics (Cf. Makuchowska, 2011: 414). In a way, following Wyszyński’s politics, all the nation had won. At the same time, deprived of information about what was happening abroad, most of the nation had lost. The Catholic liturgy remained unreformed and the lay Catholics, not knowing anything about the clergy abroad being guilty of sex abuse, continued to trust their clergy. The lay people were mute and obedient.

Nowadays, the number of Polish Catholics continues to grow smaller and the respect for the priests is not what it used to be. The Soviet army is gone from our country but we still keep the

²⁵ Vatican news <https://www.vaticannews.va/en/vatican-city/news/2019-06/second-vatican-council-women-regina-heyder.html> [accessed 28.01.2021]. Some women and lay men were admitted as well, but only as members of the audience, *ibidem*. Cf. *Sobór Watykański Drugi*, 1968, Pallotinum.

²⁶ *Ibidem*, pp. 380-405.

non-intellectual folk religiousness akin to that promoted by Wyszyński. Unfortunately, this kind of religiousness is sometimes justly accused of containing the triad of nationalism, xenophobia and antisemitism²⁷. (A competent and more detailed description of the internal political relations within the communist Poland is provided by Adam Michnik in his book *Kościół, Lewica, Dialog* (*The Church, The Left, The Dialogue*).

OPOLE BISHOP ANDRZEJ CZAJA'S PASTORAL LETTER TO HIS DIOCESANS FOR THE SUNDAY OF 07. OCT. 2018

Czaja's letter was written around the time when the film "Kler" ("The Clergy") was released (on September the 18th, 2018), a film showing Polish priests living double lives abusing sexually children, minors, seminar students and women. The film was launched in September 2018 at the 43rd Gdynia Film Festival, an event that included the press conference concerning the picture. Czaja watched the film on September the 22nd ²⁸ and his letter was read in the parishes of Opole diocese on the 7th October 2018. Typically of this genre, it begins with the priest addressing the people gathered by using a standard appellative (*faithful diocesans*): "Umiłowani w Chrystusie Siostry i Bracia!" ("Beloved in Jesus Christ Sisters and Brothers!"; *ad litteram translation mine*). Such greetings are one of the norms for

²⁷ Duda, Sebastian, „Nosił wilk razy kilka” („The wolf has won several Times”), [in:] Tygodnik Powszechny, 17.01.2021, pp. 38-41, Borkowska, Małgorzata OSB, 2018, *Oślica Balaama. Apel do duchownych panów*, (*Baalam's she-donkey. An appeal to the spiritual gentlemen*), Wydawnictwo Benedyktynów Tyniec.

²⁸ Cf Siniew Tomasz,

https://www.facebook.com/DoxaFM/videos/1103479119827602_4'49

standard linguistic behaviour (Cf. Wojtak 2019: 296-309) during the Eucharist²⁹ or any other service.

The four-page-long letter consists of the introductory section and two subject sections followed by the blessing and the words of the collect of the day³⁰, referring to the forgiveness of “the sins that trouble our consciences”. The three sections will be now briefly summarised in that order.

The first three paragraphs of the letter are about the month of October as the Rosary month. Since Poland’s independence centenary was to be celebrated soon, on 11 November 1918³¹, the introductory section of the letter ends with the fourth paragraph, which includes an incentive to pray for “the well-being and God’s blessing for our Homeland and particularly for the grace of moral and spiritual renewal, for the peace and harmony among you.” In the last sentence of that part, Czaja presents the main points of his letter, which are the two issues he asks the people to pray for. The first one is for the faith in the young generation; the second is for the sanctity of the priests and the consecrated persons. These two issues are the main points of the whole letter.

Developing the first, the bishop encourages everyone present to pray for the youth and for the good fruits of the Synod - i.e., the gathering of bishops³² in the Vatican. The Synod

²⁹ That is, the thanksgiving – the name comes from the Greek word *eucharystein* - which is usually called the Holy Mass (or just the Mass, from Latin formula ending the ceremony: *ite, missa est*, meaning *go, you are sent*)

³⁰ A short text spoken by the priest immediately before the first Bible reading, with his hands raised.

³¹ For details, see <https://www.gov.pl/web/un/national-independence-day> [accessed 28.01.2021] or a more detailed material <https://www.google.com/search?client=firefox-b-e&q=free+Poland+11.09.1918> [accessed 28.01.2021].

³² The Synod was established in 1965 by Pope Paul VI who responded thus to the desire of the fathers of the Second Vatican Council. It is a “permanent

concerning young people had just started 4 days before the letter had been read in the parishes – it had taken place between the 3rd and the 28th of October 2018, to dispute “the young people, the faith and vocation discernment”.

In the section referring to the other intention, that is the holiness of the priests and consecrated persons, he refers to Pope Francis’ words by which he “reminds us that since the day of baptism everyone of us is called to holiness” (cf. “*Dignitatis Humanae*”³³, the Second Vatican Council document - concerning every person’s vocation to sanctity).

In the next paragraphs, after admitting that sex abuse of the minors took place not only abroad but also in Poland, Czaja considers this problem a matter of concern for the Opole diocese as well. The bishop informs the people gathered that he has to confess with pain and shame that, within the Opole clergy, there have been some priests that have betrayed their vocation.

Informing everyone what measures have been taken in the diocese towards the minors and children abuse prevention he says there has been appointed a priest responsible for receiving reports about the priest sex abuse, Rev. Sylwester Pruski, his collaborator, and that everybody knowing about such events should pass their knowledge to Pruski.

Next, he speaks about how painful it is for him to see the priests hurt the diocesians in various ways. He knows “it is not easy in such moments to love us and trust us completely”. Still,

institution” meant to keep alive the spirit of collegiality born during the Second Vatican Council. It gathers when needed. See <http://www.synod.va/content/synod2018/en/the-synod-of-bishops.html> [accessed 28.01.2021].

³³http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/va_t-ii_decl_19651207_dignitatis-humanae_en.html

the bishop expresses his hope that the people “will surround us with prayers and friendliness”. He asks for this, as “we are taken from among you and we are given to you for your way of salvation” needing “your prayers and your support in our conversion and recovery for the saint’s life and service”.

THE USE AND ABUSE OF *OVERSTATEMENTS* IN THE LETTER

According to Leech, *overstatement (hyperbole)* is “a case where the speaker's description is stronger than is warranted by the state of affairs described” like in the expression “it made my blood boil” (Leech 1983: 145).

In what follows, I analyse the letter from the *meta-problem-solving* perspective, as any possible Hearer is always supposed to do (Cf. Leech 1983: 36), by looking for the Author’s intentions when decoding the message, and I also decide on whether it was written according to Grice’s and Leech’s indications I have summarised in the “aim and methodology” section above. My point is to check whether the overstatements fulfil the Maxim of Quantity and thus are being cooperative (or well-behaved for textual rhetoric by anticipating and facilitating the hearer’s task in decoding the message (cf Leech 1983, p.60).

The introductory part of Bishop Czaja’s letter to his diocesans is a mixture of honours paid to Mary the Virgin, the Popes and the Archangel Michael. These honours seem to be instruments to support Czaja’s authority in the same way the Vatican Council documents were used by the clergy to support their authority instead of being followed and explained. Mary’s behaviour as it is described in the Bible consisted in doing what she had read as God’s will without any delay or without asking for her husband’s permission to accept angel’s annunciation. We also do not read in the Bible about any Michael the Archangel’s

hesitation before he expelled Adam and Eve from Eden. As 2018 was, as already mentioned, the 100th anniversary of Poland regaining its independence, the rosary-praying intention should be the well-being of the country and the grace of moral renewal and agreement among *us*. It is worth noting that he uses this exact pronoun, *us*, in the first person plural, he does not say *you*; he seems to shoulder full responsibility for the negative state of affairs he talks about. Or, it may be a less aggressive way of speaking about such serious matters as lack of morals and disagreement among people, although he may actually not consider himself guilty as such, cf Leech 1983: 34-35 where Leech says the Speaker's reflexive intention is fulfilled by its recognition by the Hearer.

In the other parts of the letter, some sentences seem to contain *overstatements*.

Czaja says in the second intention part that everybody is called by God to be a saint ("since the day of [their] baptism", he says repeating Francis words. What's more, he says that „of course“ it is the clergy that are called to sanctity „above all“. This seems to me that the Gricean Cooperation Principle is broken here. It says "I expect a partner's contribution to be appropriate to immediate needs at each stage of the transaction; if I am mixing ingredients for a cake, I do not expect to be handed a good book or an oven cloth". I think Czaja wants to show the lay 1. They need the clergy to baptise their babies, but first to marry in church (note that Mary herself was not either baptized or married in the Catholic Church) and 2. The clergy are not to be treated as everymen. Czaja seems to be overstating the role of the Catholic clergy.

When the bishop says "Aiming at a still better protection and safety of children and young people", he presupposes that there is a good level of protection and safety already established

in his diocese. This sort of declaration does not seem convincing but rather abusive and exaggerated, thus breaking both Grice's and Leech's principles at the same time. Grice would say this declaration breaks the *Maxim of Quality*, as the children safety has not been well-protected. Leech would add that the cost of the Speaker has not been minimised so the *Maxim of Tact* is broken and that the Author does not care about the hearer's understanding of the letter content so communication has taken a disruptive path (Leech 1983, p.17).

The news about the Opole priests' misbehaviour "has reached the priests during the district conferences" – Czaja says – we "have been deeply moved on hearing this news". "We are full of pain, ashamed and helpless facing the grievance which has been done and cannot be helped". The overstatement consisted in saying the clergy are full of pain and helpless facing the grievance that cannot be helped as the grievance the lay have felt could have been helped long ago. The last sentence quoted seems to be a case of adding abuse to the overstatement as there is no date given here at all for the news obtained by the clergy, a detail which may and will turn out important (see the Events Calendar attached). This sentence breaks the Gricean *Maxim of Quantity* as it is not informative enough, though five paragraphs later one has heard: „one [of the Opole clergy] has been found guilty before I started my bishop's ministry“. Therefore, I consider that the *Maxim of Quality* has been flouted twice in this sentence; because the "news" is old now and the number of injuries could have been limited by taking preventive measures by the Opole bishops themselves many years ago.

The bishop says that the "suffering and pain (...) [of the victims; *my note*] is hard to imagine and impossible to describe" and that he has "experienced it in many conversations". His statement seems both paradoxical (experiencing unimaginable

pain in a conversation) and overstated in the situation presented. I find it quite abusive for one to talk to the victims by saying that one has *experienced in many conversations* what the victims have experienced when sexually abused. It is also possible for him to be changing the topic because he is unable to commiserate with the victims. Moreover, when he says that they are aching to hear the news about sex abuse, he overstates the sufferings of the clergy (or maybe he does not want to say why they are aching as some of them may have liked the situation which some of the common people, have found out about only lately). I also suppose that some of the clergy are suffering only because the sex abuse committed by priests and consecrated persons has been *d i s c o v e r e d*. Then, the omission of the word “discovered“ would be a breach of the *Maxim of quantity*, because it would show the sentence being internally paradoxical, and therefore, untrue, since the persons hiding such a crime should not say they are sorry without changing their actions.

The sentence about the priest (Sylwester Pruski) who is prepared to take any misbehaviour report and “in consultation with myself is efficiently taking the so-called preliminary proceedings, at the end of which we will report the case to the Congregation for the Doctrine of the Faith and to the state law enforcement” is a case of overstatement which makes me think about what will happen next. Bishop Czaja and Rev. Sylwester Pruski are both willing, one could add ironically, to take the case and put it to the proceedings, which may last long enough for the wrongdoer to hurt more people (as the bishop says, the whole problem started before he was ordained as bishop). Besides, the sentence is not an expression which ‘anticipates and facilitates the h[earer]’s task in decoding’, as Leech puts it in his principle of cooperation, so it is neither textually well-behaved in Leech’s terms, nor cooperative in Grice’s opinion; such *help* is absent

here, so the *Quality maxim* is flouted in the sentence. What we can see in this sentence is also that it is impolite in its timing because this announcement is late in Curia Romana terms: the Congregation for the Doctrine of the Faith ordered that in each diocese there be appointed delegates responsible for answering reports concerning the children and minors sex abuse cases already in 2014³⁴.

One of the final paragraphs concerns a prevention programme being prepared (by someone who has not been named) for the whole Upper Silesia metropolitan area - to which the Opole diocese belongs. This programme is relevant linguistically for the topic of the present paper since it touches upon such aspects as teaching the priests how they should behave protecting minors, teaching some other persons how to make the preventive program work and planning future actions concerning the priests who have been convicted. The aspects listed below are illustrated by sentences that either follow or contradict Leech's *Maxims of tact and modesty* or the principles of Leech's *Textual Rhetoric*. In what follows, each of them is analysed in some detail.

The prevention program included in the final part of Czaja's letter to his diocesans consists of:

1) *What has already begun in bishop Czaja's diocese*, namely, "the work of the formation of priests" [concerning a "still better protection and safety of kids and minors]". The name for this aspect is more complex linguistically than necessary, and this is not only a matter of translation from the Polish language. It could have been called "priest formation". Thus, one may speak about an overstatement here, as well. Besides, Czaja gives no

³⁴ Goc, Anna, 07.20.2021, "Zadanie do odrobienia" ("Homework to be done") [in:] Tygodnik Powszechny, 07.10.2021, pp. 5-6, p.5.

details about this *work of the formation of priests* – so it may be non-existing at the moment. Lack of information makes the text fail in anticipating and facilitating the hearer's task in decoding, as required by Leech's principle of cooperation for sentences that are well-behaved (Leech 1983: 60). Moreover, as children have not been well protected up to now by the priests, we cannot speak of making the protection *better* without breaking the *modesty maxim*.

2) *What is already going on* is “the training of several persons [to form a diocese committee for putting the preventive programme into practice]”. This point is just as misty as the previous one. At the moment, no preventive programme is known yet, one can imagine. This is certainly a case of overstatement.

3) *What is yet to happen*: “very soon some new regulations are to be created” about how a convicted priest should function in the diocese when there is no decision from the Vatican about him “in order not to cause anybody's corruption in public”. Again, overstatement and lack of modesty can be noticed in these sentences. “Very soon” is definitely an overstatement when the priest is still a priest and is teaching children and celebrates the Eucharist in church. It also seems an instance of presenting the problem in a ridiculous way, as if it was better to corrupt the people in private. This sentence may be read as breaking Leech's *politeness principle* and as being ironical in an infelicitous way.

THE USE AND ABUSE OF UNDERSTATEMENTS IN THE LETTER

According to Leech, *understatement* is “the converse” of *overstatement*, that is the Speaker makes his description weaker than the state of affairs described warrants, like in saying „I wasn't born yesterday“ instead „I am too old to be cheated like this“ (Leech 1983, p.145).

In the text of Czaja's letter one can notice the speaker's lack of care about the listener's ability to decode the message, as some adults present may know how to read between the lines. Such lack of care is considered flouting the tact *Maxim*

What is most perspicuous in the letter is its *timing*. The letter was sent to the Opole diocese parishes nine days after the "Kler" film about sex abuse had been released. Czaja has watched the film during the 43rd Gdynia film Festival³⁵ during which the actor Arkadiusz Jakubik dedicates his role to his friend from Strzelce Opolskie who has been sexually abused in 1994 (25 years before). After that, it took Czaja only 15 days to have the letter written and distributed. It looks like breaking the *Maxim of politeness* for years by saying nothing where sympathy was due. The clergy child sex abuse committed in Jemielnica - the first reported one in Czaja's own diocese - was still not apologized for satisfactorily as the victim and his mother testify in the materials gathered³⁶. This is a case of breaking the *Tact Maxim* because the *cost of the victim has not been minimized*, that is, *reduced*. On the contrary, it was *maximized* since the Episcopacy made laugh of the victims, the Jemielnica diocesan victim says³⁷. Also, the *Sympathy Maxim* - which says 'Minimize antipathy between *self* and *other*' - is flouted here: the victim himself says that he is still in want of an apology for what the Opole Curia has done and that he (an adult man now), does not have any respect for bishop Czaja at the moment.

³⁵ The date is given after the following interview. <https://hu-hu.facebook.com/DoxaFM/videos/1103479119827602/> [access 25.03.2021] and <https://vimeo.com/293194820> [accessed 25.03.2021].

³⁶ See <https://www.youtube.com/watch?v=T-03bDhflvo> [accessed 31.03.2021] and <https://tvn24.pl/wroclaw/opole-mariusz-k-byly-ksiadz-skazany-zamolestowanie-dariusza-kolodzieja-4351315> [access 29.04.2021].

³⁷ Cf. <https://www.youtube.com/watch?v=T-03bDhflvo>

The letter under discussion comprises 1,468 words. The introductory part takes 247 words; this is to say that 17 percent of the words (and time) serves to postpone the part of the letter which is difficult for the speaker to tackle and necessary for the listener to hear. Thus, it breaks the *Tact Maxim*, since the Speaker does not maximise the Hearer's benefit at his own expense (Cf. Leech 1983, p. 124).

Moreover, the second intention part of the letter starts with the 362nd word. This paragraph, too, may be viewed as a case of abuse, since it is merely a time-filler and focuses the listener's attention on something other than the sex scandals. In a similar vein, the shocking news is given starting from the 804th word on. So, for over half of the letter Czaja keeps everybody uninformed about the scandal he is about to apologize for. All these are instances of flouting the *Maxim of tact*.

Although he says that "since the day of baptism everyone of us is called to holiness", the bishop does not seem to consider every lay person a potential saint (as he or she is, by definition, not a priest or a consecrated person). Thus, he does not comply with Grice's cooperation principle as far as the *Maxim of quality* is concerned. He also seems to contradict himself in saying "Of course, the vocation to holiness is addressed first of all to priests as to these, who, since the day of their ordination, are God's and the Church's representatives as well as consecrated persons, who, since day of their vows, are to be the signs of the Kingdom of God in the world". In these words of Czaja's letter, the vocation of laymen to their sanctity is neglected; the *Principle of tact* is broken here as the lay persons' benefit is not maximised and their Christian vocation is understated. These words also seem to show the Speaker assumes that none of the diocesians knows 1) the Bible – where Jesus promises heaven to one of the (presumably not baptised by any priest before the crucifixion) criminals which

were crucified next to him or 2) the „Dignitatis Humanae“³⁸ document, so they are not maximising the benefit of the Hearers, hence these words are breaking the Maxim of Tact. This also means the words are failing to maximise sympathy between Speaker and Hearer so they break the Maxim of Sympathy.

The consecrated persons are to be the signs of the Kingdom of God and not God's and the Church's representatives, which supposedly marks their higher rank, thus breaking the Modesty Maxim. For the lay persons, this rank of being the sign of the Kingdom is still not suggested. From the point of view of pragmatics, this fragment certainly does not anticipate and facilitate the hearer's task of decoding the message, so it is not "textually well-behaved" (Leech 1983:60). Strangely enough, in the *Apostolicam Actuositatem*, a document of the Second Vatican Council, we can read that "the laity likewise share in the priestly, prophetic, and royal office of Christ and therefore have their own share in the mission of the whole people of God in the Church and in the world"³⁹. (This Council document was explained for the lay people by John Paul II in 1988 in his document *Christifideles laici* «*Lay Christians*»⁴⁰).

³⁸ Cf. http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decl_19651207_dignitatis-humanae_en.html

³⁹ Cf. the text of *Apostolicam Actuositatem*

http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decree_19651118_apostolicam-actuositatem_en.html, ch. 2. Cf. Second Vatican Council, Dogmatic Constitution on the Nature of the Church, chapter 5, [in] *Sobór Watykański II*, 1968: 371.

⁴⁰ For English language version of this Latin document, cf.

http://www.vatican.va/content/john-paul-ii/en/apost_exhortations/documents/hf_jp-ii_exh_30121988_christifideles-laici.html (for Polish version, see http://www.vatican.va/content/john-paul-ii/pl/apost_exhortations/documents/hf_jp-ii_exh_30121988_christifideles-laici.html), [access: 28.04.2021]

Czaja urges the young to engage in the parish life, especially in preparing the Sunday liturgy, and to devoutly participate in it. “Show how deeply religious you are...” It seems to be paradoxical as well that the bishop supposes it is a good thing to make poses in church as if he did not understand (and he did not suppose the young people have the reading comprehension skills to understand) the gospel by Matthew 23:5 about the Pharisees and about the fact that “Everything they do is done for people to see”. Thus, the young are given a message which is difficult to decode and which underestimates their and their parents intelligence and knowledge of the Bible. He would have them perform religious gestures which as we all know need not go along with your deeds.

The bishop encourages the youth to devoutly participate in the life of the parish for everybody to see how religious they are and to convince the public that caring about the young constitutes the dynamics and quality of life of the Church. The young should also be eager to participate in vigils organised by their shepherds “[...] so that everybody [both the lay and the clergy; *my note*] would see that caring about the youth is not a side business of the Church but that it is in the centre of its business (together with caring about the families).” The bishop speaks as if he has not realised how dangerous it has become for the minors to become altar boys. He behaves as if they had not realized the danger, either - so he seems to underestimate the youth’s and their parents’ power of understanding. But some of them actually might have developed a thought that he is actually inviting potential sexual abuse victims of the wrongdoers to the offenders’ territory and they would not wish for their children to participate in the parish activities now they do not know which priest may be still trusted.

The young are urged as well to participate in overnight standbys, which seems really risky now that “the central business of the clergy” has developed another and darker meaning – as one can notice if he or she is not being a polite hearer.

The bishop tells the parents to listen to their children during the Synod. But good parents know themselves that they should listen to their children, without being told so by their bishop (though some still disbelieved what their child told them about the priests’ behavior). This seems to suggest what I would call a case of breaking the *Maxim of tact* concerning their role and competence. I think so as in these words, the bishop takes the role of a fake teacher since it is a well-known fact that the abused children actually told their parents that they had been harmed in the same Church that Czaja is responsible for. Besides, he uses the word *Synod* eight times in the letter without explaining it at all, thus I consider that he breaks the *Politeness principle* as well.

In fact, the inability to listen is a problem that describes the lack of communication between the members of the clergy in Poland, where there is at least one Dominican priest who chose to tell the truth about the wrongdoers, but was blocked on his way by his church supervisors⁴¹.

Informing about the priest responsible for receiving reports about the children and minors sex abuse is breaking the *Maxim of quality*, as such information does not work in the victims’ favour in Poland; this is also a case of breaking the *Maxim of tact* as

⁴¹ This time, the Church is guilty of hateful behaviour against LGBT persons, cf. Pacewicz, Piotr, (2019), “Ojciec Gużyński: żądamy dymisji abpa Jędraszewskiego. Za tę akcję o. Gużyński został uciszony na 3 tygodnie” (“Rev. Gużyński – we demand the dimission from archbishop Jędraszewski. For this action, rev. Gużyński was muted for three weeks”), [in:] *Oko press* 08.08.2019.

more pain is being caused by making the parent swear silence on the subject and people disbelieve and despise the victim⁴².

Coming back to one of the final paragraphs that concerns a prevention programme being prepared, let's look at it from the hearer's perspective and try to decode as a hearer would.

1) *What has already begun in bishop Czaja's diocese*, "the work of the formation of priests [concerning a "still better protection and safety of kids and minors"]". The *Quality maxim* is broken here as everybody has been informed now that kids and minors have not been protected properly in the Opole diocese. *Condescension* on the part of the Speaker is visible here too as Bishop Czaja wants the Hearer to agree to listen to this text because it will pay him to, as leaving the building would be seen and commented by other participants, be they lay or not. The sentence does not facilitate the hearer's task in decoding, too.

2) *What is already going on* is "the training of several persons [to form a diocese committee for putting the preventive programme into practice]". Here the *Quantity maxim* is being broken because the lack of the plan is obvious to the adult hearer who tried to solve the meta-problem-solving task.

3) *What is yet to happen*: "very soon some new regulations are to be created". The *Sympathy maxim* is broken twice in this sentence because it is as vague as the preceding enumerated points plus it contains the expression "very soon" which makes it plainly ironical (Leech 1983: 144) in the context.

In what follows, I make an analysis of the last-but-one paragraph in Czaja's letter. This fragment comprises six sentences, which I quote *in extenso*; in this way, one may notice more easily some breaking of the pragmatic rules:

⁴² Cf. footnote 36 and the web address T-03bDhflvo.

1. “Dear Diocesians, I deeply deplore the evil and dirt which are revealing themselves in our ranks and hurt you in various ways.
2. I know it is not easy in such moments to love us and trust us completely.
3. I hope anyway that you will surround us with prayers and friendliness.
4. I am asking you cordially for this.
5. After all, we are taken from among you and we are given to you for your way of salvation.
6. We need your prayers and your manifold support in the work of conversion and moral renewal on behalf of saint life and service”

(Czaja, Andrzej, Pastoral letter to his diocesans for the Sunday of the 07th.10.2018).

In the first sentence above Czaja still does not speak openly to the victims about what happened in the diocese during his episcopacy (an altar boy was sexually abused in Jemielnica in 2012) and what is the purpose of collecting data about sex abuse by the Opole diocese (to keep it secret for next years) so he is breaking Grice’s *Quality maxim*. He is not minimizing the cost of the hearer as well, so he is breaking the *Tact maxim*, too. Not being clear, brief, nor orderly it breaks the Gricean *Maxim of manner* (Cf. Davis, 2019).

The second sentence (one about loving Opole priests) is changing the focus to show the Opole priests as humble repenting sinners and to gain the lay peoples’ sympathy. Gricean cooperation Principle is broken here. It says “I expect a partner's contribution to be appropriate to immediate needs at each stage of the transaction; if I am mixing ingredients for a cake, I do not

expect to be handed a good book or an oven cloth”. “We know it is not easy” suggests “But you can do it and you should do it”. Czaja underestimates his hearers acting as if they would not see through this.

The third sentence expresses his hopes for the diocesan prayers and friendliness and therefore breaks the *Tact maxim* by failing to minimize the cost of the listener and to maximize his or her benefit (Cf. Leech, 1983:124) and the *Sympathy maxim* by failing to both minimize antipathy between *self* and *other* and maximize sympathy between *self* and *other* (Ibidem, p.132).

The fourth sentence, “I am asking you cordially for this” is repeating the humbleness of the suggestion from sentence 2. The request repetition, in Leech’s words, has a specific function in the speech which is the following. “We can reasonably argue that these are cases of EXPRESSIVE REPETITION, where the emphasis of repetition has some rhetorical value such as surprising, impressing, or rousing the interest of the addressee (Leech 1983: p.69). In saying this, Czaja seems to underestimate the intelligence and knowledge of rhetorics of the listeners, so this is another case of an understatement.

The fifth sentence, “After all, we are taken from among you and we are given to you for your way of salvation” is making diocesans responsible for the priests’ guilt, thus it is breaking Leech’s *Sympathy maxim* as the sentence does not minimize antipathy between the Speaker and the Hearer (Cf. Leech 1983: 132) and the *Tact Maxim* because it fails to minimize the cost of the listener and to maximize his or her benefit (Cf. Leech, 1983:124).

The last sentence, “We need your prayers and your manifold support in the work of conversion and moral renewal on behalf of saint life and service” breaks both the Gricean *Maxim of relevance*, as it does not concern the main topic of the letter, and

the Gricean *Maxim of quantity* as it is repeating what was said in the third sentence of the letter (*Cf.* Grice apud Davis, 2019).

Thus, the whole last-but-one paragraph of the letter fails to help Czaja apologise properly to the clergy sex abuse victim from his diocese, so it is still breaking the *Tact Maxim*, not achieving “the restoration of equilibrium” yet (Leech 1983:125).

CONCLUSIONS

On the whole, Poland has been a Catholic country for ages. After the Second World War and the Yalta conference, its Catholicism came up against communist politics, which forced the Polish Church to stick to folk religiosity and ignore the Vatican Council decrees. When the government changed after Solidarity, the communists were no longer a threat but the documents of the Second Vatican Council still were not frequently read in churches or at peoples’ homes. Lay people had not been informed either about the sex scandals the priests in Poland and abroad were guilty of and some Polish bishops would deny their guilt. There exists a Catholic newspaper and some priests in Poland that are different from the episcopacy in that it would keep their readers informed, even though its chief editor of the newspaper is a Catholic friar. In this context, bishop Czaja’s letter may be read using the Gricean maxims and Leech’s pragmatism principles as one that contains expressions that break Leech’s principles by being immodest, condescending and uncooperative. Generally, the letter overestimates the clergy and underestimates the lay diocesians.

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