

Streszczenie pracy doktorskiej
pod tytułem: *Polska prowincja paulinów w latach 1784-1864.*

POLISH PAULINE PROVINCE IN THE YEARS 1784-1864.

Summary

The presented work concerns the history of the Polish province of the Pauline Order in the years 1784-1864. It was an extremely turbulent period of the end of the independent Polish state, which ended its political existence in 1795 as a result of the partition of Polish lands by neighboring powers, i.e. Russia, Austria and Prussia. As a result of this fact, the territory of the former Kingdom of Poland came under foreign rule and was subject to three separate political orders, while Polish society was subjected to the repressive actions of the partitioning countries. During the times of the Duchy of Warsaw (1806-1815), established under Napoleon's protectorate, hopes for the rebirth of an independent Polish state were briefly revived. These hopes were ultimately dashed by the defeat of France, and the Congress of Vienna in 1815 established a new European political order in which there was a Kingdom of Poland, dependent on Russia, enjoying some autonomy, but linked by a dynastic union with the Russian Empire. After 1832, the territory of the Kingdom was gradually incorporated politically, economically and militarily into Russia, depriving it of any remaining autonomy. Against this historical background, the most important issues concerning the Polish province of the Pauline Order were presented until 1864, when the Russian authorities dissolved the structure of the order, leaving the monastery at Jasna Góra in Częstochowa as the only existing facility of this monastic community in the Kingdom of Poland. It should be emphasized that outside the borders of the Kingdom of Poland, there was also a monastery on Skałka in Kraków, which after 1864 had an autonomous status as a monastery located within the borders of the Austrian Empire. The first chapter of the work presents the situation of the Polish Pauline province at the end of the 18th century. The author presented the history and characteristics of individual monasteries included in the province against the background of the efforts made by the court of King Stanisław August Poniatowski to exclude Polish Pauline monasteries from the authority of the general of the order in Hungary and establish a new structure, i.e. the Congregation of Polish Paulines, which enjoys independence. This solution was approved by Pope Pius VI in the apostolic breve of 1784. From then on, the Polish province developed independently of the rest of the Pauline Order, which, as a result of the decision of Emperor Joseph II, ceased to exist in the countries under his rule in 1786. The years immediately preceding the collapse of the independent existence of the Kingdom of Poland were extremely difficult for the Polish Congregation. The authority over the Congregation was exercised by the general visitor, who was subordinated to the Polish provincial with his vicar and definitors, who were direct advisors to the provincial. At that time, the Paulines lost their monasteries in Stara Wieś, Niżniów and Lviv, which were located within Austria. As a result of the fall of Poland in 1795, most of the monasteries found themselves within the borders of the Kingdom of Prussia, several of them, located within the borders of the Habsburg Monarchy, were united into the province of Western Galicia. Under foreign rule, the Pauline monasteries found themselves in a state of material decline, a shortage of new pastoral staff, and thus a weakening of the once vibrant pastoral activity. The second chapter of the work discusses issues related to the situation of the Polish Congregation in the times of the Duchy of Warsaw and the Kingdom of Poland. During this period, two monasteries located in Prussia were liquidated, i.e. the monasteries in Mochów near Głogówek in Silesia and in Topolno in Pomerania in 1810. However, the Pauline monasteries within the borders of the Duchy of Warsaw enjoyed relative peace. It should be emphasized that at that time, the monasteries that had been part of the province of Western Galicia until 1810, i.e. the houses in Kraków, Beszowa, Pińczów, Leśna in Podlasie and Włodawa, returned to the jurisdiction of the Polish Congregation. It is worth noting, however, that during the times of the Duchy of Warsaw, the Jasna Góra monastery found itself in a

difficult situation, especially in the face of the sieges of the local fortress in 1806 by the French-Polish army, in 1809 by the Austrian army and in 1813 by the Russian army. The latter siege of the Cześćochowa fortress ended with its capitulation and surrender to the Russians. The final fall of the Duchy of Warsaw ended the hopes of the Paulines and the general public for the rebirth of an independent Polish state. Although it was undoubtedly a difficult time for the institution of the Catholic Church, it was still the prospect of a free and sovereign homeland ordered to make sacrifices required to achieve such a noble goal.

During the period of autonomy of the Kingdom of Poland under the domination of the Russian Empire, the Catholic Church, and with it the Congregation of Polish Paulines, were subjected to increasingly severe repression by the state authorities. Legal regulations gave Church institutions some limited freedom in pursuing their own goals, but the situation was heading towards increasingly tighter control towards complete subordination of activities to state law. This was especially noticeable after 1832, when the authorities aimed to eliminate the Kingdom's autonomy and incorporate its territory into the Russian Empire as an integral part of the Romanov Empire. As in earlier periods, the Russian official apparatus tried to hinder the recruitment of new vocations, control the formation process in diocesan and religious seminaries, and also supervise parish and monastic clergy to avoid political involvement in pastoral work. These repressions in relation to the orders, including the Paulines, reached their climax in 1864, when, by order of Emperor Alexander II, the so-called reforms of monasteries. It resulted in the liquidation of most monastic centers in Poland, leaving, in the case of the Paulines, one active monastery at Jasna Góra, where monks from the dissolved monasteries of this order were placed. The novitiate, the house of philosophical and theological studies, and the hierarchy of the order were abolished.

The topic of the third chapter refers to the organizational structure of the Pauline Congregation, including the hierarchy of officials exercising authority over monks and monasteries under the jurisdiction of higher superiors. The life and activities of the general visitators and provincials subordinated to them were characterized, and a detailed list of the religious hierarchy in the years 1784-1864 was presented. The author of the work devoted a lot of attention to discussing the issues of formation of candidates for the monastic life of the Pauline Fathers. Therefore, the stages of formation have been broadly characterized, from the initial phase, i.e. the period of aspiranture, novitiate as a period of preparation for taking monastic vows, and then undertaking philosophical and theological studies in the case of candidates for the priesthood. The activities of the Pauline education centers were described in a synthetic way.

The fourth chapter of the dissertation covers the issue of the pastoral activity of the Pauline monks. It was manifested in pastoral work in Marian sanctuaries, especially Jasna Góra. Crowds of pilgrims from the three partitions, but also from neighboring countries, gathered in this largest center of the cult of the Blessed Virgin Mary in Poland. The dominant accent of great indulgences was the solemn celebration of Holy Mass, the proclamation of the Word of God, the sacrament of confession and confirmation administered by the bishops taking part in the celebrations. In a more modest form, worship focused on images of the Virgin Mary took place in regional Marian sanctuaries (Brdów, Topolno, Leśna, Leśniów, Stara Wieś near Brzozów) and locally in Pauline churches (Warsaw, Mochów near Głogówek, Włodawa). An extremely important place of national importance was the church on Skalka in Kraków. This church had the rank of a sanctuary of the Martyrdom of St. Stanisław Bishop and Martyr, whose cult the Pauline Fathers maintained and promoted both in their own circles and among the population of Krakow, as well as pilgrims. Another area of pastoral care was running monastic parishes both in larger cities, towns and rural areas. Forms of religious life typical of that era were developed in parishes. In most centers there were parish schools and hospitals - shelters for the poor, and religious brotherhoods typical of the Paulines were established.

The fifth and last chapter presents the circumstances and consequences of the dissolution undertaken by the Russian authorities in 1864 in the Kingdom of Poland. The so-called "reform of Roman Catholic monasteries" resulted in the liquidation of almost all Pauline monasteries existing at that time, except for Jasna Góra and the monastery of St. Barbara. Jasna Góra remained a "full-time" monastery, i.e. a collective monastery for monks from the dissolved convents. The abolition of the monastic hierarchy, the dissolution of the novitiate and the ban on conducting its own philosophical and theological studies meant that the Congregation of Polish Paulines practically ceased to exist. The Paulines at Jasna Góra were from then on a loose group of priests managed by so-called provosts and vicars. They were appointed to their positions by the bishops of Kujawy and Kalisz and by the inspectors of monasteries, but always under strict control and with the approval of the Russian authorities. Superiors - provosts and

vicars were responsible for the efficient coordination of work in the sanctuary at Jasna Góra, and in all other matters they were subordinated to ordinary bishops and Russian officials. Jasna Góra, and with it the Pauline Order, survived thanks to the grace of God and the great determination of the monks, who often heroically defended the holy place and their presence in it. Thanks to this attitude of faith and perseverance, the Jasna Góra sanctuary continues to be a point of reference for the nation and the Church in Poland even in our times.

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